

DOWNLOAD PDF UNIVERSAL HUMAN RIGHTS IN A WORLD OF DIFFERENCE

Chapter 1 : Bio | Department of Political Science | Vanderbilt University

From the diverse work and often competing insights of women's human rights activists, Brooke Ackerly has written a feminist and a universal theory of human rights that bridges the relativists' concerns about universalizing from particulars and the activists' commitment to justice.

Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December General Assembly resolution A as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over languages. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. Everyone has the right to life, liberty and security of person. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. Everyone has the right to recognition everywhere as a person before the law. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law. No one shall be subjected to arbitrary arrest, detention or exile. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks. They are entitled to equal rights as to marriage, during marriage and at its dissolution. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay. All children, whether born in or out of wedlock, shall enjoy the same social protection. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

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Chapter 2 : calendrierdelascience.com | Universal Human Rights in a World of Difference | | Brooke A. Ack

Universal Human Rights in a World of Difference From the diverse work and often competing insights of women's human rights activists, Brooke Ackerly has written a feminist and a universal.

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination. One of the great achievements of the United Nations is the creation of a comprehensive body of human rights law—a universal and internationally protected code to which all nations can subscribe and all people aspire. The United Nations has defined a broad range of internationally accepted rights, including civil, cultural, economic, political and social rights. It has also established mechanisms to promote and protect these rights and to assist states in carrying out their responsibilities. The foundations of this body of law are the Charter of the United Nations and the Universal Declaration of Human Rights, adopted by the General Assembly in 1948 and 1949, respectively. Since then, the United Nations has gradually expanded human rights law to encompass specific standards for women, children, persons with disabilities, minorities and other vulnerable groups, who now possess rights that protect them from discrimination that had long been common in many societies. It sets out, for the first time, fundamental human rights to be universally protected. The human rights that the Covenant seeks to promote and protect include: The Covenant had states parties by the end of 1980. The Second Optional Protocol was adopted in 1966. The Covenant deals with such rights as freedom of movement; equality before the law; the right to a fair trial and presumption of innocence; freedom of thought, conscience and religion; freedom of opinion and expression; peaceful assembly; freedom of association; participation in public affairs and elections; and protection of minority rights. It prohibits arbitrary deprivation of life; torture, cruel or degrading treatment or punishment; slavery and forced labour; arbitrary arrest or detention; arbitrary interference with privacy; war propaganda; discrimination; and advocacy of racial or religious hatred. Human Rights Conventions A series of international human rights treaties and other instruments adopted since 1948 have expanded the body of international human rights law. The Council is made up of 47 State representatives and is tasked with strengthening the promotion and protection of human rights around the globe by addressing situations of human rights violations and making recommendations on them, including responding to human rights emergencies. The High Commissioner is mandated to respond to serious violations of human rights and to undertake preventive action. It serves as the secretariat for the Human Rights Council, the treaty bodies expert committees that monitor treaty compliance and other UN human rights organs. Individuals, whose rights have been violated can file complaints directly to Committees overseeing human rights treaties. Human Rights and the UN System Human rights is a cross-cutting theme in all UN policies and programmes in the key areas of peace and security, development, humanitarian assistance, and economic and social affairs. As a result, virtually every UN body and specialized agency is involved to some degree in the protection of human rights. Some examples are the right to development, which is at the core of the Sustainable Development Goals; the right to food, championed by the UN Food and Agriculture Organization, labour rights, defined and protected by the International Labour Organization, gender equality, which is promulgated by UN Women, the rights of children, indigenous peoples, and disabled persons. Human rights day is observed every year on 10 December.

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Chapter 3 : Editions of Universal Human Rights in a World of Difference by Brooke A. Ackerly

Universal Human Rights in a World of Difference / Edition 1 From the diverse work and often competing insights of women's human rights activists, Brooke Ackerly has written a feminist and a universal theory of human rights that bridges the relativists' concerns about universalizing from particulars and the activists' commitment to justice.

Cambridge University Press, , pp. Bernstein Reviewer In a book full of thought-provoking questions for theorists of human rights, Brooke Ackerly presents an "account of the normative legitimacy of human rights" p. Ackerly claims that although her theory is not strictly a philosophical account, it offers to philosophers "an opportunity to consider the normative questions that get tabled when we bracket the politics of knowledge" p. Instead of engaging in systematic philosophical analysis and argument about human rights questions such as what human rights are; how they resemble and differ from other kinds of rights; whether and in what sense they are universal; whether and when coercive force can be, and may permissibly be, used internationally to secure them , Ackerly considers how to develop an account of human rights that could be seen as legitimate by all who "have been working to make marginalized people and marginalizing structures visible," including "feminists, colonized, ethnically marginalized, and indigenous people" p. Ackerly is "suspicious of theoretical claims to legitimacy because so often such claims privilege already privileged voices," for example, by ranking academic claims "over the knowledge claims of the less educated," thus masking "an exercise of political power" pp. Although all accounts of human rights are, according to Ackerly, "accounts of power," her own approach is distinctive, she says, in taking seriously the arguments of postmodern and postcolonial critics of human rights theory p. Ackerly sees many of "our habits of daily life, institutions, practices, and global interactions" as having "rights-violating implications" that are concealed by, for example, the remoteness of their impact p. To this end Ackerly has carried out an experience-based inquiry into the normative question of whether there are universal human rights p. The methodology Ackerly has developed and employed "curb-cut feminism" involves a "destabilizing epistemological perspective" p. However, her book does not make clear what relation she sees between a providing such guidance, and b determining the answer to the question of whether there are universal human rights. Nor does Ackerly make clear precisely what she means by this question. It appears that she aims to find out empirically whether the activists she studies believe that there are universal human rights; however, this belief may be either positive everyone has rights or normative everyone should have them ; moreover, its content can vary depending how the terms "rights" and "human rights" are understood. Ackerly identifies "competing, even irreconcilable, views" among the activists she has studied p. First, human rights are "integrated" and "indivisible": Second, human rights are interrelated: Finally, human rights "are secured through a fabric of social, political, and economic life" p. Ackerly asserts that these shared "insights"â€”that human rights are indivisible, interrelated, and structurally sustainedâ€”together determine "the scope of the content of universal human rights" p. So understood, "human rights are not individual in the tradition of natural law theory or liberal constitutional theory" p. Acknowledging that this view of human rights "is only widely, not universally shared" p. In this book Ackerly is mainly preaching to the converted. She urges human rights activists whose specific purposes bring them into conflict with each other to find ways to build on points of agreement, guided by the insights that human rights are indivisible, interrelated, and structurally sustained. However, while she sketches arguments that activists can address to each other, she provides few arguments that they can address, respectfully and not merely strategically, to their opponents or to those with whom they are negotiating. A theorist undertaking to describe the ideas and ways of reasoning that move human rights activists must first decide whom to studyâ€”that is, how to define "human rights activist" and how to identify members of this category. Should it include all who identify themselves as human rights activists, even if their views about human rights for example, about their content or their proper implementation or enforcement disagree significantly with those of other activists or with those of the theorist? Arguably, the category should include, at a minimum, all who have worked for implementation of

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the Universal Declaration of Human Rights, including governmental officials. It was foreseeable that the group Ackerly studied would have a broader and more expansive conception of human rights than, say, activists for prevention of genocide or for establishment of the International Criminal Court, and foreseeable also that they would be less focused on questions about, for instance, the justifiability of limiting state sovereignty or using force internationally for purposes of securing human rights. These questions give theorists good reasons to disaggregate rights claims. Unfortunately, this shortcoming partially undermines what the book has to offer both to philosophers and to activists. Her recent work includes "Nussbaum versus Rawls: Views expressed are not necessarily those of Carnegie Council.

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Chapter 4 : What is the Universal Declaration of Human Rights? | Australian Human Rights Commission

Universal Human Rights in a World of Difference (Cambridge: Cambridge University Press,), pp., \$90 cloth, \$32 paper.. In a book full of thought-provoking questions for theorists of human rights, Brooke Ackerly presents an "account of the normative legitimacy of human rights" (p.) that is distinctive in several respects, most notably in its rejection of common "assumptions.

In a world where human rights catastrophes abound, the very idea of universal human rights realisation seems utopic – light-years away from the possible. Our repeated failures to produce effective political solutions to end human rights violations bring despair. Critical scholars agonise over the issues of how, or whether, it is possible to theorise in a world where we are aware of so much difference – and even aware that there are differences, dissent and epistemologies which we do not yet perceive. Activists have little time for such reflection and are often critical or dismissive of issues perceived as directing attention away from the pragmatic and immediately possible. In this sense, it is not a widely accessible book – clearly, the intended audience is primarily scholars familiar to political theorising. Those same norms now claim so much epistemological authority that a raced and gendered life is seen as beyond criticism. The task is thus to go beyond holding states and individuals accountable for violations, and to focus on transforming the underlying social, cultural, political and economic institutions and practices which are fostered by the ways we live; only by doing this can we create the conditions for the realisation of universal human rights. The curb cut model will be familiar to feminist theorists, but it is also a very neat analogy that is easily understood and appreciated by those less familiar with critical theory. By privileging the knowledge of a previously invisible group in designing solutions for existing infrastructure and future structures, we are able to design structures that benefit all. We also see that those on bicycles are keen for the opportunity to avoid dangers on the road: As Ackerly points out, a world designed for the visible norm will, by design, fail to accommodate most of the population – almost all of us, in our own unique way, fall outside of the norm. So, how are we to analyse absence? How do we know why something is not observed? Is it because it does not exist, because it is unobservable, invisible? How do we make meaning of silence? Are the silent silenced by overt oppression; are they making political choices? Have they been so habituated that the unspeakable no longer seems worthy of speech? Is silence evidence of a failure on our part to enable communication? Ackerly argues that we require a methodology for hearing the silence, as well as seeing the invisible: As a result, the task is not simply to identify an unprivileged perspective in order to privilege it, but rather to destabilise the epistemic equilibrium – to become self-conscious about the power exercised through marginalisation. While the benefits of such an analysis are unknowable at the outset, the promise is of new theoretical and practical avenues for promoting the human rights of all. This approach is not without precedent; as Ackerly herself points out, it comes close to the interactive process set out by Amartya Sen. Curb cut epistemology assumes that there are, and will always be, human rights violations that are beyond our sight, or our political will to end them. Just because we cannot come up with a good political solution to end violations does not mean that we are not morally obligated to try:

Chapter 5 : Universal Declaration of Human Rights | United Nations

From the diverse work and often competing insights of women's human rights activists, Brooke Ackerly has written a feminist and a universal theory of human rights that bridges the relativists.

Chapter 6 : Brooke A. Ackerly, Universal Human Rights in a World of Difference - PhilPapers

Universal Human Rights in a World of Difference - by Brooke A. Ackerly. Alyssa R. Bernstein - - Ethics and International

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Affairs 23 (4) Universal Human Rights: Moral Order in a Divided World.

Chapter 7 : Human Rights | United Nations

Universal Human Rights in a World of Difference (Cambridge: Cambridge University Press,), pp., \$90 cloth, \$32 paper. In a book full of thought-provoking questions for theorists of human rights, Brooke Ackerly presents an "account of the normative legitimacy of human rights" (p.) that is.

Chapter 8 : OHCHR | What are Human Rights

Get this from a library! Universal human rights in a world of difference. [Brooke A Ackerly] -- "From the diverse work and often competing insights of women's human rights activists, Brooke Ackerly has written a feminist and a universal theory of human rights that bridges the relativists'.

Chapter 9 : Universal Human Rights in a World of Difference : Brooke A. Ackerly :

1. Universal human rights in a world of difference: challenging our thinking; Part I. Epistemology, Diversity, and Disagreement in Theory and Practice: 2. Universal human rights?; 3. Universalisms and differences; 4. Immanent and universal human rights: more legitimate than reasonable; Part II. A Methodology for Immanent Theory: 5.