



## Study material

Course Title: *Human Rights: Approaches and Interpretations*

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Student Requirements: essay: 7 pages

Course completion: written exam – and individual student work:

- Prepare written answers to interpretative questions of given texts.
- Paper essay: 7 pages, theme: Theology or: Philosophy and human rights.

Course content:

1. Human Rights inclusion in various disciplines
2. Origins of Human Rights, fundamental sources
3. The main issues of human rights, fundamental concepts
4. The development of human rights theory, basic historical events
5. Basic human rights documents
6. Teaching human rights supporting programm from the EU basic materials for teaching human rights issues in schools
7. The essential characteristic of teaching methods in the field of human rights
8. Relevant human rights issues and their solutions



## Origins of Human Rights:

- Human rights originate as moral rights.
- Cyros
- Bible, Old Testament (Gen 9:5-6), New Testament (Mt 5-7; L 6,20-42; J 17,15; 1C 10,23; Ga 5,1.13; Co 3,11.22; R 13,1-7)
- ? Coran
- ? other religions
- philosophical ideas – universalism, universal values, laws
- identity of man: sacred (because man is made in God's image and likeness)
- personality – subject (x object, **thing**): „**The prohibition against taking human life expresses in the most acute form the prohibition of treating a man as if he were a thing.**” (R. Guardini, 1974)
- the look of God's mercy – look of love: essential message for man's life and for his future: the dignity of man and the duties respecting life
- **Letter to Diognetus: „/Christians/ obey the laws that have been laid down, but with their manner of life they rise above the laws. ... God has assigned them such a high position, and they are not allowed to abandon it.”**

## The main issues of human rights, fundamental concepts:

- Presently, two particular approaches to the question of the validity of human rights predominate:
  - **the 'interests theory approach'**
  - **the 'will theory approach'**

## The Interests Theory Approach:

- the principal function of human rights is to protect and promote certain essential human interests → primarily concerned to identify the social and biological prerequisites for human beings leading a minimally good life, human well-being
- John Finnis (1980) argues that human rights are justifiable on the grounds of their instrumental value for securing the necessary conditions of human well-being. He identifies seven fundamental interests as providing the basis for human rights

(„basic forms of human good“, the essential prerequisites for human well-being, serve to justify our claims to the corresponding rights, whether they be of the claim right or liberty right variety): (1) life and its capacity for development; (2) the acquisition of knowledge, as an end in itself; (3) play, as the capacity for recreation; (4) aesthetic expression; (5) sociability and friendship; (6) practical reasonableness, the capacity for intelligent and reasonable thought processes; (7) religion, or the capacity for spiritual experience.

- James Nickel (1987:84): „a prudential argument from fundamental interests attempts to show that it would be reasonable to accept and comply with human rights, in circumstances where most others are likely to do so, because these norms are part of the best means for protecting one's fundamental interests against actions and omissions that endanger them.“ The fundamental aim of which is not to promote the common good, but the protection and promotion of individuals' self-interest .

Critique of the interests theory approach:

- economic philosopher Amartya Sen (1999): the minimal conditions for a decent life are socially and culturally relative. While the interests themselves may be ultimately identical, adequately protecting these interests will have to go beyond the mere specification of some purportedly general prerequisites for satisfying individuals' fundamental interests.
- This approach is based upon the assumption that individuals occupy a condition of relatively equal vulnerability to one another.
- the interests-based approach tends to construe our fundamental interests as pre-determinants of human moral agency

The Will Theory Approach

- attempts to establish the philosophical validity of human rights upon a single human attribute: the capacity for freedom
- H.L.A. Hart (1955:77): all rights are reducible to a single, fundamental right: „equal right of all men to be free“
- Henry Shue (1996) grounds rights upon liberty, security, and

subsistence.

- moral philosopher Alan Gewirth (1978, 1982): the distinguishing characteristic of human beings generally: the capacity for rationally purposive agency, all human action is rationally purposive; what is required to be a rationally purposive agent in the first place? – freedom and well-being are the two necessary conditions for rationally purposive action – essential prerequisites for being human; to be human is to possess the capacity for rationally purposive action; the 'principle of generic consistency' (PGC)
- Will theorists attempt to establish the validity of human rights upon the ideal of personal autonomy: rights are a manifestation of the exercise of personal autonomy.

Critique of the will theory approach:

- marginal cases: human beings who are temporarily or permanently incapable of acting in a rationally autonomous fashion (individuals diagnosed from suffering from dementia, schizophrenia, clinical depression, individuals who remain in a comatose condition, from which they may never recover) – individuals incapable of satisfying through the acting in a rationally purposive manner (or with free will, or with personal autonomy) have no legitimate claim to human rights.

The historical development of the concept of human rights

- from the earliest philosophical and theological origins of the bases of human rights to the some of most recent developments in the codification of human rights

The Law of the Jungle vs. Rule of Law:

- Human rights belong to man by nature
- The law of the jungle – that law is based on power
- The rule of law:
  - all who share a common humanity are fundamentally equal
  - my freedom does not infringe the rights of others

Cyrus the Great Cylinder: The First Charter of Rights of Nations

- In 1971, the Cyrus Cylinder was described as **the world's first**

## charter of human rights

- A replica of the cylinder is kept at the United Nations Headquarters in New York City in the second floor hallway, between the Security Council and the Economic and Social Council chambers.
- Passages in the text of cylinder have been interpreted
  - as expressing **Cyrus'** respect for humanity,
  - as promoting a form of religious tolerance and freedom;
  - as result of his generous and humane policies

(Cyrus gained the overwhelming support of his subjects).

The Cyrus Cylinder is not the only reason that the Cyrus legacy is admired. According to Professor Richard Frye:

- "In short, the figure of Cyrus has survived throughout history as more than a great man who founded an empire. He became the epitome of the great qualities expected of a ruler in antiquity, and he assumed heroic features as a conqueror who was tolerant and magnanimous as well as brave and daring. His personality as seen by the Greeks influenced them and Alexander the Great, and, as the tradition was transmitted by the Romans, may be considered to influence our thinking even now."
- The decree of return for the Jews, 539 BCE  
From The Hebrew Bible, Ezra 1:1-8: *"In the first year of Cyrus, king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord inspired King Cyrus of Persia to issue this proclamation throughout his kingdom, both by word of mouth and in writing: Thus says Cyrus, king of Persia: 'All the kingdoms of the earth the Lord, the God of heaven, has given to me, and he has also charged me to build him a house in Jerusalem, which is in Judah. Whoever, therefore, among you belongs to any part of his people, let him go up, and may his God be with him! Let everyone who has survived, in whatever place he may have dwelt, be assisted by the people of that place with silver, gold, and goods, together with free will offerings for the house of God in Jerusalem.' Then the family heads of Judah and Benjamin and the priests and Levites -- everyone, that is, whom God had inspired to do so -- prepared to go up to build the house of the Lord in Jerusalem. All their neighbors gave them help in every way, with silver, gold,*

*goods, and cattle, and with many precious gifts besides all their free-will offerings. King Cyrus, too, had the utensils of the house of the Lord brought forth which Nebuchadnezzar had taken away from Jerusalem and placed in the house of his god. Cyrus, king of Persia, had them brought forth by the treasurer Mithredath, and counted out to Sheshbazzar, the prince of Judah. ..."*

## Bible, Old Testament

- **Gen 1,26:** „ Then God said, Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the flying creatures of the heavens, and over the beasts, over all the earth and over every creeping thing that moves on the earth.“ - The Principle: Dignity
- **Gen 2,7:** „ And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.“ - The Principle: Dignity
- **Gen 9,5-6:** „ and surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoever sheds man's blood, by man shall his blood be shed: for in the image of God made he man.“; - The Principles: Dignity, justice
- **Mi 6,8:** „He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?“ - The Principle: Justice

## Bible, New Testament

- Matthew 5-7;
- **L 6,36-38:** „ Be you therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven: Give, and it shall be given unto you“;
- **J 17,15** „ ...you should keep them from the evil“;
- **Ap 5,29:** „ Then Peter and the other apostles answered and said, We ought to obey God rather than men.“
- **1C 10,23n:** „ All things are lawful for me, but all things are not



expedient: all things are lawful for me, but all things edify not.”;

- **Ga 5,1.13n:** „Stand fast therefore in the liberty with which Christ has made us free, and be not entangled again with the yoke of bondage. ... or, brethren, you have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; You shall love your neighbor as yourself.”;
- **Co 3,11.15:** „ Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. ... and let the peace of God rule in your hearts, to which also you are called in one body; and be thankful.”;
- **R 13,1-7:** „Whosoever therefore resists the power, resists the ordinance of God: and they that resist shall receive to themselves judgment. For rulers are not a terror to good works, but to the evil. Will you then not be afraid of the power? do that which is good, and you shall have praise of the same: For he is the minister of God to you for good.”

The Principles:

- **Love, liberty, justice, dignity, ... ?**

Human rights as norms

- As a moral doctrine, human rights have to be demonstrated to be valid as norms and not facts.

Human rights?

- Rights of the human person as such.
  - The right to personal liberty or the right to conduct one’s own life as master of oneself and of one’s acts, responsible for them.
  - The right to the pursuit of the perfection of rational and moral human life.
  - The right of every human being to be treated as a person, not as a thing.
  - ...
- Rights of the civic person.

- Rights of the social person, and more particularly of the working person.

Different sorts of rights

positive rights (to something – e.g. rights to healthcare and education)

negative rights (from something – e.g. the right not to be tortured or not to be treated by a doctor without giving consent)

- Legal rights
- Social rights
- Institutional and professional rights
- Natural rights
- Human rights
- Moral rights

(From) The history of human rights:

Acc. to Michael Peel (*Human rights and medical ethics*, 2005):

- Code of Hammurabi (1780 BC)
- Cyrus the Great Cylinder (539 BC)
- On Truth (Antiphon the Sophist, 5th c. BC)
- Nicomachean Ethics (Aristotle, 330 BC)
- De Re Publica (Cicero, 51 BC)
- Magna Carta (1215)
- Thomas Hobbes (1588-1679)
- John Locke (1632-1704)
- Jean-Jacques Rousseau (1712-1778)
- American Declaration of Independence (1776)
- French Declaration of the Rights of Man and the Citizen (1789)
- Universal Declaration of Human Rights (1948)
- Convention for the Protection of Human Rights and Fundamental Freedoms (1950)
- Convention on Human Rights and Biomedicine (1997)
- in UK Human Rights Act (1998)



## Antiphon the Sophist (480-411 BC)

A treatise known as *On Truth* – strong egalitarian and libertarian principles

law (νόμος), nature (φύσις) – especially human nature. Nature is envisaged as requiring spontaneity and freedom, in contrast to the often gratuitous restrictions imposed by institutions:

*Nature requires liberty*

*„Most of the things which are legally just are [none the less] ... inimical to nature. By law it has been laid down for the eyes what they should see and what they should not see; for the ears what they should hear and they should not hear; for the tongue what it should speak, and what it should not speak; for the hands what they should do and what they should not do ... and for the mind what it should desire, and what it should not desire.”* (Antiphon, *On Truth*, Oxyrhynchus Papyri, xi, no. 1364, fragment 1)

*Repression means pain, whereas it is nature (human nature) to shun pain.*

"Life is like a brief vigil, and the duration of life like a single day, as it were, in which having lifted our eyes to the light we give place to **other who succeed us.**"

tragic law of existence, Antiphon: the voice of humanity, wishes to shake off everything that can do violence to the individuality of the person.

- In his championship of the natural liberty and equality of all men, Antiphon anticipates the natural rights doctrine of Locke, and the Declaration of Independence.

## Marcus Tullius Cicero (106-43 BC)

*De Re Publica [Of The Republic]*, Book III Section 22; as translated by Francis Barham:

*„There is a true law, a right reason, conformable to nature, universal, unchangeable, eternal, whose commands urge us to duty, and whose prohibitions restrain us from evil. Whether it enjoins or forbids, the good respect its injunctions, and the wicked treat them with indifference. This law cannot be contradicted by any other law, and is not liable either to derogation or abrogation. Neither the senate nor the people*

can give us any dispensation for not obeying this universal law of justice. It needs no other expositor and interpreter than our own conscience. It is not one thing at Rome and another at Athens; one thing to-day and another to-morrow; but in all times and nations this universal law must for ever reign, eternal and imperishable. It is the sovereign master and emperor of all beings. God himself is its author,—its promulgator,—its enforcer. He who obeys it not, flies from himself, and does violence to the very nature of man.”

### Charter of Fundamental Rights of the European Union (12/12/2007)

- The first title, dignity, guarantees the right to life and prohibits torture, slavery, the death penalty, eugenic practices and human cloning.
- The second title covers liberty, personal integrity, privacy, protection of personal data, marriage, thought, religion, expression, assembly, education, work, property and asylum.
- The third title covers equality before the law, prohibition of all discrimination including on basis of disability, age and sexual orientation, cultural, religious and linguistic diversity, the rights of children and the elderly.
- The fourth title covers social and workers' rights including the right to fair working conditions, protection against unjustified dismissal, and access to health care, social and housing assistance.
- The fifth title covers the rights of the EU citizens such as the right to vote in election to the European Parliament and to move freely within the EU. It also includes several administrative rights such as a right to good administration, to access documents and to petition the European Parliament.
- The sixth title covers justice issues such as the right to an effective remedy, a fair trial, to the presumption of innocence, the principle of legality, non-retrospectivity and double jeopardy.
- The seventh title concerns the interpretation and application of the Charter. These issues are dealt with above.
- The Charter contains some 54 articles divided into seven titles.
- The first six titles deal with substantive rights under the headings: dignity, freedoms, equality, solidarity, citizens' rights and justice, while the last title deals with the interpretation and application of the Charter. Much of Charter is based on the

*European Convention on Human Rights (ECHR), European Social Charter, the case-law of the European Court of Justice and pre-existing provisions of European Union law.*

Preamble:

- The peoples of Europe, in creating an ever closer union among them, are resolved to share a peaceful future based on common values.
- Conscious of its spiritual and moral heritage, the Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity; it is based on the principles of democracy and the rule of law. It places the individual at the heart of its activities, by establishing the citizenship of the Union and by creating an area of freedom, security and justice.
- The Union contributes to the preservation and to the development of these common values while respecting the diversity of the cultures and traditions of the peoples of Europe as well as the national identities of the Member States and the organisation of their public authorities at national, regional and local levels; it seeks to promote balanced and sustainable development and ensures free movement of persons, services, goods and capital, and the freedom of establishment.
- ...Enjoyment of these rights entails responsibilities and duties with regard to other persons, to the human community and to future generations.

#### TITLE I – DIGNITY

- Article 1 – Human dignity
- Human dignity is inviolable. It must be respected and protected.
- Article 2 – Right to life
- 1. Everyone has the right to life.
- 2. No one shall be condemned to the death penalty, or executed.
- Article 3 – Right to the integrity of the person
- 1. Everyone has the right to respect for his or her physical and mental integrity.
- 2. In the fields of medicine and biology, the following must be
- respected in particular:
  - (a) the free and

informed consent of the person concerned, according to the procedures laid down by law,;

- (b) the prohibition of eugenic practices, in particular those aiming at the selection of persons;
- (c) the prohibition on making the human body and its parts as such a source of financial gain,;
- (d) the prohibition of the reproductive cloning of human beings.
- Article 4 – Prohibition of torture and inhuman or degrading treatment or punishment
- No one shall be subjected to torture or to inhuman or degrading treatment or punishment.
- Article 5 – Prohibition of slavery and forced labour
- 1. No one shall be held in slavery or servitude.
- 2. No one shall be required to perform forced or compulsory labour.
- 3. Trafficking in human beings is prohibited.

### Integrity

- *Integrity is the virtue of practicing what one believes is right.*
- *To act without integrity, even occasionally, will leave others distrustful.*
- *Integrity makes us whole, complete.*
- *Can I be whole, complete?*

### Professional ethical framework

#### FAIR:

- Fairness
- respect for Autonomy
- Integrity
- seeking the most beneficial and least harmful consequences, or Results

### Principles and obligations:

- Respect for

## Autonomy

- Nonmaleficence
- 
- Beneficence
- Justice
- Professional-Patient Relationships: veracity, privacy, confidentiality, fidelity

## Humanity – basic concepts

- The Human Nature (e. g. Stevenson, L., Haberman D. L., *Ten Theories of Human Nature*, 5th ed. 2009 / Philosophical anthropology)
- The Human Condition (Hannah Arendt 1958. 1998)

## Humanity is a possibility

- „**Being born into the species *homo sapiens sapiens*** is a chance to become who we shall be, and that process is not automatic: A dog cannot be in-dog or a horse in-horse, but a human can be in-human: our humanity is a possibility of which we can fall **short.**“ (Kohák, Erazim: *Selves, People, Person*; p. 19)
- Humans *be* is a possibility whose realization confronts humans as a task.
- Humans have always and everywhere recognized the distinction between the *sein* and the *sollen* of their humanity, between what they are and what they ought to or might be. What they are: finite, conscious, incarnate freedom.
- The *sollen* – the normative vision of humanity
- *Persona* referred to an actor's mask which the actor put on to signal to the audience that he or she was assuming a role, and what role he or she was assuming.
- Initially, *persona* is a role: to be as a person means first of all *having a role*, to have an agenda of one's own and one's own distinctive style as we go busily and purposefully about that agenda.
- Being a person must include minimally having an agenda of one's own, going about purposefully building up a distinctive life in a distinctive way.

- An impersonal – or better, a nonpersonal – being would then be one which had no agenda of its own, a being passively driven to and fro by every wind of chance, willing nothing, seeking nothing, drifting aimlessly like a wind-blown leaf, had no agenda – and no style of its own, looking to the world to shape the way it went about being.
- A person is a unitary, self-consistent being, with a series of desirable personal traits, from consistency in thought and deed to a rejection of lying, since a conscious lie represents a destructive split in a subject's consciousness and personality.
- A person, a unitary being with its own agenda, is a being who lives in a value-laden, meaningfully ordered world. In relation to us the world is never indifferent – it is, necessarily and from the start, a world of good and evil.

Boethius:

**„Persona est naturae rationabilis individua substantia.“**

*De persona et duabus naturis* 3; PL 64, 1343.

*Person is an individual substance of a rational nature.*

"Substance" is used to exclude accidents: We see that accidents cannot constitute person.

Teaching human rights – support from the EU – basic materials for teaching human rights issues in schools

Compass  
Compasito

[Compass: Manual for Human Rights Education with Young people](#)  
(Council of Europe)

- <http://www.coe.int/en/web/compass/home>
- differences between civil and political rights, and social and economic rights.
- <http://www.coe.int/en/web/compass/health>
- <http://www.coe.int/en/web/compass/access-to-medicaments>

Compasito: Manual on human rights education for children

- <http://www.eycb.coe.int/compasito/>
- [Thinking and learning styles](#)
- [Which is your thinking style?](#)
- [Which is your favorite or dominant learning style?](#)

### Compasito: **Children's developmental levels**

- The activities in Compasito are developed for children between the ages of six and thirteen, although many can be easily adapted to younger and older children as well as adults. Childhood is the ideal time to introduce human rights education, for although young children already hold strong values and attitudes, they are also receptive to new perspectives and experiences. Developing values like respect for others and tolerance of difference or skills like empathy and critical thinking requires years. It is never too early to begin!
- Facilitator needs to understand the developmental level of the group and select and/or adapt activities to match their physical, cognitive, emotional and social development.

#### **Children's developmental level:** 6 to 7 years olds:

##### Physical development

- enjoy outdoor activities with brief but energetic spurts of activity
- prefer simple manual tasks, especially combined with developing a particular physical skill

##### Cognitive and emotional development

- like to talk but have a short attention span and have difficulties listening to others
- are very curious
- learn best through physical experiences
- have difficulty making decisions
- can read and write, but these skills are still in the emergent stages
- are highly imaginative and easily become involved in role games and fantasy play
- like stories about friendship and superheroes
- enjoy cartoon



figures

Social development

- are very competitive

sometimes find cooperation difficult

**Children's developmental level:** 8 to 10 years olds:

Physical development

- seem to have endless physical energy

Cognitive and emotional development

- like to learn new things, but not necessarily in-depth
- become more aware of differences and inequalities among others
- enjoy problem solving
- enjoy question-answer games
- can be very frustrated if their work does not meet their expectations

Social development

- enjoy more independence but still need support
- like to talk and discuss things with peers
- can be very critical of both self and others
- are better able to cooperate
- like to belong to a group
- start to idolize real heroes, TV stars and sport figures instead of cartoon figures.

**Children's developmental level:** 11 to 13 years olds:

Physical development

- mature a lot physically although these changes vary greatly among children and may cause self-consciousness and uncomfortable feelings

Cognitive and emotional development

- mature greatly in their ability to think in a more abstract way

- enjoy arguing and discussing
- find some games predictable and boring; prefer complex activities that involve creating unique strategies and products
- tend toward perfectionism in what they do
- begin to perceive that a story or event can be seen from more than one perspective
- show an increasing interest in social and current events

#### Social development

- have a growing interest in a wider social and physical environment
- enjoy testing the limits of self and others
- can combine playfulness and seriousness at the same time
- get more concerned about how they appear to others
- like to learn from role models
- start developing more advanced play in groups and teams
- like to cooperate for common goals

are strongly influenced by attitudes and behaviour of peers.

For more information:

- <http://www.un.org/en/universal-declaration-human-rights/index.html>
- FRANÇOIS-XAVIER BAGNOUD CENTER FOR HEALTH AND HUMAN RIGHTS: <https://fxb.harvard.edu/>
- *Health and Human Rights Journal*: <https://www.hhrjournal.org/>  
<https://cdn2.sph.harvard.edu/wp-content/uploads/sites/13/2016/12/HHRJ-18.2-full-content.pdf>
- Public Responsibility in Medicine and Research: People & Perspectives: George Annas - Human Rights: <https://youtu.be/OL2NVFcYqkM>
- Islamic Bioethics: <https://youtu.be/HnweBU8UOOE>
- Physicians for Human Rights :

A Snapshot of Our Work Around the World:

<https://youtu.be/aKallbyio8Q>

The Principle of Medical Neutrality: <https://youtu.be/PFHg3jjjsEM>

- Doctors Without Borders (MSF)
- About Dr. Denis Mukwege (2013 Human Rights First Award): <https://youtu.be/VT5nslAyCul>
- <http://www.wma.net/en/20activities/20humanrights/index.html>
- <http://www.wma.net/en/20activities/10ethics/index.html>
- <http://www.unesco.org/new/en/social-and-human-sciences/themes/bioethics/>
- <http://www.unesco.org/new/en/social-and-human-sciences/themes/bioethics/ethics-education-programme/>
- <http://www.unesco.org/new/en/social-and-human-sciences/themes/bioethics/human-genome-and-human-rights/>
- Universal Declaration on Bioethics and Human Rights. 19 October 2005:  
<http://unesdoc.unesco.org/images/0014/001428/142825e.pdf#page=80>
- WMA Declaration of Sydney on the Determination of Death and the Recovery of Organs:
  - <http://www.wma.net/en/30publications/10policies/d2/in>

[dex.html](#)

- <http://www.wma.net/en/30publications/10policies/o3/>
- Bioethics and Human Dignity:  
<http://www3.nd.edu/~undpress/excerpts/P01307-ex.pdf>
- Human Dignity and Bioethics:  
[http://www.thenewatlantis.com/docLib/20091130\\_human\\_dignity.pdf](http://www.thenewatlantis.com/docLib/20091130_human_dignity.pdf)
- <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC300789/pdf/32701419.pdf>
- <http://bmcmethics.biomedcentral.com/articles/10.1186/1472-6939-7-2>
- About dignity:  
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC300789/citedby/>
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- Beauchamp, T.L., Childress, J.F. *Principles of Biomedical Ethics*. Oxford 2009. ISBN 978-0-19-533570-5.
- Hugman, R. *New Approaches in Ethics for the Caring Professions*. London 2005. ISBN 978-14039-1471-2.
- Rowson, R. *Working Ethics: How to be Fair in a Culturally Complex World*. London 2006. ISBN 978-1-85302-750-5.
- [Convention on Human Rights and Biomedicine](#)
- [Ethics Cases Index](#)
- [History of AMA Ethics](#)
- [Debate Noam Chomsky & Michel Foucault - On human nature \[English subtitled\]](#)

- [A biographical portrait of Jacques Derrida. The film also follows Derrida during a trip to South Africa where he visits Nelson Mandela's former prison cell and discusses forgiveness with university students. Derrida states that his own childhood experiences with anti-Semitism have heightened his sensitivity to racial issues.](#)
- [Jacques Derrida: "What Comes Before The Question?" – video](#)
- [Jacques Derrida On "Forgiving The Unforgivable"](#)
- Persons and Non-Persons: <http://www.animal-rights-library.com/texts-m/midgley01.htm>
- Archer, Margaret Scotford. *Being human: the problem of agency* [online]. Cambridge, U.K.: Cambridge University Press, 2000 [cit. 2014-03-06]. Available at: <http://site.ebrary.com/lib/natl/Doc?id=10065232>.
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