This book studies how victims of human rights violations in Latin America, their families, and their advocates work to overcome entrenched impunity and seek legal justice. Their struggles show that legal justice is a multifaceted process, the overarching purpose of which is to restore human dignity and prevent further violence. Uncovering, revealing, and proving the truth are essential elements of legal justice, and are also powerful tools to activate the process. When faced with stubborn impunity at home, victims, families, and advocates can carry on their work for legal justice by bringing cases in courts in other countries or in the inter-American human rights system. These extra-territorial courts can jump-start the process of legal justice at home. Seeking Human Rights Justice in Latin America examines the political and legal struggle through the lens of the human story at the heart of these cases.

Contours of Dignity

This book reinterprets classical Chinese philosophical tradition along the conceptual line of human dignity. Through extensive textual evidence, it illustrates that classical Confucianism, Mohism and Daoism contained rich notions of dignity, which laid the foundation for human rights and political liberty in China, even though, historically, liberal democracy failed to grow out of the authoritarian soil in China. The book critically examines the causes that might have prevented the classical schools from developing a liberal tradition, while affirming their positive contributions to the human dignity concept. Analysing the inadequacies of the western concept of human dignity, the text covers relevant teachings of Kongzi, Mengzi, Xunzi, Mozi, Laozi and Zhuangzi (in comparison with Rousseau). While the Confucian notions of humanity (Ren), righteousness (Yi), and gentleman (Junzi) bear most directly on the conception of dignity, Mohism and Daoism provide salutary corrections to the ossification of the orthodox Confucian practice (Li).

The Inherence of Human Dignity

The essays in this volume constitute a portion of the research program being carried out by the International Society for Phenomenology and the Human Sciences. Established as an affiliate society of the World Institute for Advanced Phenomenological Research and Learning in 1976, in Arezzo, Italy, by the president of the Institute, Dr Anna-Teresa Tymieniecka, this particular society is devoted to an exploration of the relevance of phenomenological methods and insights for an understanding of the origins and goals of the specialised human sciences. The essays printed in the first part of the book were originally presented at the Second Congress of this society held at Purdue University, West Lafayette, Indiana, 12-14 July 1979. The second part of the volume consists of selected essays from the third convention (the Eleventh International Congress of Phenomenology of the World Phenomenology Institute) held in Cambridge, Massachusetts in 1981. With the third part of this book we pass into the "Human Rights" issue as treated by the World Phenomenology Institute at the Interamerican Philosophy Congress held in Tallahassee.
Florida, also in 1981. The volume opens with a monograph by Anna-Teresa Tymieniecka on the foundations of ethics in the moral practice within the life-world and the social world shown as clearly distinct. The main ideas of this work had been presented by Tymieniecka as lead lectures to the three conferences giving them a tight research-project consistency.

Interdisciplinary Perspectives on Human Dignity and Human Rights

This textbook presents a range of classical philosophical approaches in order to show that they are unsuitable as a foundation for human rights. Only the conception of human dignity—based on the Kantian distinction between price and dignity—can provide a sufficient basis. The derivation of human rights from the principle of human dignity allows us to identify the most crucial characteristic of human rights, namely the protection of personhood. This in turn makes it possible (1) to distinguish between real moral human rights and spurious ones, (2) to assess the scope of protection for many codified human rights according to the criteria of “core” and “yard,” and (3) offers a point of departure for creating new, unwritten human rights. This philosophical basis supports a substantial reassessment of the case law on human rights, which will ultimately allow us to improve it with regard to legal certainty, clarity, and cogency. The textbook is primarily intended for advanced law students who are interested in a deeper understanding of human rights. It is also suitable for humanities students, and for anyone in the political or social arena whose work involves human rights and their enforcement. Each chapter is divided into four parts: Abstracts, Lecture, Recommended Reading, and Questions to check reader comprehension. Sample answers are included at the end of the book.

The Inherence of Human Dignity

The Foundations of EU Data Protection Law

In this first comprehensive study of Plato's conception of justice, apprehension of human dignity plays a crucial role for understanding an individual in relation to law and state. Plato's philosophy turns out to provide foundations for modern-day human rights protection rather than for totalitarian approaches.

The Autonomy of Labour Law

Foundations of Morality, Human Rights, and the Human Sciences

For almost a decade the European Union has been stuck in a permanent crisis. Starting with domestic constitutional crises, followed by an imported financial crisis, it has evolved into a fully formed political crisis. This book argues that none of the crises are exclusively internal to the EU and the responses to date, which have taken inward looking approaches, are simply inadequate. Resolution can only come when the EU engages more fully with transnational law. This highly topical book offers an innovative dual focus on both transnational and EU law together. It sets out the relationship between the two frameworks by exploring practical concrete problems that transnational law has posed to the EU. These problems are explored from the perspective of four key tenets of both systems, namely the rule of law, democracy, the protection of human rights, and justice. It does this by advancing the theoretical framework of principled legal pluralism. In so doing it offers clear normative guidance as to how the relationship between EU and transnational law should be developed and fostered.

Philosophical Foundation of Human Rights

In Contours of Dignity, Suzanne Killmister sets out an original and innovative approach to understanding dignity. She considers the relationship between dignity and respect, the ways in which shame and humiliation can constitute dignity violations, and the links between dignity and human rights. Departing from the dominant conception of dignity as an inherent feature of all human beings, Killmister instead ties dignity to personal and social standards. She argues for a tripartite theory—comprised of personal dignity, social dignity, and status dignity—in which dignity is to be
understood in terms of the norms to which we hold ourselves and others. This revised understanding opens the door to a rich exploration of the moral significance of dignity, and the ways in which dignity can be violated, frustrated, or destroyed. These fresh insights can then help us understand the distinctively dignitarian harms that are inflicted on people when they are tortured, humiliated, or disrespected. Killmister concludes by offering a novel account of human rights, one that is built upon the idea that the 'human' in human rights should be interpreted as a socially constructed category.

The Oxford Handbook of Global Justice

In the third edition of his classic work, revised extensively and updated to include recent developments on the international scene, Jack Donnelly explains and defends a richly interdisciplinary account of human rights as universal rights. He shows that any conception of human rights—and the idea of human rights itself—is historically specific and contingent. Since publication of the first edition in 1989, Universal Human Rights in Theory and Practice has justified Donnelly’s claim that “conceptual clarity, the fruit of sound theory, can facilitate action. At the very least it can help to unmask the arguments of dictators and their allies.”

Plato's Conception of Justice and the Question of Human Dignity

The concept of human dignity has been stripped from its traditional context in Christian thought, becoming “a moral trump frayed by heavy use,” but a compelling alternate vision has not yet emerged. God and Human Dignity offers a fresh restatement of the nature and scope of human dignity in Christian perspective. Theologians, ethicists, and biblical scholars from around the world here examine the dimensions of human worth in the light of sacred Scripture, doctrine, and ecclesial practice. In contrast to modernity's often monochromatic accounts of human dignity in terms of freedom or rationality, these essays argue that human dignity in Christian perspective is a “many-splendored thing” reflecting humanity's participation in the divine drama of creation, redemption, and new creation. Representing disciplines across the academic spectrum, the essays in God and Human Dignity offer systematic and scriptural perspectives on human dignity that connect to a host of pressing contemporary issues. Contributors: C. Clifton Black, Russell Botman, Don Browning, J. Kameron Carter, Elaine Graham, Robert W. Jensen, James L. Mays, M. Douglas Meeks, Esther Mann, Peter Ochs, John Polkinghorne, Hans Reinders, Gerhard Sauter, Christoph Schwäbel, R. Kendall Soulen, Fraser Watts, Michael Welker, and Linda Woodhead.

Human Rights and Human Nature

In an age of constitutional revolutions and reforms, theory and practice are moving in opposite directions. As a matter of constitutional practice, human dignity has emerged in jurisdictions around the world as the organizing idea of a groundbreaking paradigm. By reconfiguring constitutional norms, institutional structures and legal doctrines, this paradigm transforms human dignity from a mere moral claim into a legal norm that persons have standing to vindicate. As a matter of constitutional theory, however, human dignity remains an enigmatic idea. Some explicate its meaning in abstraction from constitutional practice, while others confine themselves to less exalted ideas. The result is a chasm that separates constitutional practice from a theory capable of justifying its innovations and guiding its operation. By expounding the connection between human dignity and the constitutional practices that justify themselves in its light, Jacob Weinrib brings the theory and practice of constitutional law back together.

Law, Reason, and Emotion

The Dignity of Commerce

How law is considered is a frequent theme of scholars and practitioners. As a product of societal norms, law is a multifaceted concept. This volume brings together leading academics to explore the role, importance and power of reason and emotion in justice and the law. Lawyers and legal philosophers consider the implications for law inherent in the human need for society, our innate sense of justice and many other powerful inclinations and human emotions - including the desire for fairness and even for law itself. Human beings are deeply social creatures, inspired by social
and other emotions that can ennoble, support or undermine the law, but law gains legitimacy and effectiveness when reason recognizes and embraces human emotions for the benefit of society as a whole. This is a thought-provoking text that will provide a valuable theoretical basis for those who wish to develop more just and effective legal institutions.

The Concept of Human Dignity in Human Rights Discourse

In this book Stan Ilo offers an integral theology of development and creatively lays the groundwork for Christian humanitarian and social ministry in Africa. Ilo proposes a vulnerable missional praxis through a social analysis informed by the gospel, which promises to enrich the ways Catholic and Christian charities worldwide carry out their humanitarian work and engage in aid and development initiatives in developing countries of Africa and among the poor in different parts of the world. Ilo offers a comprehensive and systematic presentation of Catholic social ethics in relation to human rights, ecology, globalization, international cooperation, development and aid, human and cultural development, business ethics, social justice, and the challenges of poverty eradication.

Sanctity of Life and Human Dignity

Human dignity is the key term that the Universal Declaration on Human Rights placed at the centre of legal discourse on a global level. The Universal Declaration inspired the subsequent use of dignity in domestic constitutional documents as well as in international and regional human rights texts. In 1949, Germany incorporated the concept of human dignity in its Basic law, placing it at the core of the constitutional document and this reference has probably become the most influential national constitutional reference to human dignity. Article 1 para. 1 of the Basic Law provides that 'the dignity of man is inviolable. To respect and to protect it shall be the duty of all public authority.' This book provides a contextual analysis of human dignity, exploring its legal and political implications and reflecting current debates on human dignity in multiple disciplinary fields. Following an introduction by the editors, the book is divided into three parts: foundations, developments, variations and rounded off with a conclusion by a distinguished comparative constitutionalist that puts the preceding discussions into perspective.

An Exploration of Human Dignity as a Foundation for Spiritual Leadership

This book follows and complements the previous volume Biotechnology and International Law (Hart 2006) bringing a specific focus on human rights. It is the result of a collaborative effort which brings together the contributions of a select group of experts from academia and from international organisations with the purpose of discussing the extent to which current activities in the field of biotechnology can be regulated by existing human rights principles and standards, and what gaps, if any, need to be identified and filled with new legislative initiatives. Instruments such as the UNESCO Declaration on the Human Genome (1997) and on Bioethics and Human Rights (2005) are having an impact on customary international law. But what is the relevance of these instruments with respect to traditional concepts of state responsibility and the functioning of domestic remedies against misuse of biotechnologies? Are new legislative initiatives needed, and what are the pros and cons of a race toward the adoption of new ad hoc instruments in an area of such rapid technological development? Are there risks of normative and institutional fragmentation as a consequence of the proliferation of different regulatory regimes? Can we identify a core of human rights principles that define the boundaries of legitimate uses of biotechnology, the legal status of human genetic material, as well as the implications of the definition of the human genome as 'common heritage of humanity' for the purpose of patenting of genetic inventions? These and other questions are the focus of a fascinating collection of essays which, together, help to map this emerging field of inquiry.

Universal Human Rights in Theory and Practice

Global justice is an exciting area of refreshing, innovative new ideas for a changing world facing significant challenges. Not only does work in this area often force us to rethink about ethics and political philosophy more generally, but its insights contain seeds of hope for addressing some of the greatest global problems facing humanity today. The Oxford Handbook of Global Justice has been selective in bringing together some of the most pressing topics and issues in global justice as understood by the leading voices from both established and rising stars across twenty-five new chapters. This Handbook explores severe poverty, climate change, egalitarianism, global citizenship, human rights, immigration, territorial rights, and much more.
A Personal Matter

Nearly all philosophers refer to Kant when debating the concept of dignity, and many approve of Kant’s conception, unaware of the tensions between Kant’s conception and the modern idea of dignity intimately connected to the idea of human rights. What exactly is Kant’s conception of dignity? Is there a connecting tie between dignity and the legal sphere of human rights at all? Does Kant’s concept refer to a superior status human beings seem to own in comparison to non-rational beings? Or does it refer to an absolute value? The contributions of this volume are organised in five broader topics. In the first section tensions within the Kantian conception of dignity are discussed (C. Horn, D. Birnbacher, G. Schönrich). The second group of articles illuminates the intimate connections between dignity and human rights (R. Mosayebi, M. Kettner). The third group discusses the prevailing moral conception of dignity (S. Yamatsuta, S. Shell, O. Sensen). The fourth group focuses on the relation of dignity and end in itself (T. Hill, D. Sturma, A. Wood). The central theme of the fifth group of contributions are the social, political, and cultural dimensions of dignity (Y. Kato, K. Ameriks, K. Flikschuh, T. Saito).

The European Union under Transnational Law

'Sanctity of life' and 'human dignity' are two bioethical concepts that play an important role in bioethical discussions. Despite their separate history and content, they have similar functions in these discussions. In many cases they are used to bring a difficult or controversial debate to an end. They serve as unquestionable cornerstones of morality, as rocks able to weather the storms of moral pluralism. This book provides the reader with analyses of these two concepts from different philosophical, professional and cultural points of view. Sanctity of Life and Human Dignity presents a comparative analysis of both concepts.

Human Dignity and the Foundations of International Law

Readership: This book would be suitable for students, academics and scholars of law, philosophy, politics, international relations and economics

God and Human Dignity

Why should the law care about enforcing contracts? We tend to think of a contract as the legal embodiment of a moral obligation to keep a promise. When two parties enter into a transaction, they are obligated as moral beings to play out the transaction in the way that both parties expect. But this overlooks a broader understanding of the moral possibilities of the market. Just as Shakespeare’s Shylock can stand on his contract with Antonio not because Antonio is bound by honor but because the enforcement of contracts is seen as important to maintaining a kind of social arrangement, today’s contracts serve a fundamental role in the functioning of society. With The Dignity of Commerce, Nathan B. Oman argues persuasively that well-functioning markets are morally desirable in and of themselves and thus a fit object of protection through contract law. Markets, Oman shows, are about more than simple economic efficiency. To do business with others, we must demonstrate understanding of and satisfy their needs. This ability to see the world from another’s point of view inculcates key virtues that support a liberal society. Markets also provide a context in which people can peacefully cooperate in the absence of political, religious, or ideological agreement. Finally, the material prosperity generated by commerce has an ameliorative effect on a host of social ills, from racial discrimination to environmental destruction. The first book to place the moral status of the market at the center of the justification for contract law, The Dignity of Commerce is sure to elicit serious discussion about this central area of legal studies.

Foundations of the Culture Wars

Biotechnologies and International Human Rights
Fundamental Duties

This volume, from an Africa perspective, examines the relationship between ethnicity and citizenship within the framework of nation-state. Its objective and scope engage relational aspects of political integration, awaken public conscience, and motivate civic engagement. It provides a platform that could be considered prerequisite for political transformation. Such a framework is indispensable not only for challenging the politics of exclusion and marginalization, but also for reconstructing fractured social relationships. The test of its validity and relevancy is not whether it accounts for particular traditions, but whether it provides a framework through which we can comprehend the dynamics of ethnic identities as an avenue for promoting participatory governance and democratic accountability. An interdisciplinary study of this kind brings forth practical and theoretical contributions to the evolving concepts of ethnicity and citizenship.

Ethnicity, Citizenship and State in Eastern Africa

This volume is devoted to exploring a subject which, on the surface, might appear to be just a trending topic. In fact, it is much more than a trend. It relates to an ancient, permanent issue which directly connects with people’s life and basic needs: the recognition and protection of individuals’ dignity, in particular the inherent worthiness of the most vulnerable human beings. The content of this book is described well enough by its title: ‘Human Dignity of the Vulnerable in the Age of Rights’. Certainly, we do not claim that only the human dignity of vulnerable people should be recognized and protected. We rather argue that, since vulnerability is part of the human condition, human vulnerability is not at odds with human dignity. To put it simply, human dignity is compatible with vulnerability. A concept of human dignity which discards or denies the dignity of the vulnerable and weak is at odds with the real human condition. Even those individuals who might seem more skilled and talented are fragile, vulnerable and limited. We need to realize that human condition is not limitless. It is crucial to re-discover a sense of moderation regarding ourselves, a sense of reality concerning our own nature. Some lines of thought take the opposite view. It is sometimes argued that humankind is – or is called to be – powerful, and that the time will come when there will be no vulnerability, no fragility, no limits at all. Human beings will become like God (or what believers might think God to be). This perspective rejects human vulnerability as in intrinsic evil. Those who are frail or weak, who are not autonomous or not able to care for themselves, do not possess dignity. In this volume it is claimed that vulnerability is an inherent part of human condition, and because human dignity belongs to all individuals, laws are called to recognize and protect the rights of all of them, particularly of those who might appear to be more vulnerable and fragile.

Hannah Arendt and the Fragility of Human Dignity

International lawyers have often been interested in the link between their discipline and the foundational issues of jurisprudential method, but little that is systematic has been written on this subject. In this book, an attempt is made to fill this gap by focusing on issues of concept-formation in legal science in general with a view to their application to the specific concerns of international law. In responding to these issues, the author argues that public international law seeks to establish and institutionalize a system of authoritative judgment whereby the conditions by which a community of states can co-exist and co-operate are ensured. A state, in turn, must be understood as ultimately deriving legitimacy from the pursuit of the human dignity of the community it governs, as well as the dignity of those human beings and states affected by its actions in international relations. This argument is in line with a long and now resurgent Kantian tradition in legal and political philosophy. The book shows how this approach is reflected in accepted paradigm cases of international law, such as the United Nations Charter. It then explains how this approach can provide insights into the theoretical foundations of these accepted paradigms, including our understanding of the sources of international law, international legal personality and the design of global institutions.

Comparative Constitutional Law

Focused on the more practical level, volume 2 seeks to understand the work dignity may do as a foundation for law, how it is related to religious liberty, and how we should adjudicate religious liberty disputes at the individual and corporate level. What is the sphere of human dignity that the law should be trying to protect? Is the role of dignity helpful as a foundational legal concept, and if so, how exactly? What is the status of religious liberty as a component of human dignity, and how is it to be balanced with other individual rights, such as freedom of expression? And finally, to what extent can the law adjudicate corporate religious claims?
**Seeking Human Rights Justice in Latin America**

Professor John Douglas Macready offers a post-foundational account of human dignity by way of a reconstructive reading of Hannah Arendt. He argues that Arendt's experience of political violence and genocide in the twentieth century, as well as her experience as a stateless person, led her to rethink human dignity as an intersubjective event of political experience. By tracing the contours of Arendt's thoughts on human dignity, Professor Macready offers convincing evidence that Arendt was engaged in retrieving the political experience that gave rise to the concept of human dignity in order to move beyond the traditional accounts of human dignity that relied principally on the status and stature of human beings. This allowed Arendt to retrofit the concept for a new political landscape and reconceive human dignity in terms of stance—how human beings stand in relationship to one another. Professor Macready elucidates Arendt's latent political ontology as a resource for developing strictly political account of human dignity that he calls conditional dignity—the view that human dignity is dependent on political action, namely, the preservation and expression of dignity by the person, and/or the recognition by the political community. He argues that it is precisely this "right" to have a place in the world—the right to belong to a political community and never to be reduced to the status of stateless animality—that indicates the political meaning of human dignity in Arendt's political philosophy.

**Kant’s Concept of Dignity**

To what extent is labour law an autonomous field of study? This book is based upon the papers written by a group of leading international scholars on this theme, delivered at a conference to mark Professor Mark Freedland's retirement from his teaching fellowship in Oxford. The chapters explore the boundaries and connections between labour law and other legal disciplines such as company law, competition law, contract law and public law; labour law and legal methodologies such as reflexive governance and comparative law; and labour law and other disciplines such as ethics, economics and political philosophy. In so doing, it represents a cross-section of the most sophisticated current work at the cutting edge of labour law theory.

**Human Dignity of the Vulnerable in the Age of Rights**

This book analyses the rights of crime victims within a human rights paradigm, and describes the inconsistencies resulting from attempts to introduce the procedural rights of victims within a criminal justice system that views crime as a matter between the state and the offender, and not as one involving the victim. To remedy this problem, the book calls for abandoning the concept of crime as an infringement of a state's criminal laws and instead reinterpreting it as a violation of human rights. The state's right to punish the offender would then be replaced by the rights of victims to see those responsible for violating their human rights convicted and punished and by the rights of offenders to be treated as accountable agents.

**Human Dignity in Context**

This landmark volume of specially commissioned, original contributions by top international scholars organizes the issues and controversies of the rich and rapidly maturing field of comparative constitutional law. Divided into sections on constitutional design and redesign, identity, structure, individual rights and state duties, courts and constitutional interpretation, this comprehensive volume covers over 100 countries as well as a range of approaches to the boundaries of constitutional law. While some chapters reference the text of legal instruments expressly labeled constitutional, others focus on the idea of entrenchment or take a more functional approach. Challenging the current boundaries of the field, the contributors offer diverse perspectives - cultural, historical and institutional - as well as suggestions for future research. A unique and enlightening volume, Comparative Constitutional Law is an essential resource for students and scholars of the subject.

**Human Dignity in Classical Chinese Philosophy**

Assisted dying is still an extremely contested topic in Bioethics. Despite the strongly influential role human dignity plays in this debate, it still has not received the appropriate, multi-faceted treatment it deserves. Studies show that the notion of dignity already plays an important role in medical contexts: it is frequently used by health care professionals as well as patients. However, its use in these contexts needs to be analyzed and explained in more detail. Moreover, a review of the available literature clearly shows that the general, highly fruitful academic debate on human
dignity is more than ready to take the next step into applied ethics: in particular, into the even more controversial area of assisted death. This book offers a detailed philosophical analysis of dignity and how it relates to assisted death. Its audience will benefit both from the general discussion of human dignity it offers as well as from the specific bioethical context to which it is applied.

**Philosophical Foundations of Human Rights**

**The Church and Development in Africa**

International lawyers have often been interested in the link between their discipline and the foundational issues of jurisprudential method, but little that is systematic has been written on this subject. In this book, an attempt is made to fill this gap by focusing on issues of concept-formation in legal science in general with a view to their application to the specific concerns of international law. In responding to these issues, the author argues that public international law seeks to establish and institutionalise a system of authoritative judgment whereby the conditions by which a community of states can co-exist and co-operate are ensured. A state, in turn, must be understood as ultimately deriving legitimacy from the pursuit of the human dignity of the community it governs, as well as the dignity of those human beings and states affected by its actions in international relations. This argument is in line with a long and now resurgent Kantian tradition in legal and political philosophy. The book shows how this approach is reflected in accepted paradigm cases of international law, such as the United Nations Charter. It then explains how this approach can provide insights into the theoretical foundations of these accepted paradigms, including our understanding of the sources of international law, international legal personality and the design of global institutions.

**Dimensions of Dignity**

Focused at the theoretical level, this volume seeks to clarify our understanding of various historical and contemporary concepts of human dignity. It examines the various meanings of the term 'dignity' before looking at the philosophical sources of dignity and both religious and secular attempts to provide a grounding for the notion. It also compares the merits and defects of older and newer concepts of dignity, including extensions of dignity to groups, animals, and machines.

**Human Dignity and the Foundations of International Law**

A timely and innovative examination of the EU data protection regime, this book challenges existing assumptions about data protection and expounds a clear vision for the future of this crucial and contentious area of law.

**Human Dignity and Assisted Death**

This timely collection brings together a diverse array of field-leading contributors in order to offer an interdisciplinary investigation into a discourse, research, and action agenda in pursuit of the universal application of human dignity.

**Fundamental Duties**

This book explores both the possibilities and limits of arguments from human nature in the context of human rights. Can the concept of human nature provide a basis for understanding fundamental rights? Is it plausible to justify the claim to universal validity of human rights by reference to human nature? Or does the idea of human rights in its modern, post-1945 manifestation go, in essence, beyond human nature? The essays in this volume introduce naturalistic positions and their concomitant critiques. They address the role that human nature both
actually does and potentially may play in forming a foundation for and acting as an exemplification of fundamental rights. Beyond that, they give attention to the challenges caused by Life Sciences. Human nature itself is subject to transformation and transgression in an unprecedented manner. The essays reflect on issues such as reproduction, species manipulation, corporeal autonomy and enhancement. Contributors are jurists, philosophers and political scientists from Germany, Switzerland, Turkey, Poland and Japan.

Justice for Victims of Crime

With advances in personalised medicine, the field of medical law is being challenged and transformed. The nature of the doctor-patient relationship is shifting as patients simultaneously become consumers. The regulation of emerging technologies is being thrown into question, and we face new challenges in the context of global pandemics. This volume identifies significant questions and issues underlying the philosophy of medical law. It brings together leading philosophers, legal theorists, and medical specialists to discuss these questions in two parts. The first part deals with key foundational theories, and the second addresses a variety of topical issues, including euthanasia, abortion, and medical privacy. The wide range of perspectives and topics on offer provide a vital introduction to the philosophical underpinnings of medical law.

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