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about human rights for ki human rights are moral principles or norms that describe certain standards of human behaviour and are regularly protected as legal rights in municipal and international law they are commonly understood as inalienable fundamental rights to which a person is inherently entitled simply because she or he is a

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### **Mine And Yours Human Rights For Kids [EBOOK]**

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Presents the basic rights of children all over the world, including such rights as the right to live, to develop, have parents, be protected, be educated, have an adequate standard of living, associate with others, and be treated justly.

Mine and yours deals with human rights and responsibilities and is designed for children 4-8 years of age.

What is property, and why does our species have it? In *The Property Species*, Bart J. Wilson explores how humans acquire, perceive, and know the custom of property, and why this might be relevant to understanding how property works in the twenty-first century. Arguing that neither the sciences nor the humanities synthesizes a full account of property, the book offers a cross-disciplinary compromise that is sure to be controversial: Property is a universal and uniquely human custom. Integrating cognitive linguistics with philosophy of property and a fresh look at property disputes in the common law, the book makes the case that symbolic-thinking humans locate the meaning of property within a thing. That is, all human beings and only human beings have property in things, and at its core, property rests on custom, not rights. Such an alternative to conventional thinking contends that the origins of property lie not in food, mates, territory, or land, but in the very human act of creating, with symbolic thought, something new that did not previously exist. Written by an economist who marvels at the natural history of humankind, the book is essential reading for experts and any reader who has wondered why people claim things as "Mine!", and what that means for our humanity.

"What is property, and why does our species happen to have it? In *The Property Species*, Bart Wilson explores how *Homo sapiens* acquires, perceives, and knows the custom of property, and why it might be relevant for understanding how property works in the twenty-first century. Arguing from some hard-to-dispute facts that neither the natural sciences nor the humanities - nor the social sciences squarely in the middle - are synthesizing a full account of property, Wilson offers a cross-disciplinary compromise that is sure to be controversial: All human beings and only human beings have property in things, and at its core, property rests on custom, not rights. Such an alternative to conventional thinking contends that the origins of property lie not in food, mates, territory, or land, but in the very human act of creating, with symbolic thought, something new that did not previously exist. Integrating cognitive linguistics with the philosophy of property and a fresh look at property disputes in the common law, Wilson makes the case that symbolic-thinking humans locate the meaning of property within a thing. The provocative implications are that property - not property rights - is an inherent fundamental principle of economics, and that legal realists and the bundle of sticks metaphor are wrong about the facts regarding property. Written by an economist who marvels at the natural history of humankind, the book is essential reading for experts and any reader who has wondered why people claim things as "Mine!", and what that means for our humanity. "--

Against the backdrop of globalization and mounting evidence of the corporate subversion of the Universal Declaration of Human Rights paradigm, Anna Gear interrogates the complex tendencies within law that are implicated in the emergence of 'corporate humanity'. Gear presents a critical account of legal subjectivity, linking it with law's intimate relationship with liberal capitalism in order to suggest law's special receptivity to the corporate form. She argues that in the field of human rights law, particularly within the Universal Declaration of Human Rights paradigm, human embodied vulnerability should be understood as the foundation of human rights and as a key qualifying characteristic of the human rights subject. The need to redirect human rights in order to resist their colonization by powerful economic global actors could scarcely be more urgent.

Immanuel Kant's *Metaphysics of Morals* (1797), containing the Doctrine of Right and Doctrine of Virtue, is his final major work of practical philosophy. Its focus is not rational beings in general but human beings in particular, and it presupposes and deepens Kant's earlier accounts of morality, freedom and moral psychology. In this volume of newly-commissioned essays, a distinguished team of contributors explores the *Metaphysics of Morals* in relation to Kant's earlier works, as well as examining themes which emerge from the text itself. Topics include the relation between right and virtue, property, punishment, and moral feeling. Their diversity of questions, perspectives and approaches will provide new insights into the work for scholars in Kant's moral and political theory.

Areligion or a culture like Judaism, at least three thousand years old, cannot be expected to be all of one piece, homogeneous, self-contained, consistent, a neatly constructed system of ideas. If Judaism

were that, it would have died centuries ago and would be a subject of interest only to the historian and archaeologist. Judaism has been a living force precisely because it is a teeming, thundering, and clamoring phenomenon, full of contrary tendencies and inconsistencies. Although there are no words or phrases in Hebrew Scriptures for "human rights," "conscience," or "due process of law," the ideals and values which these concepts represent were inherent in the earliest Jewish texts. This volume begins with four essays on the concept of man's being born "free and equal," in the image of God. The underpinning of this concept in Jewish law is explored in Section 2, entitled "The Rule of Law." Section 3, "The Democratic Ideal," traces the foundations of democracy in the Jewish teachings in the Bible and the Talmud, which in turn influenced the whole body of Western political thought. Relations between man and man, man and woman, employer and employee, slave and master are all spelled out. Section 4 presents essays analyzing man's freedom of conscience, and his God-given rights to dissent and protest. Section 5 deals with aspects of personal liberty, including the right of privacy. Section 6, entitled "The Earth is the Lord's," deals with the Jewish view of man's transient tenancy on God's earth, his obligations not to destroy anything that lives or grows, and to share the earth's bounty with the poor, the widowed, and the orphaned. Section 7 delivers an analysis of the "end of days" vision of Micah and man's continuing need to strive for peace and not for war. The volume concludes with three new essays, dealing with contemporary issues: "In God's Image: The Religious Imperative of Equality under Law"; "The Values of a Jewish and Democratic State: The Task of Reaching a Synthesis"; and "Religious Freedom and Religious Coercion in the State of Israel." This enlarged edition is accessibly written for a general and scholarly audience and will be of particular interest to political scientists, historians, and constitutional scholars.

Is it defensible to use the concept of a right? Can we justify this concept's central place in modern moral and legal thinking, or does it unjustifiably side-line those who do not qualify as right-holders? Rowan Cruft brings together a new account of the concept of a right. Moving beyond the traditional "interest theory" and "will theory", he defends a distinctive role for the concept: it is appropriate to our thinking about fundamental moral duties springing from the good of the right-holder. This has important implications for the idea of "natural" moral rights - that is, rights that exist independently of anyone's recognizing that they do. Cruft argues that only rights that exist primarily for the sake of the right-holder can qualify as natural in this sense. In its relation to property, however, matters are far more complicated because much property is groundable only by common or collective goods beyond the right-holder's own good. For such property, Cruft argues that a non-rights property system - that resembles modern markets but is not conceived in terms of rights - would be preferable. The result of this study is a partial vindication of the rights concept that is more supportive of human rights than many of their critics (from left or right) might expect, and is surprisingly doubtful about property as an individual right.

Reveals both the promise and the pitfalls associated with a human rights approach to the women of color-focused reproductive rights activism of SisterSong How did reproductive justice—defined as the right to have children, to not have children, and to parent—become recognized as a human rights issue? In *Reproductive Rights as Human Rights*, Zakiya Luna highlights the often-forgotten activism of women of color who are largely responsible for creating what we now know as the modern-day reproductive justice movement. Focusing on SisterSong, an intersectional reproductive justice organization, Luna shows how, and why, women of color mobilized around reproductive rights in the domestic arena. She examines their key role in re-framing reproductive rights as human rights, raising this set of issues as a priority in the United States, a country hostile to the concept of human rights at home. An indispensable read, *Reproductive Rights as Human Rights* provides a much-needed intersectional perspective on the modern-day reproductive justice movement.

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