

Global Ethic The Declaration Of The Parliament Of The Worlds Religions

What is the President, Congress, and the Supreme Court really allowed to do? This unique and handy guide includes the documents that guide our government, annotated with accessible explanations from one of America's most esteemed constitutional scholars. Known across the country for his appearance on The Daily Show with Jon Stewart, Professor Richard Beeman is one of the nation's foremost experts on the United States Constitution. In this book, he has produced what every American should have: a compact, fully annotated copy of the Declaration of Independence, the Constitution and amendments, all in their entirety. A marvel of accessibility and erudition, the guide also features a history of the making of the Constitution with excerpts from The Federalist Papers and a look at crucial Supreme Court cases that reminds us that the meaning of many of the specific provisions of the Constitution has changed over time. "Excellent . . . valuable and judicious." -Jill Lepore, The New Yorker

In this timely and urgent work, Hans Kung reminds us: - Every minute, the nations of the world spend 1.8 million dollars on military armaments; - Every hour, 1500 children die of hunger-related causes; - Every week during the 1980s, more people were

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detained, tortured, assassinated, made refugee, or in other ways violated by acts of repressive regimes than at any other time in history; - Every month, the world's economic system adds over 7.5 billion dollars to the catastrophically unbearable debt burden of more than 1.5 trillion dollars now resting on the shoulders of Third World peoples; - Every year, an area of tropical forest three-quarters the size of Korea is destroyed and lost; - Every decade, if present global warming trends continue, the temperature of the earth's atmosphere could rise dramatically with a resultant rise in sea levels that would have disastrous consequences, particularly for coastal areas of all the earth's land masses. In 'Global Responsibility', the author offers important new approaches and concludes that: - There can be no peace among the nations without peace among the religions. - There can be no peace among the religions without dialogue between the religions. - There can be no ongoing human society without a global ethic.

The Global Citizenship Commission was convened, under the leadership of former British Prime Minister Gordon Brown and the auspices of NYU's Global Institute for Advanced Study, to re-examine the spirit and stirring words of The Universal Declaration of Human Rights. The result – this volume – offers a 21st-century commentary on the original document, furthering the work of human rights and illuminating

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the ideal of global citizenship. What does it mean for each of us to be members of a global community? Since 1948, the Declaration has stood as a beacon and a standard for a better world. Yet the work of making its ideals real is far from over. Hideous and systemic human rights abuses continue to be perpetrated at an alarming rate around the world. Too many people, particularly those in power, are hostile to human rights or indifferent to their claims. Meanwhile, our global interdependence deepens. Bringing together world leaders and thinkers in the fields of politics, ethics, and philosophy, the Commission set out to develop a common understanding of the meaning of global citizenship – one that arises from basic human rights and empowers every individual in the world. This landmark report affirms the Universal Declaration of Human Rights and seeks to renew the 1948 enterprise, and the very ideal of the human family, for our day and generation.

The Handbook of International Psychology Ethics discusses the most central, guiding principles of practice for mental health professionals around the world. For researchers, practicing mental health professionals, and students alike, the book provides a window into the values and belief systems of cultures worldwide. Chapters cover ethics codes from psychological associations and societies on five continents, translating each code into English and

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discussing vital questions around how the code is put into practice, what it means to association members and society at large, as well as how the code was developed within its unique historical, political, and cultural context.

Religion is the most fundamental, comprehensive of all human activities. It tries to make sense out of not simply one or another aspect of human life, but of all aspects of human experience. At the core of every civilization lies its religion, which both reflects and shapes it. Thus, if we wish to understand human life in general and our specific culture and history, we need to understand religion. What is religion?

Religion is an explanation of the ultimate meaning of life, and how to live accordingly; based on a notion of the Transcendent. Normally it contains the four "C's": Creed, Code, Cult, Community-structure. CREED refers to the cognitive aspect of a religion; it is everything that goes into the "explanation" of the ultimate meaning of life. CODE OF BEHAVIOR, or ethics, includes all the rules and customs of action that somehow follow from one aspect or another of the Creed. CULT means all the ritual activities that relate the follower to one aspect or another of the Transcendent, either directly or indirectly, prayer being an example of the former and certain formal behavior toward representatives of the Transcendent, such as priests, of the latter. COMMUNITY-STRUCTURE refers to the

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relationships among the followers; this can vary widely, from a very egalitarian relationship, As among Quakers, through a "republican" structure as Presbyterians have, To a monarchical one, As with some Hasidic Jews have with their Rebbe. THE TRANSCENDENT, As the roots of the word indicate, means "that which goes beyond" the everyday, The ordinary, The surface experience of reality. it can mean spirits, gods, a Personal God, An Impersonal God, Emptiness, etc. This volume looks at the ways we humans have developed to study religion.

However, a new age in human consciousness is now dawning: The Age of Global Dialogue, a radically new consciousness which fundamentally shifts the ways we understand everything in life, including religion. This global dialogical way of understanding life does not lead to one global religion, but it does lead toward a consciously acknowledged common set of ethical principles, a Global Ethic. The book looks at these two movements—the Age of Global Dialogue and inchoative Global Ethic—in order to help readers understand what is going on around them, So they might make informed, intelligent decisions about the meaning of life and how to live it. Author note: Leonard Swidler is Professor of Religion at Temple University. Paul Mojzsis Academic Dean and Professor of Religious Studies at Rosemount College.

In today's world of unrest, we need shared ethical

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will, moral force and energy among the world's religious traditions. Shows how the overarching message of Judaism just action as a guiding religious principle holds a key in the pursuit of universal peace."

In October 2005, UNESCO Member States adopted by acclamation the Universal Declaration on Bioethics and Human Rights. For the first time in the history of bioethics, some 190 countries committed themselves and the international community to respect and apply fundamental ethical principles related to medicine, the life sciences and associated technologies. This publication provides a new impetus to the dissemination of the Declaration, and is part of the organisation's continuous effort to contribute to the understanding of its principles worldwide. The authors, who were almost all involved in the elaboration of the text of the Declaration, were asked to respond on each article: Why was it included? What does it mean? How can it be applied? Their responses shed light on the historical background of the text and its evolution throughout the drafting process. They also provide a reflection on its relevance to previous declarations and bioethical literature, and its potential interpretation and application in challenging and complex bioethical debates.

This document assists policy-makers, health care providers and researchers to understand key concepts in health ethics

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and to identify basic ethical questions surrounding health and health care. It illustrates the challenges of applying ethical principles to global public health and outlines practical strategies for dealing with those challenges. The document is divided into four main parts. The first part explores key concepts in health ethics and explains common terms, theories and principles. The second part examines the main challenges in the practice of health ethics from the perspective of global public health. These issues provide the reader with a concrete understanding of the various ethical obstacles that may arise in public health, health research, and the provision of health care services. The third part describes practical strategies for dealing with these challenges and the key actors involved in developing ethical frameworks. Finally, the fourth part explains why health ethics is important to WHO, and how WHO supports Member States in building capacity in health ethics.

In *Good Citizens*, Thich Nhat Hanh lays out the foundation for an international solidarity movement based on a shared sense of compassion, mindful consumption, and right action. Following these principles, he believes, is the path to world peace. The book is based on our increased global interconnectedness and subsequent need for harmonious communication and a shared ethic to make our increasingly globalized world a more peaceful place. The book will be appreciated by people of all faiths and cultural backgrounds. While based on the basic Buddhist teachings of the Four Noble Truths and the Eight-Fold Path, Thich Nhat Hanh boldly leaves Buddhist terms behind as he offers his contribution to the creation of a truly global and nondenominational blueprint to overcoming deep-seated divisions and a vision of a world in harmony and the preservation of the planet. Key topics include the true root causes of discrimination; the exploration of the various forms

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of violence; economic, social, and sexual violence. He encourages the reader to practice nonviolence in all daily interactions, elaborates on the practice of generosity, and teaches the art of deep listening and loving speech to help reach a compromise and reestablish communication after misunderstandings have escalated into conflicts. Good Citizens also contains a new wording of the Five Mindfulness Trainings (traditionally called "precepts") for lay practitioners, bringing them in line with modern-day needs and realities. In their new form they are concrete and practical guidelines of ethical conduct that can be accepted by all traditions. Good Citizens also includes the complete text of the UN Manifesto 2000, a declaration of transforming violence and creating a culture of peace for the benefit of the children of the world. It was drafted by numerous Peace Nobel Prize recipients and signed by over 100 million people worldwide. Coinciding with a US presidential election year, Good Citizens reaches across all political backgrounds and faith traditions. It shows that dualistic thinking—Republican/Democrat, Christian/Muslim—creates tension and a false sense of separateness. When we realize that we share a common ethic and moral code, we can create a community that can change the world.

"With commentaries by Hans Kung and Karl-Joseph Kuschel"--Cover. Commentaries translated from: Erklärung zum Weltethos. Includes bibliographical references.

Ratified by the Parliament of the World's Religions in 1993 and expanded in 2018, "Towards a Global Ethic (An Initial Declaration)," or the Global Ethic, expresses the minimal set of principles shared by people—religious or not. Though it is a secular document, the Global Ethic emerged after months of collaborative, interreligious dialogue dedicated to identifying a common ethical framework. This volume tests and contests the claim that the Global Ethic's ethical directives can be

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found in the world's religious, spiritual, and cultural traditions. The book features essays by scholars of religion who grapple with the practical implications of the Global Ethic's directives when applied to issues like women's rights, displaced peoples, income and wealth inequality, India's caste system, and more. The scholars explore their respective religious traditions' ethical response to one or more of these issues and compares them to the ethical response elaborated by the Global Ethic. The traditions included are Hinduism, Engaged Buddhism, Shi'i Islam, Sunni Islam, Confucianism, Protestantism, Catholicism, Judaism, Indigenous African Religions, and Human Rights. To highlight the complexities within traditions, most essays are followed by a brief response by an expert in the same tradition. Multi-Religious Perspectives on a Global Ethic is of special interest to advanced students and scholars whose work focuses on the religious traditions listed above, on comparative religion, religious ethics, comparative ethics, and common morality. This book educates whilst also challenging the contemporary schools of thought within philosophical and religious ethics. In addition, it underlines the fact that the substance of ethics in general and bioethics/healthcare ethics specifically, is much more expansive and inclusive than is usually thought. Bioethics is a relatively new academic discipline. However, ethics has existed informally since before the time of Hippocrates. The indigenous culture of African peoples has an ethical worldview which predates the western discourse. This indigenous ethical worldview has been orally transmitted over centuries. The earliest known written African text containing some concepts and content of ethics is the "Declaration of Innocence" written in 1500 B.C., found in an Egyptian text. Ubuntu is an example of African culture that presents an ethical worldview. This work interprets the culture of Ubuntu to explain the contribution of a representative

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indigenous African ethics to global bioethics. Many modern scholars have written about the meaning of Ubuntu for African societies over centuries. Some scholars have viewed Ubuntu as the greatest contribution of African cultures to other world cultures. None of the scholars, however has explored the culture of Ubuntu as providing a representative indigenous ethics that can contribute to global bioethics as discussed in this book.?

The Future of Ethics interprets the big questions of sustainability and social justice through the practical problems arising from humanity's increasing power over basic systems of life. What does climate change mean for our obligations to future generations? How can the sciences work with pluralist cultures in ways that will help societies learn from ecological change? Traditional religious ethics examines texts and traditions and highlights principles and virtuous behaviors that can apply to particular issues. Willis Jenkins develops lines of practical inquiry through "prophetic pragmatism," an approach to ethics that begins with concrete problems and adapts to changing circumstances. This brand of pragmatism takes its cues from liberationist theology, with its emphasis on how individuals and communities actually cope with overwhelming problems. Can religious communities make a difference when dealing with these issues? By integrating environmental sciences and theological ethics into problem-based engagements with philosophy, economics, and other disciplines, Jenkins illustrates the wide understanding and moral creativity needed to live well in the new conditions of human power. He shows the significance of religious thought to the development of interdisciplinary responses to sustainability issues and how this calls for a new style of religious ethics.

What do the religions and ideologies of the world have in common? Why should we focus first on their similarities

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rather than their differences? What's next in the evolution of the global ethic? Professor and theologian Hans Küng has devoted much of his life to answering these questions. A controversial figure, Küng achieved global notoriety in the late 60's when he became the first major Roman Catholic theologian of the 20th century to question the notion of papal infallibility. For this, he was stripped of his license to teach as a Roman Catholic theologian, but carried on teaching as a tenured professor of Ecumenical Theology at the University of Tübingen, Germany until his retirement in 1996. In the 1990s, Küng initiated a project subsequently referred to the Movement for a "Global Ethic" ("Weltethos" in the original German). After massive world-wide research into past and present ethical principles carried out with the collaboration of many scholars, including Professor Leonard Swidler-who continues their joint work-he spelled out clearly the foundational ethical principles that the world's religions and ideologies, past and present, de facto held/hold in common, that is: The minimal code of behavior that everyone in fact accepts (e.g., "Do not lie, steal, kill innocent persons....") Kung's goal is to highlight how the great religions/ideologies of the world converge on moral values and how this has revealed minimal, but expanding standards: e.g., slavery once was, but no longer is ethically acceptable... equality for women is painfully on that expanding path now! This English translation of The Global Ethic Handbook is a culmination of the "Movement" Küng began in the 90s. In clear language, he describes his vision for a Global Ethic, and step by step he takes the reader on a journey through the essential aspects of a Global Ethic, including its social, political, legal, economics, communications, esthetics, and philosophical applications. It even describes his translation of the Global Ethic/Weltethos into musical compositions-indeed, a full-blown opera! While Engaging the Global Ethic is a broad and

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comprehensive work, the actualization of a Global Ethic is concrete-not abstract. Professor Küng's vision into the future, built on the expanding Global Ethic is an inspiring read and call to action for all!

For anyone concerned about the world we are creating, this book, written by one of the most important living theologians, offers a cautionary look at the coming global society.

The goal of this open access book is to develop an approach to clinical health care ethics that is more accessible to, and usable by, health professionals than the now-dominant approaches that focus, for example, on the application of ethical principles. The book elaborates the view that health professionals have the emotional and intellectual resources to discuss and address ethical issues in clinical health care without needing to rely on the expertise of bioethicists. The early chapters review the history of bioethics and explain how academics from outside health care came to dominate the field of health care ethics, both in professional schools and in clinical health care. The middle chapters elaborate a series of concepts, drawn from philosophy and the social sciences, that set the stage for developing a framework that builds upon the individual moral experience of health professionals, that explains the discontinuities between the demands of bioethics and the experience and perceptions of health professionals, and that enables the articulation of a full theory of clinical ethics with clinicians themselves as the foundation. Against that background, the first of three chapters on professional education presents a general framework for teaching clinical ethics; the second discusses how to integrate ethics into formal health care curricula; and the third addresses the opportunities for teaching available in clinical settings. The final chapter, "Empowering Clinicians", brings together the various dimensions of the argument and anticipates potential questions about the framework

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developed in earlier chapters.

At the heart of research with human beings is the moral notion that the experimental subject is altruistic, and is primarily concerned for the welfare of others. Beneath the surface, however, lies a very different ethical picture.

Individuals participating in potentially life-saving research sometimes take on considerable risks to their own well-being.

Efforts to safeguard human participants in clinical trials have intensified ever since the first version of the World Medical Association's Declaration of Helsinki (1964) and are now codified in many national and international laws and regulations. However, a comprehensive understanding of how this cornerstone document originated, changed, and functions today does not yet exist in the sphere of human research.

Ethical Research brings together the work of leading experts from the fields of bioethics, health and medical law, the medical humanities, biomedicine, the medical sciences, philosophy, and history. Together, they focus on the centrality of the Declaration of Helsinki to the protection of human subjects involved in experimentation in an increasingly complex industry and in the government-funded global research environment. The volume's historical and contemporary perspectives on human research address a series of fundamental questions: Is our current human protection regime adequately equipped to deal with new ethical challenges resulting from advances in high-tech biomedical science? How important has the Declaration been in non-Western regions, for example in Eastern Europe, Africa, China, and South America? Why has the bureaucratization of regulation led to calls to pay greater attention to professional responsibility? Ethical Research offers insight into the way in which philosophy, politics, economics, law, science, culture, and society have shaped, and continue to shape, the ideas and practices of human

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research.

Introduction: Moral globalization and its discontents -- Jackson Heights, New York: Diversity Plaza -- Los Angeles: the moral operating systems of global cities -- Rio de Janeiro: order, corruption, and public trust -- Bosnia: war and reconciliation -- Myanmar: the politics of moral narrative -- Fukushima: resilience and the unimaginable -- South Africa: after the rainbow -- Conclusion: Human rights, global ethics, and the ordinary virtues

Examines diverse expressions of global ethics as social practices developed in response to global crises The Practices of Global Ethics takes a unique look at global ethics: not as mere written statements but as a set of practices undertaken by thousands of organisations and hundreds of thousands of people to shape the normative trajectory of human affairs. Looking at statements of global ethical principles including The Universal Declaration of Human Rights, the Earth Charter and the Rio Documents, this book positions them as the outcomes and expression of ongoing practices. Offering innovative, critical and thoughtful analyses of ethical practices since World War II, the book examines efforts to promote human rights; foster ecological responsibility; end genocide; reduce global poverty; encourage responsible and sustainable international business practices; cultivate understanding and collaboration amongst the world's religions among other worldwide endeavours. This book contains the text of the Universal Declaration of Human Responsibilities, an account of the historical background to it, a discussion of its significance, and responses from around the world '

Leading cultural, political and religious leaders offer witness to a new global awareness and to new ethical consensus, showing how we can move into the 21st Century with integrity. This collection reveals why the world, if it is to

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survive, needs a fundamental consensus concerning binding values, irrecoverable standards and personal attitudes.

World Ethics: The New Agenda identifies different ways of thinking about ethics, and of thinking ethically about international and global relations. It also considers several theories of world ethics in the context of issues such as war and peace, world poverty, the environment and the United Nations. Key Features: * Rejects the idea of international scepticism and the 'morality of states' * Demonstrates the distinction between a global ethic as a theory and as social reality * Defends the claim that we are world citizens with global duties The second edition has been substantially revised to take account of recent global developments. The discussion is grounded in an awareness of the post-9/11 world in which we live and offers a more detailed exploration of the idea of global citizenship and a global or cosmopolitan ethic. There are new sections on terrorism and security and on global justice, and additional material on issues such as climate change, internationalist ethics, the ethics of war, sustainability, development, globalisation, global civil society and global governance. Each chapter now has a summary box at the beginning and a set of questions for discussion at the end.

Paul Kurtz has been the dominant voice of secular humanism over the past thirty years. This compilation of his work reveals the scope of his thinking on the basic topics of our time and his many and varied contributions to the cause of free thought. It focuses on the central issues that have concerned Kurtz throughout his career: ethics, politics, education, religion, science, and

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pseudoscience. The chapters are linked by a common theme: the need for a new enlightenment, one committed to the use of rationality and skepticism, but also devoted to realizing the highest values of humanist culture. Many writings included here were first published in magazines and journals long unavailable. Some of the essays have never before been published. They now appear as a coherent whole for the first time. Also included is an extensive bibliography of Kurtz's writings. *Toward a New Enlightenment* is essential for those who know and admire Paul Kurtz's work. It will also be an important resource for students of philosophy, political science, ethics, and religion. Among the chapters are: "Humanist Ethics: Eating the Forbidden Fruit"; "Relevance of Science to Ethics"; "Democracy without Theology"; "Misuses of Civil Disobedience"; "The Limits of Tolerance"; "Skepticism about the Paranormal: Legitimate and Illegitimate"; "Militant Atheism vs. Freedom of Conscience"; "Promethean Love: Unbound"; "The Case for Euthanasia"; and "The New Inquisition in the Schools."

Increasingly, the modern neo-liberal world marginalises any notion of religion or spirituality, leaving little or no room for the sacred in the public sphere. While this process advances, the conservative and harmful behaviours associated with some religions and their adherents exacerbate this marginalisation by driving out those who remain religious or spiritual. And all of this is seen through the lens of social science, which seems to agree that religion remains important, if not in spiritual sense, at least as a source of folklore and a means of

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identification: religions remain rooted in the societies from which they emerged, and the legal systems of many of those societies emerged from religious sources, even if those societies remain unwilling to admit that fact. In the modern materialistic world of conformity, religion is less a source of guidance than a label of identification. The world therefore faces two issues. First, the decreasing level of spirituality in the 'West' widens the gap between worshippers and those who have left their faith (eg agnostics and atheists, or those who look at religion as a matter of 'picking and choosing' from a range of options). And, second, the strong connections to religion which remain in many nations, but which are often misused in the secular public sphere (both in the West and internationally). In such divided worlds, both religious and secular forces tend to lock themselves into closed groupings of 'pure truth' and in so doing increase the level of disagreement, in turn producing radicalism. In short, the modern world is divided in two ways: between religious and non-religious (although some have argued that the non-religious secular is itself a form of civil religion), and between those subscribing to divergent understandings of the same religious tradition. While hyperbolic and histrionic, the term 'culture wars' nonetheless best captures what we see happening in the public sphere today. The question emerges, then: how best to accommodate the democratic principle which posits that the majority should feel that it lives in a society of its own with the human rights principle, holding that is necessary to ensure the full protection of the minority's rights? How to balance these seemingly

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opposed principles? We are very familiar with the differences that appear between secular and sacred in the modern world; yet, what of the similarities amongst scriptures and laws which seek to encourage mutual understanding, cooperation and even cohabitation? Because religion itself is a source of law, a set of exhortations or commands as much as a set of rights, every major religion offers an approach to encountering 'the Other' in a positive, constructive, affirming way; and it is here that religions reveal much that they have in common. This book draws together the work of scholars engaged in exploring the possibilities for a 'utopian' world in the sense fostered by St Thomas More. The essays explore those dimensions of religious and civil law where 'love' – however that is defined by relevant texts – fosters and encourages acceptance of 'the Other' and will offer perspectives on the ways in which religious or civil/state law command one to act in the spirit of 'love'.

Thinking beyond the absolutes Christians and other religious persons increasingly find "deabsolutized" in our modern thought world, Swidler reflects on the ways we humans think about the world and its meaning now that increasingly we notice that there are other ways of understanding the world than the way we grew up in. In this new situation we need to develop a common language we can use together both to appreciate our neighbors and enrich ourselves, what the author calls Ecumenical Esperanto, because it should serve as a common language without replacing any of the living languages of our religious and ideological traditions. Of

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course, such thinking anew about the world and its meaning must necessarily mean thinking anew about all of our religious beliefs--but this time, in dialogue. The Universal Declaration on Bioethics and Human Rights, 2005, marked a significant step towards the recognition of universal standards in the field of science and medicine. This book provides an overview of the ethical and legal developments which have occurred in the field of bioethics and human rights since then. The work critically analyzes the Declaration from an ethical and legal perspective, commenting on its implementation, and discussing the role of non-binding norms in international bioethics. The authors examine whether the Declaration has contributed to the understanding of universal or global bioethics, and to what degree states have implemented the principles in their domestic legislation. The volume explores the currency of the Declaration vis-à-vis the more recent developments in technology and medicine and looks ahead to envisage the major bioethical challenges of the next twenty years. In this context, the book offers a comprehensive ethical and legal study of the Declaration with an in-depth analysis of the meaning of the provisions, in order to clarify the extension of human rights in the field of medicine and the obligations incumbent upon UNESCO member States, with reference to their implementation practice. This book presents the first critical examination of the overlapping ethical, sociocultural, and policy-related issues surrounding disasters, global bioethics, and public health ethics. These issues are elucidated under the

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conceptual rubric: Public health disasters (PHDs). The book defines PHDs as public health issues with devastating social consequences, the attendant public health impacts of natural or man-made disasters, and latent or low prevalence public health issues with the potential to rapidly acquire pandemic capacities. This notion is illustrated using Ebola and pandemic influenza outbreaks, atypical drug-resistant tuberculosis, and the health emergencies of earthquakes as focal points. Drawing on an approach that reckons with microbial, existential, and anthropological realities; the book develops a relational-based global ethical framework that can help address the local, anthropological, ecological, and transnational dynamics of the ethical issues engendered by public health disasters. The book also charts some of the critical roles that relevant local and transnational stakeholders may play in translating the proposed global ethical framework from the sphere of concept to the arena of action. This title is of immense benefit to bioethics scholars, public and global health policy experts, as well as graduate students working in the area of global health, public health ethics, and disaster bioethics.

This book focuses on the normative questions raised by the postulation and declaration of a global ethic. Its scope covers the questions “why do we need a global ethic?”, “what kind of global ethic do we need and what sort of normative justification does it imply?” The book considers the imperative of global ethic to be plausible because it demands consistency in the application of the rule or standard of moral behavior.

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This book introduces a new tool for improving communication and promoting clearer thinking in a world where the use of Global English can create numerous comprehension and communication issues. Based on research findings from cross-linguistic semantics, it contains essays and studies by leading experts exploring the value and application of 'Minimal English' in various fields, including ethics, health, human rights discourse, education and international relations. In doing so, it provides informed guidelines and practical advice on how to communicate in clear and cross-translatable ways in Minimal English. This innovative edited collection will appeal to students and scholars of applied linguistics, language education and translation studies.

Not only did the Declaration announce the entry of the United States onto the world stage, it became the model for other countries to follow. This unique global perspective demonstrates the singular role of the United States document as a founding statement of our modern world.

As the twentieth century draws to a close and the rush to globalization gathers momentum, political and economic considerations are crowding out vital ethical questions about the shape of our future. Now, Hans K?ng, one of the world's preeminent Christian theologians, explores these issues in a visionary and cautionary look at the coming global society. How can the new world order of the twenty first century avoid the horrors of the twentieth? Will nations form a real community or continue to aggressively pursue their own interests? Will the Machiavellian approaches of the past prevail over

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idealism and a more humanitarian politics? What role can religion play in a world increasingly dominated by transnational corporations? King tackles these and many other questions with the insight and moral authority that comes from a lifetime's devotion to the search for justice and human dignity. Arguing against both an amoral realpolitik and an immoral resurgence of laissez faire economics, King defines a comprehensive ethic founded on the bedrock of mutual respect and humane treatment of all beings that would encompass the ecological, legal, technological, and social patterns that are reshaping civilization. If we are going to have a global economy, a global technology, a global media, King argues, we must also have a global ethic to which all nations, and peoples of the most varied backgrounds and beliefs, can commit themselves. "The world," he says, "is not going to be held together by the Internet." For anyone concerned about the world we are creating, A Global Ethic for Global Politics and Economics offers equal measures of informed analysis, compassionate foresight, and wise counsel.

Essays that highlight the role of education in bringing about inclusive citizenship and human rights norms. How do we communicate morals and values in a world that is becoming increasingly interdependent? This collection of essays explores ethics and communication with reference to specific world views and religions, focusing on the challenge of globalisation for ethical communication in particular social arenas.

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