

# HUMAN RIGHTS BIBLIOGRAPHY

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### *Articles on Human Rights*

- Abe, Masao. "A Buddhist View of Human Rights." In Human Rights and Religious Values: An Uneasy Relationship?, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 144-53. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.
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Bretzke, James T., S.J. "The Common Good in a Cross-Cultural Perspective: Insights from the Confucian Moral Community." In *Religion, Ethics & the Common Good*, 83-105. Annual Publication of the College Theology Society, 41. Edited by James Donahue and Theresa Moser. Mystic CT: Twenty-Third Publications, 1996.

Recent discussion concerning multiculturalism, pluralism, globalization of ethics and the prospects for a "common morality" all provide a challenging context for critical ethical reflection on the notions of the common good as these are found in various cultural and religious traditions. This article investigates the possibility of enriching our liberal Western notion of the common good from a cross-cultural perspective afforded by Confucianism and what might be called the Confucian notion of the "common good," even though the precise terminological equivalent is not found in the Confucian literature or philosophical tradition. An original exposition of the notion of the common good exegeted from the Confucian canon is presented and discussed in reference to the Confucian cardinal virtues, the notion of the *chün-tzu* (paradigmatic moral individual); the four cardinal virtues of *jen*, *yi*, *li*, and *chih*; an understanding of community as fiduciary; and the moral force of the notion of the *T'ien-ming* or Mandate of Heaven.

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This section contains a large number of titles on this theme in the East Asian context. Many of the works listed also contain a brief annotation.

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Investigates the key aspects of the Confucian virtue ethics in relation to the notions of the *chün-tzu* (Superior Person), the Five Relationships of society, the particular Confucian virtues of *jen* (benevolence) and *li* (propriety), the moral vision of the *tao* (Way), and the understanding of the *t'ien-ming* (Mandate of Heaven). The thesis of the article is that the moral matrix provided by the web of social relationships is what allows the Confucian ethics of virtue to function well.

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Argues that the discourse on human rights has become inverted and appropriated by globalizing economic forces. What is needed is a concrete focus on the experiences of suffering of the poor, especially in the non-Western areas of the world, if the legitimate goals of human rights are to be realized. This will require a change in the sort of discourse with which human rights has been largely carried out up to the present. This article is a revised version of a paper presented at the Seventh International Conference of North-South Philosophical Dialogue, held at the Central American University in San Salvador from 27-30 July 1998.

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Wilfred is Professor in the School of Philosophy and Religious Studies of the University of Madras, India.

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Two Catholic moralists, Francisco de Vitoria (1483-1546) and Domingo de Soto (1494-1560), examined the condition of the Indians in the New World. Both claimed to be followers of Thomas Aquinas. Stephen Brett compares and contrasts their teaching on *jus naturale*, *jus gentium*, and *dominium* with that of Thomas and points out their shift, following Occam, from a metaphysical foundation to a system of legal "titles." This rupture of metaphysics and law had tragic consequences for the question of slavery and "exacted an incalculable price in human suffering."

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declared that these standards must take into account unique Asian regional and cultural differences, economic development issues, and the principles of national sovereignty.

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