

Index

Note: Page numbers followed by “n” with numbers indicate notes.

- Academic theory, 104
- Acting, 28
- Agenda 21, 155n7
- Altruistic/altruism, 39–40, 42, 152, 156–157, 159, 169–170
 - development, 157–160
 - life of service, 152
- Aristocratic dignity, 6
- Aspirational dignity, 6–7
- Attributing human dignity, 63
- Australopithecus africanus*, 52
- Auto-ethnography, 138n5
- Avonwood Primary, 166
- Axial Age, 49
 - consciousness of oneness of humankind, 51–53
 - human dignity, human spirit, and human rights, 57–58
 - materialistic focus in human rights and development discourse, 55–57
 - protection of human dignity requiring recognition of oneness of humankind, 53–54
 - references to human dignity proliferation, 54–55
- Bahá’í community, 44–45
- Barnares (*see* Varanasi)
- Bodily engagement, 112
- Buddhism, 31
- Camera, 110–111
- Capacity, 43, 53, 79, 152, 157, 167
- Center for Compassion and Altruism Research and Education (CCARE), 169
- Century of light, 52
- Collective consciousness of human dignity, 21–23
- Collective responsibility, 82–83
- Collective shame, 82–83
- Colonial gaze, 111
- Commodification, 117
- Comportment dignity, 7
- Confucianism, 31
- Cornell University College of Human Ecology, 171n36
- “Corporate model” of education, 32
- Counter-culture of human dignity, 73
- Critical discourse analysis, 36
- Critical reflection, 104–105, 124
- Critical reflexivity, 103–105, 123–125
- Cultural/culture, 28, 74–75
 - codes, 36
 - culturally encoded meanings, 35
 - ethos of human dignity, 91–92
 - of interdependence, 77–78
 - of peace, 28
- Curricula, 161, 165
- Decentralization programs, 118
- Deep frames, 37
 - social body frame, 39–40
 - social command frame, 38
 - social contest frame, 38–39
- Democracy, 25, 53, 154, 166
- Democratic societies, 38

- Development
 - altruistic, 157–160
 - moral, 39, 152, 157*n*12, 158–159
 - sustainable, 152
- Dignitary harms, 20
- Dignity, 132
 - dignity-denial, 3
 - violations, 44
- Dignity jurisprudence, workable
 - model for, 96–98
- Discourse
 - of human dignity, 35–36
 - power through, 106–107
- Discursive power, 106, 113, 127
- Diyat*, 84
- Documentary, 115
 - filmmaking, 106
- Documentary film, 103–104, 106–108, 110, 112–113, 125, 127
 - camera and visual gaze, 111–112
 - critical reflexivity, 123–125
 - Give to Live* (2015), 107–110, 125–127
 - Half the Sky*, 107, 109–110
 - Kony 2012*, 107–109
 - and representation, 110
 - representation and filming, 113–115
 - science and objectivity, 112–113
 - sensuous, 112
 - significance, 107
- Documentary film praxis, 116
 - appropriation of story, 119–123
 - expert knowledge, 116–117
 - over-simplification, 117–119
- Earth Charter, 154, 166, 171
- Ecological integrity, 154
- Economic empowerment, 86
- Education
 - corporate model of, 32
 - educational reform, 152
 - global citizenship, 156
 - for life of service, 159–160
- Education for sustainable
 - development (ESD), 159
- Empathy, 111, 157
- English for Speakers of Other Languages (ESOL), 133
- “Essential attributes” approach, 63
- Eudaimonistic judgments, 57
- Eunomia*, 29
- Euthanasia, 4, 9
- Evil, human, 7–9
- Family honor, 79
- Fatwas*, 85
- Female honor, 79–80
- Feminist
 - feminist movement, religious
 - interpretative tools for, 88–89
 - methodology, 124
- Film, 104
 - filming, 113–115
 - filmmakers, 123
- Foucauldian approach, 106
- “Four Freedoms” speech (Roosevelt), 2
- Frames, 37
- Framing, 37
- Gender, 105*n*6
- Gender-based violence, 71, 87
- Give to Live* (2015), 104, 107–108, 117, 125–127
- Global citizenship education, 156
- Global moral identity, 154–156, 158
 - n*118, 158–161
- Globalization, 17–18, 167
- Golden Rule, 30–31
- Governance, 38
- Guilt, 80–82
- Half the Sky*, 107, 109–110, 117–118, 122
- Hinduism, 31
- Holocaust, 21, 41
- Honor killing
 - factual basis of, 73–74
 - industry, 74–74
- Honor-based violence, 71
 - actors and perceptions matter, 80
 - application of international law
 - and notions, 91

- collective shame and collective responsibility, 82–83
- cultural ethos of human dignity, 91–92
- culture of interdependence, 77–78
- de-politicizing movement’s narrative, 86–87
- factual basis of honor killings, 73–74
- honor/shame-based culture, 78–80
- judgments of deserving, 83–85
- “minimum content” for human dignity, 92–93
- Pakistani culture, 74–77
- promoting women’s participation and representation, 89–91
- reconstructing movement against honor violence in Pakistan, 85–86
- religious interpretative tools for feminist movement, 88–89
- religious legitimacy of gender-based violence, 87
- shame and guilt, 80–82
- theological concepts of human dignity and renovating Sharia, 93–96
- women’s sexuality and shame, 82
- workable model for “dignity jurisprudence”, 96–98
- Honor-violators, 71
- Hudood* ordinances, 84, 88, 96
- Human community, 106
- Human dignity (*see also* Reframing human dignity), 1, 51, 57–58, 61–63
 - as foreshadowing human rights, 9–13
 - history, 1–2
 - and human evil, 7–9
 - and human rights, 63
 - principal senses, 62
 - references to human dignity proliferation, 54–55
 - theological concepts, 93–96
 - vectors and geographies, 2–7
- Human dignity, 35–36
- Human evil, 7–9
- Human flourishing, 5–6, 25
- Human moral identity, 158
- Human nature, 8, 10–11, 20, 37–38
- Human relationships, 23
- Human rights, 20, 51, 57–58
 - framework, 23
 - human dignity and, 63
 - initiatives, 58
 - materialistic focus in, 55–57
 - observations, 65–66
 - overlapping consensus approach, 63–65
- Human rights cultivation
 - altruistic development, 157–160
 - CCARE, 169
 - education examples, 165
 - education for life of service, 159–160
 - emergence of global moral identity, 154–155
 - global agreements, 152–154
 - guiding questions, 155
 - integrating UN global goals into curricula, 161–165
 - learning system tutorial in Latin America, 168–169
 - recommendations, 170–171
 - school lunch in Japan, 169
 - sustainable development agreements, 151–152
 - UNU-IAS, 167–168
 - World Course curriculum, 166–167
- Human spirit, 51, 53, 57–58
- Humanity, 1, 7–8, 11, 17–18, 21–24, 30, 39–40, 42–44, 53–54, 152–153, 156
- Humankind
 - protection of human dignity requiring recognition of oneness, 53–54
 - twentieth century and dawn of consciousness of oneness, 51–53
- Humiliation, 21

- Identity, 80
- Imagining communities, 110
- Imams*, 75
- Imperialist role assigner, 58
- (In)dignity via (Mis)representation: Politics, Power, and Documentary Film*, 103
- Individualistic or collectivist
dimensions of cultural
value patterns, 75
- Inherent worth of human beings, 54
- Inhumanity, 3, 54
- Institute for Studies in Global
Prosperity, 55–56
- Interdependence, culture of, 77–78
- Interdisciplinary K-12 curriculum,
166–167
- Interfaith dialog, 31
- International Covenant on Civil and
Political Rights (1966), 3–4,
54, 61
- International law and notions,
application of, 91
- International Monetary Fund, 31
- Interpretive frames within discourse,
36–37
- Inviolable dignity, 6
- Islam, 31
- Islamic jurisprudence, 88–89, 94,
97*n*39, 98–99*n*43
- Jewish prophets, 50
- Jirgahs*, 75
- Judaism, 31
- Judgments, 83–85
- Jurisprudence, 2, 9, 53
dignity, 96–98
Islamic, 88–89, 94, 97*n*39,
98–99*n*43
Sharia, 93–96, 98*n*43
- Justice, 43, 57*n*6
- Kafirs*, 85
- Kantian dignity, 6, 9
- Kari* (Blackened woman), 74
- Karo* (Blackened man), 74
- Kashi (*see* Varanasi)
- Kony 2012* (2012), 104, 107–109,
117–119, 122
- Latin America, learning system
tutorial in, 168–169
- Law
international, 91
Pakistani, 84
Sharia, 73, 85, 92
- Leadership, 38
- Learning
process, 151
system tutorial in Latin America,
168–169
- “Learning-by-doing” methodology,
168
- Liberal democracy, 53, 63
- Life of dignity, 66
- Life of Service, 156
education for, 159–160
- Lines of action, 23
- “Looking glass self” (Cooley’s
concept), 76–77
- Lord’s Resistance Army (LRA),
107–108, 122
- “Love and Barriers to Love”
(Bergner), 57
- Lynch justice, 84, 98
- Margaret Garner’s story, 9*n*6
- Masculine honor, 79
- Media, 110–111
- Meritorious dignity, 7
- Millennium Development Goals, 153,
155
- Mind, 50
- (Mis)representations, 104
- Mob mentality, 84
- Modernity, 111
- Modus vivendi*, 63–64
- Moral
development, 39, 152, 157*n*12,
158–159
dialog, 32
framework, 155

- identify formation, 151*n*1
- qualities, 6
- relativism, 158 *n*118
- Mortal vulnerability, 5
- Movement's narrative, de-politicizing, 86–87
- Muslim honor culture, 80
- Mutualism, 38

- National Resistance Movement, 119
- Nazis, hubris and inhumanity of, 54
- Non-governmental organizations (NGOs), 109

- Objectivity, 105, 112–113
- Oppressed groups, 82
- Organic bodies, 42
- Organic hierarchy, 43
- Orthodoxy, 31
- Over-simplification, 117–119
- Overlapping consensus approach, 63–65

- Pakistan
 - Pakistani culture, 75–77, 79, 81
 - Pakistani law, 84
 - Pakistani social codes, laws, or law enforcement processes, 83
 - reconstructing movement against honor violence in, 85–86
- Paradox of appropriation, 119
- Paris Agreement for Climate Change, 151, 154
- Pashtun*-majority areas, 75
- Peace, 29, 33, 152, 154
 - acts of, 166
 - culture of, 28
 - principles of, 29
- Penal Code provisions, 84
- Pluralistic “minimum content” of human dignity, 73
- Political
 - conception of justice, 63–64
 - empowerment, 86
 - legal, and religious factors of honor-based violence, 83–85
- Positive psychology, 157
- Possession, 117
- Post-colonial gaze, 111
- Postcolonial scholarship, 104*n*4
- Power through discourse, 106–107
- Principle of human dignity, 27–29
 - creation, 30–32
 - needs, 29–30
- Principles of peace, 29
- Productive power, 107
- Promise of World Peace, The*, 29
- Psycho-cultural forces, 71–72
- Public Broadcasting Service (PBS), 107, 110
- Public morality, 94, 96, 98–99*n*43

- Qadh*f provision, 98
- Qisas*, 84

- Racism, 21
- Rationalism method, 29
- Reflexivity, 104, 124
 - critical, 105–106, 123–125
- Reframing human dignity (*see also* Human dignity), 35, 40
 - deep frames, 37–40
 - interpretive frames within discourse, 36–37
 - meaning and discourse, 35–36
 - practical implications, 43–45
 - within social body frame, 41–43
 - within social command frame, 40–41
 - within social contest frame, 41
- Religion, 2, 5, 10–11, 28, 31, 65, 76–77, 84, 88–89, 158, 166
- Religious interpretative tools for feminist movement, 88–89
- Representation and filming, 113–115
- Reputation as honor, 77
- Right to choose, 4
- Rights-denial, 3
- Rural Pakistan, 75

- Scaffolding, 37
- Scholarship, 104, 158

- School lunch in Japan, 169
- Science, 112–113
- Security
 - human, 51, 58*n*7
 - physical, 29, 58
- Self-esteem, 77–78
- Service-learning approach, 169
- Shame, 80–83
 - culture, 72
 - sanctions, 84–85, 95
- Sharia
 - jurisprudence, 93–96, 98*n*43
 - law, 73, 85, 92
 - renovating, 93–96
- Sistema De Aprendizaje Tutorial
 - program (SAT program), 168–169
- Slavery, 3, 8–9
- Slum tourism, 111
- Social body frame, 39–40
 - human dignity within, 41–43
- Social capacities, 106
- Social command frame, 38
 - human dignity within, 40–41
- Social contest frame, 38–39
 - human dignity within, 41
- Social Darwinism, 38–39
- Social esteem, 78
- Social injustice, 22
- Social interactions, 78–79
- Social intimidation, 80
- Social order, 23–25, 42
- Society, 38–39
- Socio-structural forces, 71–72
- Sociology-of-knowing approach, 104
- Solidarity, 156
- Speaking, 28
- State-sponsored gender victimization, 84
- “Strength-based” thinking, 157
- Subjectivities, 106
- Substantive conception of dignity, 62
- Superego, 157*n*12
- Surface frames, 37
- Sustainable development, 152
- Sustainable Development Agenda (2030), 151
- Sustainable Development Goals (SDGs), 152–153, 156, 159, 162, 165, 167, 170
- Symbiosis, 38
- Taoism, 31
- Teachers emergence as transcultural messengers
 - inhabitants, 131–132
 - Li and Tomoko case study, 138–147
 - Omékongo case study, 136–138
 - Sonia case study, 133–135
- Teaching children as service, 160
- Theory of gradualism, 88*n*25
- Therborn’s analysis, 18–19
- Think Tank on Global Education, 167–168
- Thinking, 28
- “Top-down” approach, 24
- Traditional Catholic dignity, 6
- Transcultural Education Theory, 132*n*2
- Transplanetary process, 18
- Ubuntu Declaration on Education, 159
- Ultra-Orthodox Judaism, 4
- “Uncontaminated” civilizations, 113
- United Nations, 22
- United Nations Children’s Emergency Fund (UNICEF), 31
- United Nations Educational, Scientific and Cultural Organization (UNESCO), 31, 156, 159, 159*n*18, 165, 165*n*24
- United Nations University: Institute for Advanced Study of Sustainability (UNU-IAS), 167–168
- Universal consciousness of human dignity, 17, 19–21
 - collective consciousness, 21–23
 - one people, 18–19
 - rethinking relationships, 23–25

- Universal Declaration of Human Rights*, 2, 19, 22, 27, 52, 54, 61
- Universalistic “minimum content” of human dignity, 73
- Ur-principle, 63
- Usul al-*fiqh* principles, 88n26
- Varanasi, 141
- Vienna Declaration* (1993), 61
- Violence, 80
- Violent punishment, 84
- Visual gaze, 110–111
- Voiceless, 122
- Waderos*, 75
- Wasteland* (2010), 124
- Well-being, 39
- Western Christianity, 31
- “Win–win” cooperation, 153
- Women
- literacy and scholarship, 90–91
 - making room for male advocacy, 91
 - participation and representation, 89–90
 - promotion, 89–91
 - sexuality, 82
- “Woman as commodity” concept, 71
- World Course curriculum, 166–167
- World Health Organization, 31
- World Human Rights Conference*, 61
- World Literacy Canada (WLC), 141
- World order, 27, 31
- Zina*, 95, 97n39, 97n41, 98n43