



 [Human rights discussion](#) by Louise S. [2012, Dec 25]

Dear All,

Thanks to professor Hans Bakker, who is sharing his chapter in a new edited book on human rights, see attached.

Enjoy,
Louise

 [Human Rights Chapter Bakker](#)

 [Handbook Human Rights Flyer 2012](#)



 [Comment by Kiran Kumar Salagame](#) by Louise S. [2012, Dec 25]

Thanks to Prof Hans Bakker



 [Comment by Wael MOHAMED](#) by Louise S. [2012, Dec 25]

My Dear Colleagues

Thanks Dr Bakker for sharing this valuable piece of information

I have some concerns about your statement:

(Nevertheless, Islamic caliphates and both Sunni and Shiite Islamic theologians did not emphasize human rights)

Generally speaking there are other Islamic scholars other than Ibn Khaldon who addressed the human rights and of course needless to say Prophet Muhammed and Jesus stressed upon this important value with lot of historical incidents that clarifying this. Therefore I expected to see in this chapter some mentions to the three prophets (Moses, Jesus and Muhammed) and their saying, acts in this endeavor.....

Thanks again for listening to my thoughts and sharing this

in spirit
Wael



 [Comment by Hans Bakker](#) by Louise S. [2012, Dec 25]

Dear Wael Mohamed,

Thank you very much for taking the time to notice my chapter and to comment on it. I would love it if others on this list were to comment in the intelligent manner you have done.

First, let me say I am not a theologian but a sociologist by "training" (education).

Furthermore, I did not mean any disrespect to Mohammed or, for that matter, to Moses or Jesus of Nazareth.

But I myself am not a "true believer" of any of the three faiths: Islam, Judaism or Christianity. I am also not an atheist. I believe in a Higher Spiritual Meaning. I believe in "God," "YHWH," or "Allah" (al-Lah), but perhaps not in the way many Christians, Jews and/or Muslims believe in that idea and that reality.

I belong to the Unitarian-Universalist Church, which originated in a form of liberal Christianity in the nineteenth century, but has now become very ecumenical.

Many Fundamentalist Evangelical Christians do not think Unitarian-Universalists are Christian at all. Indeed, the center piece of Christianity for most Christians has been the Trinity. Unitarians deny the Trinity. In the 21st century that usually is taken to mean that Jesus was not the Messiah, the Christ. (Many Reform Jews are therefore very comfortable with Unitarian-Universalism, or U-U.) So U-U is my frame of reference and my "bias." I may very well be wrong in my beliefs.

Perhaps we could have a dialogue concerning whether or not the founders of the three great Abrahamic religions really did propose a theology of the human rights of all individual human beings as legal persons. One aspect we can discuss is when "citizenship" became a right for ordinary persons.

I believe what I wrote in my chapter is technically accurate, but it could be misread. (I know that the various contributors to the edited book have somewhat different views on exactly what "human rights" really refers to. We had a very lively discussion at the special "authors meet critics" session at the American Sociological Association [ASA] in Denver last August, 2012, on that question, and others.)

One area where the human rights of individual human beings as legal persons has often been overlooked in Abrahamic theologies is the rights of individual women. (Note I am not talking about women as a category, or a few elite women, but all women as individuals, or "legal persons", with precisely the same rights as all adult men.)

Many people in North America find it surprising, for example, that women are not allowed to drive cars in some Islamic countries.

Today's New York Times carries an article about women being prohibited from praying according to Ultra-Orthodox and Orthodox Jewish customs and beliefs.

Jesus, of course, was a Jew and would most likely have had Jewish ideas about women as individuals. (Some Christian theologians, starting in the nineteenth century, have attempted to make Jesus into a proto-Feminist but that is a stretch, to say the least!)

Many scholars argue that the whole idea of the human rights of all individuals as legal persons did not get widely accepted in even limited circles until late in the nineteenth century. For example, it was only recently that women got the right to vote. It is also only

recently that many jurisdictions have allowed for women to inherit property and obtain immigration rights on their own (separate from their husbands). Surprisingly, several cantons in Switzerland were very late with that. Women cannot become priests, bishops, archbishops or cardinals in the Roman Catholic Church, much less Pope! (Even Anglicans are having trouble accepting women as Bishops.)

What I have written here about individual women is also true for persons who are not full citizens of a nation-state (e.g. Kurds). For example, as a Canadian citizen my rights in the U.S. are very severely limited. Many "foreigners" in the U.S. have been treated in a manner that some human rights advocates feel tends to negate lofty pronouncements about human rights made by the federal government. Think of the way so-called "non-legal immigrants" are treated in the U.S. The idea is controversial, of course. (By the way, the same holds for U.S. citizens in Canada or the Netherlands, etc.)

I would love to learn about Islamic scholars who really do defend the human rights of all persons as legal persons. No doubt there may be some. I am ignorant of many things. Indeed, the older I get (I am 65 now) the more I realize how little I really know. I have been a student and Professor all my life. So I know that my ignorance is due in part to the fact that no one can know everything it is important to know!

Sincerely,

ahimsa,

Hans

J. I. Bakker, Ph.D.

 [IP- New Member - Sayyed Mohsen Fatemi](#) by Louise S. [2012, Dec 28]

Dear All,

It is my pleasure to introduce Dr. Sayyed Mohsen Fatemi to the Task Force. Attached is his contact information and a brief bio.

Welcome!

Louise

Dr. Sayyed Mohsen Fatemi, Ph.D.
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Bio

Dr. Sayyed Mohsen Fatemi (Ph.D., University of British Columbia, 2003) is a post doctoral and teaching fellow in the department of psychology at Harvard University and works in areas of social and cross cultural psychology. He holds doctorates in psychology and language education and is a frequently published author and poet with numerous conference presentations. He teaches in the department of psychology at Harvard University. Dr. Fatemi also teaches both graduate and undergraduate programs for the Department of Educational Studies at the University of British Columbia. Dr. Fatemi's present areas of research focus on the psychological implications of mindfulness for negotiations, media, cultural understanding and communication, creativity and leadership, persuasive and influencing skills, clinical and counseling psychology.

He has taught courses on language and psychology of negotiations, psychology of mass media, health psychology, social psychology, social issues in education, research methods in education, philosophy of education, social foundations of education, existential psychology, psychology of propaganda, educational and counseling psychology, developmental psychology, political psychology, qualitative and quantitative methods of research, communication and language, hermeneutics, psychoanalysis, semiotics and culture, discourse and creativity, mindfulness and creativity, narrative inquiry, film analysis, critical thinking models and methods, application of learning theories in instruction, etc. for the University of British Columbia, Harvard University, Boston Graduate School of Psychoanalysis, Athabasca University, Western Washington University, Upper Iowa University, New York Institute of Technology, University of Phoenix, Antioch University of Seattle, City University of Seattle, University of Tehran, Iran's University of Science and Technology and Meritus University. Dr. Fatemi has been the keynote speaker of a number of International Conferences including the World Council for Psychotherapy, the seventh International Conference on Management, the first International Conference on e-Learning, the first national congress on psychodynamics and the first international conference on psychology, religion and culture. Dr. Fatemi will also be the keynote speaker of the 5th International and 10th National Congress of Clinical Psychology in Spain in 2012.

He has also conducted a wide variety of seminars and workshops on negotiation skills, mindfulness and its implications for interpersonal and intrapersonal relationships, intercultural skills, emotional intelligence, communication skills, presentation skills, creative thinking and creative writing, motivation and performance enhancement, language awareness and self-actualization, influencing skills, team building and effective leadership across North America and overseas. Dr. Fatemi implements mindfulness in his counseling and training programs. His new book "how we speak shapes how we learn, a linguistic and psychological

theory of education” presents a new psychological theory on the relationship between mindfulness and creativity. His latest interview on mindfulness can be found at <http://www.thenewhumanism.org/>
OR <http://www.thenewhumanism.org/authors/rick-heller/articles/mindful-learning>

 [Comment by Wael Mohamed](#) by Louise S. [2012, Dec 28]

Welcome on board Dr Fatemi

You are doing a really fascinating work
Keep the spirit

Wael

Wael Mohamed, MD, PhD
Neuroscience Unit,
Menoufiya Medical School
EGYPT

 [Comment by J. I. Bakker](#) by Louise S. [2012, Dec 30]

Dear Dr. Sayyad Mohsen Fatema,


Welcome to the network for IP. If you are in the Cambridge-Boston area now it would be interesting to perhaps have a coffee at Au Bon Pain in Cambridge. My wife and I go to Cambridge from time to time. Your work sounds very sophisticated. My email is: hbakker@uoguelph.ca I just retired (Sept. 1, 2012) from the University of Guelph. I recently wrote a message about human rights and the Abrahamic religions, which you can find in previous messages. Louise Sundarajan was kind enough to post a recent chapter in an edited book where I argue that the Abrahamic religions are important for the study of the evolution of our contemporary notions of the human rights of individuals. The article in the New York Times today (Dec. 28, 2012) illustrates the mis-application of Sharia law. At least that is my opinion. But I must immediately say that I am not an expert on Islam. I would definitely like to learn more about all of the "world religions" and the indigenous religions. I hope to write a book which links theology with comparative sociology and psychology.

Sincerely,

Hans

J. I. Bakker

cc: the IP list (in case anyone might be interested in further discussions



on this list or privately via email or facebook.) I am also on Sociologists
without Borders.