

## **Communication of Human Dignity —An approach on Human rights**

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**ABSTRACT:** In this article, I intend to study the subject of human dignity which could be seen through the human rights point of view. When we look at the map of the world we could see that the topic of human dignity and religious freedom is really a current issue which must be on the agenda of the most powerful nations. There have been a lot of questions that we need to ask before we will take a deeply view at this matter. The questions which I am going to ask here is trying to put this topic in the context of contemporary as a remarkable requirement for the whole world. Could it be a real relationship between human dignity and religious freedom in matter of meaning and practice? Which is currently the truth regarding the presence of human dignity in the world? How could human dignity be more real in the countries where there is no religious freedom for all citizens? Could one country be considered as a civilized one without a deep understanding and real implementation of religious liberty principles for all people? How the discrimination on a different group of people could affect all the nation and then all the world? Could human dignity become a concept made possible in the world through the education of people? How the economics could contribute to a country in the process of establishing human dignity? Could this kind of education

be managed by a government or by some administrative regions or by United Nations?

KEY WORDS: human dignity, religious freedom, human rights, discrimination, management, communication, United Nations.

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## **Human dignity in the religious and economic context**

The topic of human dignity has been considered a very significant issue when we analyze it in different contexts as political, religious or social approaches. If we start studying the concept of human dignity from the political point of view, the process of the development of the concept can be seen starting with its early approaches. During 1990 the concept of human dignity, very approached as a human rights philosophy, appeared as an indispensable element in the contexts of “the problems of economic inequality, failed development programs, transitional labor migration challenges and gender vulnerabilities”<sup>1</sup>.

If we approach the concept of human dignity in the religious context it could be surprising, but it can be seen very much as a common concept even to define it are used other expressions. If we verify the concept of human rights and dignity in different religions, we could find terms as “love your neighbors as yourself” or “human body as the Temple of God” in the Christianity understanding<sup>2</sup> but the concept is wider. We could find the concept in the Buddhism<sup>3</sup>, Judaism<sup>4</sup>, Islam<sup>5</sup>, Hinduism<sup>6</sup>. These are really broad approaches of human dignity, expressions which include a deep understanding of humans and a high-level responsibility in their favor. The word dignity, from the Latin *dignus*, “worthy,” means to have intrinsic worth, or excellence, or to be esteemed by others<sup>7</sup>. This meaning could be very useful seen in the religious context.

It is easier to take a look carefully in the world to see the differences between nations, seen by economics' differences. There are poor countries as well as wealthy countries. There are people living in dignity and other living with no high level of human dignity. The economics aspect is one very important in the context of human dignity. The natural resources should be considered more than a simple gift. They should be considered through the responsibility of the ethic administration.

### **The right of dignity**

The knowing of the human being is a complex process which requires a holistic understanding starting from social manifestation, religious or not, political or non-political profile, culminating at the needs and hopes, and talking with a negative term, even at the deceptions and the many elements of the human behavior that can be considered disparate in some situations or different life's stages. It is extraordinary to observe the process of maturation of the human being in its aspects of life such as physical, emotional, spiritual, referring to the emotional elements like love, fear, happiness and sadness.

The idea of the human dignity's study comprises these elements and tries to accentuate their importance in the process of personal fulfillment, in a process that we can name success, happiness, the feeling of achievement of the individual, no matter where he lives, his age, his religion, his political views or his gender so on. Taking a short evaluation of human being, religious speaking, we can consider the humans as a creation of God, created to be happy and offering him unlimited sources to achieve the goal of happiness. Unfortunately, our study starts from different current situations of the economic, political and religious world. We are talking today about the inequality of opportunities in people's

social, economic and religious lives. We are talking about third world countries, and through this it is transpiring the inequality in education or the limitation of necessary resources for a modest live. In the same time, we can talk about multiple programs of the different economic and political entities to eradicate the poverty. For example, programs that are created and expanded in such a matter that is much bigger than in the previous years and however, the human dignity remains an element of ambiguity<sup>8</sup>.

Nevertheless, the positive elements can be seen in the fight for stooping the rapidly increasing poverty as we can see in the report offered by the World Hunger Education Service<sup>9</sup> which started to reduce poverty since 1975. In their studies a positive aspect of eradicating poverty among children can be observed thanks to the statistics that they provide us with. "Globally 161 million under-five years olds were estimated to be stunted in 2013. Between 2000 and 2013 stunting prevalence declined from 33% to 25% and numbers declined from 199 million to 161 million."<sup>10</sup>

Also, the eradication poverty idea could be seen on the World Bank Report 2015, where we could be observed the global poverty rate which is declined considerably from 37.1% in 1990 to 9.6% in 2015. The extreme poverty is considered less than half its 1990.<sup>11</sup>

Although the statistics are positive, the necessity of promoting human dignity remains the same or is amplified. But more importantly than poverty, human dignity also refers to many other aspects. Taking in consideration the element of peace and war we can conclude that human dignity isn't fulfilled in a time of political incertitude. Without freedom, we can't talk about dignity. To fully achieve his purpose, the man needs his rights to a decent life and respect, rights that he should have but also, the rights that he should give to others.

## **Human Dignity and Human rights in a political and administrative organizations' point of view**

The need of rights and human dignity is the concern of many organizations that create legislations, promote or defend human dignity through protecting the individual's rights. In this context, the adoption of the Universal Declaration of Human Rights<sup>12</sup> has been a milestone for the protection of human rights, human dignity and fundamental freedoms. Through the Universal Declaration of Human Rights has been promoted peace, justice, equal rights of men and women, freedom, despite the differences in the context of political, ideology, religious and cultural background views or national or social background.

If we make a brief study about ONU's implication, we can observe this organization's preoccupation for human rights and dignity. We can talk about UN local rapporteurs and UN special rapporteurs that visit countries where there are religious liberty issues or any other human right violations<sup>13</sup>. They try to negotiate and solve the issues that exist because of the political situations that are created by politicians, religious leaders and others who do not respect people's human rights. With all these major interventions from ONU the issue of the rights and human dignity's absence continue to be on the first page of the world powerful nations agenda.

According to the of the U.S. Commission on International Religious Freedom Report<sup>14</sup> there are a numerous number of countries (see the tabel below) where the population doesn't enjoy a real human dignity because the lack of religious freedom. In many countries there isn't enough food, there isn't freedom, there is no security. If we look at the human dignity through the perspective of poverty, then we can conclude that the absence of natural resources is a real problem in many poor countries.

In situations like that the population doesn't have the access to sufficient food and water, they don't have the possibility to create a decent living space and don't have access a workplace. There the possibility of accessing an education system doesn't exist and through these limitations their right to access education is restricted or non-existent.

USCIRF TIER 1 & TIER 2 COUNTRIES		
Tier 1 CPC Countries Designated by State Department & Recommended by USCIRF	Tier 1 CPC Countries Recommended by USCIRF	Tier 2 Countries
Burma China Eritrea Iran North Korea Saudi Arabia Sudan Turkmenistan Uzbekistan	Central African Rep. Egypt Iraq Nigeria Pakistan Syria Tajikistan* Vietnam	Afghanistan Azerbaijan Cuba India Indonesia Kazakhstan Laos Malaysia Russia Turkey

*Table 1, conform 2016 Annual Report  
of the U.S. Commission on International Religious Freedom*

In other areas of the world human dignity is fenced through the fact that some minorities do not have equal rights like the rest of the countries. In those countries the religious freedom is restricted. Even though the integrity of these minorities isn't challenged these people do not have equal rights and they are discriminated just because they are different than the majority of the population.

The world where we are living in is not a fair one, focused only on the material things, political and religious interests. And also a developing trend towards the better exists in the world, a non-violent fight to promote the good, the beautiful, happiness and human dignity through the people education process<sup>15</sup>. Could our world be truly better?

## Conclusion

The human dignity seen through the human rights is an inexhaustible topic. It could be developed in various sciences as communication sciences, political sciences, juridical sciences, theology and so on. This studies can be very interesting, and can bring our world closer to compassion or to a solution of eradicating elements that could fence the fulfillment of dignity in a person's life. It is imperative to develop the people's level of education to understand the values of human dignity and to change the discriminatory mentalities. We need to influence the future generation for them to wish for a better world.

Unfortunately, all these seem like a utopia faced with the reality of politics and current conflicts. Therefore, we need a new generation of politicians that think different, to create a different world. We need religious people who live a truly spiritual life. We need acceptance between religions and no discrimination. These few ideas plus many others are necessary for the fulfillment of human dignity.

## NOTES

<sup>1</sup> Jean H. Quataert, *Advocating Dignity: Human Rights Mobilizations in Global Politics*, (Philadelphia: University of Pennsylvania Press, 2009), 221.

<sup>2</sup> Conform Mark 12:34 and 1 Corinthians 3:16. Many commentators consider the human dignity concept as a Catholic one.

<sup>3</sup> The idea of human dignity could be found in Nirvana Sutra.

<sup>4</sup> It has been considering the relations between the Creator and the creation as the connection that asks more for the human being created in the image of God. (Genesis 1:27)

<sup>5</sup> In the Islamic understandings, the person has been honored as the descendant of Adam. (Qur'an 17:70)

<sup>6</sup> The concept of human dignity could be found in the ancient Indian collection of Vedic Sanskrit hymns: The Rigveda.

<sup>7</sup> E. Rae Harcum, *A Psychology of Freedom and Dignity: The Last Train to Survival*, (Westport, CT: Praeger, 1994), 101

<sup>8</sup> Alicia Ely Yamin, *Suffering, and the Struggle for Dignity: Human Rights Frameworks for Health and Why They Matter*. Contributors: - Author. (Philadelphia: University of Pennsylvania Press, 2016), 30.

<sup>9</sup> According to [www.worldhunger.org](http://www.worldhunger.org)

<sup>10</sup> Conform statistics offered by the World Hunger Education Service on [www.worldhunger.org](http://www.worldhunger.org)

<sup>11</sup> Conform to the 2015 World Report [www.worldbank.org](http://www.worldbank.org)

<sup>12</sup> Conform to [www.ohchr.org](http://www.ohchr.org)

<sup>13</sup> Jean H. Quataert, *Advocating Dignity: Human Rights Mobilizations in Global Politics*, (Philadelphia: University of Pennsylvania Press, 2009), 2.

<sup>14</sup> <http://www.ohchr.org/EN/Issues/FreedomReligion/Pages/FreedomReligionIndex.aspx>

<sup>15</sup> Betty A. Reardon, *Educating for Human Dignity: Learning about Rights and Responsibilities*. (Philadelphia: University of Pennsylvania Press, 1995), 4.