

DIMENSIONS OF DIGNITY

In an age of constitutional revolutions and reforms, theory and practice are moving in opposite directions. As a matter of constitutional practice, human dignity has emerged in jurisdictions around the world as the organizing idea of a groundbreaking paradigm. By reconfiguring constitutional norms, institutional structures, and legal doctrines, this paradigm transforms human dignity from a mere moral claim into a legal norm that persons have standing to vindicate. As a matter of constitutional theory, however, human dignity remains an enigmatic idea. Some explicate its meaning in abstraction from constitutional practice, while others confine themselves to less exalted ideas. The result is a chasm that separates constitutional practice from a theory capable of justifying its innovations and guiding its operation. By expounding the connection between human dignity and the constitutional practices that justify themselves in its light, Jacob Weinrib brings the theory and practice of constitutional law back together.

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DIMENSIONS OF DIGNITY

The Theory and Practice of Modern Constitutional Law

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To my teachers



Peddlers of verbiage – and there are some – endlessly make vacuous pronouncements about what they call the importance of practice and the uselessness and danger of theory. There is only one thing to say on this. Imagine any sequence of the most useful, excellent, and considered facts that you possibly can. Can you imagine that the theoretical order does not contain a sequence of ideas and truths that corresponds exactly to your practical chain? Unless you have entirely lost your reason, you will see that the one follows from the other or, better, precedes it. What, pray, is theory unless it is that connected sequence of truths that you might not be able to see until it has been made *real* but which someone has to have seen, unless of course everyone proceeds on the basis of not knowing what they are doing?

Emmanuel Joseph Sieyès, "What is the Third Estate?" in Political Writings, trans. Michael Sonenscher (Indianapolis: Hackett, 2003), 161.



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