Sixty years after the passage of the Universal Declaration of Human Rights, there’s widespread agreement over what human rights should be. And yet, what human rights are – where they come from, how best to achieve their promise, and what they mean to people living through war, atrocity, and poverty – remains more contentious than ever.

This course explores where human rights come from and what they mean by integrating them into a history of attempts to alleviate and prevent human suffering and exploitation, from the Conquest of the Americas and the origins of the Enlightenment, through the First World War and the rise of totalitarianism, a period before the widespread use of the term “human rights,” and one that encompasses the early heyday of humanitarianism.

Many attempts to alleviate human suffering and exploitation do not articulate a set of rights-based claims, nor are they framed in ways that empower individual victims and survivors, or which set principled precedents to be applied in future cases. Indeed, lumping human rights together with various humanitarian interventions risks watering down the struggle for justice in the face of power at the core of human rights praxis, rendering the concept an empty signifier, a catch-all for “doing good” in the world. On the other hand, the social movements and activists who invest human rights with meaning are often ideologically eclectic, and pursue a mix of principled and strategic actions. Both human rights and humanitarian perspectives are often embedded in their work. Essential elements of both kinds of movements, moreover, are neither defined nor contained by either category – feeling empathy, bearing witness, speaking truth to power, etc. A neat parsing of early human rights and humanitarian movements would hide as much as it revealed.

Periodization poses analogous problems. Examples of human suffering and exploitation similar to those that are defined and proscribed in contemporary human rights law go back millennia. But the specific forms of suffering and exploitation they define, their causal relationships to various social forces and their widespread legibility as discreet phenomena are highly unique and historically contingent. They are part and parcel of the obsession for classification and the often symbiotic relationship between defining and destroying at the heart of modernity. Thus, rather than choosing particular social movements or periods of origin that best fit contemporary definitions, a history of human rights should examine the episodes in which these defining tensions and contradictions rise to the surface, and use the broader history of modernity as a guide. A theory of human rights, in turn, should integrate the definition of human rights and their violation into a broader understanding of modern society.

Torture and the mistreatment of prisoners are perhaps the prototypical human rights violations. They situate individuals at the mercy of the state (or those acting with state-like authority) in an abusive relationship and many who suffer torture have first suffered other rights violations. Racial, ethnic, religious, and political ‘others’ play a disproportionate role as victims in the annals of torture; and torture victims predominate among the disappeared and extra-judicially executed. Torture is nearly universally proscribed in international law, it tops the short-list of ‘non-derogable’ rights in the international system – the core rights that cannot be violated, even during national crises and states of emergency – and it is the subject of specific monitoring bodies and professional organizations dedicated to its eradication.
The proscription of torture under international law grew out of the Enlightenment. Through many setbacks and inconsistencies – particularly in times of war and when applied in colonial contexts – the humane treatment of prisoners (of all sorts) became one of the bedrocks of the postwar human rights revolution, advancing steadily from 1948 to the present. And yet, in the year 2000, Amnesty International reported incidences of torture in more than one hundred countries, both rich and poor, Western and non-Western, democratic and dictatorial, and suggested that the practice was growing. Things have only heated up since the onset of the global “war on terror.” This paradox of proliferation strikes a recurrent theme across the field of human rights since at least the eighteenth century – with notable exceptions, while international human rights instruments and monitoring bodies have multiplied, so too have chronic violations and the regimes that perpetrate them. Think of the rise of plantation slavery during the “democratic revolutions” of the late 18th and early 19th centuries; or the concomitant rise of international humanitarian law and mechanized warfare in the late 19th and early 20th centuries. While lots of variation by regime, location, and period, and numerous progressive trajectories color the modern political landscape, the exceptions are striking. The modern penchant for defining and classifying humanity seems to have marched hand-in-hand with its penchant for abusing and destroying it.

What then are we to make of global human rights in the modern era? Can we simply label the monstrous regimes ‘outlaws’ or ‘atavisms’? Or, is there something inherent in the modern international system and inherently modern in their atrocities? Does it suffice to lament a lack of adequate enforcement mechanisms for human rights laws at the state and inter-state level? Or, are there fatal contradictions built into the very mechanisms designed to enforce human rights? Are human rights merely aspirational, or symbolic – window dressing for a ‘real world’ of cold hard interests? When and how do certain human rights become norms that regulate, or at least influence human behavior, while others fail to transcend their existence on paper? How can we get a better handle on the trajectory of human rights as a body in modern society given the latter’s myriad contradictions?

The relationship between the baseline of all human rights – human dignity and freedom – and the defining institution of power in modern society – the modern state, provides an invaluable point of departure. Tracking the development of this relationship over time should provide valuable points with which to chart a more accurate path for the development and meaning of global human rights over the same period. In this context, the case of torture is once again useful.

Michel Foucault begins Discipline and Punish: The Birth of the Prison with a gory, visceral scene of torture and execution from the mid-18th century. Seven chapters later, he juxtaposes an austere, antiseptic portrait of the modern prison of the late 19th century. Whereas the former situation immerses both victim and reader in horror, physical anguish, and ultimately spectacular death, the latter presents paranoia, internal anguish, and ultimately the solitary death of the soul, rather than the biological being – in his terms, the disciplining of the self, rather than the body. Foucault projects both extremes as archetypes of their respective societies. While violent and cruel in its expiatory rituals, Foucault’s pre-modern (in his case pre-French/Industrial Revolutions) universe is also undeniably intimate, its sense of community and individuality as tangible as its tortures. Like the panoptic prison, Foucault’s modernity is impersonal, prophylactic, and anonymous; its power emanates from invisible normative structures that permeate the former intimacies of everyday life and cause people to discipline their behavior through constant guilt and suspicion.

While hyperbolic, Foucault’s 1975 rendering of modern society represents a certain common sense in postwar social thought (even among those who disagree radically with Foucault on many, or even most matters). That is to say, the mechanized doom and destruction of the Holocaust, totalitarianism, and the nuclear age, and the paranoid with-us-or-against-us nominalism of the Cold War drove an entire generation of scholars and public intellectuals to develop models of society that drastically curtailed individual agency over human events, and held out little hope for the emancipatory power of modern institutions, chiefly the state, or formal politics. Even among those on the New Left and elsewhere who sought to revive and rescue individual agency from the social theorists, the modern state and its politics often served as the burning buildings from which human agency needed rescuing.

The human rights revolution that caught fire in the 1970s was shaped by a politics of antipolitics. Grassroots organizations like Amnesty International eschewed Cold-War binaries by focusing on individuals facing political imprisonment, torture, and the death penalty – forms of persecution that proliferated on both side of the Cold-War divide – and by organizing their advocacy as a form of disinterested, third-party review, above the ideological or geostrategic fray. The model proved wildly popular, inspiring and co-evolving with civic movements around the world. Thousands of new organizations and hundreds of thousands of activists re-vivified the Universal Declaration of Human Rights and the treaty-based human rights system.
They pressured states to address human rights concerns like never before, playing a major role in the defeat of the “dirty-war” regimes in Latin America, the end of apartheid in South Africa, the abolition of the death penalty in Western Europe, and many other campaigns.

The same basic impulse – the man-made mass death and tyranny of the mid twentieth century – had driven a generation of lawyers and statesmen to create international legal instruments to curtail the sovereignty of states, in protection of the basic rights of individuals. What we call the global “human rights revolution” was thus a revival of institutions born out of the ashes of World War II, but which had stalled for a generation. Despite the importance of this historical moment, however, and the fact that similar human rights catastrophes both preceded and followed the foundation of the new international system, human rights practice and theory continue to assume an evolutionary model from the Enlightenment to the present, rooted largely in the methodology of legal research. And, the periodization makes some sense – one can plainly trace a general and self-conscious chronology of the progressive establishment of international human rights principles and instruments from the late eighteenth century to the present; and it is rather easy to document.

However, as suggested in the case of torture above, when confronted with the simultaneous development of increasingly abusive practices and regimes, the implied locomotive of progress chugging through most of the existing human rights literature leaves one wondering what human rights really mean, how they have shaped modern history, and what role they play in the contemporary world; or, simply, how to incorporate in any kind of intellectually rigorous manner all of the reports of abuses in particular regimes and derogations of international law in the same human rights literature, and the vast historical and social scientific literatures investigating these issues in broader relief. Whether or not Foucault’s broader generation of social thinkers and their descendants are right in their skeptical assessment of modern institutions, the fundamental questions that they have asked of modern society and its development since the Age of Revolution offer a much more holistic understanding than standard legal histories – one that helps us to account for the setbacks and crises, as well as the triumphs of global human rights over the last two hundred years.

Rather than a strict legal or intellectual history, this course will present an episodic approach to the development of what we now call “human rights.” We will certainly review many of the standard philosophical and legal treatises that most human rights textbooks cite as “origins” of the contemporary international system, but the texts themselves will take a back seat to the historical contexts in which they were produced, disseminated, and interpreted. This should help us to de-center human rights a bit, both geographically and spatially, such that the field is something greater than a subset of European history, and thus help us to deal with the relationship between the definition of rights and their violation without resorting to stale tropes like ‘the lack of enforcement,’ ‘corruption,’ ‘cultural barriers,’ etc.

Defining human rights as they are, or have been in historical context, rather focusing on what they could have or should have become, will allow us to sidestep questions about their putative success or failure. It’s not that these and other cognate questions are not important – most of us are interested in studying human rights precisely because we want to understand how to expand and protect human freedom. The problem is that framing the question in terms of success or failure and focusing on nominal “human rights” limits the kinds of answers that we can offer and favors narrowly-tailored notions of the outcome of events, excluding alternative chronologies, spatial arrangements, and value systems. Instead, we will use a definition of human rights in practice as a lens through which to ask much broader question about the relationship between modern society and human freedom.

Of course, concepts of modernity and modernization are fraught with geographic, cultural, and temporal biases of their own. Without adopting any particular school of thought or theoretical bent, we can take from critics of modernity an intense focus on the distribution and exercise of power in society. This focus happens to be one of, if not the central limits question in theories of human rights. If we borrow the preoccupation with power and a rough chronology of the shifting contours of the distribution of power in society over what historians have defined as the modern period, and overlay standard human rights chronologies, the gaps and tension between them should open some interesting spaces for defining human rights in practice.

If the course has a bias, it is twofold. First, we will concentrate on the encounter between the West, (and, in the second course, particularly the United States), and the rest of the world. In a way, the courses may imply that this relationship has been definitive of modern human rights – in that the production of “otherness” seems to be a central component of many of the most egregious human rights violations, and a central obstacle to the construction of effective human rights regimes. Second, the course will examine foundational legal texts, trials, and principles through an historical and social scientific lens, with special attention to the categories of race, culture, and citizenship. Similar to the logic above, we will look at legal and extra-legal modes of social inclusion and exclusion as they seem to reside at the center of both rights guarantees and violations.
The aims is not law-school-lite, but rather a contextual understanding of human rights, one that accounts for both constructive and abusive practices, and addresses the significance of human rights institutions and ideas beyond the possibility or predictability of particular legal outcomes.

**Goals**

While I hope that everyone who takes this course will achieve a good general knowledge of global human rights and how they have developed over time, my primary goal is to help you to cultivate your critical thinking skills, and more specifically, to teach you how to use human rights as a lens through which to examine social relationships, and the social scientific and humanistic tools developed in the study of modern society as a lens through which to examine human rights dilemmas. You can always jump on the internet and look up when the Red Cross was founded, who took which side in the drafting of the Universal Declaration of Human Rights, or whether or not television appearances by POWs constitutive violations of international law. Explaining how, why, and what such events mean is a much more difficult task. The decisive moments in this learning process will likely arise not so much in lectures and discussions as when you set about to thinking and writing. We will dedicate a lot of time to student projects, and we will constantly encourage you to cultivate analyses of human rights issues sustained on good social scientific and historical inquiry rather than mere moral indignation. And when you get it, you will really get it, developing expertise in particular areas beyond that of your instructors, myself included. The best courses are often not those that present the most information, but those that change the way that you think and stick with you for the long haul.

**Reading:**

All of the reading assignments are listed on the lecture schedule below on the days in which they are due. Some, but not all of the assigned sections of the books below are available on our Blackboard page or via digital links (where indicated on the reading list). The Arendt, James, and Power are not available digitally, but you'll find the assigned passages on our Blackboard page. The only texts you must get on your own are the Davis, Appiah, and Goodman (*) (all of which are available in digital formats) below:


**Grading**

Quizzes = 60%
Timeline Project = 40%

**Quizzes**

There will be six short quizzes this semester. Each will consist of 5 multiple-choice/short-answer questions and a brief essay (1 paragraph) from the readings and lectures of the prior two weeks. You will complete the quizzes online, via our Blackboard page. They will be available for a 24-hour period of time (from 4:00 p.m. on Thursday night until 4:00 p.m. on Friday, no extensions). Once you log in, you'll have 20 minutes to complete the first part of each quiz. The essay portion will be due at 6:00 p.m. on Friday (submit separately) regardless of when you log on. The quizzes are designed to reward you for keeping up with the readings and coming to class.
The questions will be simple and straightforward. The essay portion will reward you for thinking critically and creatively about the materials. They’ll be graded and returned the following Tuesday, and thus you should be able to monitor your progress in the course with ease.

**Human Rights Timeline**

This course explores where human rights come from, what they mean, and how these processes have developed over time. Your timeline project will contribute to this conversation. To this end, as a group, we will be working to conceptualize the history of Human Rights before the Universal Declaration (1948). Because our timeline will precede the contemporary human rights regime, many of the entries will not use the specific language of “human rights” (as established by the UDHR and subsequent documents). In this way, your individual contribution will suggest an argument about what should count as a component of the origins of contemporary human rights. Furthermore, by using the rubric of “origins” and proposing to construct a “history” of human rights, your timeline will not be restricted to people, events, and documents which tried to define and protect human rights, but also the things that provoked these efforts and their violation – different kinds of war, atrocity, exploitation, etc.

Each of you will choose a specific theme and a period. Your timeline will consist of at least 25 entries (1 paragraph each), and a brief explanatory essay. Each entry should include a precise date (or date range) and a brief description including the definition of any special terms. Ideally, you will divide your entries into macro and micro demarcations, such that your timeline will identify smaller sets of events and progressions within larger phenomena, and provide several different levels of analysis. Your essay will explain how the entries on your timeline contribute to our understanding of the origins of contemporary human rights. (Hint: Follow the online writing guide on the development of a “human rights question.”) Your essay should be 3-4 pages, double-spaced. Please do not exceed 4 pages (for the essay).

The format of the timeline itself is wide open and designed to encourage your creativity. You can work individually or in a group (so long as each of you is responsible for 25 entries, and a 4-page essay), and your final project can take the form of a conventional narrative, a power point presentation, a film, a website, a mural, you name it. Over the last couple of years I have seen some absolutely dynamite student projects on themes ranging from immigration and religious freedom to child soldiers and thus use of chemical weapons; some have chronicled the minute-by-minute development of peace treaties and human rights instruments, while others have examined things like torture and women’s rights over a 500-year period.

At the same time, if you prefer to treat your contribution to the timeline strictly as a writing project, or even as a work of art, that will be fine as well, and we will evaluate your project according to the appropriate qualitative metric.

Whatever else you do, you must turn in a text version of your contribution to the timeline, including 25 original entries and an explanatory essay. Feel free to use published timelines, textbooks, and any other sources in preparing your entries, but you must footnote these sources, and all entries should be in your own words. *If your project includes an interactive or graphic component, please integrate this into your explanatory essay, and include any user instructions along with your submission.

**Important Due Dates**

- Quiz #1 – Friday, February 13
- Quiz #2 – Friday, February 27
- Quiz #3 – Friday, March 13
- Quiz #4 – Friday, March 27
- Quiz #5 – Friday, April 10
- Quiz #6 – Friday, April 24
- Final Draft Timeline Project Due – Tuesday, May 20, 10:00 p.m.

**Course Website**

I have created a webpage for our course which I will continuously update over the course of the quarter, and on which I will post the syllabus, the vast majority of my lecture notes and related images, and all assignments and guides. For those of you unfamiliar with Blackboard, you need to establish a password and be registered for the class in order to access the course website.
Week #1
Human Rights as History

Tuesday, January 27
To Bear Witness, But for Whom?
Human Rights as “Ethical Scrutiny” – Image and Public

Reference Materials:

Audio files:

Thursday, January 29
Sadism as Synchronicity, or Do the Basics Ever Change?
Torture and Capital Punishment from Socrates to the Soviets

Readings:

Reference Materials:
Week #2
Empathy and Modernity:
Human Rights and the Revolutionary’s Dilemma

Tuesday, February 3
Empathy and Empire: The Destruction of the Indies, the Religious Wars in Europe, and the Limits of Charity

Readings:

Reference Materials:

Thursday, February 5
Empathy and Evolution: From Behaviorism to the Bourgeoisie

Readings:

Reference Materials:
3. Voltaire, “Man-Eaters, “Philosophical Dictionary (1796), Stable URL: http://roger.ucsd.edu/record=b5388649~S9
4. Octavio Paz, Sor Juana or The Traps of Faith, Margaret Sayers Peden trans (Belknap/Harvard University Press, 1990), 1-10.
6. Francisco de Vitoria, Refection on Homicide, Stable URL: http://roger.ucsd.edu/record=b5810969~S9
7. Hugo Grotius, On the Law of War and Peace/De Jure Belli ac Pacis (1625), Stable URL: http://www.constitution.org/gro/djhp.htm; or Permanent link for this record: http://roger.ucsd.edu/record=b5039504~S9
8. Thomas Hobbes, Leviathan (1651), Stable URL: http://roger.ucsd.edu/record=b5808424~S9
9. John Locke, *A Letter Concerning Toleration* (1763), Stable URL: [http://roger.ucsd.edu/record=b5055634~S9](http://roger.ucsd.edu/record=b5055634~S9)


**Week #3**

**Moral Frontiers and Enlightenment**

**Tuesday, February 10**

**Man Eaters and Blasphemers: Early Modern Struggles for the Freedom of Conscience**

**Readings:**
2. Voltaire, “Man-Eaters,” *Philosophical Dictionary* (1796), Stable URL: [http://roger.ucsd.edu/record=b6388649~S9](http://roger.ucsd.edu/record=b6388649~S9)

**Reference Materials:**

**Thursday, February 12**

**Declaring Rights and Revolution**

**Readings:**

**Documents:**
1. The Declaration of Independence (1776), Stable URL: [http://www.access.gpo.gov/su%5Fdocs/dpos/coredocs.html](http://www.access.gpo.gov/su%5Fdocs/dpos/coredocs.html)
2. The U.S. Constitution (1787), (Preamble and Bill of Rights) Stable URL: [http://www.access.gpo.gov/su%5Fdocs/dpos/coredocs.html](http://www.access.gpo.gov/su%5Fdocs/dpos/coredocs.html)
3. The Declaration of the Rights of Man and Citizen (1789), Stable URL: http://historicaltextarchive.com/sections.php?op=listarticles&secid=12

Secondary Literature:

Week #4
Liberation and Collective Identity in the Age of Revolution

Tuesday, February 17
From Natural Slaves to Noble Savages, El Populacho to El Pueblo: Independence in the Americas

Readings:
4. El Grito de Dolores (English) (1810), Stable URL: http://historicaltextarchive.com/sections.php?op=viewarticle&artid=551
5. El Plan de Iguala (English) (1821), Stable URL: http://historicaltextarchive.com/sections.php?op=viewarticle&artid=538

Reference Materials:

Readings:

Reference Materials:

Week #5
Human Bondage and Human Rights

Tuesday, February 24
Widow Burning and the Remarkable Fragility of the Indian Spleen:
Culture, Honor and Sexual Control

Readings:
5. Raja Rammohan Roy: A Second Conference Between an Advocate for, and An Opponent of the Practice of Burning Widows Alive (1820), Stable URL: [http://public.wsu.edu/~biani/world_civ/worldcivreader/world_civ_reader_2/roy.html](http://public.wsu.edu/~biani/world_civ/worldcivreader/world_civ_reader_2/roy.html)

Background on the British in India:

Reference Materials:
Thursday, February 26

Liberators, Cloud Splitters, and Amistades:
Slavery and Abolition in the Anglophone World

Readings:


Reference Materials:
Documents/Testimonial:


8. “Africans in America,” hosted by PBS. Stable URL: [http://www.pbs.org/wgbh/aia/home.html](http://www.pbs.org/wgbh/aia/home.html)

Secondary Literature:


**Week #6**

**Human Bondage and the Limits of the Missionary Impulse**

**Tuesday, March 3**

**The Masters and the Slaves: Slavery and Abolition in Brazil and Cuba**

**Readings:**


**Reference Materials:**


**Thursday, March 5**

**Saving China One Foot at a Time: Christian Missionaries, Homegrown Rebels, and Cultural Change in Late Imperial China**

**Readings:**


**Reference Materials:**


Week #7
Cogs in the Machine:
Race, Radicalism, and Repression in the Global Organization of Labor

Tuesday, March 10
Temporal and Cultural Frontiers: Labor Organization and Resistance

Readings:

Reference Materials:

Thursday, March 12
The Wages of Whiteness:
Migration, Lynching, and the Making of a Transnational Working Class

Readings:

Reference Materials

Week #8
Hearts of Darkness, Secrets of Capitalism
Tuesday, March 17
Atrocity and Accountability on the Congo and the Amazon

Readings:

Reference Materials:
Secondary Literature:

Documents:
1. Images of Leopold and the Congo, [http://www.youtube.com/watch?v=L9uEvQil-y0&feature=fvsr](http://www.youtube.com/watch?v=L9uEvQil-y0&feature=fvsr)
4. The Trial of Sir Roger Casement, 1917, [http://www.archive.org/details/trialofsirrogerc00caseuoft](http://www.archive.org/details/trialofsirrogerc00caseuoft)

Thursday, March 19
Frontiers of Legibility: Photography, Extermination, and Capital Punishment on a Global Stage

Readings:

Reference Materials:

**Spring Break March 30-April 3**

Week #9
Sexuality and Traffic in Late Victorian Society

Tuesday, April 7
“Love that Dare Not Speak Its Name”: The Sex Trials of Public Men

Readings:
2. The Trials of Oscar Wilde (1895), from Douglas Lindner's Famous Trials Database
   http://www.law.umkc.edu/faculty/projects/trials/wilde/wilde.htm
   http://www.jstor.org/stable/25087104

Reference Materials:

Thursday, April 9
Traffic in Souls: Humanitarian Intervention and the Moral Panic over “White Slavery”

Readings:

Reference Materials:
4. Brian Donovan, White Slave Crusades: Race, Gender, and Anti-vice Activism, 1887-1917 (Champaign: The University of Illinois Press, 2006).

Week #10
Humanitarianism in a World at War
Tuesday, April 14

Don’t Cry for Solferino: Battlefield Testimonial and the Birth of International Humanitarian Law

Readings:
3. Founding and early years of the International Committee of the Red Cross (1863 - 1914), Stable URL: http://www.icrc.org/Web/Eng/siteeng0.nsf/htmlall/section_founding
4. History of International Humanitarian Law, Stable URL: http://www.icrc.org/web/eng/siteeng0.nsf/iwpList304/7A44BA8D2C4C0CD2C1256B6600599A60

Reference Materials:
Documents:
1. Resolutions of the Geneva international Conference of 29 October 1863, and Geneva Convention for the amelioration of the condition of the wounded in armies in the field of 22 August 1864, Stable URL: http://www.icrc.org/IHL.nsf/52d68d14dc6160e0c12563da005f0db1b/87a3b58e1c44f0dc125641a005a06e0?OpenDocument

Secondary Literature:

Thursday, April 16

The Ballot and the Bullet: The International Movement for Peace and Female Suffrage

Readings:

Reference Materials:
Documents:
2. The 19th and 20th Amendments to the U.S. Constitution (1920), Stable URL: http://www.access.gpo.gov/su%5Fdocs/dpos/coredocs.html
Secondary Literature:


Week #11

**Goodbye to All That: Global War**

**Tuesday April 21**

**Storm of Steel: World War I and the ICRC**

Readings:

1. The ICRC and the First World War, Stable URL: [http://www.icrc.org/Web/Eng/siteeng0.nsf/html/section_first_world_war](http://www.icrc.org/Web/Eng/siteeng0.nsf/html/section_first_world_war)


Reference Materials:

Documents:


2. Declaration (IV, 2) concerning Asphyxiating Gases, 26 Marten Nouveau Recueil (ser. 2) 1002, 187 Consol. T.S. 453, entered into force Sept. 4, 1900, Stable URL: [http://www1.umn.edu/humanrts/instree/1899e.htm](http://www1.umn.edu/humanrts/instree/1899e.htm)


Secondary Literature:


Thursday, April 23
The Gulag:
Soviet Purges and the Making of the Concentration Camp

Readings:

Reference Materials:

Week #12
Relics of Peace, Inventions of Terror

Tuesday, April 28
“An Inhuman Crime”: Rafael Lemkin and the Armenian Genocide

Readings:

Reference Materials:

Audiovisual files:
1. “Raphael Lemkin’s Fight Against The Crime Without A Name,” http://www.youtube.com/watch?v=LG_0qIeROEA
Thursday, April 30
The Empire of Humanitarianism: The Versailles Peace Negotiations and the League of Nations

Readings:

Reference Materials:

Week #13
Defining and Destroying

Tuesday, May 5
Moral Deterrence and the Democratization of Terror:
The Amritsar Massacre, the Invasion of Abyssinia, and the Destruction of Guernica

Readings:
2. Ian Patterson, Guernica and Total War (Harvard University Press, 2007), 1-73. [Blackboard].
Reference Materials:
Secondary Literature:


Documents/Testimony:

1. Woodrow Wilson, *Speech on the Fourteen Points* (1918), Stable URL: http://www.fordham.edu/halsall/mod/1918wilson.html

Audiovisual files:

2. The Bombing of Guernica, http://www.youtube.com/watch?v=L5w1YpoGS_I
3. The Italian Invasion of Ethiopia, http://www.youtube.com/watch?v=QtL3idYS6k
4. Interview With Nobel Laureate Jody Williams, http://www.youtube.com/watch?v=z6ebS9jXeVk

Thursday, May 7

“A World Made New”: The Drafting of the Universal Declaration of Human Rights

Readings:

2. The Universal Declaration of Human Rights (1946), Stable URL: http://www.un.org/rights/50/decla.htm

Reference Materials:


7. Law (Issue: The Bricker Amendment and The U.S. Role In International Human Rights Treaties):


**Final Exams: May 14-20.**

*Human Rights Timeline Due Tuesday, May 19*

Submit electronically, via Blackboard, by 10:00 p.m.

NO FINAL EXAM