

Genocide Its Political Use In The Twentieth Century

Is the Armenian Genocide a strictly historical matter? If that is the case, why is it still a topical issue, capable of causing diplomatic rows and heated debates? The short answer would be that the century old Armenian Genocide is much more than a historical question. It emerged as a political dilemma on the international arena at the San Stefano peace conference in 1878 and has remained as such into our days. The disparity between knowledge and acknowledgement, mainly ascribable to Turkey's official denial of the genocide, has only heightened the politicization of the Armenian question. Thus, the memories of the WWI era refuse to be relegated to the pages of history but are rather perceived as a vivid presence. This is the result of the perpetual process of politics of memory. The politics of memory is an intricate and interdisciplinary negotiation, engaging many different actors in the society who have access to a wide range of resources and measures in order to achieve their goals. By following the Armenian question during the past century up to its Centennial Commemoration in 2015, this study aims to explain why and how the politics of memory of the Armenian Genocide has kept it as a topical issue in our days.

How did a powerful concept in international justice

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evolve into an inequitable response to mass suffering? For a term coined just seventy-five years ago, genocide has become a remarkably potent idea. But has it transformed from a truly novel vision for international justice into a conservative, even inaccessible term? *The Politics of Annihilation* traces how the concept of genocide came to acquire such significance on the global political stage. In doing so, it reveals how the concept has been politically contested and refashioned over time. It explores how these shifts implicitly impact what forms of mass violence are considered genocide and what forms are not. Benjamin Meiches argues that the limited conception of genocide, often rigidly understood as mass killing rooted in ethno-religious identity, has created legal and political institutions that do not adequately respond to the diversity of mass violence. In his insistence on the concept's complexity, he does not undermine the need for clear condemnations of such violence. But neither does he allow genocide to become a static or timeless notion. Meiches argues that the discourse on genocide has implicitly excluded many forms of violence from popular attention including cases ranging from contemporary Botswana and the Democratic Republic of Congo, to the legacies of colonial politics in Haiti, Canada, and elsewhere, to the effects of climate change on small island nations. By mapping the multiplicity of forces that entangle

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the concept in larger assemblages of power, *The Politics of Annihilation* gives us a new understanding of how the language of genocide impacts contemporary political life, especially as a means of protesting the social conditions that produce mass violence.

Describes the political situations which have resulted in genocide, shows how technological developments have made massacres more feasible, and discusses the influence of larger nations in fomenting conflict Benjamin A. Valentino finds that ethnic hatreds or discrimination, undemocratic systems of government, and dysfunctions in society play a much smaller role in mass killing and genocide than is commonly assumed. He shows that the impetus for mass killing usually originates from a relatively small group of powerful leaders and is often carried out without the active support of broader society. Mass killing, in his view, is a brutal political or military strategy designed to accomplish leaders' most important objectives, counter threats to their power, and solve their most difficult problems. In order to capture the full scope of mass killing during the twentieth century, Valentino does not limit his analysis to violence directed against ethnic groups, or to the attempt to destroy victim groups as such, as do most previous studies of genocide. Rather, he defines mass killing broadly as the intentional killing of a massive number of noncombatants, using the

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criteria of 50,000 or more deaths within five years as a quantitative standard. Final Solutions focuses on three types of mass killing: communist mass killings like the ones carried out in the Soviet Union, China, and Cambodia; ethnic genocides as in Armenia, Nazi Germany, and Rwanda; and "counter-guerrilla" campaigns including the brutal civil war in Guatemala and the Soviet occupation of Afghanistan. Valentino closes the book by arguing that attempts to prevent mass killing should focus on disarming and removing from power the leaders and small groups responsible for instigating and organizing the killing.

Introduction: Starvation and genocide / Frank E. Sysyn and Henry C. Theriault ; Starvation and its political use in the Armenian genocide / George N. Shirinian ; Starvation and violence amid the Soviet politics of silence, 1928-1929 / Olga Bertelsen ; Genocide, revolution, and starvation under the Khmer Rouge / Maureen S. Hiebert ; The famine plot revisited : a reassessment of the Great Irish Famine as genocide / Mark G. McGowan.

A character-driven study of some of the darkest moments in our national history, when America failed to prevent or stop 20th-century campaigns to exterminate Armenians, Jews, Cambodians, Iraqi Kurds, Bosnians, and Rwandans.

This guidebook is an outgrowth of a 1991 conference on "Teaching about Genocide on the

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College Level." The book is designed as an introduction to the subject of genocide to encourage more teachers to develop new courses and/or integrate aspects of the history of genocide into the curriculum. The book is divided into two parts. Part 1, "Assumptions and Issues," contains the essays: (1) "The Uniqueness and Universality of the Holocaust" (Michael Berenbaum); (2) "Teaching about Genocide in an Age of Genocide" (Helen Fein); (3) "Presuppositions and Issues about Genocide" (Frank Chalk); and (4) "Moral Education and Teaching" (Mary Johnson). Part 2, "Course Syllabi and Assignments," contains materials on selected subject areas, such as anthropology, history, history/sociology, literature, political science, psychology, and sociology. Materials include: "Teaching about Genocide" (Joyce Freedman-Apsel); (2) "Destruction and Survival of Indigenous Societies" (Hilda Kuper); (3) "Genocide in History" (Clive Foss); (4) "History of Twentieth Century Genocide" (Joyce Freedman-Apsel); (5) "Comparative Study of Genocide" (Richard Hovannisian); (6) "The History and Sociology of Genocide" (Frank Chalk; Kurt Jonassohn); (7) "Literature of the Holocaust and Genocide" (Thomas Klein); (8) "Government Repression and Democide" (R. J. Rummel); (9) "Human Destructiveness and Politics" (Roger Smith); (10) "The Politics of Genocide" (Colin Tatz); (11) "Genocide and

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'Constructive' Survival" (Ron Baker); (12) "Kindness and Cruelty: The Psychology of Good and Evil" (Ervin Staub); (13) "Genocide and Ethnocide" (Rhoda Howard); (14) "The Comparative Study of Genocide" (Leo Kuper); (15) "Moral Consciousness and Social Action" (Margi Nowak); and (16) "Selected List of Comparative Studies on Genocide" (Helen Fein). (EH)

Based on the distinction between massacre and genocide, this book identifies the main steps of a general process of destruction, rational and irrational, responding to fears, resentments and utopias, and more. It compares the Holocaust, the Rwandan genocide and ethnic cleansing in Bosnia-Herzegovina while respecting the specificities of each.

An abbreviated version of the definitive work on the destruction of Hungarian Jewry.

A free open access ebook is available upon publication. Learn more at www.luminoso.org. How do victims and perpetrators generate conflicting knowledge about genocide? Using a sociology of knowledge approach, Savelsberg answers this question for the Armenian genocide committed in the context of the First World War. Focusing on Armenians and Turks, he examines strategies of silencing, denial, and acknowledgment in everyday interaction, public rituals, law, and politics. Drawing on interviews, ethnographic accounts, documents, and eyewitness testimony, Savelsberg illuminates the social processes that drive dueling

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versions of history. He reveals counterproductive consequences of denial in an age of human rights hegemony, with implications for populist disinformation campaigns against overwhelming evidence.

Historically delineates the problems of genocide as a concept in relation to rival categories of mass violence.

This book provides a juridical, sociopolitical history of the evolution of the 1994 Rwandan genocide. Over one

million citizens were massacred in less than 100 days via a highly organized, efficiently executed genocide

throughout the tiny country of Rwanda. While genocide is not a unique phenomenon in modern times, a genocide

like Rwanda's is unique. Unlike most genocides,

wherein a government plans and executes mass murder of a targeted portion of its population, asking merely that

the majority population look the other way, or at most, provide no harbor to the targeted population (ex:

Germany), the Rwandan government relied heavily on the civilian population to not only politically support, but

actively engage in the acts of genocide committed over the 100 days throughout the spring of 1994. This book

seeks to understand why and how the Rwandan genocide occurred. It analyzes the colonial roots of

modern Rwandan government and the development of the political "state of exception" created in Rwanda that

ultimately allowed the sovereign to dehumanize the minority Tutsi population and execute the most efficient

genocide in modern history.

Between the early 1930s and his death in 1953, Joseph Stalin had more than a million of his own citizens

executed. This book is the chilling story of these crimes.

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The book puts forward the argument that mass killings under Stalin in the 1930s were indeed acts of genocide and that the Soviet dictator himself was behind them. How both the Soviet Union and the United States manipulated and weakened the drafting of the United Nations Genocide Convention treaty in the midst of the Cold War.

How can we comprehend the sociopolitical processes that give rise to extreme violence, ethnic cleansing, or genocide? A major breakthrough in comparative analysis, *Purify and Destroy* demonstrates that it is indeed possible to compare the Holocaust, the Rwandan genocide, and ethnic cleansing in Bosnia-Herzegovina while respecting the specificities of each appalling phenomenon. Jacques Semelin achieves this, in part, by leading his readers through the three examples simultaneously, the unraveling of which sometimes converges but most often diverges. Semelin's method is multidisciplinary, relying not only on contemporary history but also on social psychology and political science. Based on the seminal distinction between massacre and genocide, *Purify and Destroy* identifies the main steps of a general process of destruction, both rational and irrational, born of what Semelin terms "delusional rationality." He describes a dynamic structural model with, at its core, the matrix of a social imaginaire that, responding to fears, resentments, and utopias, carves and recarves the social body by eliminating "the enemy." Semelin identifies the main stages that can lead to a genocidal process and explains how ordinary people can become perpetrators. He

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develops an intellectual framework to analyze the entire spectrum of mass violence, including terrorism, in the twentieth century and before. Strongly critical of today's political instrumentalization of the "genocide" notion, Semelin urges genocide research to stand back from legal and normative definitions and come of age as a discipline in its own right in the social sciences.

What are the causes of genocide and mass atrocities? How can we prevent these atrocities or, when that is no longer possible, intervene to stop them? What are the impediments to timely and robust action? In what ways do political factors shape the nature, and results, of international responses? The authors of *Responding to Genocide* explore these questions, examining the many challenges involved in forging effective international policies to combat genocidal violence.

The Killing Trap offers a comparative analysis of the genocides, politicides and ethnic cleansings of the twentieth century, which are estimated to have cost upwards of forty million lives. The book seeks to understand both the occurrence and magnitude of genocide, based on the conviction that such comparative analysis may contribute towards prevention of genocide in the future. Manus Midlarsky compares socio-economic circumstances and international contexts and includes in his analysis the Jews of Europe, Armenians in the Ottoman Empire, Tutsi in Rwanda, black Africans in Darfur, Cambodians, Bosnians, and the victims of conflict in Ireland. The occurrence of genocide is

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explained by means of a framework that gives equal emphasis to the non-occurrence of genocide, a critical element not found in other comparisons, and victims are given a prominence equal to that of perpetrators in understanding the magnitude of genocide.

This book rigorously documents and explains the genocide perpetrated by the Guatemalan state against indigenous Maya populations within the context of its counterinsurgency campaign against leftist guerrillas between 1981 and 1983. In doing so it brings to light a genocide that has remained largely invisible within both academic disciplines and the practitioner sphere. In May 2013, former de facto president of Guatemala, General Efraim Rios Montt, was for ten days indicted for genocide and crimes against humanity within Guatemala's domestic courts. Based upon over a decade of ethnographic research, including in survivors' communities in Guatemala, this book documents the historical processes shaping the genocide by analysing the evolution of both counterinsurgent and insurgent violence and strategy, focusing above all on its impact upon the civilian population. The research clearly evidences the impact of political violence upon non-combatants; how military and insurgent strategies gradually implicate civilians in conflict and the strategies civilians may adopt in order to survive them. Convincingly framed within key theoretical

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scholarship from genocide studies and comparative politics it speaks to a broad audience beyond Latin Americanists.

This book explores the genealogy of the concept of 'Medz Yeghern' ('Great Crime'), the Armenian term for the mass murder and ethnic cleansing of the Armenian ethno-religious group in the Ottoman Empire between the years 1915-1923. Widely accepted by historians as one of the classical cases of genocide in the 20th century, ascribing the right definition to the crime has been a source of contention and controversy in international politics. Vartan Matiossian here draws upon extensive research based on Armenian sources, neglected in much of the current historiography, as well as other European languages in order to trace the development of the concepts pertaining to mass killing and genocide of Armenians from the ancient to the modern periods. Beginning with an analysis of the term itself, he shows how the politics of its use evolved as Armenians struggled for international recognition of the crime after 1945, in the face of Turkish protest. Taking a combined historical, philological, literary and political perspective, the book is an insightful exploration of the politics of naming a catastrophic historical event, and the competitive nature of national collective memories.

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A critical exploration of the steps taken to promote peace, reconciliation and justice in post-genocide Rwanda.

Why did the twentieth century witness unprecedented organized genocide? Can we learn why genocide is perpetrated by comparing different cases of genocide? Is the Holocaust unique, or does it share causes and features with other cases of state-sponsored mass murder? Can genocide be prevented? Blending gripping narrative with trenchant analysis, Eric Weitz investigates four of the twentieth century's major eruptions of genocide: the Soviet Union under Stalin, Nazi Germany, Cambodia under the Khmer Rouge, and the former Yugoslavia. Drawing on historical sources as well as trial records, memoirs, novels, and poems, Weitz explains the prevalence of genocide in the twentieth century--and shows how and why it became so systematic and deadly. Weitz depicts the searing brutality of each genocide and traces its origins back to those most powerful categories of the modern world: race and nation. He demonstrates how, in each of the cases, a strong state pursuing utopia promoted a particular mix of extreme national and racial ideologies. In moments of intense crisis, these states targeted certain national and racial groups, believing that only the annihilation of these "enemies" would enable the dominant group to flourish. And in each instance, large segments of the

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population were enticed to join in the often ritualistic actions that destroyed their neighbors. This book offers some of the most absorbing accounts ever written of the population purges forever associated with the names Stalin, Hitler, Pol Pot, and Milosevic. A controversial and richly textured comparison of these four modern cases, it identifies the social and political forces that produce genocide.

Developments in the understanding and treatment of genocide through the twentieth century have involved a combination of politics, public opinion, social trends, and economic development, and led to the substantive law of genocide and the assumption of international jurisdiction. This book analyzes incidences of genocide and mass atrocities, focusing on the political factors involved in modern counter-genocide efforts. Drawing on incidences of genocide and mass atrocity such as the Holocaust, the Rwandan genocide, and the Armenian genocide, Mark Kielsingard adopts a conceptual model that reveals the political factors which impact the international law of genocide, such as barriers and catalysts to transitional justice and the politics of genocide denial. As a work which provides a focused picture of those influences and their significance to genocide studies, this book will be of great use and interest to students and researchers in international criminal law, conflict studies, and conflict resolution. Genocide not only annihilates people but also

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destroys and reorganizes social relations, using terror as a method. In *Genocide as Social Practice*, social scientist Daniel Feierstein looks at the policies of state-sponsored repression pursued by the Argentine military dictatorship against political opponents between 1976 and 1983 and those pursued by the Third Reich between 1933 and 1945. He finds similarities, not in the extent of the horror but in terms of the goals of the perpetrators. The Nazis resorted to ruthless methods in part to stifle dissent but even more importantly to reorganize German society into a *Volksgemeinschaft*, or people's community, in which racial solidarity would supposedly replace class struggle. The situation in Argentina echoes this. After seizing power in 1976, the Argentine military described its own program of forced disappearances, torture, and murder as a "process of national reorganization" aimed at remodeling society on "Western and Christian" lines. For Feierstein, genocide can be considered a technology of power—a form of social engineering—that creates, destroys, or reorganizes relationships within a given society. It influences the ways in which different social groups construct their identity and the identity of others, thus shaping the way that groups interrelate. Feierstein establishes continuity between the "reorganizing genocide" first practiced by the Nazis in concentration camps and the more complex version—complex in terms of the

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symbolic and material closure of social relationships —later applied in Argentina. In conclusion, he speculates on how to construct a political culture capable of confronting and resisting these trends. First published in Argentina, in Spanish, *Genocide as Social Practice* has since been translated into many languages, now including this English edition. The book provides a distinctive and valuable look at genocide through the lens of Latin America as well as Europe.

More than sixty million people have been victims of genocide in the twentieth century alone, including recent casualties in Bosnia and Rwanda. Herbert Hirsch studies repetitions of large-scale human violence in order to ascertain why people in every historical epoch seem so willing to kill each other. He argues that the primal passions unleashed in the cause of genocide are tied to the manipulation of memory for political purposes. According to Hirsch, leaders often invoke or create memories of real or fictitious past injustices to motivate their followers to kill for political gain or other reasons. Generations pass on their particular versions of events, which then become history. If we understand how cultural memory is created, Hirsch says, we may then begin to understand how and why episodes of mass murder occur and will be able to act to prevent them. In order to revise the politics of memory, Hirsch proposes essential reforms in both the modern political state and in systems of education.

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'Medz Yeghern' ('Great Crime'), the Armenian term for the mass murder and ethnic cleansing of the Armenian ethno-religious group in the Ottoman Empire between the years 1915-1923. Widely accepted by historians as one of the classical cases of genocide in the 20th century, ascribing the right definition to the crime has been a source of contention and controversy in international politics. Vartan Matiossian here draws upon extensive research based on Armenian sources, neglected in much of the current historiography, as well as other European languages in order to trace the development of the concepts pertaining to mass killing and genocide of Armenians from the ancient to the modern periods. Beginning with an analysis of the term itself, he shows how the politics of its use evolved as Armenians struggled for international recognition of the crime after 1945, in the face of Turkish protest. Taking a combined historical, philological, literary and political perspective, the book is an insightful exploration of the politics of naming a catastrophic historical event, and the competitive nature of national collective memories."--

Colonial legacies -- Invasion and genocide -- Occupation and resistance -- Mobilizing the militias -- Bearing witness, tempting fate -- The vote -- A campaign of violence -- Intervention -- Justice and reconciliation.

In this impressive book, Edward S. Herman and David Peterson examine the uses and abuses of the word "genocide." They argue persuasively that the label is highly politicized and that in the United States it is used by the government, journalists, and academics to brand as evil those nations and political movements that in one

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way or another interfere with the imperial interests of U.S. capitalism. Thus the word “genocide” is seldom applied when the perpetrators are U.S. allies (or even the United States itself), while it is used almost indiscriminately when murders are committed or are alleged to have been committed by enemies of the United States and U.S. business interests. One set of rules applies to cases such as U.S. aggression in Vietnam, Israeli oppression of Palestinians, Indonesian slaughter of so-called communists and the people of East Timor, U.S. bombings in Serbia and Kosovo, the U.S. war of “liberation” in Iraq, and mass murders committed by U.S. allies in Rwanda and the Republic of Congo. Another set applies to cases such as Serbian aggression in Kosovo and Bosnia, killings carried out by U.S. enemies in Rwanda and Darfur, Saddam Hussein, any and all actions by Iran, and a host of others. With its careful and voluminous documentation, close reading of the U.S. media and political and scholarly writing on the subject, and clear and incisive charts, *The Politics of Genocide* is both a damning condemnation and stunning exposé of a deeply rooted and effective system of propaganda aimed at deceiving the population while promoting the expansion of a cruel and heartless imperial system.

In an era of globalization and identity politics, this book explores how Holocaust imagery and vocabulary have been appropriated and applied to other genocides. The author examines how the Holocaust has impacted on other ethnic and social groups, asking whether the Holocaust as a symbol is a useful or destructive means

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of reading non-Jewish history. This volume: explains the rise of the Holocaust as a gradual process, charting how its importance as a symbol has evolved, providing a theoretical framework to understand how and why non-Jewish groups choose to invoke 'holocausts' to apply to other events explores the Holocaust in relation to colonialism and indigenous genocide, with case studies on America, Australia and New Zealand analyzes the Holocaust in relation to war and genocide, with case studies on the Armenian genocide, the Rape of Nanking, Serbia and the Rwandan genocide examines how the Holocaust has been used to promote animal rights. Demonstrating both the opportunities and pitfalls the Holocaust provides to non-Jewish groups who seek to represent their collective histories, this book fills a much needed gap on the use of the Holocaust in contemporary identity politics and will be of interest to students and researchers of politics, the Holocaust and genocide. Filip Reyntjens's new book analyzes political governance in post-genocide Rwanda and focuses on the rise of the authoritarian Rwandan Patriotic Front (RPF). In the aftermath of the 1994 Rwandan genocide, the RPF has employed various means - rigged elections, elimination of opposition parties and civil society, legislation outlawing dissenting opinions, and terrorism - to consolidate power and perpetuate its position as the nation's ruling party. Although many international observers have hailed Rwanda as a "success story" for its technocratic governance, societal reforms, and economic development, Reyntjens complicates this picture by casting light on the regime's human rights

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abuses, social engineering projects, information management schemes, and retributive justice system. Events in Rwanda in 1994 mark a landmark in the history of modern genocide. Up to one million people were killed in a planned public and political campaign. In the face of indisputable evidence, the Security Council of the United Nations failed to respond. In this classic of investigative journalism, Linda Melvern tells the compelling story of what happened. She holds governments to account, showing how individuals could have prevented what was happening and didn't do so. The book also reveals the unrecognised heroism of those who stayed on during the genocide, volunteer peacekeepers and those who ran emergency medical care. Fifteen years on, this new edition examines the ongoing impact of the 1948 Genocide Convention and the shock waves Rwanda caused around the world. Based on fresh interviews with key players and newly-released documents, *A People Betrayed* is a shocking indictment of the way Rwanda is and was forgotten and how today it is remembered in the West.

'An angry and eloquent book.' *Financial Times* Alain Destexhe, a former Secretary General of the relief agency Médecins sans Frontières and now a senator in the Belgium Parliament, who has written *Rwanda in Genocide in the Twentieth Century*, a treatise to counter the catch-all of media coverage in which 'all catastrophes are treated alike and reduced to their lowest common denominator - compassion on the part of the onlooker.' *Observer*

Why are some genocides prominently remembered

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while others are ignored, hidden, or denied? Consider the Turkish campaign denying the Armenian genocide, followed by the Armenian movement to recognize the violence. Similar movements are building to acknowledge other genocides that have long remained out of sight in the media, such as those against the Circassians, Greeks, Assyrians, the indigenous peoples in the Americas and Australia, and the violence that was the precursor to and the aftermath of the Holocaust. The contributors to this collection look at these cases and others from a variety of perspectives. These essays cover the extent to which our biases, our ways of knowing, our patterns of definition, our assumptions about truth, and our processes of remembering and forgetting as well as the characteristics of generational transmission, the structures of power and state ideology, and diaspora have played a role in hiding some events and not others. Noteworthy among the collection's coverage is whether the trade in African slaves was a form of genocide and a discussion not only of Hutus brutalizing Tutsi victims in Rwanda, but of the execution of moderate Hutus as well. *Hidden Genocides* is a significant contribution in terms of both descriptive narratives and interpretations to the emerging subfield of critical genocide studies. Contributors: Daniel Feierstein, Donna-Lee Frieze, Krista Hegburg, Alexander Laban Hinton, Adam

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Jones, A. Dirk Moses, Chris M. Nunpa, Walter Richmond, Hannibal Travis, and Elisa von Joeden-Forgey

This comprehensive introduction to the study of war and genocide presents a disturbing case that the potential for slaughter is deeply rooted in the political, economic, social and ideological relations of the modern world. Most accounts of war and genocide treat them as separate phenomena. This book thoroughly examines the links between these two most inhuman of human activities. It shows that the generally legitimate business of war and the monstrous crime of genocide are closely related. This is not just because genocide usually occurs in the midst of war, but because genocide is a form of war directed against civilian populations. The book shows how fine the line has been, in modern history, between 'degenerate war' involving the mass destruction of civilian populations, and 'genocide', the deliberate destruction of civilian groups as such. Written by one of the foremost sociological writers on war, War and Genocide has four main features: an original argument about the meaning and causes of mass killing in the modern world; a guide to the main intellectual resources – military, political and social theories – necessary to understand war and genocide; summaries of the main historical episodes of slaughter, from the trenches of the First World War to the Nazi Holocaust and the killing fields of

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Cambodia, Bosnia and Rwanda; practical guides to further reading, courses and websites. This book examines war and genocide together with their opposites, peace and justice. It looks at them from the standpoint of victims as well as perpetrators. It is an important book for anyone wanting to understand – and overcome – the continuing salience of destructive forces in modern society.

Presents the never-before-published autobiography of Raphael Lemkin, who immigrated to the U.S. during World War II and made it his life's work to fight genocide, a term he coined, with the might of the U.N. Genocide Convention.

Genocide has scarred human societies since Antiquity. In the modern era, genocide has been a global phenomenon: from massacres in colonial America, Africa, and Australia to the Holocaust of European Jewry and mass death in Maoist China. In recent years, the discipline of 'genocide studies' has developed to offer analysis and comprehension. The Oxford Handbook of Genocide Studies is the first book to subject both genocide and the young discipline it has spawned to systematic, in-depth investigation. Thirty-four renowned experts study genocide through the ages by taking regional, thematic, and disciplinary-specific approaches. Chapters examine secessionist and political genocides in modern Asia. Others treat the violent dynamics of European colonialism in Africa, the

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complex ethnic geography of the Great Lakes region, and the structural instability of the continent's northern horn. South and North America receive detailed coverage, as do the Ottoman Empire, Nazi-occupied Europe, and post-communist Eastern Europe. Sustained attention is paid to themes like gender, memory, the state, culture, ethnic cleansing, military intervention, the United Nations, and prosecutions. The work is multi-disciplinary, featuring the work of historians, anthropologists, lawyers, political scientists, sociologists, and philosophers. Uniquely combining empirical reconstruction and conceptual analysis, this Handbook presents and analyses regions of genocide and the entire field of 'genocide studies' in one substantial volume.

A number of highly informative books have been written about what is often called the "Armenian Genocide". This book, written by a political scientist, offers a different approach: It doesn't concentrate on the past; it concentrates on the present, and shows how this past event is perceived and discussed today. The idea is that the arguments deployed in this debate, those which allege that what happened amounts to genocide and those which deny this claim reveal something about cognitive structures of present agents, such as the Turkish government, as well as about the meaning and use of the term "genocide". Analyzing current positions and communication on this historical event thereby helps

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to illuminate present notions of identity, justice and interethnic coexistence.

This text explores critical perspectives on the intersections between colonialism, political violence, and environmentalism to deepen our understanding of genocide and genocidal violence.

In Rwanda's Genocide , Kingsley Moghalu provides an engrossing account and analysis of the international political brinkmanship embedded in the quest for international justice for Rwanda's genocide.

He takes us behind the scenes to the political and strategic factors that shaped a path-breaking war crimes tribunal and demonstrates why the trials at Arusha, like Nuremberg, Tokyo, and the Hague, are more than just prosecutions of culprits, but also politics by other means. This is the first serious book on the politics of justice for Rwanda's genocide.

Moghalu tells this gripping story with the authority of an insider, elegant and engaging writing, and intellectual mastery of the subject matter.

Highlights the importance of history in general, emphasizing the importance of symbols, ritual, language, and the use of public spaces in coming to terms with episodes of collective violence and achieving national reconciliation.

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