

Bearing Witness To Humanity Switzerland's Humanitarian Contribution During The Armenian Genocide In The Ottoman Empire 1894 1923

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Click on for Armenian text. Dr. Dikran Abrahamian's non-partisan website devoted to community activities, human rights and democracy

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Through research, education, and civic engagement, the Witness Stones Project, Inc. seeks to restore the history and to honor the humanity

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and contributions of the enslaved individuals who helped build our communities. Join Us in Bearing Witness Witness the humanity and contributions of the enslaved individuals who helped build our communities.

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Bearing Witness, Bearing Whiteness Wendy Wolters And what I am trying to suggest by what one imagines oneself ... this case, pain provides the common language of humanity; it extends humanity to the dispossessed and, in turn, remedies the indifference of the callous. Saidiya V. Hartman

~~Without Sanctuary: Bearing Witness, Bearing Whiteness~~

Abel Manoukian, Bearing Witness to Humanity: Switzerland's Humanitarian Contribution during the Armenian Genocide in the Ottoman Empire 1894 - 1923, Münster: Aschendorff Verlag, 2018, 606 pp. This book seeks to pay tribute to the[...]

~~humanitarian aid Archives – The Armenian Mirror-Spectator~~

One Humanity-Belonging to Earth takes inspiration from this Bearing Witness movement. This December, we have the opportunity to come together with thousands around the world in bearing witness to the joys and suffering of our one home, our one humanity, our one planet, our One Body.

~~One Humanity – OWBW 2020 | One World in Dialogue~~

GO ON OUR BEARING WITNESS AND SERVICE PROGRAMS. Originally conceived by Zen Peacemakers and rooted in the Three Tenets, these unique events bear witness to specific and collective expressions of human suffering.

~~Zen Peacemakers International~~

“ To bear witness means several things. First, it means you are aware of the experiences of others, and you have close enough relationships to witness the things persons of color experience that whites do not. To witness something, you have to actually be there. And to be there, you have to be around people experiencing it.

~~Bearing Witness – Christian Church (Disciples of Christ)~~

Introduction – “ In the Midst of All This Terrible... ” : White Supremacy and the Story of Race during the Pandemic Elaine Coburn (York University; ecoburn@yorku.ca) and Wesley Crichlow (Ontario Tech University; wesley.crichlow@ontariotechu.ca) Race is a story that endures, from its beginnings in the origins of racial capitalism, slavery, the racial wealth gap and long-standing political ...

~~Intervention Symposium – “ Black Humanity: Bearing Witness ... ”~~

Bearing witness is an act of compassion, of empathy, of solidarity, and of justice. Bearing witness is holy. Humanity is at its most powerful and transformative when we experience the truth of one another. Some of you may be thinking to yourselves that you don't need to see pain up close and personal to feel empathetic or to understand injustice.

~~Bearing Witness | WorshipWeb | UUA.org~~

Thank you for your interest in One World Bearing Witness! In 2020, our annual 24-hour meditation and prayer vigil will have the theme: ONE HUMANITY, BELONGING TO EARTH. It will be held December 5 – 6. We are looking forward to developing another powerful 24-hour global vigil this year.

~~OWBW 2020 Registration | One World in Dialogue~~

Bearing Witness . To bear witness to an individual, an event, or an object, gives it meaning and context to the rest of humanity. To bear witness, simply, is to let it exist.

This book seeks to pay tribute to the Swiss people's unprecedented solidarity with the Armenians in their most trying times. After providing a comprehensive overview of Armenian history and the events leading to the massacres and genocide perpetrated against the Armenians, the author explains how it came to be that the Swiss people took a stand alongside their Armenian brothers and sisters in the Christian faith. A stark contrast emerges between the merciless policy of annihilation implemented by the Ottoman Empire and the shining examples of selflessness provided by aid workers from Switzerland, who - as doctors, nurses and educators - gave the Armenian people formidable assistance in the most adverse of circumstances. Two examples, among many, should be mentioned - Sister Beatrice Rohner (1876-1947), from Basel, who suffered a mental breakdown following all the horror she experienced as a teacher and director of an orphanage, and Jakob Kunzler (1871-1949), from Walzenhausen. Having been acquainted with Kunzler, Carl Lutz found him to be a great inspiration for his own heroic efforts saving Jews in Budapest in 1944. The Author of this book endows his Swiss 'witnesses for humanity' with a lively voice, without any loss of scholarlyness, as is demonstrated by copious footnotes and references. His extremely wide-ranging research integrates previously unseen material from Swiss archives for the first time and forms the basis of this comprehensive work, which constitutes a significant enrichment of the subject.

The responsibility to protect (R2P) is at a crossroads, the latest in a journey that is only ten years old. This book presents debates on the prevention of mass atrocities to R2P's normative prospects. The book addresses key questions as a way to inform and drive on-going conversations about R2P. Moving beyond well-rehearsed debates about the tensions and meanings around sovereignty in R2P practice, the book focuses on advancing the credibility of the preventive dimensions of R2P, whilst simultaneously examining the extent of R2P's current value-added in state decision making—especially for the 2011 actions in Libya and Côte d'Ivoire. Questions addressed include: Did the R2P framework of the 2005 World Summit Declaration intend to mould sovereignty, and if so how? Can R2P break or revert cycles of violence? How can one determine the appropriate duration and timing of the preventive and protective phases of R2P? Who/what should

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be the targets of preventive action, and how does this have an impact on R2P diplomacy? Under which conditions are particular policy tools likely to be effective? Which state and regional actors are best suited to using these tools? What are the barriers to successful preventive action—how can they be overcome? What capacities need to be built (at the national, regional, and international levels) in order to operationalize R2P's preventive agenda? Examining a wide range of countries, this work will be essential reading for students and scholars of international human rights, international organizations, peacekeeping and conflict resolution.

This open access book is the biography of one of Britain's foremost animal welfare campaigners and of the world of activism, science, and politics she inhabited. In 1964, Ruth Harrison's bestseller *Animal Machines* triggered a gear change in modern animal protection by popularising the term 'factory farming' alongside a new way of thinking about animal welfare. Here, historian Claas Kirchhelle explores Harrison's avant-garde upbringing, Quakerism, and how animal welfare debates were linked to concerns about the wider ethical and environmental trajectories of post-war Britain. Breaking the myth of Harrison as a one-hit wonder, Kirchhelle reconstructs Harrison's 46 years of campaigning and the rapid transformation of welfare politics and science during this time. Exacerbated by Harrison's own actions, the decades after 1964 saw a polarisation of animal politics, a professionalisation of British activism, and the rise of a new animal welfare science. Harrison's belief in incremental reform allowed her to form ties to leading scientists but alienated her from more radical campaigners. Many of her 1964 demands gradually became part of mainstream politics. However, farm animal welfare's increasing marketisation has also led to a relative divorce from the wider agenda of social improvement that Harrison once bore witness to. This is the first book to cast light on the interlinked histories of British farm animal welfare activism, science, and legislation. Its unique scope allows it to go beyond existing accounts of modern British animal welfare and will be of interest to those interested in animal welfare, environmentalism, and the behavioural sciences.

This collection brings together a range of international contributors to stimulate discussions on time and international human rights law, a topic that has been given little attention to date. The book explores how time and its diverse forms can be understood to operate on, and in, this area of law; how time manifests in the theory and practice of human rights law internationally; and how specific areas of human rights can be understood via temporal analyses. A range of temporal ideas and their connection to this area of law are investigated. These include collective memory, ideas of past, present and future, emergency time, the times of environmental change, linearity and non-linearity, multiplicitous time, and the connections between time and space or materiality. Rather than a purely abstract or theoretical endeavour, this dedicated attention to the times and temporalities of international human rights law will assist in better understanding this law, its development, and its operation in the present. What emerges from the collection is a future – or, more precisely, futures – for time as a vehicle of analysis for those working within human rights law internationally.

First published in 1998, this first volume of *The Manual on Human Rights Education for Universities* has been prepared in the hope that it will serve as a teaching aid for institutions of higher education, as well as for UNESCO Chairs, and focuses on new dimensions and challenges. UNESCO's long experience in this field goes back to 1951, when the first guide for teachers on the Universal Declaration of Human Rights was published. This formed part of UNESCO's efforts to create a comprehensive system of human rights education, embracing formal and non-formal education. Issues explored include peace, the environment, education, discrimination and extreme poverty.

In her innovative study of human rights discourse, Lena Khor takes up the prevailing concern by scholars who charge that the globalization of human rights discourse is becoming yet another form of cultural, legal, and political imperialism imposed from above by an international human rights regime based in the Global North. To counter these charges, she argues for a paradigmatic shift away from human rights as a hegemonic, immutable, and ill-defined entity toward one that recognizes human rights as a social construct comprised of language and of language use. She proposes a new theoretical framework based on a global discourse network of human rights, supporting her model with case studies that examine the words and actions of witnesses to genocide (Paul Rusesabagina) and humanitarian organizations (Doctors Without Borders). She also analyzes the language of texts such as Michael Ondaatje's *Anil's Ghost*. Khor's idea of a globally networked structure of human rights discourse enables actors (textual and human) who tap into or are linked into this rapidly globalizing system of networks to increase their power as speaking subjects and, in so doing, to influence the range of acceptable meanings and practices of human rights in the cultural sphere. Khor's book is a unique and important contribution to the study of human rights in the humanities that revitalizes viable notions of agency and liberatory network power in fields that have been dominated by negative visions of human capacity and moral action.

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