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ARTS3874

Culture and Human Rights

Term Two // 2019

Course Overview

Staff Contact Details

Convenors

Name	Email	Availability	Location	Phone
Claudia Tazreiter	c.tazreiter@unsw.edu.au	by appointment	MB163	93853691

School Contact Information

School of Social Sciences

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Course Details

Credit Points 6

Summary of the Course

Subject Area: *Sociology and Anthropology*

This course can also be studied in the following specialisations: *Australian Studies, Development Studies*

This course explores the rise of human rights discourse and its relationship to other discourses on suffering and social justice. It focuses on the experience of victims of human rights abuse and the politics of meaning. Students will engage in critiques of law as a reductionist discourse on the social by exploring the relationships between human rights and cultural differences such as gender, ethnicity, religion and indigenous cultures. The embodied self, social interdependency and the architecture of social institutions are the backdrop through which the course explores the tensions between universal and relativist understandings of human rights and their realization. Students will be introduced to the fundamentals of human rights, the global human rights machinery, and the ethics of humanitarian intervention, and will consider how sociologists and anthropologists have studied and written about human rights.

Course Learning Outcomes

1. Apply a knowledge of human rights to various local, national and transnational contexts
2. Appreciate the universalist v. relativist positions on culture
3. Understand the contested theories of human rights
4. Understand the basis for individual protection

Teaching Strategies

As a third year course, the teaching strategy relies on an intensive 3-hour seminar to allow deep discussion and exchange.

Assessment

<u>Task</u>	<u>Length</u>	<u>Weight</u>	<u>Due date</u>
Concept development writing – blog posts	400 words weekly weeks 2 to 10	40%	In class feedback Week 3, Three posts submitted for marking end of Week 7
Reflective statement	600 words	15%	Submitted in final Portfolio Friday 9 th August 5pm
Research essay	2,500 words	45%	Submitted in final portfolio Friday 9 th August 5pm

Assessment Tasks

Assessment task	Weight	Due Date	Student Learning Outcomes Assessed
Concept development writing - blog posts	40%	Not Applicable	1,3,4
Research Essay	45%	09/08/2019 05:00 PM	1,3,4
Reflective statement	15%	09/08/2019 05:00 PM	2,3,4

Assessment Details

Assessment 1: Concept development writing - blog posts

Start date: Not Applicable

Length: 400 words per week

Details: Students will write a weekly entry (weeks 2 to 10) responding to readings and critical engagement human rights issues. Weekly entries are required (400 words each week). Students are expected to engage with and comment on the posts of other students in developing knowledge of human rights discourses and specific case studies. In class feedback will be given in Week 3 and written feedback on the quality of posts in Week 5. Students will submit three posts for marking at the end of Week 7. One blog post will be included in the final portfolio. The post which relates most closely to the concepts developed in the final essay should be included in the portfolio.

Additional details:

In class feedback will be given in Week 3. Students will select three posts for marking at the end of Week 7. One blog post will be included in the final portfolio. The post which relates most closely to the concepts developed in the final essay should be included in the portfolio.

The blog entries require regularity and routine in the on-line environment. One of the advantages of this type of assessment is that it will allow you to be prepared for lectures and seminars and also gives you a good background for the other assessments in this course. It is a record of your engagement with the course and with the set readings and also allows you to view the engagement of other students as an aspect of collaborative development of knowledge.

On a weekly basis, blog posts of around 400 words each are to be contributed to the course's Moodle blog. As they are preparation exercises, they must be uploaded *before* the Lecture for the week for which they are preparing (by 9am each Tuesday from @33k 2). There are **no extensions** granted for this task as it was designed to be completed week by week. You will post weekly blog entries, **EVEN IF YOU ARE ABSENT FOR A WEEK.**

The topics for the blog posts are listed in the week-by-week class guide. These blog posts are meant to be informal, thoughtful and speculative. They are posts, not mini-essays, and so feel free to use the first person, 'I'. You may also use the blog posts to comment on brief clippings from diverse media sources that relate to weekly topics and help you to explore key concepts developed in the course through everyday examples and lived experience. The success of this course depends, in large measure, on dialogue in the seminar and also on the blog as well as your careful preparation to facilitate this discussion. **This is why you must do the readings for each week and write notes on these and post a blog entry before classes. We will draw on the blog posts from time to time. Your entry may focus on an aspect of one of the readings set for each week – it is NOT a review of the readings. As posts are due by 9am on the morning of each lecture and seminar, you should also read through some posts from your fellow students and be prepared with questions and comments on the posts of others.**

Readings have been selected to stimulate inquiry and reflection. When making your entries, you are expected to focus on an aspect of your readings that appeals to you. A particular passage may appeal to you for various reasons: for its insight, clarity, difficulty, ambiguity, and so forth. The post requires you to engage with the readings (**it does not require you to summarise the readings**). You can enter into a dialogue with a certain passage by applying perspectives learned in the course. We would like you to record your responses to texts, both positive and negative. You will find that writing about a negative response can be very productive.

This form of writing is intended as a complement to the writing skills developed in traditional essay writing. While this form of writing should feel less demanding than essay writing, there is an expectation of responsibility for the work presented. It is also a record of your own learning experience. Writing your ideas and your critique of what you read is a different matter from 'thinking': ideas are developed in the

process of writing, however fragmentary and undeveloped they might initially seem. It is the *process* that is important in a blog post. We want to see your workings, not a finished product. Most importantly, we want to see how the posts help bring ideas and experiences to life for you and for other students who can read your posts.

It is good practice to print out and bring a copy of your blog entry to the seminar This will assist your ability to participate in discussion.

Turnitin setting: This is not a Turnitin assignment

Assessment 2: Research Essay

Start date:

Length: 2,500 words

Details: The research essay is 2500 words and submitted in a final portfolio. The final portfolio includes the essay, one blog post and the reflective statement. Students research and write on a topic in depth that reflects course content and develop their own specialised references as evidence of further research. Students must demonstrate a clear argument; illustrate it with evidence (references, case studies); and take up a critical position on the topic discussed. Assessed will be knowledge of human rights and their contestation in various contexts, ability to work collaboratively, demonstrated through engagement with blog posts and developing of research skills. Written feedback provided 2 weeks after submission.

Additional details:

Students research and write on a topic in depth that reflects course content and develop their own specialised references as evidence of further research. Students must demonstrate a clear argument; illustrate it with evidence (references, case studies); and take up a critical position on the topic discussed. The knowledge of human rights and their contestation in various contexts, ability to work collaboratively, demonstrated through engagement with blog posts and developing of research skills are assessed.

Turnitin setting: This assignment is submitted through Turnitin and students can see Turnitin similarity reports.

Assessment 3: Reflective statement

Start date:

Length: 600 words

Details: The reflective statement is 600 words and submitted in a final portfolio. This task gets students to think about research processes, for example, for the production of the materials that are discussed in this course. Students compose a reflective statement on challenges of access to empirical data in this space and how to pose impactful critiques. The task also requires students to reflect on knowledge building over the trajectory of the course, including engagement with the weekly posts of students in the course. Assessment will be against the ability to pose critiques of contested theories of human rights and

the demonstration of an understanding of the research process. Students will receive written feedback 2 weeks after submission

Additional details:

This task gets students to think about research processes, for example, for the production of the materials that are discussed in this course. Students compose a reflective statement on challenges of access to empirical data in this space and how to pose impactful critiques. The task also requires students to reflect on knowledge building over the trajectory of the course, including engagement with the weekly posts of students in the course. Assessment will be against the ability to pose critiques of contested theories of human rights and the demonstration of an understanding of the research process. Students will receive written feedback 2 weeks after submission

Turnitin setting: This is not a Turnitin assignment

Attendance Requirements

Students are expected to attend lectures and seminars and a roll will be taken. Lectures are not recorded.

Course Schedule

[View class timetable](#)

Timetable

Date	Type	Content
Week 1: 3 June - 7 June	Lecture	Human Rights as a Global Discourse
Week 2: 10 June - 14 June	Lecture	The human in human rights
Week 3: 17 June - 21 June	Lecture	Human rights and culture
Week 4: 24 June - 28 June	Lecture	Modernity, rationality, and the state
Week 5: 1 July - 5 July	Lecture	Witnessing and indifference
Week 6: 8 July - 12 July	Lecture	Value, property, embodiment
Week 7: 15 July - 19 July	Lecture	Vulnerability and biopolitics
Week 8: 22 July - 26 July	Lecture	Care of the self
Week 9: 29 July - 2 August	Lecture	Visual culture and human rights
Week 10: 5 August - 9 August	Lecture	Trauma, forgiving and futures

Resources

Prescribed Resources

[Reading and resources](#)

DATE	LECTURE	ASSESSMENT
Week 1 Tuesday 4 th June	Human Rights as a Global Discourse	
Week 2 Tuesday 11 th June	The human in human rights	Facilitations and blog posts begin, continuing weekly to Week 10
Week 3 Tuesday 18 th June	Human rights and culture	
Week 4 Tuesday 25 th June	Modernity, rationality, and the state	
Week 5 Tuesday 2 nd July	Witnessing and indifference	
Week 6 Tuesday 9 th July	Value, property, embodiment	'Flipped classroom' supported by online activities
Week 7 Tuesday 16 th July	Vulnerability and biopolitics	
Week 8 Tuesday 23 rd July	Care of the self	Guest lecture
Week 9 Tuesday 30 th July	Visual culture and human rights	
Week 10 Tuesday 6 th August	Trauma, forgiving and futures	
		Essay and reflection due Friday 9 th August 5pm

Week 1: Human Rights as a Global Discourse

Preparation

Read through the course outline thoroughly.

This week I will introduce the course and we will discuss the approach to seminars and course assessment. Prior to our first seminar topic think about the following questions. Do you see human rights as a global discourse? Why/why not? Think about time horizons. In what way do you see human rights situated in or emerging through particular historical epochs. Is this a limitation? What do you think is the consequence of human rights as a globalized or dominant form of political consciousness?

Answer the questions below briefly from your own perspective and knowledge and then post your answers to the course blog. You do not need to do any readings to answer the question, this is not a test, but rather will assist in discussion across the class. Write only a few sentences in answer to each question.

1. What are human rights?
2. Do you trace human rights to a particular historical period? If so, what is that period? Identify a time-period when you consider human rights to be the strongest, the most firmly grounded and able to be claimed by individuals
3. Are human rights specific to context or place?
4. From which discipline do you approach and understand human rights? In what way does this matter to you?

Week 2: The human in human rights

Preparation

Consider the subject of human rights. Are you clear about who this subject is and do you think the ideals outlined in the UDHR are realised in everyday life. Have a look at the Universal Declaration of Human Rights (UDHR) <http://www.un.org/en/documents/udhr/> and think about the presumptions it makes about the human subject. What can the experience of refugees, displaced and stateless persons tell us about the limitations of a universal system of human rights?

Read the preamble of the UDHR and familiarise yourself with the various articles of the UDHR. Choose one article and be prepared to discuss the tensions in the application of this article in different national jurisdictions and in different cultural contexts.

Does a concern with non-humans enhance or diminish human rights? Think of examples.

Set reading

Arendt, Hannah (1973) 'The Perplexities of the Rights of Man' in *The Origins of Totalitarianism*, Harcourt Brace & co., Florida, pp. 290-301.

Butler, Judith (2005) *Giving an Account of Oneself*, Fordham University Press, New York, 'Adorno on Becoming Human', 101-111.

Additional reading

Anker, Elizabeth, Susan (2011) 'Elizabeth Costello, Embodiment, and the Limits of Rights' *New Literary History* 42(1) pp. 169-192.

Levinas, Emmanuel (1985), extract from 'The Face', in *Ethics and Infinity*, Duquesne University Press, Pittsburgh, pp 85-7.

Agamben, Giorgio (1998) *Homo Sacer*

Anderson, Benedict (1983) *Imagined Communities: Reflections on the Origin and Spread of*

Nationalism, Verso, London.

Balibar, Etienne (2004) *We, the People of Europe? Reflections on Transnational Citizenship*, Princeton University Press, Princeton.

Butler, Judith (2005) *Giving an Account of Oneself*, Fordham University Press, New York, 'Adorno on Becoming Human', 101-111.

Charles Beitz (2002) 'Human rights and the law of peoples' in Chatterjee (ed). *The Ethics of Assistance. Morality and the Distant Needy*, Cambridge University Press, Cambridge, pp. 193-216.

Deleuze, G. and Guattari, F (1987) *A Thousand Plateaus: Capitalism and Schizophrenia*, University of Minnesota Press, Minneapolis.

Douglas, Mary (1966) *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*, Praeger, New York.

Fenichel Pitkin Hanna. 1998 *The Attack of the Blob. Hannah Arendt's concept of the social*, The University of Chicago Press, Chicago and London.

Bakewell, Sarah (2010) *How to Live or A Life of Montaigne*, Other Press, New York, 'Nobel Savages', 18-194.

Mbembe, Achille (2013) 'Necropolitics' in Campbell, Timothy & Sitze Adam (eds), *A Biopolitics, A Reader*, Duke University Press, Durham, pp.161- 192.

Žižek, Slavoj (2005) 'Against Human Rights', *New left Review*34, 115-131.

Week 3: Human rights as a culture or culture and human rights?

Preparation

What would a 'culture of human rights' look like? What would define it? We could say that global cultural politics is most visible or apparent in a discourse of human rights. In what other ways can you identify cultural politics as visible and in contention? Consider carefully the arguments mounted by Goodale and Ignatieff and their differences.

Set reading

Goodale, Mark (2006) 'Toward a critical Anthropology of Human Rights', *Current Anthropology* 47(3) pp. 485-511.

Ignatieff, Michael (2001) 'Human Rights as Idolatry, in *Human Rights As Politics and Idolatry*, Princeton UP, Princeton, pp.53- 100.

Additional reading

Engle Merry, Sally (2006) 'Transnational Human Rights and Local Activism: Mapping the Middle', *American Anthropologist* 108(1), 38-51.

Harvey, David (2001) 'Cosmopolitanism and the Banality of Geographical Evils' in Comaroff, Jean and Comaroff, John (eds.). *Millennial Capitalism and the culture of Neoliberalism*, Duke University Press Durham, pp.271-309.

Gearty, Conor (2006) *Can Human rights Survive?* Cambridge University Press, Cambridge.

Taylor, Charles (2004) *Modern Social Imaginaries*, Duke University Press, Durham.

Week 4: Modernity, Rationality and the state: Holocaust memory and everyday life

Preparation

Consider Bauman's argument that the Holocaust is a uniquely modern phenomenon and would not have been possible without the social processes of differentiation, depersonalization and instrumental rationality that are embodied in modern institutions. How does a modern nation-state, like Australia, participate in structurally similar forms of instrumental reasoning today? See if you can find examples of institutionalised depersonalization in the media. How well can conceptions of human rights address structures of objectification that transform persons into numbers?

Set reading

Bauman, Zygmunt (1989) *Modernity and the Holocaust*, Cornell University Press, Ithaca. Pp. 1-30 and 98-106.

Moyn, Samuel (2014) 'The Intersection with Holocaust Memory' in *Human Rights and the uses of History*, Verso, London Chapter 6, pp.87-97.

Mirsch, Marianne & Spitzer, Loe (2012) 'What's wrong with this picture?' *Journal of Modern Jewish Studies*,5(2) 229-252.

Additional readings

Arendt, Hannah (1964) *Eichmann in Jerusalem: A Report on the Banality of Evil*, Viking Press, New York.

[Weber, Max \(1948\) 'Bureaucracy' in *From Max Weber*, trans. H. H. Gerth & C. Wright Mills, Routledge and Kegan Paul, London and New York pp 196-240.](#)

Kalberg, Stephen (2005) *Max Weber: readings and commentary on Modernity*, Blackwell Publishing, Malden Mass. & Oxford U.K.

Lanzmann, Claude (1985) *Shoah: an oral history of the Holocaust*, Pantheon Books, New York.

Week 5: Witnessing, sacrifice and indifference

Preparation

Is indifference to human suffering (or other forms of suffering) a consequence of late, post-industrial modernity and globalization? What political utility can testimonials of suffering have for states, victims of violence or NGOs? Which forms of witnessing connect us to the suffering of others? Consider the concept of humanitarian government that Agier outlines. Collect an example from media sources of a personal testimonial of injustice and think about how it works to establish and reach an audience. What role do archives play in the role of witnessing?

Set reading

Kurasawa, Fuyuki (2009) 'A Message in a Bottle: Bearing Witness as a Mode of Transnational Practice' *Theory, Culture & Society* 26(1) 92-111.

Agier, Michel (2010) 'Humanity as an Identity and its Political Effects (A Note on Camps and Humanitarian Government)', *Humanity: An International Journal of Human Rights, Humanitarianism and Development* 1(1) 29-45.

Additional readings

Adams, Vincanne, (2002) 'Suffering the Winds of Lhasa: Politicized Bodies, Human Rights, Cultural Difference, and Humanism in Tibet' in Ina, J and Rosaldo, R (eds.). *The Anthropology of Globalization. A Reader*, Blackwell, Oxford, pp. 381-409.

Baudrillard, Jean (2005) 'The Violence of Indifference' in *The Conspiracy of Art*, Semiotexte, New York, pp.141-155.

Bhabha, Jacqueline., 2009, 'Arendt's Children: do today's migrant children have a right to have rights?' *Human Rights Quarterly*, 31, 410-451.

Boltanski, L (1999) *Distant Suffering: Morality, Media, and Politics*, Cambridge University Press, New York.

Callaway, Rhoda (2007) 'The Rhetoric of Asian Values', in Callaway, Rhonda and Harrelson-Stephens, Julie (eds.). *Exploring International Human Rights. Essential Readings*, Lynne Rienner Publishers, Boulder, pp. 112-121.

Duffield, M. (2001) *Global governance and the new wars: the merging of development and security*, London; New York: New York: Zed Books.

Gordon, Ruth (1996) 'Humanitarian Intervention by the United Nations: Iraq, Somalia, and Haiti' 31 *Texas International Law Journal* 44-56.

Pupavac, Vanessa, (2004) 'War on the Couch', *European Journal of Social Theory*, v7 (2):149-170.

Feldman, Allen (2004) 'Deterritorialized Wars of Public Safety', *Social Analysis*, vol.48, no.1, 2004, pp.73-80.

Hastrup, K. (2003) 'Violence, suffering and human Rights. Anthropological Reflections' *Anthropological Theory* 3 (3), pp. 309-323.

Pollock, Griselda (2012) 'Photographing Atrocity: Becoming Iconic?' in Batchen, Geoffrey, et. al. (eds.). *Picturing Atrocity. Photography in Crisis*, Reaktion Books, London, pp. 65-91.

Said, Edward (1994) 'Nationalism Human Rights and Interpretations' in B. Johnson (ed). *Freedom and Interpretation. The Oxford Amnesty Lectures*, New York, Basic Books.

Week 6: Value and property and embodiment (flipped classroom)

Preparation

In what way is property fundamental to human rights? Do we know who we are primarily through material cultures? How is a commodity a 'thoroughly socialized thing' (Appadurai)?

Think about the UDHR. What gives it life? In what way is it, or can it be a living document? Then have a look at the CEDAW documents <http://www.un.org/womenwatch/daw/cedaw/text/econvention.htm>.

In what way does property relate to human rights? You may think about value and property in capitalist societies, as well as alternative visions of value and property. For example, if a person's labour power is a form of property, to be bought and sold, should the body that produces it be treated like any other commodity?

Set reading

[Marx, Karl \(1967\) 'The Working Day'. \(excerpts\) in *Capital Vol. One*, International Publishers, New York, pp231-235, 301-302.](#)

Waldby, Catherine and Cooper, Melinda (2008) 'The Biopolitics of Reproduction', *Australian Feminist Studies*, Vol. 23, No. 55, pp 57-72.

Fischer, Michael, M.J. *Anthropology in the Meantime. Experimental Ethnography, Theory and Method for the Twenty-First Century*, selection from Chapter 7 'Health Care in India', Duke UP, Durham, pp161-168,

Additional reading

Ehrenreich, Barbara, and Hochschild, Arlie (eds.) (2002). *Global Woman. Nannies, Maids and Sex Workers in the New Economy*, Granta Books, London.

Fraser, N. And Honneth A (2003) *Redistribution or Recognition? A Political-Philosophical Exchange*, Verso, London.

Hammer, Leonard (2003) 'Indigenous Peoples as a Catalyst for Applying the Human Right to Water',

International Journal on Minority and Group Rights, Vol. 10, No. 2, pp.131-161.

Haynes, Dina Francesca (2004) 'Used, Abused, Arrested and Deported: Extending Immigration Benefits to Protect the Victims of Trafficking and to Secure the Prosecution of Traffickers', *Human Rights Quarterly* vol. 26, pp. 221-272.

Appadurai, Arjun (2013) 'Commodities and the Politics of Value', in *The Future as Cultural Fact. Essays on the Goble Condition*, Verso, London, Chapter 1, pp.9-60.

[Week 7: Vulnerability and the realm of the biopolitical](#)

Preparation

This week we return to the question: who is the subject of human rights? If it is an individuated, autonomous, rational adult, then how well do rights discourses account for the experiences of minority groups? Can the core principle of human dignity do justice to the experience of relational selfhood if it is tied to the ideal of autonomy? And how do capitalist (and alternative) understandings of value, labour and productivity figure in debates about human vulnerability, dignity, the right to life?

See <http://www.ndis.gov.au/>

Set reading

McLean, Neil (2013) 'Living with Disability: Care, Rights and Relational Personhood', *Australian Journal of Human Rights* 19(1).

Hayden, Patrick (2007) 'Superfluous Humanity: An Arendtian Perspective on the Political Evil of Global Poverty', *Millennium: Journal of International Studies*, 35(2) 279-300.

Weheliye, Alexander (2014) *Habeas Viscus. Racializing Assemblages, Biopolitics, And Black Feminist Theories of the Human*, Duke University Press, Durham, Chapter 2, 'Bare Life: The Flesh' pp,33-45.

Additional reading

Human Rights and Equal Opportunity Commission (1997) 'National Overview' in *Bringing Them Home. National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families*, pp 27-37.

Mick Dodson (1994) 'Towards the Exercise of Indigenous Rights: Policy, Power and Self-Determination' *Race and Class*, Vol. 35, No. 4, pp. 65-76.

Warwick Anderson (2002) *The Cultivation of Whiteness. Science, Health and Racial Destiny in Australia* Melbourne University Press, Carlton.

Nussbaum, Martha (2004) *Hiding from Humanity. Disgust, Shame, and the Law*, Princeton University Press, Princeton.

[Vanier, Jean \(2011\) *Becoming Human*, House of Anansi Press, New York.](#)

Week 8: Care of the self – guest lecture by Associate Professor Alexandre Lefebvre

Preparation

Consider the argument made by Lefebvre on how care of the self related to human rights. Ideally, you will complete the recommended reading as well as the set reading.

Set reading:

Alexandre Lefebvre (2018) *Human Rights and Care of the Self*. Duke UP, Durham

'Introduction' pp 1-9.

Recommended reading:

Alexandre Lefebvre (2018) *Human Rights and Care of the Self*. Duke UP, Durham, Chapter 7 'An ethic of Resistance I: Rossevelt and the Universal Declaration of Human Rights' pp 119-163.

Week 9: Visual and narrative structures of human rights

Preparation

Can the transcendence of artforms (visual, poetic, literary) provide a space of reflection, contemplation and immersion into human rights practices and cultures? Consider the role of archives of all sorts, including visual archives for documenting, remembering and understanding human rights abuses. Do you see visual and narrative practices as useful in human rights advocacy, or the proliferation of human rights as practices (remember Kurasawa)?

Set reading

Best, Stephen (2011) 'Neither Lost nor Found: Slavery and the Visual Archive', *Representations*, 113, pp. 150-63.

Slaughter, Joseph (2006) 'Enabling Fictions and Novel Subjects: The Bildungsroman and International Human Rights Law' *PMLA* 121(5) pp. 1405-1423.

Carrabine, Eamonn (2011) 'Images of torture: Culture, politics and Power', *Crime Media Culture*, 7(1) 5-30.

Additional reading

Arendt, Hannah (1958) 'The Permanence of the World and the Work of Art', in *The Human Condition*, University of Chicago Press, Chicago, pp. 167-174.

Barthes, Roland. (1977) "The Death of the Author." In *Image/Music/Text* (New York: Hill and Wang).

De Certeau, M (1984) *The Practice of Everyday Life*, University of California Press, Berkeley.

Goffman, Erving (1969) *The Presentation of Self in Everyday Life*, Allen Lane, London.

Morris, David B. (1996) About suffering: Voice, genre, and moral community. *Daedalus*, 125(1), 25–46.

Nussbaum, Martha Craven. (1997) *Cultivating Humanity: A Classical Defense of Reform in Liberal Education* (Cambridge: Harvard University Press).

Osborne, Charles. (1979) *W. H. Auden: The Life of a Poet* (New York: Evans and Company).

Scarry, Elaine. (2002) The difficulty of imagining other people. In *For Love of Country?* Martha Craven Nussbaum and Joshua Cohen (eds.) (Boston: Beacon).

[Week 10: Trauma, forgiving and futures](#)

Preparation

How is collective memory used in the politics of social trauma? And how does the performance of memory and commemoration of social trauma contribute to efforts of reconciliation and forgiveness?

Then, consider the role of the 'posthuman' condition in shaping the future world. Can the future be less inhuman(e)? How do you see the question of subjectivities shaping the future course of human rights? The chapter about Hurricane Katrina serves as an example of futures.

Set reading

Adams, Vincanne (2013) *Markets of Sorrow, Labors of Faith. New Orleans in the Wake of Katrina*, Duke UP, Durham, Chapter Eight, Katrina as the Future, pp.176-190.

Bosco, Fernando J. 2004. 'Human rights politics and scaled performances of memory: conflicts among the Madres de Plaza de Mayo in Argentina' *Social & Cultural Geography* 5(3):381-402.

Braidotti, Rosi (2013) *The Posthuman*, Polity, Cambridge, Conclusion, pp. 186-197.

Additional readings

Arendt, Hannah (1964) *Eichmann in Jerusalem: A Report on the Banality of Evil*, Viking Press, New York.

Chatterjee, Partha (2004) 'Populations and Political Society' in *The Politics of the Governed. Reflections on Popular Politics in Most of the World*. Columbia University Press, New York, pp. 27-51.

Human Rights and Equal Opportunity Commission (1997) 'National Overview' in *Bringing Them Home. National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families*, pp 27-37

[Humphrey, Michael \(2013\) 'Where does human rights consciousness come from? Counterinsurgency, traumatisation and political subjectivity in Argentina', *Australian Journal of Human Rights*, Vol. 19, 1, pp83-106.](#)

Kiss, Elizabeth (200) 'Moral Ambition within and Beyond Political Constraints: Reflections on Restorative Justice', in *Truth V. Justice: the Morality of the Truth Commissions*, ed. Robert Rotberg and Dennis Thompson, Princeton and Oxford: Princeton UP.

[Volf, Miroslav, Talk on radical forgiveness: http://www.abc.net.au/radionational/programs/bigideas/exclusion-and-embrace/5331960](http://www.abc.net.au/radionational/programs/bigideas/exclusion-and-embrace/5331960)

Hamber, Brandon and Richard Wilson. (2002) 'Symbolic Closure through Memory, Reparation and Revenge in Post-Conflict Societies' *Journal of Human Rights*, 1(1) 35-53.

Huyssen Andreas. 2003. *Present Pasts. Urban Palimpsests and the Politics of Memory*, Stanford University Press, California.

[Slaughter, Joseph \(2007\) *Human Rights, inc.: The World Novel, Narrative Form and International Law*, Fordham University Press, New York.](#)

Canning, Victoria (2010) Who's human? Developing sociological understandings of the rights of women raped in conflict, *The International Journal of Human Rights*, 14:6, pp. 849- 864.

Daly, Erin and Sarkin, Jeremy (2007) *Reconciliation in Divided Societies*, University of Pennsylvania Press, Philadelphia.

Wilson, R. A. (2003) 'Anthropological Studies of national reconciliation processes' in *Anthropological Theory* 3(3) pp. 367-387.

Radstone, Susannah. 2010. 'Caché: Or what the past hides' *Continuum: Journal of Media & Cultural Studies*, 24(1), 17-29.

Virtue, Nanancy E. 2011. 'Memory, Trauma, and the French-Algerian War: Michael

Haneke's *Caché* (2005)', *Modern & Contemporary France*, 19(3), 281-296.

Zerubavel, Eviatar. 2003. *Time Maps: Collective memory and the Social Shape of the Past*, University of Chicago Press, Chicago.

Roniger, Luis. 1997. "Paths of Citizenship and the Legacy of Human Rights Violations: The Cases of Redemocratized Argentina and Uruguay." *Journal of Historical Sociology* 10(3):270-309.

Hamber, Brandon and Richard Wilson. (2002) 'Symbolic Closure through Memory, Reparation and Revenge in Post-Conflict Societies' *Journal of Human Rights*, 1(1) 35-53.

Cloyd, Timothy (1995) 'Torture, Human Rights, and the Body', in Elshtain, Jean Bethke and Cloyd, Timothy (eds.). *Politics and the Human Body. Assault on Dignity*, Vanderbilt, Nashville, 243-257.

Haverkamp, Anselm and Vismann, Cornelia (1997) 'Habeas Corpus: The Law's Desire to Have the Body in De Vries Hent and Weber, Samuel (eds.). *Violence, Identity and Self-Determination*, Stanford University Press, California.

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Recommended Resources

Course Evaluation and Development

[Course evaluation and development](#)

We value your feedback to help improve the course. We make changes each year based on student feedback. You will have access to formal and informal feedback mechanisms during the semester. Your

feedback ensures that the course content, delivery mode and assessment tasks remain highly targeted to ensure your ongoing development, learning and engagement throughout the semester. Please discuss any course-related issues with the Course Convenor in the first instance.

Submission of Assessment Tasks

Submission of Assessment Tasks

Turnitin Submission

If you encounter a problem when attempting to submit your assignment through Turnitin, please telephone External Support on 9385 3331 or email them on externalteltsupport@unsw.edu.au. Support hours are 8:00am – 10:00pm on weekdays and 9:00am – 5:00pm on weekends (365 days a year). If you are unable to submit your assignment due to a fault with Turnitin you may apply for an extension, but you must retain your ticket number from External Support (along with any other relevant documents) to include as evidence to support your extension application. If you email External Support you will automatically receive a ticket number, but if you telephone you will need to specifically ask for one. Turnitin also provides updates on their system status on Twitter.

Generally, assessment tasks must be submitted electronically via either Turnitin or a Moodle assignment. In instances where this is not possible, it will be stated on your course's Moodle site with alternative submission details.

For information on how to submit assignments online via Moodle: <https://student.unsw.edu.au/how-submit-assignment-moodle>

Academic Honesty and Plagiarism

Plagiarism is using the words or ideas of others and presenting them as your own. It can take many forms, from deliberate cheating to accidentally copying from a source without acknowledgement.

UNSW groups plagiarism into the following categories:

Copying: using the same or very similar words to the original text or idea without acknowledging the source or using quotation marks. This also applies to images, art and design projects, as well as presentations where someone presents another's ideas or words without credit.

Inappropriate paraphrasing: Changing a few words and phrases while mostly retaining the original structure and/or progression of ideas of the original, and information without acknowledgement. This also applies in presentations where someone paraphrases another's ideas or words without credit and to piecing together quotes and paraphrases into a new whole, without appropriate referencing.

Collusion: working with others but passing off the work as a person's individual work. Collusion also includes providing your work to another student before the due date, or for the purpose of them plagiarising at any time, paying another person to perform an academic task, stealing or acquiring another person's academic work and copying it, offering to complete another person's work or seeking payment for completing academic work.

Inappropriate citation: Citing sources which have not been read, without acknowledging the "secondary" source from which knowledge of them has been obtained.

Duplication ("self-plagiarism"): submitting your own work, in whole or in part, where it has previously been prepared or submitted for another assessment or course at UNSW or another university.

Correct referencing practices:

- Paraphrasing, summarising, essay writing and time management
- Appropriate use of and attribution for a range of materials including text, images, formulae and concepts.

Individual assistance is available on request from The Learning Centre (<http://www.lc.unsw.edu.au/>). Students are also reminded that careful time management is an important part of study and one of the identified causes of plagiarism is poor time management. Students should allow sufficient time for research, drafting and proper referencing of sources in preparing all assessment items.

UNSW Library also has the ELISE tool available to assist you with your study at UNSW. ELISE is designed to introduce new students to studying at UNSW but it can also be a great refresher during your study.

Completing the ELISE tutorial and quiz will enable you to:

- analyse topics, plan responses and organise research for academic writing and other assessment tasks
- effectively and efficiently find appropriate information sources and evaluate relevance to your needs
- use and manage information effectively to accomplish a specific purpose
- better manage your time

- understand your rights and responsibilities as a student at UNSW
- be aware of plagiarism, copyright, UNSW Student Code of Conduct and Acceptable Use of UNSW ICT Resources Policy
- be aware of the standards of behaviour expected of everyone in the UNSW community
- locate services and information about UNSW and UNSW Library

Some of these areas will be familiar to you, others will be new. Gaining a solid understanding of all the related aspects of ELISE will help you make the most of your studies at UNSW.

<http://subjectguides.library.unsw.edu.au/elise/aboutelise>

Academic Information

For essential student information relating to:

- requests for extension;
- late submissions guidelines;
- review of marks;
- UNSW Health and Safety policies;
- examination procedures;
- special consideration in the event of illness or misadventure;
- student equity and disability;
- and other essential academic information, see

<https://www.arts.unsw.edu.au/current-students/academic-information/protocols-guidelines/>

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