The Stage

humanities

humanitarianism
How Outsiders Help Insiders Think about the World
Skill 1:

• Narrative mapping
Narrative Mapping in Action
Narrative Mapping in Action 2.0
Skill 2:

• Learning from strangers
Last assignment

Questions put to the Government of Myanmar by Human Rights Watch

Required Reading (PDF) Questions put to the Government of Myanmar by Human Rights Watch, January 2013 and the Myanmar Government Response

COMPASS POINTS

• Note how the Myanmar government uses historical arguments for why the Rohingya don’t belong in Myanmar
• Pay attention to the official assertion that the Rohingya could continue to live in Myanmar, but only if the assimilated completely into the majority culture.


Map of Rakhine state in Myanmar, and the Rohingya migration routes
The Gallery
The Universal Declaration of Human Rights related to Stateless

Our fifth discussion has tried to show how UDHR has helped in prolonging life and creating 'hope' to stateless people even though it has limitations on safeguarding all the stipulated rights. First we try to study the main background for UDHR and highlight the important points of the declaration focusing on stateless peoples. At last we attempt to show the 'handcapped' nature of the declaration.

"...the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom," (UN Charter, 1948)

Following the inconceivable atrocities during the thirty years world wars, it seemed that our wild predatory nature was vividly seen. It was also seen that in such a large scale war there is no winner; as all are entangled and interdependent. Because of the war states failed to provide services and protections, many people became stateless. So nations wanted a new model that brings peace, universal but not only local. Consequently, UN and the Human Right Commission were conceived by the same nations who had been active in those atrocities. Religious organizations and Enlightened individuals like Thomas Jefferson and John Locke had been discussed the notion of "all men are created equal", but it was the world wars that helped to sink into the mind of the empires. The war had clearly shown the strong relationship between peace and preservation of human right. So, it might not be wrong if we say the Charter, UDHR and other salient humanistic documents are the product of inhuman act of war.

The Articles in the UDHR addresses rights of individuals, political and civil rights, social and cultural rights including the legality of the rights. The declaration has also been reinforced by the Refugee convention (1951), the UN covenants on Civil, Political, Economic, social and Cultural rights (1966) and the convention on the rights of child (1989). The International Covenant on Economic, Social and Cultural Rights (ICESCR) provides rights to work, social security, protection of children, right to adequate standard of living, to education, to highest attainable standard of physical and mental health, and right to participation in cultural life. Those clearly stipulated rights in those documents if implemented as intended would create utopia in our earth. These covenants do give much sense to stateless as they are the one who have been underprivileged. As we have seen in all other discussion, slaves, indentured laborers, marginalized minority groups, people who are suffering because of brutal dictators are all stateless.

As the stateless people do not have a meaningful say or representation they cannot get protection from the state. UDHR is designed to protect individual rights and it goes beyond political boundaries, so it would have significant positive impact to stateless if implemented in its complete

Sykes–Picot Agreement

Arabs under the rule of the Ottoman Empire

The Ottoman Empire ruled the land of the Arabs in the name of religion for 400 years in a row, and at the end of the nineteenth century the Ottoman state began pummeling on the impact of the Turks nationalism, backed by France, and at that time it was growing idea of nationalism among many people. The most important were the Arabs who were following the rule of the Hashemite’s in Makkah Prince (Husein bin Ali) Sharif of Mecca.

In 1870, the Turkish nationalist ideas may significantly penetrated the body of the Ottoman Empire, and during the rule of Sultan Abdul Hamid II, who was the last Islamic actual ruler for the empire, they established the advocates of these institutions and associations that carry their ideas concepts. The most important of these associations association of the Young Turks was founded in Paris in 1889 and had other branches in Berlin and in parts of the Ottoman Empire in Salonika and the Capital Constantinople. This association was able to put her feet in the Ottoman army and had a military wing known as organized Ottoman Union. It also had a civil suite called a regularity and promotion. In 1889, the two parts agreed to be named Party of Union and Progress.

The spread of the Party of Union and Progress influence in the state, the annexation of much of the first legion dominant Azan officers, as well as the second and third legion stationed in the states of the Ottoman remaining in Europe.

The ideas of the party are based on the deployment of Turkish nationalism over all the states and erase the Arab culture and the separation of religion from government. The party started applying it, although Sultan Abdul Hamid II has tried to resist these associations and stick to the idea of the Islamic state union. However, he failed in front of them, especially after they took over the military.

The generals of the Party saw the need to get rid of the Sultan Abdul Hamid II and overthrow his rule, and connected this desire with the desire of the major European countries.

Arab Revolt

During this time, in the Ottoman Empire the Arabs were under the rule of Prince Hussein ibn Ali Sharif of Mecca, who has been following with concern the end of His close friend the Sultan Abdul Hamid II and the Turkish nationalists who able to come to power under the leadership of Mustafa Kemal Ataturk, who started the policy of Turkification. This Turkification was the basic reason in the ignition of the revolution, to fight for the Arabic language and the imposition of the Turkish language on the Arabs. Other reasons were the deteriorating economic situation and the increasing of the Arab
**Challenge Question:** Did early century ideas of progress for the world more closely together or drive them apart? Why were ideas about progress and improvement so important in the nineteenth century?

**Context:**
- Napoleon's defeat at the Battle of Waterloo in 1815 gave Britain control of the seas. This opened up the newly independent Latin American colonies to trade with Britain and allowed Charles Darwin to embark on a many-year voyage on H.M.S. Beagle in 1831.
- The invention of the telegraph and railroad printing presses, as well as subsidies from the Industrial Revolution, led to the first newspapers appearing in London in the early 1830s that could be circulated to a large audience.
- Beginning in Germany-speaking regions, complex education systems appeared in Europe and America enabling a dissemination of knowledge to all corners of society.

**Major Themes:**
- **Modernization:**
  - The invention of the telegraph and railroad printing presses led to the first newspapers appearing in London in the early 1830s that could be circulated to a large audience.
  - Beginning in Germany-speaking regions, complex education systems appeared in Europe and America enabling a dissemination of knowledge to all corners of society.

**Julia M. Zitzauskas Module 4b in Track A: Stainlessness**

**Challenge Question:** How did the Partition of British India into India and Pakistan split family possessions and people's idea of "home"?

**Major Concepts:**
- Self-determination: Muslims in India desired a state for themselves and no longer wanted to be a minority. Religious tensions: violence between Muslims and Hindus. Mass migration of people to create homogeneity in regions.

**The Partition of India:** India comprised of a Hindu majority and a Muslim minority. In 1947, as India gained independence from Britain, which was possible as Britain became weakened by World War II and because of the nationalistic movement led by Mahatma Gandhi that protested their rule, Muslims declared the right to have their own state, Pakistan. They were motivated by the fact that they would be a majority in Pakistan while they would have a disadvantage in the Hindu-majority India. Many Muslims in India moved to Pakistan. However, now that Pakistan was being claimed on a nation for Muslims, Hindus in the newly created Pakistan moved to India because they felt they would be at a disadvantage if they stayed. In fact, some feelings of potential disadvantage proved to be self-fulfilling and violence spread in the regions leading millions of people to switch borders (Robin Hood Fellows of Illustrations Presentation).

**The Ways the Partition Split Family Possessions and Changed the Idea of Home:**
- Those who moved could only take a fraction of their possessions. Only that which they could put in an ox cart or that which could carry if they were not so lucky.
- They left their home for a tent in a refugee camp in the country in which they would arrive. Alternatively, they took over property as Hindus claimed Muslim homes in India, saying they had no right to live there, while Muslims claimed Hindu homes in Pakistan.
- A Canadian Official in India confiscated property owned by Muslims believing they would go to Pakistan and the Muslims needed to reclaim their homes if they stayed.
- Many in a metaphorical sense also changed as those who stayed in their land but were of the minority religion no longer felt as if they belonged and were targeted with violence. Those who moved to the new region often times left behind the place their family lived in for multiple generations. They moved to a place that did not feel like home with little possessions and lived in refugee camps or settled homes.

**The True Story of Rana and Subhadra, Hindu Siblings Living in Pakistan, Case Study:**
- Rana (represents a Hindu who stays in Pakistan) stayed with his mother because he believed the journey would be too difficult for them. Converted to Islam. Did not feel accepted by his own family members for staying and left isolated from the community.
- Subhadra (represents a Hindu who goes to India) found that his home in Pakistan would be taken by Muslims, leaving him with nothing. Exchanged houses with someone in India moving to Pakistan. The family remained divided, isolated from one another.
- Both those who stayed and those who left suffered as families were split and their homes either physically or metaphorically changed.

**Contemporary Issues:**
- In [a] [e] [j] will have the status of a foreign resident, but he will be without the protection of any foreign government, so he will have no such status (Team: The Genetics Gang).
- Economically, the idea of social purity popularized - uphealing the Arya race as the superior German race lead to the characterization of other races and minority groups in Germany like the Jews, Roman’s, Slavs, Poles, the disabled and homosexuals (Team: The Stateless) as inferior and less German.
- People were considered as anti-German: German national identity became more important during the protectionist and nationalism movement after World War One. More people were considered as anti-German: German national identity became more important during the protectionist and nationalism movement after World War One. More people were considered as anti-German: German national identity became more important during the protectionist and nationalism movement after World War One.

**Lise Sheridan**

**Track A: Stainlessness**

**Due Date:** 12/9/16

**Definition of citizenship:**
- "A citizen is a member of a community, called state, and this person must perform duties, like paying taxes or serving in the army, but also enjoys some fundamental rights, such as protection by the law and the possibility of taking part in the social and economic activities of the country itself." (Team: The Genetics Gang)

**Themes:**
- People were characterized as anti-German
- German national identity became more important during the protectionist and nationalism movement after World War One
- Economic struggle and mass warfare repressions
- Nazi leaders turned their focus towards internal opportunities to save the Germans (Aryan) (Team: Hunters)

**People were alienated from German society:**
- "He [a Jew] will have the status of a foreign resident, but he will be without the protection of any foreign government, so he will have no such status" (Team: The Genetics Gang).
- Economically, the idea of social purity popularized - uphealing the Arya race as the superior German race lead to the characterization of other races and minority groups in Germany like the Jews, Roman’s, Slavs, Poles, the disabled and homosexuals (Team: The Stateless) as inferior and less German.

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From Campus to Camps