

Humanitarian Reason A Moral History Of The Present

In the face of the world's disorders, moral concerns have provided a powerful ground for developing international as well as local policies. Didier Fassin draws on case materials from France, South Africa, Venezuela, and Palestine to explore the meaning of humanitarianism in the contexts of immigration and asylum, disease and poverty, disaster and war. He traces and analyzes recent shifts in moral and political discourse and practices – what he terms "humanitarian reason"– and shows in vivid examples how humanitarianism is confronted by inequality and violence. Deftly illuminating the tensions and contradictions in humanitarian government, he reveals the ambiguities confronting states and organizations as they struggle to deal with the intolerable. His critique of humanitarian reason, respectful of the participants involved but lucid about the stakes they disregard, offers theoretical and empirical foundations for a political and moral anthropology. This gripping and important book brings alive over two hundred years of humanitarian interventions. *Freedom's Battle* illuminates the passionate debates between conscience and imperialism ignited by the first human rights activists in the 19th century, and shows how a newly emergent free press galvanized British, American, and French citizens to action by exposing them to distant atrocities. Wildly romantic and full of bizarre enthusiasms, these activists were pioneers of a new political consciousness. And their legacy has much to teach us about today's human rights crises.

The far right is back with a vengeance. After several decades at the political margins, far-right politics has again taken center stage. Three of the world's largest democracies – Brazil, India, and the United States – now have a radical right leader, while far-right parties continue to increase their profile and support within Europe. In this timely book, leading global expert on political extremism Cas Mudde provides a concise overview of the fourth wave of postwar far-right politics, exploring its history, ideology, organization, causes, and consequences, as well as the responses available to civil society, party, and state actors to challenge its ideas and influence. What defines this current far-right renaissance, Mudde argues, is its mainstreaming and normalization within the contemporary political landscape. Challenging orthodox thinking on the relationship between conventional and far-right politics, Mudde offers a complex and insightful picture of one of the key political challenges of our time.

With his insightful and wide-ranging theory of recognition,

Axel Honneth has decisively reshaped the Frankfurt School tradition of critical social theory. Combining insights from philosophy, sociology, psychology, history, political economy, and cultural critique, Honneth's work proposes nothing less than an account of the moral infrastructure of human sociality and its relation to the perils and promise of contemporary social life. This book provides an accessible overview of Honneth's main contributions across a variety of fields, assessing the strengths and weaknesses of his thought. Christopher Zurn clearly explains Honneth's multi-faceted theory of recognition and its relation to diverse topics: individual identity, morality, activist movements, progress, social pathologies, capitalism, justice, freedom, and critique. In so doing, he places Honneth's theory in a broad intellectual context, encompassing classic social theorists such as Kant, Hegel, Marx, Freud, Dewey, Adorno and Habermas, as well as contemporary trends in social theory and political philosophy. Treating the full range of Honneth's corpus, including his major new work on social freedom and democratic ethical life, this book is the most up-to-date guide available. Axel Honneth will be invaluable to students and scholars working across the humanities and social sciences, as well as anyone seeking a clear guide to the work of one of the most influential theorists writing today.

Ethics and the Global Refugee Crisis

Gambling on Humanitarian Intervention

Individual Ethics in War

Rhetorical Invention, Historical Remembrance, and Public Culture

Humanitarian Intervention and the Responsibility To Protect

Life Lived in Relief

When Bodies Remember

The new form of "humanitarian government" emerging from natural disasters and military occupations that reduces people to mere lives to be rescued. From natural disaster areas to zones of political conflict around the world, a new logic of intervention combines military action and humanitarian aid, conflates moral imperatives and political arguments, and confuses the concepts of legitimacy and legality. The mandate to protect human lives--however and wherever endangered--has given rise to a new form of humanitarian government that moves from one crisis to the next, applying the same battery of technical expertise (from military logistics to epidemiological risk management to the latest social scientific tools for "good governance") and reducing people with particular histories and hopes to mere lives to be rescued. This book explores these contemporary states of emergency. Drawing on the critical insights of anthropologists, legal scholars, political scientists, and practitioners from the field, *Contemporary States of Emergency* examines historical antecedents as well as the moral, juridical, ideological, and economic conditions that have made military and humanitarian interventions common today. It addresses the practical process of intervention in global situations on five continents, describing both differences and

similarities, and examines the moral and political consequences of these generalized states of emergency and the new form of government associated with them. Thomas E. Hill, Jr., interprets and extends Kant's moral theory in a series of essays that highlight its relevance to contemporary ethics. He introduces the major themes of Kantian ethics and explores its practical application to questions about revolution, prison reform, and forcible interventions in other countries for humanitarian purposes. NGOs set out to save lives, relieve suffering, and service basic human needs. They are committed to serving people across national borders and without regard to race, ethnicity, gender, or religion, and they offer crucial help during earthquakes, tsunamis, wars, and pandemics. But with so many ailing areas in need of assistance, how do these organizations decide where to go—and who gets the aid? In *The Good Project*, Monika Krause dives into the intricacies of the decision-making process at NGOs and uncovers a basic truth: It may be the case that relief agencies try to help people but, in practical terms, the main focus of their work is to produce projects. Agencies sell projects to key institutional donors, and in the process the project and its beneficiaries become commodities. In an effort to guarantee a successful project, organizations are incentivized to help those who are easy to help, while those who are hardest to help often receive no assistance at all. The poorest of the world are made to compete against each other to become projects—and in exchange they offer legitimacy to aid agencies and donor governments. Sure to be controversial, *The Good Project* offers a provocative new perspective on how NGOs succeed and fail on a local and global level. Syrians crossing the Mediterranean in ramshackle boats bound for Europe; Sudanese refugees, their belongings on their backs, fleeing overland into neighboring countries; children separated from their parents at the US/Mexico border--these are the images that the Global Refugee Crisis conjures to many. In the news we often see photos of people in transit, suffering untold deprivations in desperate bids to escape their countries and find safety. But behind these images, there is a second crisis--a crisis of arrival. Refugees in the 21st century have only three real options--urban slums, squalid refugee camps, or dangerous journeys to seek asylum--and none provide genuine refuge. In *No Refuge*, political philosopher Serena Parekh calls this the second refugee crisis: the crisis of the millions of people who, having fled their homes, are stuck for decades in the dehumanizing and hopeless limbo of refugee camps and informal urban spaces, most of which are in the Global South. Ninety-nine percent of these refugees are never resettled in other countries. Their suffering only begins when they leave their war-torn homes. As Parekh urgently argues by drawing from numerous first-person accounts, conditions in many refugee camps and urban slums are so bleak that to make people live in them for prolonged periods of time is to deny them human dignity. It's no wonder that refugees increasingly risk their lives to seek asylum directly in the West. Drawing from extensive first-hand accounts of life as a refugee with nowhere to go, Parekh argues that we need a moral response to these crises--one that assumes the humanity of refugees in addition to the challenges that states have when they accept refugees. Only once we grasp that the global refugee crisis has these two dimensions--the asylum crisis for Western states and the crisis for refugees who cannot find refuge--can we reckon with a response proportionate to the complexities we face. Countries and citizens have a moral obligation to address the structures that unjustly prevent refugees from accessing the minimum conditions of human dignity. As Parekh

shows, there are ways we as citizens can respond to the global refugee crisis, and indeed we are morally obligated to do so.

Benevolent Empire

The Paradox of Humanitarian Action

Between Samaritans and States

Themes from the Philosophy of Jonathan Glover

Why Violence Has Declined

The Politics of Military and Humanitarian Interventions

No Refuge

Humanitarians are required to be impartial, independent, professionally competent and focused only on preventing and alleviating human suffering. It can be hard living up to these principles when others do not share them, while persuading political and military authorities and non-state actors to let an agency assist on the ground requires savvy ethical skills. Getting first to a conflict or natural catastrophe is only the beginning, as aid workers are usually and immediately presented with practical and moral questions about what to do next. For example, when does working closely with a warring party or an immoral regime move from practical cooperation to complicity in human rights violations? Should one operate in camps for displaced people and refugees if they are effectively places of internment? Do humanitarian agencies inadvertently encourage ethnic cleansing by always being ready to 'mop-up' the consequences of scorched earth warfare? This book has been written to help humanitarians assess and respond to these and other ethical dilemmas.

Does humanitarian military intervention save lives as intended? Or does it perversely embolden rebels and ignite the spiral of violence that it seeks to prevent? Such questions lie at the heart of a new and lively controversy in international politics. "Gambling on Humanitarian Intervention" explores whether the emerging norm of intervention backfires in conflicts such as Kosovo, exacerbating the ethnic cleansing and killing of innocent civilians. Leading academics investigate this problem, including when and where it is most likely to occur, and how to avert the unintended consequences without abandoning intervention. Sceptics weigh in as well, pointing out potential errors in blaming intervention for civil violence, and offering alternative explanations. Several authors conclude with prescriptions to ensure that future interventions mitigate violence, as intended, rather than tragically worsening it. This book was previously published as a special issue of "Ethnopolitics".

An examination of the historical narratives surrounding humanitarian intervention, presenting an undogmatic, alternative history of human rights protection.

Stephen Porter examines political-refugee aid initiatives and related humanitarian endeavors led by American people and institutions from World War I through the Cold War. The supporters of these endeavors presented the United States as a new kind of world power, a Benevolent Empire.

Doctors Without Borders

Freedom's Battle

The Origins of Humanitarian Intervention

A Critical User's Manual

Humanitarian Urbanism in Kenya's Accidental City

Virtue, Rules, and Justice

The American Red Cross and a Nation's Humanitarian Awakening

The Moral Witness is the first cultural history of the "witness to genocide" in the West. Carolyn J. Dean shows how the witness became a protagonist of twentieth-century moral culture by tracing the emergence of this figure in courtroom battles from the 1920s to the 1960s—covering the Armenian genocide, the Ukrainian pogroms, the Soviet Gulag, and the trial of Adolf Eichmann. In these trials, witness testimonies differentiated the crime of genocide from war crimes and began to form our understanding of modern political and cultural murder. By the turn of the twentieth century, the "witness to genocide" became a pervasive icon of suffering humanity and a symbol of western moral conscience. Dean sheds new light on the recent global focus on survivors' trauma. Only by placing the moral witness in a longer historical trajectory, she demonstrates, can we understand how the stories we tell about survivor testimony have shaped both our past and contemporary moral culture. While the booming humanitarian sector faces daunting challenges, humanitarian economics emerges as a new field of study and practice--one that encompasses the economics and political economy of war, disaster, terrorism and humanitarianism. Carbonnier's book is the first to present humanitarian economics to a wide readership, defining its parameters, explaining its utility and convincing us why it matters. Among the issues he discusses are: how are emotions and altruism incorporated within a rational-choice framework? How do the economics of war and terrorism inform humanitarians' negotiations with combatants, and shed light on the role of aid in conflict? What do catastrophe bonds and risk-linked securities hold for disaster response? As more actors enter the humanitarian marketplace (including private firms), Carbonnier's revealing portrayal is especially timely, as is his critique of the transformative power of crises.

Palestinian refugees' experience of protracted displacement is among the lengthiest in history. In her breathtaking new book, Ilana Feldman explores this community's engagement with humanitarian assistance over a seventy-year period and their persistent efforts to alter their present and future conditions. Based on extensive archival and ethnographic field research, *Life Lived in Relief* offers a comprehensive account of the Palestinian refugee experience living with humanitarian assistance in many spaces and across multiple generations. By exploring the complex world constituted through humanitarianism, and how that world is experienced by the many people who inhabit it, Feldman asks pressing questions about what it means for a temporary status to become chronic. How do people in these conditions assert the value of their lives? What does the Palestinian situation tell us about the world? *Life Lived in Relief* is essential reading for anyone interested in the history and practice of humanitarianism today.

Studies primarily France with shorter sections on South Africa, Venezuela, and Palestine.

The MSF Experience
The Moral Witness
A History of Humanitarian Intervention
The Good Project
Condemned to Repeat?
Making the World Safe
A Moral History of the Present

Life in Crisis tells the story of M é decins Sans Fronti è res (Doctors Without Borders or MSF) and its effort to "save lives" on a global scale. Begun in 1971 as a French alternative to the Red Cross, the MSF has grown into an international institution with a reputation for outspoken protest as well as technical efficiency. It has also expanded beyond emergency response, providing for a wider range of endeavors, including AIDS care. Yet its seemingly simple ethical goal proves deeply complex in practice. MSF continually faces the problem of defining its own limits. Its minimalist form of care recalls the promise of state welfare, but without political resolution or a sense of well-being beyond health and survival. Lacking utopian certainty, the group struggles when the moral clarity of crisis fades. Nevertheless, it continues to take action and innovate. Its organizational history illustrates both the logic and the tensions of casting humanitarian medicine into a leading role in international affairs.

In 2010, Haiti was ravaged by a brutal earthquake that affected the lives of millions. The call to assist those in need was heard around the globe. Yet two years later humanitarian efforts led by governments and NGOs have largely failed. Resources are not reaching the needy due to bureaucratic red tape, and many assets have been squandered. How can efforts intended to help the suffering fail so badly? In this timely and provocative book, Christopher J. Coyne uses the economic way of thinking to explain why this and other humanitarian efforts that intend to do good end up doing nothing or causing harm. In addition to Haiti, Coyne considers a wide range of interventions. He explains why the U.S. government was ineffective following Hurricane Katrina, why the international humanitarian push to remove Muammar Gaddafi in Libya may very well end up causing more problems than prosperity, and why decades of efforts to respond to crises and foster development around the world have resulted in repeated failures. In place of the dominant approach to state-led humanitarian action, this book offers a bold alternative, focused on establishing an environment of economic freedom. If we are willing to experiment with aid—asking questions about how to foster development as a process of societal discovery, or how else we might engage the private sector, for instance—we increase the range of alternatives to help people and empower them to improve their communities. Anyone concerned with and dedicated to alleviating human suffering in the short term or for the long haul, from policymakers and activists to scholars, will find this book to be an insightful and provocative reframing of humanitarian action.

Anthropological and cultural critics ask what it means to govern, fight, and care in the name of humanity, examining the question through the lenses of biotechnology, the environment, and human rights.

Pioneering study of the transition from war to peace and the birth of humanitarian rights after the Great War.

Why Humanitarian Action Fails
Humanitarian Reason
Humanitarianism in New Delhi
Trials and Testimony after Genocide

Lies and Brainwashing

Life

To Do, To Die, To Reason Why

While humanist sensibilities have played a formative role in the advancement of our species, critical attention to humanism as a field of study is a more recent development. As a system of thought that values human needs and experiences over supernatural concerns, humanism has gained greater attention amid the rapidly shifting demographics of religious communities, especially in Europe and North America. This outlook on the world has taken on global dimensions as well, with activists, artists, and thinkers forming a humanistic response not only to traditional religion, but to the pressing social and political issues of the 21st century. With in-depth, scholarly chapters, *The Oxford Handbook of Humanism* aims to cover the subject by analyzing its history, its philosophical development, its influence on culture, and its engagement with social and political issues. In order to expand the field beyond more Western-focused works, the Handbook discusses humanism as a worldwide phenomenon, with regional surveys that explore how the concept has developed in particular contexts. The Handbook also approaches humanism as both an opponent to traditional religion as well as a philosophy that some religions have explicitly adopted. By both synthesizing the field, and discussing how it continues to grow and develop, the Handbook promises to be a landmark volume, relevant to both humanism and the rapidly changing religious landscape.

In the eyes of Rony Brauman of *M decins sans Frontières*, wars are always triggered in the name of morality. Today's "humanitarian" interventions are little more than new moral crusades—and their justifications are based on lies. There are plenty of examples of hawkish propaganda in recent years: Saddam Hussein's mythical weapons of mass destruction; a dubious genocide in Kosovo; doctored figures of famine in Somalia; and a fake massacre of protesters in Libya. Without being militantly non-interventionist, Brauman is extremely suspicious of the thirst for war displayed by many of today's world leaders, the consequences of which are devastating. He is critical of international peacekeeping bodies and tribunals: the UN Security Council and the International Criminal Court represent, for him, the interests of the powerful before all else. Basing his argument on the criteria for a "just war," Brauman criticizes the Western obsession with imposing democratic values by force. In this sober and convincing book, he thoroughly dismantles the notion of the justness of "humanitarian wars."

In this book, France's leading medical anthropologist takes on one of the most tragic stories of the global AIDS crisis—the failure of the ANC government to stem the tide of the AIDS epidemic in South Africa. Didier Fassin traces the deep roots of the AIDS crisis to apartheid and, before that, to the colonial period. One person in ten is infected with HIV in South Africa, and President Thabo Mbeki has initiated a global controversy by funding questionable medical research, casting doubt on the benefits of preventing mother-to-child transmission, and embracing dissidents who challenge the viral theory of AIDS. Fassin contextualizes Mbeki's position by sensitively exploring issues of race and genocide that surround this controversy. Basing his discussion on vivid ethnographical data collected in the townships of Johannesburg, he passionately demonstrates that the unprecedented epidemiological crisis in South Africa is a demographic catastrophe as well as a human tragedy, one that cannot be understood without reference to the social history of the country, in particular to institutionalized racial inequality as the fundamental principle of government during the past century.

This book provides a critical overview of the role of the emotions in politics. Compassion is a politically charged virtue, and yet we know surprisingly little about the uses (and abuses) of

compassion in political environments. Covering sociology, political theory and psychology, and with contributions from Martha Nussbaum and Andrew Linklater amongst others, the book gives a succinct overview of the main theories of political compassion and the emotions in politics. It covers key concepts such as humanitarianism, political emotion and agency in relation to compassion as a political virtue. The Politics of Compassion is a fascinating resource for students and scholars of political theory, international relations, political sociology and psychology.

Chasing Chaos

Affliction

Kantian Aspirations

Humanitarian Quests, Impossible Dreams of Médecins Sans Frontières

Humanitarian Ethics

Disquieting Gifts

Kakuma Refugee Camp

From international NGOs to UN agencies, from donors to observers of humanitarianism, opinion is unanimous: in a context of the alleged "clash of civilizations", our "humanitarian space" is shrinking. Put another way, the freedom of action and of speech of humanitarians is being eroded due to the radicalisation of conflicts and the reaffirmation of state sovereignty over aid actors and policies. The purpose of this book is to challenge this assumption through an analysis of the events that have marked MSF's history since 2003 (when MSF published its first general work on humanitarian action and its relationships with governments). It addresses the evolution of humanitarian goals, the resistance to these goals and the political arrangements that overcame this resistance (or that failed to do so). The contributors seek to analyse the political transactions and balances of power and interests that allow aid activities to move forward, but that are usually masked by the lofty rhetoric of "humanitarian principles". They focus on one key question: what is an acceptable compromise for MSF? This book seeks to puncture a number of the myths that have grown up over the forty years since MSF was founded and describes in detail how the ideals of humanitarian principles and "humanitarian space" operating in conflict zones are in reality illusory. How, in fact, it is the grubby negotiations with varying parties, each of whom have their own vested interests, that may allow organisations such as MSF to operate in a given crisis situation - or not.

Kenya's Kakuma refugee camp is one of the world's largest, home to over 100,000 people drawn from across east and central Africa. Though notionally still a 'temporary' camp, it has become a permanent urban space in all but name with businesses, schools, a hospital and its own court system. Such places, Bram J. Jansen argues, should be recognised as 'accidental cities', a unique form of urbanization that has so far been overlooked by scholars. Based on extensive ethnographic fieldwork, Jansen's book explores the dynamics of everyday life in such accidental cities. The result is a holistic socio-economic picture, moving beyond the conventional view of such spaces as transitory and desolate to demonstrate how their inhabitants can develop a permanent society and a distinctive identity. Crucially, the book offers important insights into one of the greatest challenges facing humanitarian and international development workers: how we might develop more effective strategies for managing refugee camps in the global South and beyond. An original take on African urbanism, Kakuma Refugee Camp will appeal to practitioners and academics across the social sciences interested in social and economic issues increasingly at the heart of contemporary development.

An experienced humanitarian worker who has helped the refugees in Rwanda, Sierra Leone,

Darfur and Haiti gives an insider's view of the chaos and danger involved in such a pursuit, as well as the often-wild social lives that some workers lead to deal with the stress. Original. Presents a controversial history of violence which argues that today's world is the most peaceful time in human existence, drawing on psychological insights into intrinsic values that are causing people to condemn violence as an acceptable measure.

Commonplace Witnessing

The Oxford Handbook of Humanism

The Politics of Compassion

U.S. Power, Humanitarianism, and the World's Dispossessed

My Decade in and Out of Humanitarian Aid

The Political Ethics of Humanitarian INGOs

The Far Right Today

Humanitarian Intervention and the Responsibility To Protect considers who should undertake humanitarian intervention in response to an ongoing or impending humanitarian crisis, such as found in Rwanda in early 1994, Kosovo in 1999, and Darfur more recently. The doctrine of the responsibility to protect asserts that when a state is failing to uphold its citizens' human rights, the international community has a responsibility to protect these citizens, including by undertaking humanitarian intervention. It is unclear, however, which particular agent should be tasked with this responsibility. Should we prefer intervention by the UN, NATO, a regional or subregional organization (such as the African Union), a state, a group of states, or someone else? This book answers this question by, first, determining which qualities of interveners are morally significant and, second, assessing the relative importance of these qualities. For instance, is it important that an intervener have a humanitarian motive? Should an intervener be welcomed by those it is trying to save? How important is it that an intervener will be effective and what does this mean in practice? The book then considers the more empirical question of whether (and to what extent) the current interveners actually possess these qualities, and therefore should intervene. For instance, how effective can we expect UN action to be in the future? Is NATO likely to use humanitarian means? Overall, it develops a particular normative conception of legitimacy for humanitarian intervention. It uses this conception of legitimacy to assess not only current interveners, but also the desirability of potential reforms to the mechanisms and agents of humanitarian intervention.

To Do, To Die, To Reason Why offers a new account of the ethics of war and the legal regulation of war. It is especially concerned with the conduct of individuals, including whether they are required to follow orders to go to war, what moral constraints there are on killing in war, what makes people liable to be killed in war, and the extent to which the laws of war ought to reflect the morality of war. Victor Tadros defends a largely anti-authority view about the morality of war, and notable moral constraints on killing in war, such as the Doctrine of Doing and Allowing and a version of the Doctrine of Double Effect. However, he argues that a much wider range of people are liable to be harmed or killed in war than is normally thought to be the case, on grounds of both causal involvement and fairness. And it argues that the laws of war should converge much more closely with the morality of war than is currently the case.

This book provides the first book-length, English-language account of the political ethics of large-scale, Western-based humanitarian INGOs, such as Oxfam, CARE, and Doctors Without Borders. These INGOs are often either celebrated as heroes or do-gooding machines or maligned as incompetents 'on the road to hell'. In contrast, this book suggests the picture is more complicated. Drawing on political theory, philosophy, and ethics, along with original fieldwork,

this book shows that while humanitarian INGOs are often perceived as non-governmental and apolitical, they are in fact sometimes somewhat governmental, highly political, and often 'second-best' actors. As a result, they face four central ethical predicaments: the problem of spattered hands, the quandary of the second-best, the cost-effectiveness conundrum, and the moral motivation trade-off. This book considers what it would look like for INGOs to navigate these predicaments in ways that are as consistent as possible with democratic, egalitarian, humanitarian and justice-based norms. It argues that humanitarian INGOs must regularly make deep moral compromises. In choosing which compromises to make, they should focus primarily on their overall consequences, as opposed to their intentions or the intrinsic value of their activities. But they should interpret consequences expansively, and not limit themselves to those that are amenable to precise measurements of cost-effectiveness. The book concludes by explaining the implications of its 'map' of humanitarian INGO political ethics for individual donors to INGOs, and for how we all should conceive of INGOs' role in addressing pressing global problems.

Commonplace Witnessing examines how citizens, politicians, and civic institutions have adopted idioms of witnessing in recent decades to serve a variety of social, political, and moral ends. The book encourages us to continue expanding and diversifying our normative assumptions about which historical subjects bear witness and how they do so. *Commonplace Witnessing* presupposes that witnessing in modern public culture is a broad and inclusive rhetorical act; that many different types of historical subjects now think and speak of themselves as witnesses; and that the rhetoric of witnessing can be mundane, formulaic, or popular instead of rare and refined. This study builds upon previous literary, philosophical, psychoanalytic, and theological studies of its subject matter in order to analyze witnessing, instead, as a commonplace form of communication and as a prevalent mode of influence regarding the putative realities and lessons of historical injustice or tragedy. It thus weighs both the uses and disadvantages of witnessing as an ordinary feature of modern public life.

Experiences and Politics of AIDS in South Africa

Humanitarian Predicaments and Palestinian Refugee Politics

Humanitarian Negotiations Revealed

Who Should Intervene?

Keywords

The Better Angels of Our Nature

A Guide to the Morality of Aid in War and Disaster

In *Making the World Safe*, historian Julia Irwin offers an insightful account of the American Red Cross, from its founding in 1881 by Clara Barton to its rise as the government's official voluntary aid agency. Equally important, Irwin shows that the story of the Red Cross is simultaneously a story of how Americans first began to see foreign aid as a key element in their relations with the world. As the American Century dawned, more and more Americans saw the need to engage in world affairs and to make the world a safer place--not by military action but through humanitarian aid. It was a time perfectly suited for the rise of the ARC. Irwin shows how the early and vigorous support of William H. Taft--who was honorary president of the ARC even as he served as President of the United States--gave the Red Cross invaluable connections with the federal government, eventually making it the official agency to administer aid both at home and abroad. Irwin describes how, during World War I, the ARC grew at an explosive rate and extended its

relief work for European civilians into a humanitarian undertaking of massive proportions, an effort that was also a major propaganda coup. Irwin also shows how in the interwar years, the ARC's mission meshed well with presidential diplomatic styles, and how, with the coming of World War II, the ARC once again grew exponentially, becoming a powerful part of government efforts to bring aid to war-torn parts of the world. The belief in the value of foreign aid remains a central pillar of U.S. foreign relations. Making the World Safe reveals how this belief took hold in America and the role of the American Red Cross in promoting it.

Ethics and Humanity pays tribute to Jonathan Glover, a pioneering figure whose thought and personal influence have had a significant impact on applied philosophy. In topics that include genetic engineering, abortion, euthanasia, war, and moral responsibility, Glover has made seminal contributions. The papers collected here, written by some of the most distinguished contemporary moral philosophers, address topics to which Glover has contributed, with particular emphasis on problems of conflict discussed in his book, *Humanity: A Moral History of the Twentieth Century*. There are also moving testaments to the influence Glover has had on colleagues, students, and friends. Glover himself contributes a series of fine replies, which constitute an important addition to his published work.

Enriched by vivid photographs of MSF operations and by ironic, self-critical cartoons drawn by a member of the Communications Department of MSF France, *Doctors Without Borders* highlights the bold mission of the renowned international humanitarian organization even as it demonstrates the intrinsic dilemmas of humanitarian action. How can we think of life in its dual expression, matter and experience, the living and the lived? Philosophers and, more recently, social scientists have offered multiple answers to this question, often privileging one expression or the other – the biological or the biographical. But is it possible to conceive of them together and thus reconcile naturalist and humanist approaches? Using research conducted on three continents and engaging in critical dialogue with Wittgenstein, Benjamin, and Foucault, Didier Fassin attempts to do so by developing three concepts: forms of life, ethics of life, and politics of life. In the conditions of refugees and asylum seekers, in the light of mortality statistics and death benefits, and via a genealogical and ethnographical inquiry, the moral economy of life reveals troubling tensions in the way contemporary societies treat human beings. Once the pieces of this anthropological composition are assembled, like in Georges Perec's jigsaw puzzle, an image appears: that of unequal lives.

Health, Disease, Poverty

Contemporary States of Emergency

Life in Crisis

The Ethical Journey of Doctors Without Borders

Humanitarian Wars?

In the Name of Humanity

The Great War and the Origins of Humanitarianism, 1918-1924

Humanitarian groups have failed, Fiona Terry believes, to face up to the core paradox of their activity: humanitarian action aims to alleviate suffering, but by inadvertently sustaining conflict it

potentially prolongs suffering. In *Condemned to Repeat?*, Terry examines the side-effects of intervention by aid organizations and points out the need to acknowledge the political consequences of the choice to give aid. The author makes the controversial claim that aid agencies act as though the initial decision to supply aid satisfies any need for ethical discussion and are often blind to the moral quandaries of aid. Terry focuses on four historically relevant cases: Rwandan camps in Zaire, Afghan camps in Pakistan, Salvadoran and Nicaraguan camps in Honduras, and Cambodian camps in Thailand. Terry was the head of the French section of *Medecins sans frontieres* (Doctors Without Borders) when it withdrew from the Rwandan refugee camps in Zaire because aid intended for refugees actually strengthened those responsible for perpetrating genocide. This book contains documents from the former Rwandan army and government that were found in the refugee camps after they were attacked in late 1996. This material illustrates how combatants manipulate humanitarian action to their benefit. *Condemned to Repeat?* makes clear that the paradox of aid demands immediate attention by organizations and governments around the world. The author stresses that, if international agencies are to meet the needs of populations in crisis, their organizational behavior must adjust to the wider political and socioeconomic contexts in which aid occurs.

Humanitarianism: Keywords is a comprehensive dictionary designed as a compass for navigating the conceptual universe of humanitarianism. It is an intuitive toolkit to map contemporary humanitarianism and to explore its current and future articulations. The dictionary serves a broad readership of practitioners, students, and researchers by providing informed access to the extensive humanitarian vocabulary

Affliction inaugurates a novel way of understanding the trajectories of health and disease in the context of poverty. Focusing on low-income neighborhoods in Delhi, it stitches together three different sets of issues. First, it examines the different trajectories of illness: What are the circumstances under which illness is absorbed within the normal and when does it exceed the normal—putting resources, relationships, and even one's world into jeopardy? A second set of issues involves how different healers understand their own practices. The astonishing range of practitioners found in the local markets in the poor neighborhoods of Delhi shows how the magical and the technical are knotted together in the therapeutic experience of healers and patients. The book asks: What is expert knowledge? What is it that the practitioner knows and what does the patient know? How are these different forms of knowledge brought together in the clinical encounter, broadly defined? How does this event of everyday life bear the traces of larger policies at the national and global levels? Finally, the book interrogates the models of disease prevalence and global programming that emphasize surveillance over care and deflect attention away from the specificities of local worlds. Yet the analysis offered retains an openness to different ways of conceptualizing “what is happening” and stimulates a conversation between different disciplinary orientations to health, disease, and poverty. Most studies of health and disease focus on the encounter between patient and practitioner within the space of the clinic. This book instead privileges the networks of relations, institutions, and knowledge over which the experience of illness is dispersed. Instead of thinking of illness as an event set apart from everyday life, it shows the texture of everyday life, the political economy of neighborhoods, as well as the dark side of care. It helps us see how illness is bound by the contexts in which it occurs, while also showing how illness transcends these contexts to say something about the nature of everyday life and the making of subjects.

While most people would not consider sponsoring an orphan's education to be in the same category as international humanitarian aid, both acts are linked by the desire to give. Many

studies focus on the outcomes of humanitarian work, but the impulses that inspire people to engage in the first place receive less attention. *Disquieting Gifts* takes a close look at people working on humanitarian projects in New Delhi to explore why they engage in philanthropic work, what humanitarianism looks like to them, and the ethical and political tangles they encounter. Motivated by debates surrounding Marcel Mauss's *The Gift*, Bornstein investigates specific cases of people engaged in humanitarian work to reveal different perceptions of assistance to strangers versus assistance to kin, how the impulse to give to others in distress is tempered by its regulation, suspicions about recipient suitability, and why the figure of the orphan is so valuable in humanitarian discourse. The book also focuses on vital humanitarian efforts that often go undocumented and ignored and explores the role of empathy in humanitarian work.

Doing Bad by Doing Good

Ethics and Humanity

Humanitarian Relief NGOs and the Fragmentation of Reason

The Government of Threat and Care

Humanitarian Economics

Humanitarianism

Axel Honneth