

L Analyse Planifia C E Des Donna C Es En Psycholo

The Legacy of Nuremberg David A. Blumenthal, Timothy L. H. McCormack. 2008 In this new collection of essays the editors assess the legacy of the Nuremberg Trial asking whether the Trial really did have a civilising influence or if it constituted little more than institutionalised vengeance. Three essays focus particularly on the historical context and involve rich analysis of, for example, the atmospherics of the Trial itself and the attitudes of German society at the time to the conduct of the Trial. The majority of the essays deal with the contemporary legacies of the Nuremberg Trial and attempt to assess the ongoing relevance of the Judgment itself and of the principles encapsulated in it. Some essays consider the importance of the principle of individual criminal responsibility under international law and argue that the international community has to some extent failed to fulfil the promise of Nuremberg in the decades since the Trial. Other essays focus on contemporary application of aspects of the substantive law of Nuremberg - particularly the international crime of aggression, the law of military occupation and the use of the crime of conspiracy as an alternative basis of criminal responsibility. The collection also includes essays analysing the nature and operation of a number of international criminal tribunals since Nuremberg including the permanent International Criminal Court. The final grouping of essays focus on the impact of the Nuremberg Trial on Australia examining, in particular, Australia's post-World War Two war crimes trials of Japanese defendants, Australia's extensive national case law on Article 1(F) of the Refugee Convention and Australia's national implementing legislation for the Rome Statute.

The Antelope's Strategy Jean Hatzfeld.2009-03-17 A powerful report on the aftereffects of the genocide in Rwanda-and on the near impossibility of reconciliation between survivors and killers In two acclaimed previous works, the noted French journalist Jean Hatzfeld offered a profound, harrowing witness to the unimaginable pain and horror in the mass killings of one group of people by another. in the second, he probed further, in talks with a group of Hutu killers about their acts of unimaginable depravity.Now, in *The Antelope's Strategy*, he returns to Rwanda seven years later to talk with both the Hutus and Tutsis he'd come to know-some of the killers who had been released from prison or returned from Congolese exile, and the Tutsi escapees who must now tolerate them as neighbors. How are they managing with the process of reconciliation? Do you think in their hearts it is possible? The enormously varied and always surprising answers he gets suggest that the political ramifications of the international community's efforts to insist on resolution after these murderous episodes are incalculable. This is an astonishing exploration of the pain of memory, the nature of stoic hope, and the ineradicability of grief.

Machete Season Jean Hatzfeld.2006-04-18 In April-May 1994, 800,000 Rwandan Tutsis were massacred by their Hutu fellow citizens--about 10,000 a day, mostly being hacked to death by machete. In *Machete Season*, the veteran foreign correspondent Jean Hatzfeld reports on the results of his interviews with nine of the Hutu killers. They were all friends who came from a single region where they helped to kill 50,000 out of their 59,000 Tutsi neighbors, and all of them are now in prison, some awaiting execution. It is usually presumed that killers will not tell the truth about their brutal actions, but Hatzfeld elicited extraordinary testimony from these men about the genocide they had perpetrated. He rightly sees that their account raises as many questions as it answers. Adabert, Alphonse, Ignace, and the others (most of them farmers) told Hatzfeld how the work was

given to them, what they thought about it, how they did it, and what their responses were to the bloodbath. Killing is easier than farming, one says. I got into it, no problem, says another. Each describes what it was like the first time he killed someone, what he felt like when he killed a mother and child, how he reacted when he killed a cordial acquaintance, how 'cutting' a person with a machete differed from 'cutting' a calf or a sugarcane. And they had plenty of time to tell Hatzfeld, too, about whether and why they had reconsidered their motives, their moral responsibility, their guilt, remorse, or indifference to the crimes. Hatzfeld's meditation on the banal, horrific testimony of the genocidaires and what it means is lucid, humane, and wise: he relates the Rwanda horror to war crimes and to other genocidal episodes in human history. Especially since the Holocaust, it has been conventional to presume that only depraved and monstrous evil incarnate could perpetrate such crimes, but it may be, he suggests, that such actions are within the realm of ordinary human conduct. To read this disturbing, enlightening and very brave book is to consider in a new light the foundation of human morality and ethics.

The Failure of the Founding Fathers Bruce Ackerman. 2005-10-28
Based on seven years of archival research, the book describes previously unknown aspects of the electoral college crisis of 1800, presenting a revised understanding of the early days of two great institutions that continue to have a major impact on American history: the plebiscitarian presidency and a Supreme Court that struggles to put the presidency's claims of a popular mandate into constitutional perspective. Through close studies of two Supreme Court cases, Ackerman shows how the court integrated Federalist and Republican themes into the living Constitution of the early republic.

The Rejection of Consequentialism Samuel Scheffler. 1994-08-11
In contemporary philosophy, substantive moral theories are typically classified as either consequentialist

or deontological. Standard consequentialist theories insist, roughly, that agents must always act so as to produce the best available outcomes overall. Standard deontological theories, by contrast, maintain that there are some circumstances where one is permitted but not required to produce the best overall results, and still other circumstances in which one is positively forbidden to do so. Classical utilitarianism is the most familiar consequentialist view, but it is widely regarded as an inadequate account of morality. Although Professor Scheffler agrees with this assessment, he also believes that consequentialism seems initially plausible, and that there is a persistent air of paradox surrounding typical deontological views. In this book, therefore, he undertakes to reconsider the rejection of consequentialism. He argues that it is possible to provide a rationale for the view that agents need not always produce the best possible overall outcomes, and this motivates one departure from consequentialism; but he shows that it is surprisingly difficult to provide a satisfactory rationale for the view that there are times when agents must not produce the best possible overall outcomes. He goes on to argue for a hitherto neglected type of moral conception, according to which agents are always permitted, but not always required, to produce the best outcomes.

Making Sense of Mass Atrocity Mark Osiel.2009-07-31 This book trenchantly diagnoses the law's limits in making sense of mass atrocity.

Beyond Victor's Justice? The Tokyo War Crimes Trial Revisited

Yuki Tanaka,Timothy L.H. McCormack,Gerry Simpson.2011-06-09

The aim of this new collection of essays is to engage in analysis beyond the familiar victor's justice critiques. The editors have drawn on authors from across the world — including Australia, Japan, China, France, Korea, New Zealand and the United Kingdom — with expertise in the fields of international humanitarian law, international criminal law, Japanese studies, modern Japanese history, and the use of nuclear, chemical and

biological weapons. The diverse backgrounds of the individual authors allow the editors to present essays which provide detailed and original analyses of the Tokyo Trial from legal, philosophical and historical perspectives.

Popular Opinion and Political Dissent in the Third Reich, Bavaria 1933-1945 Ian Kershaw.2002

Preface and Introduction to The Phenomenology of Mind Georg Wilhelm Friedrich Hegel.1990

The Media and the Rwanda Genocide Allan

Thompson.2007-01-20 Explores the role of the media in the Rwandan genocide -- within the country and beyond.

Obedying Orders Mark J. Osiel.2017-07-05 A soldier obeys illegal orders, thinking them lawful. When should we excuse his misconduct as based in reasonable error? How can courts convincingly convict the soldier's superior officer when, after Nuremberg, criminal orders are expressed through winks and nods, hints and insinuations? Can our notions of the soldier's due obedience, designed for the Roman legionnaire, be brought into closer harmony with current understandings of military conflict in the contemporary world? Mark J. Osiel answers these questions in light of new learning about atrocity and combat cohesion, as well as changes in warfare and the nature of military conflict. Sources of atrocity are far more varied than current law assumes, and such variations display consistent patterns. The law now generally requires that soldiers resolve all doubts about the legality of a superior's order in favor of obedience. It excuses compliance with an illegal order unless the illegality - as with flagrant atrocities - would be immediately obvious to anyone. But these criteria are often in conflict and at odds with the law's underlying principles and policies. Combat and peace operations now depend more on tactical imagination, self-discipline, and loyalty to immediate comrades than on immediate, unreflective adherence to the letter of superiors' orders, backed by threat of formal punishment. The objective of military law is to encourage

deliberative judgment. This can be done, Osiel suggests, in ways that enhance the accountability of our military forces, in both peace operations and more traditional conflicts, while maintaining their effectiveness. Osiel seeks to civilianize military law while building on soldiers' own internal ideals of professional virtuousness. He returns to the ancient ideal of martial honor, reinterpreting it in light of new conditions, arguing that it should be implemented through realistic training in which legal counsel plays an enlarged role rather than by threat of legal prosecution.

Shake Hands With the Devil Romeo Dallaire.2009-02-24 On the tenth anniversary of the date that UN peacekeepers landed in Rwanda, Random House Canada is proud to publish the unforgettable first-hand account of the genocide by the man who led the UN mission. Digging deep into shattering memories, General Dallaire has written a powerful story of betrayal, naïveté, racism and international politics. His message is simple and undeniable: "Never again." When Lt-Gen. Roméo Dallaire received the call to serve as force commander of the UN intervention in Rwanda in 1993, he thought he was heading off on a modest and straightforward peacekeeping mission. Thirteen months later he flew home from Africa, broken, disillusioned and suicidal, having witnessed the slaughter of 800,000 Rwandans in only a hundred days. In *Shake Hands with the Devil*, he takes the reader with him on a return voyage into the hell of Rwanda, vividly recreating the events the international community turned its back on. This book is an unsparing eyewitness account of the failure by humanity to stop the genocide, despite timely warnings. Woven through the story of this disastrous mission is Dallaire's own journey from confident Cold Warrior, to devastated UN commander, to retired general engaged in a painful struggle to find a measure of peace, reconciliation and hope. This book is General Dallaire's personal account of his conversion from a man certain of his worth and secure in his assumptions to a man conscious of his own weaknesses and failures and critical of the

institutions he'd relied on. It might not sit easily with standard ideas of military leadership, but understanding what happened to General Dallaire and his mission to Rwanda is crucial to understanding the moral minefields our peacekeepers are forced to negotiate when we ask them to step into the world's dirty wars. Excerpt from *Shake Hands with the Devil* My story is not a strictly military account nor a clinical, academic study of the breakdown of Rwanda. It is not a simplistic indictment of the many failures of the UN as a force for peace in the world. It is not a story of heroes and villains, although such a work could easily be written. This book is a *cri de coeur* for the slaughtered thousands, a tribute to the souls hacked apart by machetes because of their supposed difference from those who sought to hang on to power. . . . This book is the account of a few humans who were entrusted with the role of helping others taste the fruits of peace. Instead, we watched as the devil took control of paradise on earth and fed on the blood of the people we were supposed to protect.

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