

centuries in China—not to mention the continuities and changes discernible when thinking about China’s past generally. Still, Eaton might be more direct and explicit at times about how other concepts might fit with certain case studies. As a case in point, one might understand why Eaton chose to engage the legacy of the Holocaust in Chapter 18 (“Open Wounds”) to explore “how evidence can be manipulated to support a particular agenda, and how perceptions of the reliability of available evidence shape how historians construct the past” (205). But, given the dangers posed by denial, one would also like to know how he might have modeled that tragedy to emphasize historical empathy.

A few chapters seem arguably to be more suited for a western civilization rather than a world history course. This is especially so for Chapter 14 (“We’ll Always Have Paris”) and perhaps less so for Chapters 7 (“Bread and Circuses”) and 15 (“Germ Warfare”), all of which feature locations, people, and events typical of the traditional western civilization approach. Those chapters may be read otherwise, though, since world history has enough flexibility to accommodate narratives situated in the local and specific as it does include narratives highlighting encounters, interactions, and exchanges that traverse geographical and cultural boundaries. Such flashbacks to an older framework that posed fewer (albeit still many) problems than the world history survey course of sorting out what content to include and what to pass by were fleeting, though, and Eaton consistently speaks to the world history instructor that many of us have become rather than the western civilization instructor some of us used to be.

In any case, instructors in survey courses of any configuration—world history, western civilization, or U.S. History—will find this book a valued resource for reflection and planning, since cultivating habits of historical thinking is a common goal shared across the history curriculum. Given that, the case studies might have been enhanced with suggestions for teaching strategies to complement the lists of further readings provided at the end of each chapter (and in the endnotes that follow the final chapter.) Bloomsbury Academic may want to consider developing a companion volume that does just that.

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**Eric D. Weitz. *A World Divided: The Global Struggle for Human Rights in the Age of Nation-States*. Princeton, NJ: Princeton University Press, 2019. Pp. 550. \$35.00.**

In *A World Divided*, historian Eric Weitz is concerned with the crooked path toward the development of human rights from the nineteenth century to the present. This is a wide-ranging narrative filled with fascinating anecdotes and demonstrates the author’s exceptional knowledge of global history. Unlike several recent histories that suggest the waning of human rights in the period under review, Weitz carefully selected nine case studies from Greece and Armenia to Namibia and Burundi to demonstrate how perceptions of human rights continue to develop. Each of the chapters is framed around several big questions: What are human rights? Who possessed human rights? How were human rights violated? Ultimately, he finds that broad human rights were widely proclaimed in newly created nation-states yet, at the same time, were denied to those deemed “the other.”

Weitz begins this history at a moment in the late eighteenth century when empires such as the Ottoman, Persian, and Chinese were starting to crack—ever so slightly—and the allure of belonging to a nation started to take hold. He describes in rich detail the strict hierarchical structures within empires that kept people subservient and without rights, including required acts of prostration and slavery. He recounts the writings of scholars and world travelers such as Rigas Velestinlis, William James, and Isabella Bird who encountered diverse people and ideas and played a role in disseminating ideas about rights in public spaces; and he weaves together many early struggles for human rights that played out across the globe. Several of these histories will be familiar to readers, while others, as Weitz acknowledges, “unfold in out-of-the-way geographies” (6).

A significant contribution of this book is that Weitz identifies several powerful themes across space and time that help readers understand the development of human rights. The first is that every successful human rights achievement came from grassroots resistance that gained international support. In February 1821, wealthy

Greek merchants and *klephts* (clan-based brigands) revolted against Ottoman rule. Their goal of carving out a national state initially failed, but over the decade, British Philhellenes (romantic advocates of Greek civilization and independence) and the so-called Great Powers intervened following the Balkan Wars and established a quasi-sovereign Greek state at the Vienna Congress. The success of Greece would serve as an international “touchstone.” Slaves in the Bahia region of Brazil revolted against their oppressive and horrendous conditions to achieve recognition as human beings. In Namibia, the Nama people went to war against German colonists as did the Sioux in Minnesota. In both cases, the “color line” marked them as inferior, and property was confiscated to make way for “civilization.” Zionists such as David Ben-Gurion built on decades of Jewish lobbying going back to the 1878 Berlin Congress and guilt over the Holocaust and successfully persuaded the United Nations to declare Israel as a Jewish state on May 14, 1948. In each of these cases, Weitz convincingly demonstrates that the conception of a state based on a majority population, “almost inevitably identifies others as dangerous minorities” (358), a second theme in the book.

Minority populations in newly recognized nation-states were subjected to discriminatory laws such as population exchanges and “population unmixing.” The Turkish government was first to forcefully remove Greeks and Armenians and the practice became standard following the Lausanne Conference. Weitz details the wrenching impact of these policies on the Sioux, Palestinians, and targeted groups within the Soviet Union such as Poles, Estonians, and Finns. In the case of Armenians in Turkey and Hutu and Tutsi in Rwanda and Burundi, the most extreme expression of population unmixing led to genocide.

The final, and perhaps most interesting, theme is the appropriation of human rights language to consolidate political control. In both the Soviet Union and North Korea, communist leaders spoke to the concerns, interests, and aspirations of many when they promised human rights. Readers might be surprised that the Soviet Union became “a driving force behind so many of the postwar U.N. human rights resolutions,” though in both instances, leaders such as Leonid Brezhnev, Park Chung-hee, and Kim Il-sung simultaneously harassed, violently repressed, and deported individuals and national groups (295). Despite these tragedies, though, Weitz concludes the book on a positive note. He draws on the work of Nelson Mandela, Ralph Bunche, and Bertha Lutz (among others) to explain how advancements in political and civil rights at the level of the nation state moved to the international level in the late twentieth century. The tireless efforts of activists, the creation of the Universal Declaration of Human Rights, and the legal decisions within the International Criminal Court put the conversation over human rights on center stage, which is exactly where Weitz suggests it belongs.

The material in *A World Divided* is more than suitable for use in advanced high school world history classrooms and with undergraduates, but they would surely protest the size of the book. Nevertheless, this book is eminently teachable and should be used. Each chapter stands on its own and could be assigned to students as a case study. Additionally, the book serves as a model for historical synthesis of lesser-known events related to the struggle for human rights, and the three big questions Weitz asks certainly provide the foundation for fruitful discussion with students.

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**Ellen M. Snyder-Grenier. *The House on Henry Street: The Enduring Life of a Lower East Side Settlement*. New York: Washington Mews Books, 2020. Pp. 247. \$27.95.**

When the typical student reflects on the settlement house movement, they probably envision the mostly Progressive Era project aimed to uplift and “Americanize” new immigrants who settled in growing urban centers in large numbers in the late 1800s and early 1900s. Curator and author Ellen Snyder-Grenier disrupts this perception by tracing the story of Henry Street Settlement, a settlement in the Lower East Side neighborhood of New York City, from its founding in 1893 to the present. She also highlights the way Henry Street strived to create relationships across class, race, and ethnicity. This book was conceived as part of a project to celebrate the 125<sup>th</sup> anniversary of the settlement.