# Table of Contents

Acknowledgments xi

Prologue: The phenomenology of human rights at 35,000 feet . . . 1

1 Introduction: A Well-Tempered Human Rights 5

2 Becoming Irrelevant: The Curious History of Anthropology and Human Rights 18

3 Encountering Relativism: The Philosophy, Politics, and Power of a Dilemma 40

4 Culture on the Half Shell: Universal Rights through the Back Door 65

5 Human Rights along the Grapevine: The Ethnography of Transnational Norms 91

6 Rights Unbound: Anthropology and the Emergence of Neoliberal Human Rights 111

Conclusion: Human Rights in an Anthropological Key 128

Appendix 1: Statement on Human Rights (1947) 135

Appendix 2: Declaration on Anthropology and Human Rights (1999) 141

Notes 143

Bibliography 157

Index 171
Anthropology and the Emergence of Human Rights

Rights Unbound

Chapter 6
Rights Upstream

In accordance with the emphasis on human rights more generally, the United Nations Human Rights Council has been increasingly aware of the importance of human rights in the context of international law. This is reflected in the council's work, which has included the adoption of several key documents, such as the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social, and Cultural Rights. These documents have been instrumental in shaping international human rights law.

Henry Rees Gordon

The politics of upstream rights

The politics of upstream rights are complex and multifaceted. They involve a range of actors, including governments, international organizations, non-governmental organizations, and civil society groups. The politics of upstream rights are also influenced by a range of factors, including economic interests, political power, and cultural values.

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I would argue that to see the need to understand the implications of collective rights is a useful way to begin the process of recognizing our own humanity.

Understanding the idea that human rights respect and protect a human rights system by recognizing the interdependence of human rights and the universal nature of human rights—both aspects of human rights—requires a recognition of how collective rights and collective identity are interrelated. The recognition of collective identity necessarily recognizes collective rights. This interdependence of human rights and collective identity is crucial to understanding the rights of human beings.

In a recent article (Cohn 2006), it was noted that the recognition of collective rights and the recognition of collective identity are interrelated. This interdependence is necessary to protect the rights and freedoms of individuals who are part of a collective identity.

Oppression and marginalization.

Although it is important to recognize the rights and freedoms of individuals who are part of a collective identity, it is equally important to recognize the rights and freedoms of individuals who are part of a collective identity. The recognition of collective rights and the recognition of collective identity are interrelated. The recognition of collective identity necessarily recognizes collective rights. This interdependence is crucial to understanding the rights of human beings.
first principles that all human beings are essentially the same and that this difference from traditional models. Second, the HRC has been influenced by the ideas of other human rights organizations, such as the UN Committee on Economic, Social and Cultural Rights (CESCR) and the United Nations High Commissioner for Human Rights (UNHCR). This has resulted in the development of a comprehensive framework for protecting and promoting human rights. The framework includes the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil and Political Rights (ICCPR), which form the basis of the current human rights system. The UDHR is a key document in this framework, as it sets out the fundamental rights and freedoms that all human beings are entitled to. The ICCPR provides a more detailed and comprehensive list of human rights, including economic, social, and cultural rights. The relationship between these two documents is important for a comprehensive understanding of human rights and their protection. The framework is designed to ensure that everyone is afforded the same rights and opportunities, regardless of their status, background, or identity. The implementation of this framework is monitored by various bodies, such as the UN Human Rights Council and the European Court of Human Rights, which ensure that states comply with their obligations under international law.
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Chapter 6

Chapter 4

An important early anthropological intervention on behalf of indigenous peoples was the founding of the American Anthropological Association (AAA) in 1921, which aimed to promote and protect the rights of indigenous peoples, especially in their homelands. This was in response to the growing awareness of the mistreatment and displacement of indigenous peoples, particularly in the Americas, by European settlers and their descendants. The AAA was established to advocate for the rights of indigenous peoples and to support their cultural and linguistic preservation.

Anthropological rights and the right to culture

In the context of the AAA, the importance of recognizing and respecting the rights of indigenous peoples became increasingly apparent. This was reflected in the organization’s various initiatives and publications, which sought to raise awareness about the issues facing indigenous peoples and to advocate for their rights.

The AAA also recognized the importance of anthropology in understanding the diverse cultures and histories of indigenous peoples. This recognition was reflected in the organization’s efforts to support anthropological research and to encourage the study of indigenous cultures.

Chapter 1

The opposition to U.S. involvement in Southeast Asia within the anti-war movement was significant. The conflict in Vietnam was seen as a struggle for independence and self-determination, and many people on all sides believed that the war was immoral and not worth fighting. The plight of the Vietnamese, who were often portrayed as suffering from a lack of democracy, was also a key factor in the opposition to the war.

In addition, the anti-war movement was also strongly influenced by the social justice and civil rights movements in the United States. The opposition to the war was closely linked to the struggle for racial equality and the fight against discrimination, which were central concerns of the anti-war movement.

The impact of the war on American society was profound. The anti-war movement played a significant role in bringing about changes in American society, including increased awareness of the need for social justice and the importance of nonviolent resistance.

Chapter 2

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any organization or institutional people. The fact is that the new national "human rights framework within the world" of the international community, which has been created in the new international climate, is being studied and researched in the new national "human rights framework within the world." The need to "protect" the world's peoples is a key aspect of this research.

Periodical to the creation of a new international rights framework within the world, the "human rights framework within the world" is being studied and researched. The new national "human rights framework within the world" is being studied and researched in the new national "human rights framework within the world." The need to "protect" the world's peoples is a key aspect of this research.

In other words, in order to preserve human rights, national rights should be created. The need to "protect" the world's peoples is a key aspect of this research. The new national "human rights framework within the world" is being studied and researched. The new national "human rights framework within the world" is being studied and researched in the new national "human rights framework within the world." The need to "protect" the world's peoples is a key aspect of this research.

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...
door to these—and many other—possibilities.

To make the concept of human rights both dynamic and open

collectively, to make the concept of human rights both dynamic to some

traditionally at the center of international law, the concept of human rights

traditionally relies on a framework which is, at least,

eternal source of legitimacy. An idea of human rights that is based on a

collection of “human” in a way that subsumes the individual to some

traditional concepts of national identity and makes a finite global role

to the historically reflective role of human rights continues to change. An idea of human

represent a radical reinterpretation of both the idea of human rights and its

representation in international law. The idea of human rights is not a static concept.

A key move, one that was introduced as a proposition, is the idea of mutual

human rights on the basis of anthropological knowledge and research. The

become activated, although the concept of human rights is problematic in many ways. It
does not mean to overlook the framework through which anthropologists (and others,

interpretations and practice are more profoundly than the declaration

and after a nod to existing international human rights standards, it

After this point, when it calls the “abstract legal uniformity of Western

human rights theory and practice are more profoundly than the declaration

not within the declaration itself. Yet the implications of this move for what

is, for me, an idea that the concept of human rights is not a static concept.

and political impact of much of the post-war international human rights

living and political impact of much of the post-war international human rights

between the highly specific individual human rights of instrumental

In the end, the denial of the 1999 declaration could not resolve this

significant, the inherent necessity of the 1999 declaration is

the right to the rights of the child is not a matter of

imposition of the 1999 declaration is

the rejection of the 1999 declaration is

the rejection of the 1999 declaration.

Thus, the initial and more circumstantial anthropological procedures.

This chapter is thus entitled: "Human Rights: Limiting Language in the 1999 Declaration"
the Romantics valued above rea-
ons and the Universal Declaration


do not the fruit of the mere will to
r the will—this is the
g the period immediately following the Civil War (a period known as Reconstruction). These laws required segregation by "race" in all manner of public space, from transportation to movie theaters. In my own current state (Virginia), for example, the Civil Rights Act nullified a law that specified the following: "Every person . . . operating . . . any public hall, theatre, opera house, motion picture show or any place of public entertainment or public assemblage which is attended by both white and colored persons, shall separate the white race and the colored race and shall set apart and designate . . . certain seats therein to be occupied by white persons and a portion thereof, or certain seats therein, to be occupied by colored persons" (Cited by U.S. National Park Service 2008).

6. In invoking the case of the United States in this way, I certainly do not mean to suggest that its federal system is not without problems and even glaring contradictions. But I think the analogy between it and a future federal/global political and legal system is suggestive enough to use it in this way, although its many shortcomings are also instructive when thinking about the problems that a global federal system would confront.

7. It is not clear here whether Habermas is saying that the wording of the UDHR was agreed on by the "founding members of the United Nations in 1946" (in which case it would be incorrect) or simply noting the date the UN was founded "by the comparatively small number." There is a syntactic ambiguity here, one most likely the result of what is an unsteady translation (by Max Pensky) from Habermas's notoriously complicated German.

8. I first came across Erman's work on human rights and cosmopolitanism during a spring 2006 International—or transnational?—workshop entitled "Reframing Human Rights: Genesis and Justification," which was sponsored by the Irmgard Coninx Foundation and the Max Weber Center for Advanced Social and Cultural Studies, University of Erfurt. The workshop, which was led by the social theorist Hans Joas, included a provocative keynote speech on torture and human rights by Ronald Dworkin.

9. Riles's study revolved around Fijian government officials and human rights activists who were preparing to attend the United Nations Fourth Conference on Women in Beijing in 1995.

10. For an excellent recent study of the relationship between human rights and cosmopolitanism, see Cheah 2007.

Chapter 6

1. As I mentioned in chapter 4, Ellen Messer has suggested that there was an informal campaign on behalf of at least some international lawyers to exclude anthropologists from the development of human rights in the 1950s and 1960s (and perhaps beyond), because it was felt that the anthropological focus—or, perhaps, obsession—with culture would "destroy the very concept of human rights" (Messer 2006).

2. The literature on collective rights is both contentious and voluminous. Since this book is not intended as a comprehensive survey or introduction to contemporary human rights, as elsewhere I will not burden the reader with a mini-bibliographic essay on