

DOWNLOAD PDF BECOMING IRRELEVANT : THE CURIOUS HISTORY OF ANTHROPOLOGY AND HUMAN RIGHTS

Chapter 1 : Psychology, Anthropology, and a Science of Human Beings – The Evolution Institute

Surrendering to Utopia is a critical and wide-ranging study of anthropology's contributions to human rights. Providing a unique window into the underlying political and intellectual currents that have shaped human rights in the postwar period, this ambitious work opens up new opportunities for research, analysis, and political action.

However, the human rights of most people have been continuously violated all around the world. Since all civilizations have been patriarchal,¹ regardless of the overall human rights conditions maintained in a society, women have been subject to more human rights violations than men. Women constitute the poorest and the least powerful segments of their communities. They are denied equal access to education, job training, employment, leisure time, income, property, health care, public office, decision-making power and freedoms, as well as control over their own body and life. When the Christian Church leader St. In modern times, progressive philosophers, such as Jean-Jacques Rousseau, could promote political freedoms and rights, but reject the notion of equality of the sexes. The revolutionary fervour of the eighteenth century that opposed oppression led to the French Declaration of the Rights of Man and Citizen. However, the articulation of human rights in this document, which continued to inspire people all over the world for centuries, could not escape sexism prevalent at the time and omitted women. Even members of the Commission that drafted the Universal Declaration of Human Rights were willing to employ the word "man" in reference to the holder of the rights. When the Soviet delegate, Vladimir Koretsky, objected to using the words "all men" as "historical atavism, which preclude us from an understanding that we men are only one half of the human species", the Commission Chair, Eleanor Roosevelt, defended the wording by arguing: The final draft mostly employed the gender-neutral terms of "human being", "everyone" and "person", and the Preamble included a specific reference to the "equal rights of men and women", thanks largely to the efforts of two female Commission members, Hansa Mehta of India and Minerva Bernardino of the Dominican Republic. Despite their clearly and repeatedly stated anti-discrimination clauses, which specify that sex as a characteristic or status cannot be used as grounds for discrimination or for denial of human rights, documents issued by the United Nations fell short of ensuring that human rights are equally applicable to both sexes. Starting in the s, however, some significant steps towards addressing gender disparities have been taken by various intergovernmental and non-governmental organizations and government agencies. In its working paper, the Commission stated that neither the Declaration on the Elimination of Discrimination Against Women nor the legally binding human rights treaties had been effective in advancing the status of women. It also argued for a single comprehensive convention that would legally bind States to eliminate discriminatory laws, as well as de facto discrimination. With 30 articles organized in six parts, CEDAW defines "discrimination against women" in its first article: The last two parts Articles 17 to 30 refer to the administration of the implementation of the Convention. The Committee evaluates the periodic reports submitted by States parties, questions government delegations that present the report, guides and advises States parties in meeting the objectives of the Convention, and issues general recommendations that help interpret the intention and scope of the Convention. The general recommendations issued by the Committee have been important for elaborating on the provisions of the Convention and for drawing attention to some gender-specific human rights violations and the attitudes and practices that disregard the value of women. By stressing such issues as gender-based violence, unequal pay for work of equal value, undervalued and unremunerated domestic activities of women, polygamy and other marital practices that disadvantage women and violate their dignity, the general recommendations have broadened the scope of CEDAW and made it a living document. In other words, some limitations in the wording of the Convention, such as treating man as a measure by requiring States parties to ensure that women enjoy a series of rights "on equal terms with men", or failing to make explicit references to some violations that are experienced mainly by women, are redressed by CEDAW through the general recommendations. It entered into force on 3 September, less than two years after the General Assembly

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adopted it on 18 December. However, ratification, accession or succession by 78 countries 42 per cent of States parties involved declarations or reservations, which allow them to limit their treaty obligations. However, reservations justified by the claim that the culture or religion of the country conflicts with the provisions of the Convention are not likely to be withdrawn in the near future. Such broad reservations undermine "the object and purpose" of the treaty and leave it inapplicable for all practical purposes. Cultural or religious objections to the provisions can be challenged by two interrelated arguments: The novelty of the Declaration and subsequent human rights documents is not only universalism -- the notion that all people hold certain rights by virtue of being human -- but is also the desire to end all forms of violations that have been allowed in existing cultures. In other words, international human rights follow a reactive pattern: In the case of women, many human rights violations and discrimination have been not only culturally permissible, but often encouraged or demanded by cultural norms. That is why CEDAW makes specific references to culture, as well as traditions and customs embodied in cultures, and emphasizes the need to change discriminatory cultural norms, values and practices. Relativist arguments, especially when combined with charges of cultural imperialism, pose a major dilemma for the international human rights community. With regard to culture and religion, we need to ask the following questions: Who speaks on behalf of the people and religion? Who defines the meaning of culture or interprets the sources of religion and develops doctrines? Cultures, of course, are neither monolithic nor static, but within each culture there are people who would benefit from making it monolithic and keeping it static. In other words, cultures are based on power structures, and by setting norms and assigning values they also perpetuate those structures. Culturally and officially promoted values privilege some members of society and disadvantage others, and the privileged ones would tend to use their power to sustain those values that would justify and preserve their privileged positions. Thus, without any democratization of the interpretation and decision-making processes, cultural relativism and preservation of culture end up serving only as shields protecting the privileged people. By the same token, all religious texts and oral traditions are received in a cultural context and filtered through and fused with the prevailing cultural norms. Always open to interpretation, their messages can be subverted and mitigated by the existing power structures. Thus, religions can embody contradictory norms, which are selectively used and reinterpreted both by the privileged and those who challenge their understanding of religion and its requirements. It is needless to note that in patriarchal systems, it is the voice of the privileged men that dictates cultural and religious norms, even though women may help in their transmission and perpetuation. Egalitarian and emancipatory interpretations by women and their advocates tend to be disregarded or suppressed. Human rights are closely linked to culture, and the expansion, full recognition and protection of rights would demand the transformation of cultural norms and their material foundations. Thus, compliance with international human rights would require a shift in cultural mores, as well as political commitment. The advocacy of human rights has to involve: Universalists usually attempt to advance their arguments against relativist claims by pointing out that several rights embodied in the Universal Declaration and other human rights instruments have existed and have been respected in the cultural and religious traditions of most societies. Although such assertions can be empirically supported, as already noted, the traditional cultural norms and practices also include numerous discriminatory stipulations. Thus, both aspects of cultures egalitarian-emancipatory and discriminatory-oppressive should be acknowledged, and all cultures analysed as to where and how they observe the principle of universality. Since human rights are about human dignity, the principle of universality means establishing the dignity of all and calls for equal treatment. Cultures therefore should be examined to identify their contradictions with regard to the principle of equality. Once revealed, the "egalitarian" aspects of cultures can be highlighted and linked to international human rights in terms of principles. Nations and other members of the international human rights community have to break away from the habits of tolerating cultural discrimination in the name of respect for differences, attributing violations solely to the culture, equating culture with religion and treating cultures as monolithic and static. While there has been considerable attention on interfaith and inter-communal conflicts and domination, e. Acknowledging the diversity within a

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culture and religious community by States parties and in international forums would provide support to the alternative voices and help democratize the interpretation process. The relativist arguments and reservations placed on treaties can be countered by pointing out that international human rights norms demand such a change of customs and traditions, and what is presented as religious requirement is open to interpretation. It should be demanded of States parties that make such claims, not only to fully explain and specify their reservations, but also to stipulate a programme that would lead to their removal. The expert committee that oversees the implementation of CEDAW has already taken some action on these lines. In , it amended the guidelines for the preparation of reports to provide additional and specific guidelines for States parties that have entered substantial culture- and religion-based reservations. Jane Connors provides a summary: Such States are also required to indicate plans they might have to limit the effect of the reservations or withdraw them and, where possible, specify a timetable for withdrawing them. The Committee made particular reference to.

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Chapter 2 : Women's Rights as Human Rights | UN Chronicle

Becoming Irrelevant: The Curious History of Anthropology and Human Rights, Mark Goodale Economics and Human Rights, Lorenz Blume Rights, Reform and Resources: Malthusian Reflections on Scarcity and Old Age, Bryan S. Turner Part 3: World Religious Traditions and Human Rights

Subjects Description In mapping out the field of human rights for those studying and researching within both humanities and social science disciplines, the Handbook of Human Rights not only provides a solid foundation for the reader who wants to learn the basic parameters of the field, but also promotes new thinking and frameworks for the study of human rights in the twenty-first century. The Handbook comprises over sixty individual contributions from key figures around the world, which are grouped according to eight key areas of discussion: In its presentation and analysis of the traditional core history and topics, critical perspectives, human rights culture, and current practice, this Handbook proves a valuable resource for all students and researchers with an interest in human rights. Foundations and Critiques 1. Hate Speech, Human Rights, and G. F. Hegel, Richard Mullender 5. Democracy as Human Rights, Michael Goodhart 7. Human Rights and Democracy, Luigi Caranti 9. Cosmopolitanism and Human Rights, Robert Fine Nonsense on Stilts, Roger Scruton New Frameworks for Understanding Human Rights What Are Human Rights? Human Rights as Status Relations: Economics and Human Rights, Lorenz Blume Rights, Reform and Resources: World Religious Traditions and Human Rights Buddhism and Human Rights, Damien Keown Christianity and Human Rights, Esther D. Confucianism and Human Rights, Justin Tiwald Social, Economic, Group, and Collective Rights A Defense, David Ingram Past, Present, and Future, Gerald J. The Development of International Child Law: The Right to Food, Claire Apodaca The Rights of Refugees, Hakan G. Fetal Rights, Jonathan B. Environmental Human Rights, Richard P. Current and Prospective Research, M. The Humanitarian-Human Rights Nexus: Bystanders to Human Rights Abuses: Have Human Rights Failed Humans? Law and Human Rights Delahunty and John Yoo Part 7: Narrative and Aesthetic Dimension of Rights Literature and Human Rights, Kerry Bystrom Architecture and Human Rights, Graeme Bristol Geographies of Rights Human Rights in China as an Interdisciplinary Field:

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Chapter 3 : Surrendering to Utopia: An Anthropology of Human Rights | Mark Goodale

In examining the curious history of anthropology's engagement with human rights, this book moves from more traditional anthropological topics within the broader human rights community- for example, relativism and the problem of culture- to consider a wider range of theoretical and empirical topics.

Bring fact-checked results to the top of your browser search. In the United States , for example, the people identified as African Americans do not share a common set of physical characteristics. There is a greater range of skin colours, hair colours and textures, facial features, body sizes, and other physical traits in this category than in any other human aggregate identified as a single race. Features of African Americans vary from light skins, blue or gray eyes, and blond hair to dark skins, black eyes, and crinkly hair and include every range and combination of characteristics in between. All this gives clear evidence of the socially arbitrary nature of race categories in North America. Since World War II , travel and immigration have greatly increased the contact of Western peoples with a wide variety of peoples throughout the world. Contact with peoples of the South Pacific and Southeast Asia , as well as with peoples from several areas of Africa and the Middle East , has shown that most of these people do not neatly fit into existing racial stereotypes. Some appear to have a mixture of Asian and African or European and African physical characteristics. Others, such as Melanesians, can easily be mistaken for Africans or black Americans. More anomalous are native Australians, some of whom have light or blond wavy hair combined with dark skins. Many Americans are recognizing that the social categories of race as evolved in the United States are inadequate for encompassing such peoples who, indeed, do not share the social history of racial minorities in the United States. Spanish and Portuguese colonial societies exhibited very different attitudes toward physical differences. Even before Christopher Columbus set sail, the Mediterranean world had long been a world of heterogeneous peoples. Africans, southern Europeans, and peoples of the Middle East have interacted and interbred over thousands of years, as long as humans have occupied these regions. The Iberian peoples brought their customs and habits to the New World. Many Southeast Asians and Middle Easterners have found that they are frequently mistaken for blacks in America. Some American Indians are mistaken for Chinese, Japanese, or other Asian ethnic groups on the basis of their skin colour, eye structure, and hair colour and texture. In like manner, many Arab Americans or Persians are thought to be Latinos. Sixth-generation Chinese Americans have American ethnicity; many know little or nothing about traditional Chinese culture, just as European Americans and African Americans may know little or nothing about the cultures of their ancestors. Moreover, all cultures change, and they do so independently of the biogenetic features of their carriers. Modern scientific explanations of human biological variation Contemporary scientists hold that human physical variations, especially in those traits that are normally used to classify people racially—skin colour, hair texture, facial features, and to some extent bodily structure—must be understood in terms of evolutionary processes and the long-range adaptation of human groups to differing environments. Other features may simply reflect accidental mutations or functionally neutral changes in the genetic code. In any given habitat, natural forces operate on all of the living forms, including human groups. The necessary interaction with these forces will affect the survival and reproduction of the members of these societies. Such groups already have a wide and complex range of hereditary physical characteristics; indeed, human hereditary variability is a product of human sexual reproduction, whereby every individual receives half of his or her genetic endowment from each parent and no two individuals except for identical twins inherit the same combination of genetic features. The global distribution of skin colour see map is the best example of adaptation, and the consequences of this process have long been well known. Skin colour clines gradations in indigenous populations worldwide correlate with latitude and amounts of sunlight. Indigenous populations within a broad band known as the tropics the regions falling in latitude between the Tropics of Cancer and Capricorn have darker skin colours than indigenous populations outside of these regions. The distribution of skin colour variations of indigenous populations before colonization by

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Europeans. The map, compiled by the author of this article, Audrey Smedley, is a reconstruction of populations based on a number of sources. In some cases, areal characteristics have been estimated from descriptions or drawings of first contact by the earliest Europeans. In other cases, where there was little European contact or where there is scant information about native populations as there is, for example, about the populations of inner Asia, skin colour was estimated from surrounding populations and geographic and climatological information. On a map of this scale, it is difficult to give more than a representation of current understanding. It must also be noted that many populations, even before the modern era, were quite heterogeneous for skin colour, and this heterogeneity is difficult to depict accurately on any scale. Within the tropics, skin colours vary from light tan to very dark brown or black, both among populations and among individuals within groups. The darkest skin colours are found in those populations long residing in regions where intense ultraviolet sunlight is greatest and there is little natural forest cover. The bluish black skins of some peoples—such as some of the Dravidians of South India, the peoples of Sri Lanka and Bangladesh, and peoples of the eastern Sudan zone, including Nubia, and the grasslands of Africa—are examples of the extremes of dark skin colour. Medium brown to dark brown peoples are found in the rest of tropical Africa and India and throughout Australia, Melanesia, and other parts of Southeast Asia. Peoples with light skin colours evolved over thousands of years in northern temperate climates. Human groups intermittently migrating into Europe and the northern parts of the Eurasian landmass over the past 25,000 years experienced a gradual loss of skin pigmentation. The changes were both physiological and genetic; that is, there were systemic changes in individuals and long-range genetic changes as a result of natural selection and, possibly, mutations. Those individuals with the lightest skin colours, with lowest amounts of melanin, survived and reproduced in larger numbers and thus passed on their genes for lighter skin. Over time, entire populations living in northern climates evolved lighter skin tones than those individuals living in areas with higher levels of sunlight. Between populations with light skin and those with the darkest coloration are populations with various shades of light tan to brown. The cline in skin colours shows variation by infinite degrees; any attempts to place boundaries along this cline represent purely arbitrary decisions. Scientists at the turn of the 21st century understood why these superficial visible differences developed. Melanin, a substance that makes the skin dark, has been shown to confer protection from sunburn and skin cancers in those very areas where ultraviolet sunlight is strongest. Dark skin, which tends to be thicker than light skin, may have other protective functions in tropical environments where biting insects and other vectors of disease are constant threats to human survival. But humans also need vitamin D, which is synthesized by sunlight from sterols chemical compounds present in the skin. Vitamin D affects bone growth, and, without a sufficient amount, the disease known as rickets would have been devastating to early human groups trying to survive in the cold, wintry weather of the north. As these groups adapted to northern climates with limited sunlight, natural selection brought about the gradual loss of melanin in favour of skin tones that enabled some individuals to better synthesize vitamin D. Other physical characteristics indicate adaptations to cold or hot climates, to variations in elevation from sea level, to rainforests with high levels of rainfall, and to hot deserts. Body structure and the amount of body fat have also been explained by evolutionists in terms of human adaptation to differing environments. Long, linear body builds seem to be highly correlated with hot, dry climates. Such people inhabit the Sahara and the desiccated areas of the Sudan in Africa. Short, stocky body builds with stubby fingers and toes are correlated with cold, wet climates, such as are found in Arctic areas. People adapted to cold climates have acquired genetic traits that provide them extra layers of body fat, which accounts for the epicanthic fold over their eyes. People who live in areas of high elevation, as in the mountains of Peru, tend to have an adaptive feature not found among peoples who live at sea level; they have larger lungs and chest cavities. In an atmosphere where the oxygen supply is low, larger lungs are clearly adaptive. Some adaptive variations are not obviously visible or measurable. Many peoples adapted to cold climates, for example, have protective physiological reactions in their blood supply. Their blood vessels either constrict the flow to extremities to keep the inner body warm while their surface skin may be very cold vasoconstriction or

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dilate to increase the blood flow to the hands, feet, and head to warm the outer surfaces vasodilation. The prevalence of diseases has been another major factor in the evolution of human diversity , and some of the most important of human genetic variations reflect differences in immunities to diseases. The sickle cell trait hemoglobin S , for example, is found chiefly in those regions of the tropical world where malaria is endemic. Hemoglobin S in its heterozygous form inherited from one parent only confers some immunity to those people who carry it, although it brings a deadly disease sickle cell anemia in its homozygous form inherited from both parents. In the last decades of the 20th century, scientists began to understand human physical variability in clinal terms and to recognize that it reflects much more complex gradations and combinations than they had anticipated. Many features are now known to relate to the environmental conditions of the populations that carry them. They believe that the physical differences manifest in wide geographic regions are more than superficialâ€”that they reflect innate intellectual , moral , emotional, and other behavioral differences between human groups. They deny that social circumstances and the cultural realities of racism have any effect on behaviour or the performance of children and adults on IQ tests. This work is a representation of social Darwinism in that the authors argue not only that minority or low-status races have innate deficiencies but that poor people of all races, including whites, are genetically inferior. They emphasize the failure of science to establish exclusive boundaries around populations or lines of rigid distinctions that the term race conveys. They also point to the evidence demonstrating that all people regardless of their physical variations are capable of learning any kind of cultural behaviour. They argue that genes and cultural conditioning work in tandem and together contribute to the formation of individual personalities. An increasing number of scholars and other educated people now believe that the concept of race has outlived its usefulness. Social scientists, biologists, historians, and philosophers now point out that increasing migration and changes in attitudes toward human differences have brought about extensive intermingling of peoples so that a growing number of people have ancestors originating in three or more continents. A contradictory trend also seems to be occurring among some writers who find it difficult to relinquish some elements of race ideology. Should this trend expand, society may continue to manifest the broad elements of race ideology , though perhaps in diminished intensity or in a different form.

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Chapter 4 : Exemplary: The case of the farmer and the turpentine | Somatosphere

Introduction: a well-tempered human rights --Becoming irrelevant: the curious history of anthropology and human rights --Encountering relativism: the philosophy, politics, and power of a dilemma --Culture on the half shell: universal rights through the back door --Human rights along the grapevine: the ethnography of transnational norms --Rights unbound: anthropology and the emergence of neoliberal human rights --Conclusion: human rights in an anthropological key.

Stanford University Press, For better or for worse, we live in an era of human rights. Or, more precisely, we live in an era in which notions of human rightsâ€”rhetorical, aspirational, political, and legalâ€”often play front-and-center roles within local discursive landscapes. Meanwhile, and across campus, construction is underway for a brand new library cum policy instituteâ€”the George W. His track record on war, human rights, and basic freedom make him incompatible with the philosophy [sic] of SMU. Address correspondence to Sarah S. It reeks of misguided opportunism and is blatantly sycophantic. An Anthropology of Human Rights. The text, which is written for a readership of anthropologists and nonanthropologists alike, moves simultaneously along two paths: Two key concepts frame this project. The second appendix is the Sarah S. It opens by recounting a memorable flight the author shared with a group of 43 Congolese refugees who had fled their native country and, after a stint in a Zambian refugee camp, found themselves en route to resettlementâ€”on human rights groundsâ€”in Denmark. For Goodale, any meaningful contemporary anthropology of human rights must begin here cf. Chapter 3 interrogates another point of contention in the anthropological legacy of engagement with human rights: In developing his phenomenological argument, he suggests that relativism and human rights boil down to two basic, indeed, universal experiential moments. On the side of human rights, there is the simply stated but world-shatteringly profound idea that human beings are all essentially the same and that this sameness extends well beyond the mere fact of human biology. This essential sameness suggests an entire moral and perhaps legal framework, one that is expressed in what is for many people around the world an unintelligible normative language rights, yet one that either does, or ought to, supersede all of those political, religious, or other structures that work to oppress, restrict, or diminish. Goodale explains that this is not a prescriptive argument, but a descriptive one: I return to this curious phenomenological argument below. If relativism is one haunting bogeyman in the encounter between anthropology and human rights, then culture, the focus of Chapter 4, is another. At the same time, however, the meaning of culture within anthropology has changed dramaticallyâ€”so much so that the term now makes many an anthropologist squirm. This is an important observation, and it is particularly important for any meaningful anthropology of human rights. As Goodale rightly points out, the proposition that such deeply solid commitments to cultureâ€”however epistemologically troubledâ€”might melt into air is nothing but fantasy. Thus, we are left with a perplexing question: Through such collective acts of moral imagination, he envisages new normative frameworks rooted in a revamped understanding of human rights. If Chapter 5 ends on a note of anthropologically infused experimentation in moral philosophy, Chapter 6 brings the book round to a more explicitly anthropological finish. Willen ground-up efforts to articulate and rectify political and political-economical injustices in a philosophico-legal idiom. Like any ambitious endeavor, the book leaves some questions unanswered and some stones unturned. Conspicuously absent, for instance, is consideration of how the anthropology of human rights ought to engage humanitarianism, another key idiom of social justice mobilization that appropriately has drawn robust anthropological attention Pandolfi ; Redfield ; Ticktin ; Fassin ; Feldman and Ticktin His observations are compelling, provocative, and valuableâ€”albeit as a set of hypotheses demanding empirical investigation rather than a string of bold assertions e. For better or for worse, we live in an era of human rights, and we need scholars like Goodale to help us think critically about what that meansâ€”and what it might mean in the future. The Protect SMU petition text and signatures are accessible online at [http:](http://) Others take a gentler stance. An often-cited piece written by medical anthropologists for a clinical audience, for instance, notes that older notions of culture can lead quickly to stereotyping, especially in

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clinical contexts, and contends that In anthropology today, culture is not seen as homogenous or static. Anthropologists emphasize that culture is not a single variable but rather comprises multiple variables, affecting all aspects of experience. Culture is inseparable from economic, political, religious, psychological, and biological conditions. Culture is a process through which ordinary activities and conditions take on an emotional tone and a moral meaning for participants. Kleinman and Benson *Thinking and Feeling* Beyond the Nation Minneapolis: University of Minnesota Press. University of California Press. *Sanity and Selfhood among the Homeless Philadelphia: Annual Review of Anthropology*. In *Culture and Rights: Public Culture*, 193, "Subjectification through trauma in the Israeli-Palestinian conflict. *Cultural Anthropology*, 23(3), "The Government of Threat and Care Durham: *American Anthropologist*, 1(25), "Current Anthropology, 47(3), "A Critical Anthology New York: New Directions in Phenomenological Anthropology Bloomington: The problem of cultural competency and how to fix it. *PLoS Medicine*, 3(10), "Global Networks, 9(4), "American Anthropologist, 1(38), "In For Love of Country, *J. Journal of Political Philosophy*, 5(1), "Governance and the humanitarian apparatus in contemporary Albania and Kosovo. *Indiana Journal of Global and Legal Studies*, 10, "Cultural Anthropology, 20(3), "Collective advocacy and motivated truth in a medical humanitarian movement. *American Ethnologist*, 33(1), "University of Michigan Press. *Breaking down or patrolling borders? In Medicine at the Border: State power, criminalization, and abjectivity among undocumented migrant workers in Tel Aviv, Israel. International Migration*, 45(3), "Engaging ethical theory as social practice at a Tel Aviv open clinic. *Reinvigorating dialogue between phenomenological and psychoanalytic anthropologies. Journal of the Society for Psychological Anthropology*, 40(1).

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Chapter 5 : Handbook of Human Rights: 1st Edition (Hardback) - Routledge

human rights. He offers a fascinating history of the political deployment of the term culture, as well as its use and abuse in national and international human rights struggles.

Anthropologists are long working on different aspects of policy. They have often witnessed the impact of policies on human life and culture. However, only relatively recently policy itself become an object and subject of anthropological enquiry. Applied anthropology and Policy anthropology: In Raymond Firth along with other key figures of British Anthropology were advancing narrow definition of anthropology in terms of its perceived value for government or as now defined in terms of its relevance to the end-users. However, it is important to note that in terms of its methodology and focus, the anthropology of policy is very different from applied anthropology. The difference comes from the question of utility and relevance that raises a wider debate over what exactly anthropologists seek to achieve by applying their knowledge or engaging with policy makers. Is it dialogue, influence over policy professionals, or a way for academics to shape the formation or implementation of public policy? Or is the goal to unpack policy as a cultural category and to analyse its uses in order to shed light on structures and processes that shape society? Or can it do both? In recent years, anthropologists have increasingly shifted towards the latter position, i. This is one of the areas which distinguishes anthropology of policy from applied anthropology. It also differentiates anthropology of policy from policy studies. The point of departure is that whereas most of the scholars see policy as something given and do not question its meaning or ontological status as a category, in anthropology of policy scholars see policy as itself a curious and problematic social and cultural construct that needs to be unpacked and contextualised if its meanings are to be understood. Why do we need anthropology of policy? Anthropology of policy originates from the recognition that policy has become an increasingly central and dominant organising principle of contemporary society, perhaps even of modernity itself Shore and Wright This is extremely relevant because of the fact that there are extremely complex ways in which policy as a concept work. Virtually every aspect of human life is now shaped by policies, whether these emanate from governments, public institutions or non-governmental organisations NGO and private sector bodies. Policies on international relations, trade, national security and public health to policies on building regulations, employment relations, taxation, education, citizenship rights and sexual conducts we are circled by regulatory policies that shapes us in more ways than we are aware about. Shore and Wright in their *Anthropology of Policy: Critical Perspectives on Governance and Power* put forward three arguments. First policies are inherently anthropological phenomena and should be conceptualised as discursive formations through which larger-scale processes of social and historical change can be mapped. Second, while policies can be conceptualised as a type of narrative or performance they are also political technologies that serve to create new categories of subjectivity, for example, citizens, taxpayers, criminals, immigrants, or pensioners. Insofar as they become internalised, policies also work as techniques of the self. As with most forms of powers, policies tend to disguise its mechanism of operation either by seeking to naturalise its arbitrariness or by concealing the particularism and hidden interests that often underlie its formulation. Third, argument entailed the implications of a focus on policy for anthropological methods. If policies are instruments of power, they also provide instruments for analysing the operation of power. Furthermore with anthropological notions it is possible to provide a necessary corrections to rational choice models and unreflexive positivistic accounts that still dominate the way that policy processes are typically conceptualised among academics and policy professionals. More importantly policy provides anthropology with a lens to analyse wider political processes and systems of government. Most academic research on policy premised on the idea of policy as a neat, hierarchical and seamless flow that follows a patterned pathway, also known as policy cycle Figure 1. Figure 1 the conventional policy cycle This policy cycle model with its instrumental-rational assumptions is the received wisdom and starting point for most textbooks and continues to shape the way policy is taught in

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professional programmes. The anthropology of policy brings much-needed perspectives to the influential field of public policy and the growing area of enquiry that falls under the broad heading of "policy studies. In other words, public policy is often thought of as an "assembly line" or "conveyor belt. On the contrary, policy processes often encounter unforeseen variables, which are frequently combined in unforeseen ways and with unforeseen consequences. Despite recent ethnographies illustrating the limitations of the rational choice model in "policy studies," anthropologists have yet to put forth a compelling, coherent critique of that model. However in recent period spurred by dissatisfaction with the conventional positivistic approach which represents policy analysis as a kind of scientific endeavour, a number of scholars within political science and international relations have sought to develop alternative perspectives drawing on ethnography and other qualitative methods Rhodes et al. Others drawing on continental European philosophy have turned to linguistics, discourse analysis and rhetoric as a way of rethinking policy analysis Fischer and Forester, Fischer ; Goittweis ; Peters and Pierre ; Yanow and Schwartz-Shea These developments open up an important space for dialogue between anthropology and more qualitatively oriented policy studies yanow Anthropological approaches emphasise the contingency, fluidity and messiness of policy processes. But the process by which policies develop is often ambiguous and contested. What is anthropologically interesting about a particular policy is its genealogy and the contestations and negotiations involved in its formation. Anthropological accounts are also sensitive to the way people experience, interpret and engage with these policy processes and to what policies mean in different contexts. Understanding why certain policies succeed or fail also entails knowing something about the way they are experienced and interpreted by people whose lives they effect. The legacy of anthropology in policy: Anthropologists of American, British, and other traditions have long recognized the intertwining of anthropological topics with policy. In the United States, for example, early debates among Franz Boas and other prominent anthropologists of the late nineteenth and early twentieth centuries over evolutionary theory went to the core of public policies dealing with race and gender Stocking ; Smedley At issue was whether "race" and "gender" are biological or social and whether they are fixed or changing. Some anthropologists, such as Louis Henry Morgan and Edward Tylor, assumed in their comparative studies of kinship and other institutions that human cultures often corresponding with nineteenth century Western notions of "biological races" developed through a series of evolutionary stages, from "savagery" to "civilization. For example, Boas's studies of immigrants, conducted at the behest of the United States Immigration Commission, demonstrated that "race" is a changing, social construct and that physical differences between "races" are variable and depend on context. Today, many anthropologists study contemporary global processes and how global, transnational entities interact with states, nations, and local groups. Others study donor politics, foreign and domestic aid Wedel, research funding Brenneis, and tensions between anthropologists and human rights lawyers and journalists Merry Nader, appealed to the discipline to "study up"? Wolf, similarly urged anthropologists to "spell out the processes of power which created the present-day cultural systems and the linkages between them. There are also those, like Marietta Baba, who argue anthropologists must begin studying professional institutions and organizations, such as medical, legal, industrial, and educational ones, which are "rapidly becoming the most powerful forces shaping the human condition now and the future. While the "powerful institutions" about which Nader wrote are even more so today, anthropologists studying globalization and connected subjects have tended to focus on how global processes affect local communities. Relatively little anthropological work has been done to explore how social organization and networks organize transnational players and policy processes, global elites, decision makers, and those who influence decisions. Lutz is currently conducting ethnographic research into the role of the U. Her study includes interviews about military bases with local activists, base neighbors, and U. Army officers and the Latin Americanists who trained at the school, anti-SOA activists, and Andean coca-growing peasants who were often targeted by security forces during the "War on Drugs. The starting point of an anthropological approach to public policy is to examine the assumptions and framing of policy debates. Policies arise out of particular contexts and in many ways "encapsulate the entire history and culture of the society that generated

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them," as Shore and Wright, 7 expressed it. While policies may be clothed in neutral language? In fact, "a key feature of modern power, "Shore and Wright contended, is the "masking of the political under the cloak of neutrality" pp. The anthropology of policy takes public policy itself as an object of analysis, rather than as the unquestioned premise of a research agenda. Anthropology is well suited to explore the cultural and philosophical underpinnings of policy? Anthropologists can explain how taken-for-granted assumptions channel policy debates in certain directions, inform the dominant ways policy problems are identified, enable particular classifications of target groups, and legitimize certain policy solutions while marginalizing others. Anthropology of policy is not simply concerned with representing local, indigenous, or marginalized "cultures" to policy makers, government agencies, or concerned NGOs. Its focus instead is simultaneously wider and narrower: Thus, an anthropological approach to the study of policy incorporates the full realm of processes and relations involved in the production of policy: Methodological issues of anthropology of policy: Shore and Wright, 13 suggested, anthropologists are uniquely positioned "to understand the workings of multiple, intersecting and conflicting power structures that are local but tied to non-local systems. Anthropology therefore gives particular emphasis to the idea that the study of policy decisions and their implementation must be situated in an empirical or ethnographic context: They cannot be adequately mapped using variables whose values and correlations are prespecified by an abstract model. Studying policy requires rethinking an anthropological pillar? Today, "the field" often consists of loosely connected actors with varying degrees of institutional leverage located in multiple "sites" that are not always even geographically fixed. With the post-cold war world's increased delegation of authority by states and international organizations to private organizations, companies, and actors, the architects and agents of a policy may be elusive, varied, and diffused. Policies are no longer formulated primarily by governments, but additionally by a plethora of supranational entities, businesses, NGOs, private actors, or some combination of these. Anthropology offers a social organizational approach that illuminates the structures and processes that ground, order, and give direction to policies. An ethnographer explores how individuals, organizations, and institutions are interconnected and asks how policy discourses help to sustain those connections even if the actors involved are never in face-to-face or even direct contact. For example, Shore and Wright, have used this approach to examine the cultural consequences and implications of British government reforms of higher education since the s. Similarly, Wedel has studied "through" the interactions of donors and recipients to explore the social organization linking the overlapping arenas of activity navigated by actors. Social network analysis, which unites both theory and method, can help illuminate sites of articulation and interaction and thereby provide a snapshot of the workings of transnational policy processes. Network analysis, which focuses on social relations rather than the characteristics of actors, is powerful not only as a method but also as "an orienting idea," as Scott, 37 proposed. By linking actors, network analysis can show how the local or regional level is connected with the national level or the local, regional, or national level with the international. Employing network analysis, an ethnographer can examine relationships between individuals, groups, and organizations and the changing, overlapping, and multiple roles that actors within them may play. Social analysts have linked network structures to collective processes. Dezalay and Garth, 10, for example, showed that "tracing the careers of particular individuals makes it obvious Anthropologists are thus well positioned to track the interactions between public policy and private interests and the mixing of state, nongovernmental, and business networks that is becoming increasingly prevalent around the globe. Informants and case studies: Anthropology takes as a given that much of its most useful information can only be obtained through trusted "informants. However, in as many sites as possible, anthropologists strive to conduct participant observation or at least some long-term association with actors in their own territories Agar, When this is impossible or impractical, however, they employ alternative methods. In "studying up," conducting interviews is often the only means of gathering firsthand information and gaining entry to difficult-to access "fields," such as individuals in powerful institutions. For example, it was only because the U. When interviews are the primary source of information from a particular site, cross-checking critical information and corroborating key points

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with multiple sources is crucial Wedel Anthropologists employ additional methods as well. In Sage Handbook of Social Anthropology. Toward an Anthropology of Public Policy.

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Chapter 6 : Anthropology and the Grounds of Human Rights - Oxford Handbooks

Handbook of Human Rights to understanding human rights Murray Milner, Jr. 17 Becoming irrelevant: The curious history of anthropology and human rights

By Gareth Thomas This article is part of the series: I explore these contentions below. However, it is by no means a simple or straightforward diagnostic category. Indeed, its main attribute is the irregularity of its manifestation. This relative silence is upheld owing to three things: This plays a crucial role in re producing its status as a negative pregnancy outcome. So the test has changed slightly since your last pregnancy. We check four hormones in the blood now so we use the quadruple test rather than the triple test which you had before. So would you like to have the initial testing? And so a high-risk would be something like 1 in This consultation raises several concerns: Although the consultation cited above is only one example, it is indicative of trends observed throughout my ethnography as I have demonstrated in complimentary publications. Here, I show how the everyday and banal social practices of the clinic constitute certain future bodies as valued or unvalued; certain ways of being in the world are threatened, denied, or enacted as damaging and unwanted. This categorisation is vital to prenatal screening “as a process” being continued. This perhaps contradicts much recent literature on choice, neoliberalism, and liberal eugenics in the clinic. Parents, indeed, often detail the joy of raising such a child, albeit while recognising the initial difficulties encountered when coming to terms with this reality and the significant challenges e. In an earlier project, I capture how parents “both mothers and fathers” report limited evidence of stigmatisation, on account of their child, in everyday public interactions. I would be lost without him, with so much time to spare and no purpose in life. Many of the mothers I spoke to describe how they rework their identity-kit and how they become advocates or political activists for their children. Not all mothers explicitly identify themselves along these lines yet they acknowledge their advocacy role, how their child has changed how they see the world, and how they have become better parents because of their child, thus enabling them to transform their lives and orient themselves towards their child and similar others. The World Down Syndrome Day Facebook page, among many others, is also replete with positive news stories. For Ginsburg and Rapp, these constitute an emergent form of recognition and a location for alternative engagement. Within the medical realm, where discourse shapes how people come to view and experience bodily difference, the condition is configured as a negative outcome. However, they are two which have appeared in my own work. I also extend my gratitude to the many fantastic participants who made my research possible and the Economic and Social Research Council ESRC for funding a project of great personal and professional interest to me. In addition to being described as inaccurate depending on which form of screening is undertaken, i. Such criticisms, however, were often silenced owing to them, as part of their professional duties, enacting what they viewed as the principles of informed choice and non-directive care. Expanding on this point is outside the scope of this article. If the child was older i. I made efforts to recruit fathers as well as mothers but this proved to be extremely difficult. The reasons for this are still unclear to me. As such, my discussion here is one which, while important, is narrowed by its focus. Life As We Know It: A Father, a Family, and an Exceptional Child. A Mother Like Alex. Valuing Deaf Worlds in Urban India. Notes on the Management of Spoiled Identity. Road Map to Holland: On Giving and Getting in a Consumer Culture. Testing Women, Testing the Fetus: The Social Impact of Amniocentesis in America.

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Chapter 7 : Why History matters - Articles - Making History

Anthropology has had a curious and contested disciplinary relationship with the postwar human rights project. This article analyzes the history of this relationship from the period of the drafting.

Summary Answering two objections to History One common objection that historians encounter is the instant put-down that is derived from Henry Ford I, the impresario of the mass automobile. In he stated sweepingly: Nonetheless, this is the phrasing that is attributed to Ford and it is this dictum that is often quoted by people wishing to express their scepticism about the subject. Well, then, what is the use of History, if it is only bunk? This rousingly old-fashioned term, for those who have not come across it before, is derived from the Dutch *bunkum*, meaning rubbish or nonsense. Inwardly groaning, historians deploy various tactics in response. One obvious reaction is to challenge the terms of the question, in order to make questioners think again about the implications of their terminology. To demand an accountant-style audit of the instant usefulness of every subject smacks of a very crude model of education indeed. It implies that people learn only very specific things, for very specific purposes. For example, a would-be voyager to France, intending to work in that country, can readily identify the utility of learning the French language. Humans do not just learn gobbets of information for an immediate task at hand. And, much more fundamentally, the past and the present are not separated off into separate time-ghettos. Thus the would-be travellers who learn the French language are also learning French history, since the language was not invented today but has evolved for centuries into the present. And the same point applies all round. The would-be travellers who learn French have not appeared out of the void but are themselves historical beings. Their own capacity to understand language has been nurtured in the past, and, if they remember and repeat what they are learning, they are helping to transmit and, if needs be, to adapt a living language from the past into the future. Learning the French language is a valuable human enterprise, and not just for people who live in France or who intend to travel to France. Similarly, people learn about astronomy without journeying in space, about marine biology without deep-sea diving, about genetics without cloning an animal, about economics without running a bank, about History without journeying physically into the past, and so forth. The human mind can and does explore much wider terrain than does the human body though in fact human minds and bodies do undoubtedly have an impressive track record in physical exploration too. Huge amounts of what people learn is drawn from the past that has not been forgotten. But the second criticism levelled at the subject is that it is basic and boring. In other words, if History is not meaningless bunk, it is nonetheless poor fare, consisting of soul-sapping lists of facts and dates. Further weary sighs come from historians when they hear this criticism. It often comes from people who do not care much for the subject but who simultaneously complain that schoolchildren do not know key dates, usually drawn from their national history. Such pedagogic styles are best outlawed, although the information that they intended to convey is far from irrelevant. Facts and dates provide some of the basic building blocks of History as a field of study, but on their own they have limited meaning. Take a specific case. It would be impossible to comprehend 20th-century world history if given nothing but a list of key dates, supplemented by information about say population growth rates, economic resources and church attendance. On its own, information is not knowledge. That great truth cannot be repeated too often. Having access to abundant information, whether varnished or unvarnished, does not in itself mean that people can make sense of the data. In his novel *Hard Times*, 1 he invented the hard-nosed businessman, Thomas Gradgrind, who believes that knowledge is sub-divided into nuggets of information. In the Dickens novel, the Gradgrindian system comes to grief, and so it does in real life, if attempts are ever made to found education upon this theory. People need mental frameworks that are primed to understand and to assess the available data and “as often happens” to challenge and update both the frameworks and the details too. So the task of educationalists is to help their students to develop adaptable and critical minds, as well as to gain specific expertise in specific subjects. Above all, History students expect to study for themselves some of the original sources from the past; and, for

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their own independent projects, they are asked to find new sources and new arguments or to think of new ways of re-evaluating known sources to generate new arguments. Such educational processes are a long, long way from memorising lists of facts. Such exercises are memory tests but not ways of evaluating an understanding of History. Noting two weak arguments in favour of studying History Some arguments in favour of studying History also turn out, on close inspection, to be disappointingly weak. These do not need lengthy discussion but may be noted in passing. But that says absolutely nothing about the content of the subject. These are abilities that History as a field of study is particularly good at inculcating. Nevertheless, the possession of analytical and interpretative skills is not a quality that is exclusive to historians. The chief point about studying History is to study the subject for the invaluable in-depth analysis and the long-term perspective it confers upon the entire human experience – the component skills being an essential ingredient of the process but not the prime justification. That response says something but the first phrase is wrong and the conclusion is far too weak. It implies that understanding the past and the legacies of the past is an optional extra within the educational system, with cultural value for those who are interested but without any general relevance. Such reasoning was behind the recent and highly controversial decision in Britain to remove History from the required curriculum for schoolchildren aged 14 – Yet, viewing the subject as an optional extra, to add cultural gloss, seriously underrates the foundational role for human awareness that is derived from understanding the past and its legacies. Dropping History as a universal subject will only increase rootlessness among young people. The decision points entirely in the wrong direction. Instead, educationalists should be planning for more interesting and powerful ways of teaching the subject. Celebrating the strong case for History Much more can be said – not just in defence of History but in terms of its positive advocacy. The best response is the simplest, as noted right at the start of this conversation. Here it should be reiterated that the subject is being defined broadly. In this discussion, History with a capital H means the academic field of study; and the subject of such study, the past, is huge. In practice, of course, people specialise. Indeed, the boundaries between the specialist academic subjects are never rigid. Legacies from the past are preserved but also adapted, as each generation transmits them to the following one. Sometimes, too, there are mighty upheavals, which also need to be navigated and comprehended. And there is loss. Not every tradition continues unbroken. But humans can and do learn also from information about vanished cultures – and from pathways that were not followed. The metaphor is not one of fixation, like dropping an anchor or trying to halt the flow of time. Another way of putting it is to have secure roots that will allow for continuity but also for growth and change. Nothing, indeed, can be more relevant to successful functioning in the here-and-now. The immediate moment, known as the synchronic, is always located within the long-term unfolding of time: And the converse is also true. The long term of history always contributes to the immediate moment. Hence my twin maxims, the synchronic is always in the diachronic. The present moment is always part of an unfolding long term, which needs to be understood. The diachronic is always in the synchronic: As living creatures, humans have an instinctive synchro-mesh, that gears people into the present moment. But, in addition to that, having a perspective upon longitudinal time, and history within that, is one of the strengths of the alert human consciousness. It may be defined as a parallel process of diachro-mesh, to coin a new term. On the strength of that experience, societies and individuals assess the long-term passage of events from past to present – and, in many cases, manage to measure time not just in terms of nanoseconds but also in terms of millennia. If educational systems do not provide a systematic grounding in the study of History, then people will glean some picture of the past and the role of themselves, their families, and their significant associations which include everything from nations and religions to local clubs and neighbourhood networks from a medley of other resources – from cultural traditions, from collective memories, from myths, rumours, songs, sagas, from political and religious teachings and customs, from their families, their friends, and from every form of human communication from gossip to the printing press and on to the web. People do learn, in other words, from a miscellany of resources that are assimilated both consciously and unconsciously. But what is learned may be patchy or confused, leaving some feeling rootless; or it may be simplified and partisan, leaving others

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feeling embattled or embittered. A good educational system should help people to study History more formally, more systematically, more accurately, more critically and more longitudinally. By that means, people will have access to a great human resource, compiled over many generations, which is the collective set of studies of the past, and the human story within that. Humans do not learn from the past, people sometimes say. People certainly do not learn from the future. And the present is so fleeting that everything that is learned in the present has already passed into the past by the time it is consolidated. Of course humans learn from the past – and that is why it is studied. The repentance of Henry Ford: It has remained in circulation for 90 years since it was first coined. And it exemplifies a certain no-nonsense approach of the stereotypical go-ahead businessman, unwilling to be hide-bound by old ways. But Ford himself repented. He faced much derision for his apparent endorsement of know-nothingism. Some business leaders may perhaps affect contempt for what has gone before, but the wisest among them look to the past, to understand the foundations, as well as to the future, in order to build. Indeed, all leaders should reflect that arbitrary changes, imposed willy-nilly without any understanding of the historical context, generally fail. There are plenty of recent examples as well as long-ago case-histories to substantiate this observation. Politicians and generals in Iraq today – on all sides – should certainly take heed. He had spent the previous 15 years testing a variety of horseless carriages. It took a lot of human history to create the automobile. So the next invention that followed upon his innovations provided synchro-mesh gearing for these new motorised vehicles – and that change itself occurred within the diachro-mesh process of shared adaptations, major and minor, that were being developed, sustained, transmitted and revolutionised through time. Later in life, Henry Ford himself became a keen collector of early American antique furniture, as well as of classic automobiles. In this way, he paid tribute both to his cultural ancestry and to the cumulative as well as revolutionary transformations in human transportation to which he had so notably contributed. Moreover, for the Ford automobile company, there was a further twist in the tale.

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Chapter 8 : Un/Inhabitable Worlds: The Curious Case of Downâ€™s Syndrome | Somatosphere

the inaugural United Nations Commission on Human Rights, had hoped that a "curious grapevine" would eventually carry the idea of human rights into every corner of the world, so that the dizzyingâ€™and regressiveâ€™diversity of rule-systems would be replaced.

In , when I was eighteen and he was eighty-four, my grandfather told me the case of the young farmer and the turpentine. By then this case was more than fifty years old. It stemmed from the time that my grandfather, Chris Mol, worked as a general practitioner in what was then a poor, sandy region of the Netherlands. When he settled there, the people and the land still looked pretty much as they had when, forty years earlier, Vincent van Gogh had been drawing and painting the local farmers. His was a big house, painted a warm yellow, in the style of Vienna where after graduating in Amsterdam my grandfather had extended his studies. Farmers regularly came for a consultation after Sunday mass, when they had already made the walk to the village centre. And, when a young boy running, or a neighbour with a bicycle, were sent to fetch him, my grandfather would go and pay house visits to the spread out farms, traveling by the motorbike that he had bought as soon as he could afford it. The doctor found the young man in bed with a fever and a nasty, infected wound in his left leg. He made a cut in the skin of the abscess, to allow for the escape of the pus bonum et laudabile: A body liberated of pus would heal faster. When the next day the doctor was called in once again, he feared an imminent sepsis, from which the patient was likely to die. There were as of yet no antibiotics. There were no other treatments either. My grandfather remembered a case history that he had heard from an older colleague. In that case, too, the problem had been an infection in a leg that had become compartmentalised, festering and putrefying, while the rest of the body had not got itself involved in the defence. Chris Mol asked the young farmer permission to engage in an experiment. The patient readily agreed. The experiment worked out well. The nasty stuff injected aroused a fierce, overall reaction of the immune system. This vehement immune response also reached the wound in the left leg and the bacteria infecting it. For a while the patient was critically ill, but he healed. That is the case of the young farmer and the turpentine. My grandfather told it to me as a lesson about both the human body and medical practice, a layered pedagogy that is typical of medical case histories. This is the lesson about the human body: And this is the lesson about medical practice: If they do, be inventive, daring. Case histories may help here as they relate what, often surprisingly, worked out well in other sites and situations. As I reiterate this story here I seek to add another lesson, a lesson about sharing knowledge. A case carries knowledge, not in the form of firm rules or statistically salient regularities, but in the form of a story about an occurrence that, even though it may have happened just once, is still telling, indicative, suggestive. It condenses expertise that is not general, but inspirational. As cases are idiosyncratic, those who seek inspiration from them still have to think for themselves. They have to adapt the lessons learned to the situation in which they find themselves. Cases, then, do not transport knowledge smoothly. It requires work to draw on them. The implications here of a case that occurred elsewhere have to be carefully thought through and tinkered with. Such tinkering may serve highly varied goals. Medical cases may inspire doctors who, under slightly different circumstances, with other specificities kicking in, have to solve a similarly intractable problem. Judges may seek guidance from cases as they consider how to judge the next particular intractability. For ethicists, discussing past cases or imaginary vignettes is a way of sharpening their skills of appraisal. For historians a case begs questions about its conditions of possibility: For even if cases index situated events, it is still possible to make them pertinent elsewhere. Not everywhere, mind you. The genre of theory that cases inspire does not aim to be empirically encompassing or universally valid. Instead it carries a set of sensitivities that emerge from the case at hand. And then begs the question what might be different elsewhere. The case of anaemia may exemplify relations between clinical and laboratory ways of separating out the normal from the pathological. Since I have tenaciously kept it in the back of my head as I worked on other cases. And as finally I now write it down, I am curious if beyond my specific situation, that of a

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granddaughter to whom it was passed on as a heritage, it may hold up as both a compelling story and a convincing case of a case. In her work she combines the ethnographic study of practices with the task of shifting our theoretical repertoires. Health and the Problem of Patient Choice. Space and time in British general practice. A body worth defending: Immunity, biopolitics, and the apotheosis of the modern body. Principles and practices of medicine. Lived reality and the multiplicity of norms: How cancer becomes us. University of California Press. The logic of care: Health and the problem of patient choice.

Chapter 9 : ANTHROPOLOGY FOR BEGINNERS: Anthropology and Public Policy

Whereas the first chapters examine moments in which anthropology veered toward "becoming irrelevant" (the title of Chapter 2) to human rights theory and practice, the final two explore deliberate anthropological efforts to the contrary.