

Index

- Abu-Sahlieh, Sami Aldeeb, 180
- Africa, 99, 104–105, 139
- African Human Rights Charter*, 32
- Agamben, Giorgio, 88
- agreement, 21
 - as achieved by participants, 73
 - can facilitate agency, 21
 - as consensual, 21
 - generating, 69, 75
- Ali, Tariq, 140
- altruism, 114–117
 - cultivation of, 117
 - as human rights supportive, 114
 - kinship based, 120–122
 - kinship based, generalized to fictive kin, 121–122
 - as mutualism, 39, 115–116
 - via social and personality structures, 114–117
- Amanat, Abbas and Frank Griffel, 136
- American Anthropological Association, 17, 63–64, 66, 82
 - 1947 statement, 18, 64, 74
 - 1999 statement, 18, 64
- American Civil Rights movement, 99
- Amnesty International, 70, 102
- Anderson, Benedict, 122
- An-Na'im, Abdullahi Ahmed, 145, 151, 157
- anthropology, 13, 17, 62
 - as belief system, 63
 - Janus-faced quality of, 63
- Aquinas, Thomas, 114
- Arendt, Hannah, 88, 91, 94, 101, 106, 125, 214–216, 218–220, 222–224, 232
 - and right to have rights, 215, 218–220, 222–224, 226–227
- Aristotle, 114, 122, 129–130
- Arnett, Jeffrey, 95
- Asia, 104, 105, 139, 147
- assertive selfhood, 91–93, 97, 99
- Atlantic Charter, 104
- Auschwitz, 20
- Balibar, Étienne, 93
- Bastian, Jean-Pierre, 137
- Baynes, Kenneth, 38
- Bell, Daniel, 66, 166, 167
- Benhabib, Seyla, 25, 144, 224
- Bentham, Jeremy, 1
- Berger, Peter and Thomas Luckmann, 162
- Bielefeldt, Heiner, 46, 229
- Bilgrami, Akeel, 155–156
- biology, 20. *See also* Culture
 - as distinguished from culture, 112–115, 159–160
- Blau, Peter, 50
- Borutta, Manuel and and Nina Verheyen, 124
- Boyle, Elizabeth Heger, 179, 181
- Brubaker, Rogers and Frederick Cooper, 153–154, 164
- Buridan, Jean, 44
- Burn, Shawn and Julia Busso, 28
- Campbell, Tom, 81
- Carens, Joseph, 144
- Carnap, Rudolf, 164
- Carozza, Paolo, 143
- Casas, Bartolomé de Las, 43
- Chabal, Patrick, 99

- Cheah, Pheng and Bruce Robbins, 72
 children, 105, 233
 childhood not homogenous state, 176
 and natural mutualism and altruism, 39, 115–117, 120, 125
 status with regard to human rights, 172, 175–176
 and webs of affiliations, 51
 China, 152, 228
 Churchill, Winston, 104
 Clore, Gerald and Karen Gasper, 112, 117–118, 129–130
 Cohen, Ronald, Goran Hyden and Winston Nagen, 157
 Cold War, 137
 Comte de Saint-Simon (Claude Henri de Rouvroy), 137
 Confucianism, 95, 96
 Coomaraswamy, Radhika, 145
 Copelon, Rhonda, 101
 critique, 74
 across political communities or cultures, 75
 by human rights publics, 76
 as immanent, 75, 78
 as indigenous, 75
 as internal, 75–76
 culture. *See also* Biology
 arguments against essentializing approaches to, 159–162
 cannot be equated with race, ethnicity, language, nation, ascriptions, 148
 cognitive in distinction to normative aspects of, 162–165
 and difference, 17–18, 62, 64, 78
 framed as cognitive not normative, 162–165
 as historically contingent norms, 17
 as human artifact, 63
 as imperialism, 18, 62, 235
 integrity of, 235
 as internal, 18
 of local validity, 18
 as normative beliefs and practices, 17
 particularism of, 69, 78, 161–162
 plausible only locally, 63
 positive law as form of, 39
 as received customs and mores, 23
 reframing in acultural terms, 174–181
 relative validity of, 63
 as socially constructed normative guides to behavior, 113
 as ways of understanding, 19
 Damasio, Antonio, 111
 Darby, Derrick, 39
 Darwin, Charles, 122
 Davidson, Donald, 144
Davis v. Davis, 842 S.W.2d 588 (Tenn. 1992), 39
 de Sousa, Ronald, 127
Declaration of Independence, 34, 67, 107, 215
 natural rights in, 34
 socially constructed rights in, 34
 democracy, 29, 71, 83
 observance of rights does not require, 98
 as only secure foundation for rights, 98
 democratized access to interpretation, 95, 97–98
 does not require liberal democratic polity, 97
 in Islamic traditions, 96–97, 139–140
 in non-Western polities, 153–154
 in Western traditions, 149
 Descartes, René, 111
 Dewey, John, 91
 DiMaggio, Paul and Walter Powell, 162
 Donnelly, Jack, 67, 97–98, 150–151
 Donohue, John and John Esposito, 136
 Douglass, Frederick, 92
 Drzewicki, Krzysztof, 67
 Du Bois, W. E. B., 92
 Durkheim, Émile, 44, 83, 162
 Dworkin, Ronald, 43
Déclaration des droits de l'homme et du citoyen, 1, 67, 107, 153, 215
 East-European dissidents, 102
 Eckel, Jan, 105
 Eder, Klaus, 163, 166, 171, 173–174
 education, 28
 and patriarchal values, 28
 toward tolerance and egalitarianism, 28
 Eide, Asbjørn, 67
 Einstein, Albert, 37
 Elster, Jon, 127
 Emon, Anver, 144

- emotion, 8
 as basis for human rights, 119–122
 emotional scripts, 127–129
 human rights oriented, 112
 intertwined with reason, 117–120, 233
 manipulation of, 130–131
 manipulative deployment of, 125–131
 mechanisms of, 233
 and problem of cognitive bias, 129–130
 and problem of political dysfunction, 130
 relevance to human rights goals, 122–126
 socially useful but negative, 130–131
 work of, 118–120
- Ennew, Judith, 176
- Esedebe, P. Olanwuche, 104
- Esposito, John, 140
- Europe, 139
- European Court of Human Rights, 229
- European Enlightenment, 83, 121, 191–192, 194–195, 198–199
- European Union, 213, 227
- evolution, 16, 49, 112–115, 119, 130, 210, 233
- Fedel, Mohammed, 156
- Feldman, Noah, 139
- Finke, Roger, 16
- Finnis, John, 88
- Fish, Steven, 29
- French Revolution, 137
- Frijda, Nico and Betja Mesquita, 112, 118, 127
- Frijda, Nico, Antony Manstead, and Sacha Bem, 111, 118
- Gaita, Raimond, 17, 88
- Galileo Galilei, 44
- Garfinkel, Harold, 162
- generalized other, 76–77, 99–100
- Ghai, Yash, 66
- Giddens, Anthony, 56, 149
- Gilman, Sander, 180
- Glendon, Mary Ann, 16
- Goffman, Erving, 161, 163–165, 171
- Greece, 102
- Gregg, Benjamin, 15, 35, 65, 91, 152, 158, 181, 229
- Griswold v. Connecticut* (381 U.S. 479 [1965]), 138
- Gruenbaum, Ellen, 180
- Gutiérrez, Kris and Barbara Rogoff, 136, 141, 148–149
- Habermas, Jürgen, 35, 39, 58–60, 142, 144–145, 150
- Hall, Peter and Rosemary Taylor, 162
- Hampton, Jean, 17, 88
- Handwerker, W. Penn, 157
- Hartsock, Nancy, 171
- Hashemi, Nader, 140–141
- Hashmi, Sohail, 141
- Hathaway, Oona, 31, 143
- Hegel, Georg W. F., 44, 151–152
- Helsinki Accords, 102
- Hobbes, Thomas, 111, 120, 130, 165
- Hogg, Michael, Deborah Terry, and Katherine White, 150
- Hollenbach, David, 83
- Homo sapiens sapiens*, 19, 49, 86, 122
- Hong Kong, 96
- human being, 233
 as body, 143, 145
 as cultural product, 88
 and humanity, 70
 identity as, 19, 39–42
 innate dignity and value of, 15
 interpretation of, 21
 moral worth of, 16, 65
 naturalistic conception of, 46, 112–114, 185–187, 192, 198, 200, 220–221, 225, 233, 235
 as sacred, 15
 as species being, 25–27
- human dignity, 17
 as foundation of human rights, 31, 46, 214–215, 228–229
- human genome, manipulation of, 19, 235
- human nature, 16, 234
 as biological not metaphysical or theological, 112–114
 as determined by culture, 106
 as metaphysical or theological, 235
 as open question, 235
- human rights, 4–6, 234
 as acultural, 64
 as agential, 30
 coercive imposition of, 65–66
 as cultural imperialism, 65
 as cultural particularism, 23–24, 44, 67, 69–71, 73, 143–144, 158

- human rights (*cont.*)
- as culturally relative, 26
 - as distinguished from communal rights, 26
 - as distinguished from rights of the citizen, 65
 - do not require liberal democratic state, 93
 - first, second, and third waves of, 68
 - as freely recognized, 30
 - as grounded in their addressees, 62
 - grounding of, 14
 - idea of, 1–2, 5, 7–8, 13–14, 16, 18, 27, 32, 35, 41, 44, 46, 49, 53–54, 57, 65–66, 69, 71, 74, 79, 82, 87, 98, 102, 105, 112–113, 115–117, 119–121, 126, 128–131, 135, 141, 143–144, 146–149, 157–158, 164, 178, 181, 213, 235
 - as inhering in having property in oneself, 108–110
 - interpretations of, 35
 - interventions to protect, 21, 23
 - as liberal individual rights, 67
 - as locally valid constructions, 66, 81–84, 235
 - as moral language, 32–33
 - as morally relative, 72
 - need for recognition, 34
 - as normatively thin, 66–67, 71, 75–76, 83
 - as open culture, 74
 - as particular morality, 33
 - and personality structure, 235
 - as perspectival and interpretive, 65
 - as political, 13, 33
 - as political achievements, 234–235
 - as political fiat, 31–32
 - as political project, 7, 9, 33–34, 66, 69, 73, 75, 83, 91, 103, 112, 122, 124, 126, 128, 148, 150, 158, 160, 163, 169–172, 174–176, 182, 227, 235
 - pragmatist account of, 24
 - prudential motivation to embrace, 24
 - responsibility for, 236
 - as self-authored, 235
 - social constructionist understanding of, 3–5, 26, 46, 157–158
 - source and validity of, 14
 - as theological expression, 235
 - as thick norms, 66, 70, 81
 - as thin norms, 82
 - this-worldly means of advancing, 235
 - this-worldly resources for, 235
 - and traditional culture, 22
 - as universally valid a priori, 26, 66
 - validity of, 14
 - via assertive selfhood, 97
 - via unilateral military intervention, 93
- human rights, abuses of, 71
- child labor, 73
 - child prostitution, 73, 176–178
 - emotional and physical, 71
 - female genital cutting, 22–23, 73, 102, 178–181
 - systematic subordination of women, 23, 27, 95, 101
- human rights, advocacy of, 73
- beyond liberal democratic communities, 97
 - can eschew unilateral imposition from without, 97
 - as combination of natural affect and socially constructed norms, 124
 - of individual rights not collective interests, 167–168
 - of one particularism over others, 73
 - role of nonlocal intermediaries in, 148–150
- human rights as political not theological, 23–29
- human rights as self-authored or self-granted, 91–92
- cannot be subjective or idiosyncratic, 101–103
 - confront family, culture, religion, laws, 97
 - features of self-authorship, 94–100
 - as form of self-help, 93
 - as implied by naturalism, 42
 - limits of, 87, 105–106
 - and personality structure of self-granter, 87
 - possible only in political community, 99–100
 - require field of recognition, 91, 96, 100–105
 - through assertive selfhood, 91, 94
- human rights as socially constructed not theological, 14–17
- as political not theological, 17–23, 29
 - as politics of agency, 29–36
- human rights community, 94, 170
- by analogy to European Union, 227

- as generated through learning process, 78–79, 169–172
- human rights consciousness, 25, 35, 70
 - as generated through webs of affiliations, 52–56
 - as moral identity, 25
- human rights culture, 75, 79
 - as normatively thin, 66, 79
- human rights, framing of, 96
 - as carried by entire communities, 169–172
 - as cognitive, non-normative approach, 162–165
 - definition of, 164–165
 - as definitions of situations that govern events, 163
 - and frame change, 174–181
 - as internal to a community's self-understanding, 165–169
 - as non-essentializing approach to culture, 159–162
 - via communal learning, 171–175
- human rights imperialism, 64, 74, 79
 - and representation as power relationship, 79–82
- human rights, local enforcement of, 93
- human rights pluralism, 161
- human rights possible as ordinary, everyday phenomena, 57–61
 - at level of interactions among individuals, 60
 - at level of political community, 58–60
- human rights rhetoric, 105
- human rights state. *See* nation-state
 - based on thin norms of individual autonomy, 214, 228
 - as distinguished from nation-state, 216–219
 - humanity membership as distinguished from state membership, 219–222
 - inclusionary logic of, 236
 - and individual autonomy, 230–231
 - need for, 214–216
 - relates individual's humanity to territorialized legal status, 222–228
- Hume, David, 111
- Hunt, Lynn, 120–121
- Ibhawoh, Bonny, 104
- identity, 18, 235
 - at group level, 18
 - at individual level, 18
 - metaphysics of, 47–50
 - personal identity via social identity, 235
 - as rights-generating, 19
- Ignatieff, Michael, 26–27, 35, 157, 161, 166–167
- India, 124
- indigenous interpretation of local culture, 96, 139, 140–141, 152–155
 - as human rights authorship, 96
 - through framing, 165–169
- individualistic liberties, 23
- Indonesia, 136
- Inglehart, Ronald and Pippa Norris, 29
- Ingram, James, 98
- International Covenant on Civil and Political Rights*, 143
- International Covenant on Economic, Social and Cultural Rights*, 143
- International Criminal Court, 32, 222, 229
- Iran, 228
- Islamic traditions, 27, 80, 83
 - debates within, 98
 - and democratized right to interpretation, 96–97
 - patriarchy within, 28
 - theocratic bias of, 27
 - translating human rights into, 135–141, 154–156
 - and *Universal Declaration of Human Rights*, 27
- Jackson, Jean, 159
- Jefferson, Thomas, 34, 107
- Jenkins, Richard, 149
- Jennings, Theodore, 23
- John XXIII (pope), 16
- justice, 234
 - relative validity of, 65
 - as this-worldly capacity of human beings, 44, 46
- Kant, Immanuel, 43–45, 73, 114, 168, 212, 221
 - and generalized civil society, 73
 - justification of political coercion, 73
 - secular metaphysics of human dignity, 43
 - three images of political life, 212–213, 231–232
 - and universal right of hospitality, 221–222

- Kennedy, David, 66, 97
 Khagram, Sanjeev, James Riker and Kathryn Sikkink, 165
 Kierkegaard, Søren, 168–169
 King, Martin Luther, 92, 99
 kinship, traditional forms of, 146–148
 Kohen, Ari, 31
 Konstan, David, 129
 Koskeniemi, Martti, 153
 Krause, Sharon, 124
 Kuhn, Thomas, 146
 Kurtz, Stanley, 154
 Kurzman, Charles, 139
- La Fontaine, Jean, 176
 Lakoff, George, 113
 Landweer, Hilge, 127
 Latin America, 137
 Launay, Robert, 136
Lawrence v. Texas (539 U.S. 558 [2003]), 138
 Lefort, Claude, 97
 Levine, Donald, 43, 50
 local understandings and practices, 22, 66–67
 Locke, John, 88, 109
 Lévi-Strauss, Claude, 19
- Macpherson, C.B., 109, 130
 Mahmood, Saba, 80, 155
 Maier, Hans, 137
 Malaysia, 99
 Mannheim, Karl, 170
 Maritain, Jacques, 30
 Marx, Karl, 22, 55, 91, 227, 233
 Marx, Karl and Friedrich Engels, 171
 Masters, Roger, 122
 Maul, Daniel, 105
 McKeon, Richard, 15
 Mead, George Herbert, 76, 78, 99
 Merry, Sally Engle, 96, 142–143, 146–148, 157
 metaphysical approaches, 37–38, 233–234.
 See also Theological Approaches
 naturalist alternative to, 39–43
 politically achieved dignity as alternative to, 43–46
 social integration through difference as alternative to, 46–57
- Meyer, John, John Boli, George Thomas, and Francisco Ramirez, 161
 Meyers, Diana, 39, 106
 Michelman, Frank, 25, 101, 224
 Middle East, 104, 139, 154
 Mill, John Stuart, 21, 93, 153
 Miller, David, 99
 Miller, Trudi, 112, 121
 modernity, 38, 71, 83
 Moghadam, Valentine, 28
 Moltmann, Jürgen, 57
 Monroe, Kristen, 123
 Montgomery, Heather, 168, 176–178
 morality, 233
 and agency, 13, 39, 42, 235
 and autonomy, 21
 as biological capacity, 39
 learning, 233
 maximalist form of, 78
 minimalist form of, 78
 as natural, 233
 parochial forms of, 35
 Morocco, 136
 Morsink, Johannes, 46–50, 56–58
 Moyn, Samuel, 1–3
 Muntarhorn, Vitit, 178
 Murphy, Jeffrie, 17, 88
 Murray, Rachel, 104
 Muscroft, Sarah, 175
 Muslims, 29
 Mutua, Makau wa, 66
 M'Baye, Kéba, 105
- nationalism, 71
 nation-state. *See* Human Rights State
 exclusionary logic of, 236
 inclusionary logic of, 236
 natural rights, 1, 34
 naturalism, 8, 37–45, 185, 233
 NGOs, 103
 Nickel, James, 72, 83
 norms, 235
 cannot be intuited from emotions, 113–114
 critical capacity of local types of, 74–79
 as foundations, 13–14
 as indeterminate, 15
 as this-worldly, 13
 Nozick, Robert, 109
 Nussbaum, Martha, 39, 107
 Nylan, Michael, 149

- objectivating stance, 75–76, 78
 - critical capacity of, 76, 78
- Oresme, Nichole, 44
- Pagden, Anthony, 153
- Panksepp, Jaak, 123, 130
- Parekh, Bhikhu, 75
- Parkinson, 105
- Parks, Rosa, 92
- parochialism, 20
- Parsons, Talcott, 44, 162, 165
- particularism, 71–72
 - as hegemonic and imperialistic, 72
 - as nonparochial, 71
- patriarchy, 28–29
 - as challenged by human rights, 143–145
- Paxton, Pamela and Melanie Hughes, 28
- Peck, Charles, George Lowe and L. Susan Williams, 28
- Pierce, Charles Sanders, 91
- Perry, James, 123
- Perry, Michael, 16, 88, 157
- personality structure, 93, 235
 - of assertive selfhood, 235
 - capable of critical interpretation, 96
 - capable of self-assigning human rights, 93
 - as developed via socialization, 93
- Pescosolido, Bernice and Beth Rubin, 50, 51, 56
- Plato, 37, 122
- political community, 65, 90, 234
 - human rights require, 90–92, 214–216
 - human rights state as distinguished from nation-state, 216–228
 - as open question, 235
 - participation in, 139, 149
- Portugal, 102
- Posner, Richard, 118
- pragmatism, 72, 91–93
 - as alternative to theological foundations, 24
 - as approach to human rights, 5, 24, 72, 91–93
- and proceduralism, 70
- Quataert, Jean, 101–102
- Quine, Willard Van Orman, 39
- Qur'an, 28, 140–141, 155–156
- Rajagopal, Balakrishnan, 66
- Ramadan, Tariq, 136
- Rancière, Jacques, 88, 90, 94, 108
- Rawls, John, 35, 75, 82–83, 98, 151–152, 168, 230
- reciprocity, 23
 - as central to justice, 71
 - as motivating behavior, 24
 - as mutual benefit, 24
 - as pragmatist, 24
 - as prudence of mutual benefit, 24
 - as prudential, 23
 - in self-granting human rights, 99–100, 106
- reframing, cognitive and cultural, 135–137, 139, 143, 146–150, 152–153, 155–156, 235
 - and cognitive openness, 136–139
 - cognitive rules as distinguished from normative rules, 162–163
 - and cognitive styles, 137, 139, 146–150, 153
 - consequences for theology and jurisprudence, 137–139
 - as distinguished from translation, 146–147
- refugees and other stateless persons, 101
- relativism, 26, 72, 77
 - in belief or assertion, 26
 - critical capacity of, 26
 - cultural and moral forms of, 25, 63, 74
 - and cultural particularism, 20
 - of nonuniversal norms, 62–63, 82
 - as perspectivalism, 164–165
 - in reasoning, 26
- religion, 19
 - as exclusive, 19
 - as parochial, 20
 - and patriarchal values, 27
 - as plural, 21
- religious belief, 14
 - as communal phenomenon, 15
 - nature of, 16, 29
 - notion of sacredness in, 14
 - particularism of, 20
- Renan, Ernst, 57
- Renteln, Alison, 157
- representation, 22
- Richardson, Samuel, 121
- Ricoeur, Paul, 75

- Rieff, David, 119
 rights, 235
 bearers of, 13, 235
 in conflict with culture, 64
 conflicts between different, 15
 as cultural artifacts, 18, 64
 as normatively thin, 66
 require recognition, 34
 source in political community, 215–216,
 218–222, 224, 228–229
 to development, 105
 to self-determination, 104
 universal, 64, 66, 87
 Roberts, Dorothy, 92
Roe v. Wade (410 U.S. 113 [1973]), 138
 Roosevelt, Franklin Delano, 104
 Rorty, Richard, 35, 125, 232
 Ross, Michael, 28
 Roth, Kenneth, 101
 Rousseau, Jean-Jacques, 121–122, 137
 Runciman, W.G., 69

 Said, Abdul Aziz and Meena Sharify-Funk,
 136
 Said, Edward, 71
 Salmon, Merrilee, 168
 Scott, W. Richard, 162
 Searle, John, 214, 225–226
 Sen, Amartya, 108, 109
 Shue, Henry, 66
 Shweder, Richard and Jonathan Haidt, 129
 Simmel, Georg, 45–46, 49–56, 58, 69, 169,
 171
 Simpson, A.W., 104
 Singapore, 99, 167
 Sinha, Surya Prakash, 143
 Smith, Adam, 111
 social constructionism, 13, 16, 27, 35,
 233
 in anthropology, 17–20
 as approach to human rights, 26–27, 33
 as distinguished from theological
 approach, 14–17, 22
 as nonexclusive, 19
 and political self-determination, 32
 and politics of agency, 29–36
 and potential for universal embrace, 19
 resonates with naturalism, 39, 233
 secularism and relativism of, 23
 of status functions with deontic powers
 as human rights, 225–227
 what is gained by this approach,
 234–235
 what is lost by this approach, 233–234
 social solidarity, 25, 33, 125
 beyond legal bonds, 25
 as ecumenical effort to generalize, 125
 as motivating belief and behavior, 25
 through webs of affiliations, 53–56,
 58–60
 socialization, 25, 76–77, 233
 as acquisition of human rights frame,
 171–175
 broad as distinguished from narrow, 95
 as culturally authentic, 95
 as enculturation, 24–26
 as inculcation of patterns and behavior,
 77
 as individuation, 25
 as integration, 25
 as internalization of social norms, 116
 into authority of human rights, 26
 into capacity for self-granted human
 rights, 98–100
 into communal background of trust,
 116
 into conviction of equal right to
 interpret one's culture, 95, 106–110
 into the socially constructed authority,
 26
 into theological authority, 26
 Solomon, Robert, 126, 130
 Sophocles, 43
 Spain, 102
 Stark, Rodney and Roger Finke, 16, 20
 Stowe, Harriet Beecher, 121
 structure, 114
 personality, 115
 social or political, 114
 Strydom, Piet, 158, 163
 Sullins, D. Paul, 29
 Swidler, Ann, 163

 Thales of Miletus, 44
 theological approaches, 35, 233–234. *See*
 also *Metaphysical Approaches*
 as argument from sacredness, 16, 20–21
 arguments against, 17–23
 of Galatians, 42–43
 of Genesis, 43
 as supernatural explanations, 14–17
 to human rights, 16–17, 33

- thick norms, 1, 9, 65. *See also* Thin Norms
 codified and implemented legally, 65
 as cultural imperialism, 66
 as cultural particularisms, 69
 in identity of nation-state, 217
 thin norms derivable from, 66, 72
 thin norms, 1, 9, 65, 69. *See also* Thick Norms
 codified and implemented legally, 65
 critical potential of, 65
 as cultural particularisms, 69
 derivable from thick norms, 67, 69
 as generalizable, 66
 of liberal democratic constitutions, 217
 as means to human rights, 69
 as moral minimalism, 78
 as more than parochial and less than universal, 72
 proceduralism as, 70
 Third World, 103–105
 Thompson, Elizabeth, 101
 Thornton, Patricia, 163
 Tocqueville, Alexis de, 122
 Tomasello, Michael, 40–41, 113, 115–117, 130, 233
 translating between local understandings and nonlocal human rights ideas, 135
 by means of dual consciousness, 145–148
 can both resonate with and challenge local culture, 145–146
 can preserve local authenticity and legitimacy, 144–145
 can transform local culture, 142–144
 and cultural imperialism, 141–146, 152–153
 as mediating between cultural integrity and human rights, 152–154
 through outside intermediary and local participant, 148–152
 as translation of extralocal norms into local vernaculars, 142–150
 UNESCO, 215
 United Nations, 17, 31, 63, 68, 93, 104–105, 143, 222
 Human Rights Commission of, 17
United Nations Charter, 21, 68
United Nations Torture Convention, 101
 United States, 139, 147
Universal Declaration of Human Rights, 2, 15, 27, 30, 32, 63, 68, 74, 102, 104, 107, 142–143, 153, 212, 214–216, 226
 cultural particularism of, 31, 216–217, 230
 drafting committee of, 17, 30–32, 48, 64, 66, 214
 emphasizes individual rights over group rights, 32, 230
 implementation of, 15
 interpretations of, 15
 as politics by fiat, 30
 presuppositions of, 31
 Rawlsian approach to, 230
 as secular, 30
 universalism. *See* Relativism
 as a particularism shared by all, 27
 in capacity to create culture, 25
 in community via webs of affiliations, 57–58
 as contingent, political constructions, 4, 228, 232
 as cultural phenomena widely embraced, 73
 as homogenization, 71
 in human capacities, 26
 as human rights goal, 30
 in relation to normative particularism, 69, 81, 219
 U.S. Constitution, 34, 67, 92, 137–138, 173
 USSR, 102
 Valadez, Jorge, 144
 validity, 37, 235
 across boundaries, 17
 as acultural, 64
 as cultural, 64
 of interpretation, 65
 local forms of, 18, 62, 65, 213–214, 223–224
 as more than local, less than universal, 71
 of norms freely accepted, 26
 parochial forms of, 62
 as recognition and identity within culture, 64
 universal forms of, 48, 50, 62, 65, 71, 235

values, 64	Westen, Drew, 119, 129
Vietnam, 152	Wilson, Richard, 157
Voltaire, 44	Witkin, Herman, 146
Walzer, Michael, 72	World Health Organization, 178
Watson, James, and Francis Crick, 187	World Values Survey, 28–29
Weber, Max, 38, 61, 69	World War II, 27
webs of affiliations, 45–46, 50–53, 56–60, 169	World War I, 104
and advancement of human rights, 170–171	Young, Liane, Fiery Cushman, Marc Hauser, and Rebecca Saxe, 117
Welzel, Christian and Amy Alexander, 28	Zerubavel, Eviatar, 163–164, 170–171