Discussion Questions—Wilson & Zechenter

**Wilson**

1. When and why, according to Wilson, did anthropologists begin the change their views about cultural relativism and their commitment to an objective, detached analysis of culture?
2. According to Wilson, why did human rights institutions (such as humanitarian missions, NGOs, conferences, etc.) and “human rights talk” expand so greatly in the 1990s?
3. What does Wilson think about the idea that we are entering a “post-national context”?

**Zechenter**

1. What kinds of questions does Zechenter believe that we should ask about human rights abuses—refer specifically to her discussion of the case about Indian sati (page 328)? Can anthropologists play in important role in formulating these questions (rather than advocating a naïve and simplistic cultural relativism?
2. What does Zechenter mean when she critiques cultural relativism by saying that it relies on a static conception of culture.
3. What does Zechenter mean when she critiques cultural relativism by saying that it is often based on a flawed fuctionalism?