

Human Rights Violations in Afghanistan after 9/11: A Postcolonial Critique

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Abstract

Post-colonialism asserts human rights are western concepts, aiming to reflect a lopsided vision of the world. The debates revolving human rights violations since eruption of global War on Terror highlight the weakening influence of human rights in their nature and content. Post-colonialism emphasizes the cultural references, as blocks of unique identity and sovereignty within international state order. This article attempts to uncover the human rights violations in the wake of War on Terror to delineate the postcolonial critique. To comprehend the postcolonial argument of rights of natives, present research will be limited to Afghanistan since 2001. Unrivalled by the enquiries postcolonial scholars necessitate the modern human rights regime, so as to ask is whether or not it accepts genuinely decolonized approximations more or less about human and ideas about rights. Western notions of rights have been the construction of centuries of colonial and

capitalist rule that have excluded many colonized peoples from access to full human rights. This article incorporates postcolonial criticism to decipher the violations of human rights in Afghanistan and the norm of the state order in the context of culture, respect for dignity, and respect for the state system.

Keywords: Postcolonialism, Human Rights, United States, War on Terror, Afghanistan

Introduction

The central point . . . is that human history is made by human beings, and [s]ince the struggle for control over territory is part of that history, so too is the struggle over historical and social meaning. The task for the critical scholar is not to separate one struggle from the other, but to connect them . . . ¹

Human rights are viewed as the brainchild of European enlightenment and arose from the philosophic discourse to be organized around the dialogic inquiry of what does it mean to be a human being and what are the fundamental rights and privileges inherent in the nature of human rights.² Critics in the post-colonial tradition aver that human rights are representative of the western cultural tradition and try to offset in the same vein in all cultures.³ The debate carries essence, in arguing that, although, rights are universal in their validity and effect, they have embedded within the west in the lesser or greater extent.⁴ Besides arguing that human rights are non-representative to difference of power, post-colonial thinkers reflect the idea that projecting the egalitarian framework across nation states weakens the concept of human rights, due to the variations in state structures and global political understandings of war and control. Keeping in view the present times Human rights are rhetorical devices, seem to be granted and available equally to all, privileged and unprivileged, but this appearance of equality simply eradicates and differentiates between individuals, cultures and nations about long standing substantive and fundamental inequalities.

Lately the attention has turned towards investigation of human rights enactment and procedures in the non-western context and spaced out of western influence and intervention. As pointed out by Grovogui “the concept of human rights contains cultural and historical notions of the human, of human faculties, and of the requirements of public and private lives.”⁵

A specific attention is given to the lawful subject of political and private by post-colonial human rights theory. A mindfulness of postcolonial points of view on human rights makes the impediments of the customary origination noticeable, while in the meantime exhibiting the requirement for fresh understanding, including an affirmation of each of the ways in which views with western roots have overlooked or criticized different privileges, convictions and practices, and the behaviors in which different societies have understood and formally proclaimed their rights and can be reached for those groups that were not initially involved on the other hand, those parts are limited in traditional views. In the words of Makau Mutua, Human rights are Eurocentric.⁶ He is of the view that human rights narratives present non-white, non-western (third world, or people/countries mostly recognized as the former colonies of the western imperialism) as savages and victims, [while in this dichotomy] white are the saviors.⁷

Post-colonial history is regarded as the history of human rights, considering people worthy of exercising their autonomy, and rights. Human rights and post-colonialism at the most general level are viewed as utopian projects, which make practical differences in the world. While observing minutely, however, certain grave discords appear, regarding primacies over, how to achieve a better world. After achieving what this better world might look like. In addition, each of them is now institutionalized in ways that occasionally matter to others.⁸ Understanding that human rights are western idea is the offshoot of grand perspective of colonial bias, manifests in the theory and practice of human rights. Post-colonial thinkers point out that besides the distinctive cultural forms of control such that, pre-colonialism, colonialism, and post-colonialism: post-colonialism is not simply the independence of colony, and

end of foreign hegemony, as colonialism have vestiges of historical experience, shattered identities, and disruptions of cultural memory by the formerly colonized.

This article attempts to unearth human rights violations in the wake of the War on Terror to outline postcolonial criticism. To understand the postcolonial argument for native rights, current research will be limited to Afghanistan in post 9/11 period. This study will incorporate postcolonial criticism to decipher human rights violations in Afghanistan and the norm of the state order. In the context of culture, respect for dignity, and respect for the state system. This article discusses cultural relativism and feminism in the wake of the post September 11. In addition the myth of universality and the struggles to locate the news of civil rights in Afghanistan, damage and massive violations in the name of human rights in Afghanistan, and human and women's rights in Afghanistan are analysed in detail.

Post 9/11 Myth of Universality and Struggle for Situating the Writ of Civil Rights in Afghanistan

The universality of basic rights has been challenged by cultural relativism and feminism. The western norms of universal human rights are not relevant to other cultures. Langlois argues the western outlook of human rights is not as relevantly accorded to other cultures as it is followed in west.⁹ The ubiquity of basic rights is strongly criticized by the new emerging thought that citizens' rights are a new method of colonialism, for example, Rengger claims that they are, “a mask for western interests.”¹⁰ In this connection Samir Amin admits that the western civil liberties concept is based on shallow rhetoric that mainly advance American interest.¹¹ Still others believe that the American invasion of Afghanistan and Iraq is the best example of the new imperialism imposed on these countries.¹² These criticisms have vehemently been rejected by the US policy makers as “their way” of life and universal principles.¹³

In reality, human rights infringement around the globe are so unavoidable and appalling, but violation has its own dynamics and associated with those nations' internal situation, norms, and cultural values. But to impose someone understanding of human rights on others is undeniably a form of imperialism. Stephen Kinzer argues "Groups such as Human Rights Watch have lost their way by imposing western, 'universal' standards on developing countries."¹⁴ Even the countries are guilty of violating these norms. Arguing further, Kinzer states "Founded by idealists [western leaders and nations] who wanted to make the world a better place, it has in recent years become the vanguard of a new form of imperialism".¹⁵ Nevertheless, underdeveloped nations perceive that human rights are used as an instrument of state policy to undermine their state sovereignty. The western countries are devoted to advancing an absolutist perspective on human rights saturated by present day western thoughts that westerners erroneously call "universal."

If a western country, mainly the United States, wants to depose a government it does not like, human rights are the best way to do it. The United States intended to strengthen support for American military intervention in any part of the world, for instance in Afghanistan, Iraq, or even Iran, Washington practices philosophy of "human rights violations" in these countries to achieve objectives. If they want to punish or isolate nations or want to harm its economy, then they begin to preach the violation of human rights in these countries, for example, the United States is guilty of allegedly associating China to this one, although China may have abused its people, but Americans use it to attain strategic and political goals.

The condition in western nations is starkly different from the third world nations. The western nations have guaranteed, "the right not to be murdered on the street, the right not to be raped by soldiers, the right to go to school, the right to clean water, the right not to die of hunger,"¹⁶ but in third world countries, these rights have not yet been obtained, or in the process of evolution, so to impose western way of human rights is extreme and imperial. western countries' actions in Afghanistan under the cover of human rights are excessive, where they have

mercilessly killed, mutilated, and wounded many Afghan civilians in the War on Terror since September 11, 2001.

Popular government is such a tricky idea, it develops on given conditions in any countries, to anticipate that the western style of majority rule government should be planted in Afghanistan or Iraq is extraordinary. The universality of human rights can be defined, when rights are critically well-suited with social differences and should not include a “fixed” method.¹⁷ Societal values and other individual rights are compatible.¹⁸ The legitimacy of human rights is dependent upon one crucial element of cross- cultural incorporation.¹⁹

In the wake of unprecedented terrorist attacks on the US on 9/11, 2001, some activists in efforts to promote human rights feared that the era of occupation of their cause would end prominently on the world stage. That era began about a quarter of a century ago with the termination of Cold War and had a role in ending the Cold War. Dictatorships of the right and the Left had fallen with help from those denouncing their abuses of human rights, yet those who hoped that there would be substantial decline in gross abuses world-wide had been disappointed.²⁰

Four years after 9/11, a world summit organized by United Nations unanimously endorsed the principle that there is an international responsibility to protect those who may be the targets of crimes against humanity, ethnic cleansing, or genocide. Despite the unanimity, the Responsibility to Protect, (recognized as R2P) is deeply controversial. Many governments especially those in Asia, Africa, and Middle East feared that it was a license for western governments to intervene militarily in their countries.²¹ While the concept seemed to enjoy strong support from international human rights movement, leading organizations in the field have been hesitant to invoke it. They have been concerned about appearing to support interventions such as in Afghanistan, Bush Administration attempted to justify on the basis of Taliban’s gross human rights violations. Also, these human rights organizations were sensitive to their own role as institutions

based in western world and financed by western donors, whereas interventions greatly took place in third world countries. They wish would avoid taking positions that seem to evoke a white man's burden approach to countries populated by persons of other races.

In recent years, political scientists have been promoting new human rights measures that the government must respect. Of them all, Political Terror Scale (PTS) has been upfront. The PTS contained two main factors which were developed using coding methodology, but it drew from two different sources. The PTS contained two major factors that were created using the coding methodology but were drawn from a variety of sources: the US State Department report, and Amnesty International on Human Rights.²² Its main functions were to translate the qualitative work gathered from these countries into a five-point ranking scale. These ranks were provided to more than 183 countries between 1976 and 2006. According to these ranks, each country was classified each year into one of the following categories depending on the human rights situation in those countries:

1. In the first category included those countries that have the rule of law, freedom to express opinions, absence of torture, and political murder.
2. In second category, a limited amount of impression is included mainly on nonviolent crimes but in general not many people are affected by this, mainly due to the fact that political torture, beatings, and political killings are exceptional in it.
3. In this category a wide level of political imprisonment is included. Politically motivated executions may be more common than the first two categories. Also, detention outside the law is permitted and prosecution is permitted even without due process.
4. In this category, those countries are placed that not only violate the civil and political rights of the largest

population, but murders, disappearances, and torture are the norm.

5. Terrorism has spread all through the individuals. The pioneers of these social orders have no limitation on the assets or materiality with which they meet individual or ideological objectives.²³

The above scale of categories, taken into consideration, Afghanistan lies in the list of countries where the whole population is suffering the menace of terror both due to the internal and external forces. Though violations of public and political rights in general and human rights of Afghan inhabitants is not a new phenomenon.

For a considerable length of time, violence and deprivation expanded Afghan perceptions of the establishment of good governance with vain endeavors to shape the establishments for a legitimate peace negotiation, safety, the equity of all residents under the watchful eye of the law, regard for civil liberties, capable force, and business possibility. Afghanistan's geostrategic location has significantly impact on its rise as a nation state. While the rise of the contemporary state system has been affected by Afghanistan political culture, norms, values, and division within the society. Afghan society has largely been divided into clans and groups, which have primarily been continuing changing loyalties and alliances. As indicated by Niland, it suggests a complicated ethnic diversity and a lengthiest history of those with influence attempting to focus, control, or challenge the development of social, religious, political, or financial force.²⁴

A country which has been rocked by violence and instability recovery is long term. Indeed, the established traditions suggest the sustainable recovery is hard to accomplish but can be achieved through a long-term effort. Especially in the wake of an armed conflict, there are no quick fixes which provide genuine and effective state system. The peace process in countries, which have passed through trauma and hardships, is achieved by redefining and transforming pattern of relationship

between various stakeholders within the society. And more significantly, a new pattern and structures of the society must also be fashioned to create an element of trust among those stakeholders.²⁵ The critical hard work to generate productive social and political transformation within the state and society should enjoy the support, participation, and self-security of those who are about to benefit from the peace process. This mechanism will essentially help to create a fair, trustworthy, and effective institutions for all stakeholders. The distrust in the Afghan society is massive. They need trustworthy government and minimal interference from external powers. Once they have it, an effective governance system that pays attention to the plight of Afghans can be achieved.

This essentially means in war-torn countries the technical aspect of achieving peace is secondary to creating an inclusive political culture. In such an environment, there must be respect for human rights, efforts must be made to establish the rule of law, and a system that everyone has access must be established. This is extremely important because it will contain violence, fear, and deprivation among the population.

Two decades have passed since the invasion by the United States, people seemed tired of conflicts, killings, and a ruthless war. Afghans have been deeply affected by this war, in fact, all aspects of Afghan society have been obstructed. Unfortunately, the Afghan political culture was based on violence, fear, and mistrust among the various power players. In this regard, the global community reassured the Afghans of building a strong peace that removes the reasons of viciousness and was strong enough to battle the destructive issues, both interior and exterior.

Afghans and International Community

The Afghans placed great hopes in international community for peace and rebuilding in Afghanistan in the aftermath of 2001, but it was not easy to achieve. Many efforts were made but they lacked authenticity and the Afghans were not kept in mind. The Bonn Agreement had some inherent weaknesses and failed to

achieve its goals. It was designed by a handful of former politicians and field commanders who attempted to implement it in accordance with their whims and desires to ignore the general population of Afghanistan. The role of the US was not different either, through these assurances, Washington priority was to hunt down the al-Qaeda operatives from Afghan soil. The US strategy promoted abusive Afghan governments, which were extremely harsh and authoritarian towards the general public. Those who became members of the government had a violent and abusive past. They commanded ruthlessly and fought against the Taliban in the 1990s supported by many foreign nations. In order to rebuild and restructure Afghanistan, a comprehensive, just and participatory system of government was needed, but the opposite occurred. Afghans who supported responsible and accountable governance were marginalized or moved away from the decision-making process that pointedly obstructed the difficult Afghan rebuilding process.

In the wake of war, the Afghan people not only needed to have development but a liberty to enjoy human rights. However, the War on Terror and counterterrorism policies further escalated their sufferings and access to human rights. There was a widespread belief among Afghans that providing weapons and their legitimacy through the Bonn Agreement would only escalate the violence and impede the true reconciliation process within Afghan society. They believed that it would derail the process that aimed to maximize human rights in society and rule of law.²⁶

Earlier studies argued that there are two widely held beliefs among Afghans: first, given four decades of conflict and war, Afghans have prevailing obsession with insecurity, and secondly, they want to see the root causes of violence addressed in any new setup. Consequently, the prevailing perception of insecurity among Afghans and the root causes of violence inside Afghanistan can only be secured through a genuine peace and reconciliation process and a trend to prevent human rights violations not only the international forces but Afghan government too.

In 2002, the Security Council passed resolution 1401 on Afghanistan, but regrettably missed human rights issues in Afghanistan. Although the resolution decided the UN mission in Afghanistan and the Bonn process to rebuild and reconstruct Afghanistan with an effort to set up government. In 2002, UN selected Brahimi report to achieve a long-lasting peace and peaceful Afghanistan. It was received with great suspicion mainly because a 'rational' or 'coordinated' approach that improved collaborations between various stakeholders was most appropriate to shape harmony in Afghanistan. This paradigm forwarded a hypothesis that a "coherent"/"integrated" strategy that increases interaction amongst divergent intrusions is best appropriate for peacebuilding. However, the "human rights and humanitarian protection functions of the original humanitarian office were curtailed and transferred to the political wing of the mission."²⁷ Subsequently, human rights apprehensions were demoted and subjected to the peace process mechanism that was apathetic to the failure of justice and the objectives of many Afghani people.

The establishment of the Afghan Parliament (or more commonly known as *Loya Jirga*) in the year after US invasion exacerbated the feeling that the Bonn initiative will appear futile. Under the Bonn Agreement, it was agreed that an inclusive Afghan parliament would be formed to create a transitional administration, but that it would make efforts to create a rudimentary system, including a renewed presidential constitution and election in 2004. On the contrary the establishment of *Loya jirga* was marked with political intimidation, wrangling and misrepresentation of selection process. The non-eligible individuals like notorious warlords, governors of some previous provinces like Kandahar, Nangahar, and renowned criminals were made members of *Loya jirga*. In the end *Loya jirga* was high jacked in flagrant violation of established norms and UN wishes.

The role of some individuals in distorting the work and selection of the *Loya Jirga* was also prominent. During this time, Zalmay Khalilzad was appointed special emissary of the US towards Afghanistan, UN was headed by Kofi Anan. These

two individuals played their role in negative way by constraining the assembly to permit local governors and leaders of military to go to the council techniques and gatherings.

Through their support, some unrepresented members made their way to the *jirga* meetings and discussions.²⁸ Closed negotiations, instead of transparent elections, determined the formation of the provisional government and many genuine contestants expressed great displeasure about the complete procedure and results.²⁹ The United States' efforts to state building, for example, Bonn led processes of engaging a fghan government and people further burgeoned abusive power structures, policies, and practices. Indeed, the promotion of freedom was a clear cause of disappointment for Afghan civilians in establishing peace as a genuine prospect in Afghanistan. The opposite transformation that was taking place in 2010 as the instability and momentum of the insurgency gained can be attributed in part to myopic policies that arranged the international war on terrorism over the rule of law and a sustainable state construction.

The United Nations Mission considered "human rights as a disruption or a threat" to the highest security significance, and it was feared that "human rights abusers who were key parties to the Bonn agreement" their constant support was seen as crucial to the political development.³⁰ In 2003, UN mission workers argued that "human rights observers serve no purpose when there is no state authority to fulfill human rights obligations."³¹ Post-Bonn Afghan political scenario, it was obviously perceived that stability and freedom to exercise human rights are preconditions to state building, violations were a key factor for state authority to suffer from undermining and the oxidization.

The agencies working on promotion of human rights in Afghanistan, despite major constraints, have introduced significant steps during the last decade. Violations of essential customs have been extensively debated and criticized. A "Call for Justice," a nationwide consultation conducted by the Afghan 'Independent Human Rights Commission in 2004',

discovered that in excess of '75 per cent Afghans' held responsibility and was necessary to finish a lengthy history of violence.³² Likewise, 'A call for justice' groundbreaking study paved the way for the execution of the "Action Plan for Peace, Justice, and Reconciliation" by Afghan President Hamid Karzai in 2006. But President Karzai initiative fell short of seeking widespread attention except human rights watch groups. Although the United States and its allies appear to have declared their support for the Afghan government and human rights institutions, they have used their influence to support personalities and policies that conflict with basic rights principles.

Damages and Mass Violations in the Name of Human Rights

Afghanistan had turbulent history of civil war, destabilization, and human rights violations. Post-colonial theory of human rights emphasizes the self-development of states based on responsive government structures. The post-colonial states in the developing world lack independent self-development to establish and implement human rights. Although Afghanistan embittered by the British invasion during its colonial rule over sub-continent, young anti-colonial King, Amanullah came to power in 1919 and declared Afghanistan's independence from British protectorate. In June 1919, after third Anglo-Afghan War, Afghanistan and British-India signed a peace agreement which resulted in full independence of Afghanistan.³³

In the pretext of advancing the cause of human rights and democracy, the United States motivated by its imperial ambitions has been attacking states and changing regimes all over the world. Gaist cited UN Human Rights Committee Report (HRC) 2014, that American human rights position is flawed and eye wash.³⁴ Regarding human rights and sovereignty, the United States government itself is the primary human rights actor who has been utilising any possible means including collective terrorism against non-combatants, in order to preserve the sovereignty of American capitalism.

Postcolonial argument prevails about the power of the west and the traditional concept of human rights in assuming the need to interfere in societies, directly or indirectly. This championing of US human rights is to the present world order generally and Afghanistan particularly during the years of last decade reflected the nature of human rights in their practice and content as the brands of the west, tinkered only purposefully. In Afghan context of War on Terror, the constitutional and political sovereignty have been tarnished by the US from abroad and the prevailing tribal mindset was further churned up.

Constitution of Afghanistan guarantees the protection of human rights, safeguard of human dignity,³⁵ defending independence, national sovereignty, and territorial dignity.³⁶ Fundamental rights are also guaranteed to people of Afghanistan by the constitution. It doesn't discriminate on the basis of gender and considers both sexes equal in the eyes of law and having same rights and duties,³⁷ life is the accepted right of human beings,³⁸ and freedom is the recognized right of human beings and liberty and human self-esteem are sacrosanct.³⁹

International declarations and treaties endorsing human rights are clearly enforced in Afghanistan. The prominent among them are given in the table 1.

Table 1: International Declarations and Treaties Endorsing Human Rights, Enforced in Afghanistan⁴⁰

Sr. No	Convention name	Year
1	International Covenant on Civil and Political Rights (ICCPR)	1983
2	International Covenant on Economic, Social and Cultural Rights (ICESCR)	1983
3	Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)	2003
4	Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment	1987
5	Convention on the Rights of the Child (CRC)	1994

6	Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict	2003
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International human rights systems were proved gravely flopped in Afghanistan. The International Committee of the Red Cross survey declared that 96 per cent of Afghans faced the consequences of the war, directly or indirectly. Whereas almost 45 per cent had lost a family member, 43 per cent faced tortured, and 35 per cent had been wounded.⁴¹

The American justification for the War on Terror has raised questions about the extensive spread of armed conflict and the increasing number of civilian deaths. A monitoring in 2008 by the UN human rights staff evaluated the jump of 40 per cent to 2118 against total 1523 civilian deaths in the previous year. Deaths in the wake of armed opposition were 55 per cent of the total number of these deaths. 39 per cent were due to opposition to pro government forces, and 6 per cent occurred mostly in crossfire incidents.⁴² In 2009, UNAMA mission verified 2412 civilian deaths, 14 per cent more than the former year. Of these 67 per cent killings were ascribed to rebels and 25 per cent resulted while attempting to counter them.⁴³ 72 per cent of the total 1271 deaths in the first six months of year 2010 in Afghanistan were ascribed to armed opposition and 18 per cent had the reason of pro-government forces.⁴⁴

During War on Terror the fundamental rights such as liberty, right to life, dignity, and sovereignty were extremely violated. Afghan civilians jumped out of the fire and were into the frying pan, as at one side insurgent actions were the threats to lives and on the other US led military actions were never sparing them. Official figures of killings of war since 2001 are missing but aggregation of estimations by certain organization is presented here. Since there are variations in the death toll reflected in the various reports, actual deaths can only be estimated.

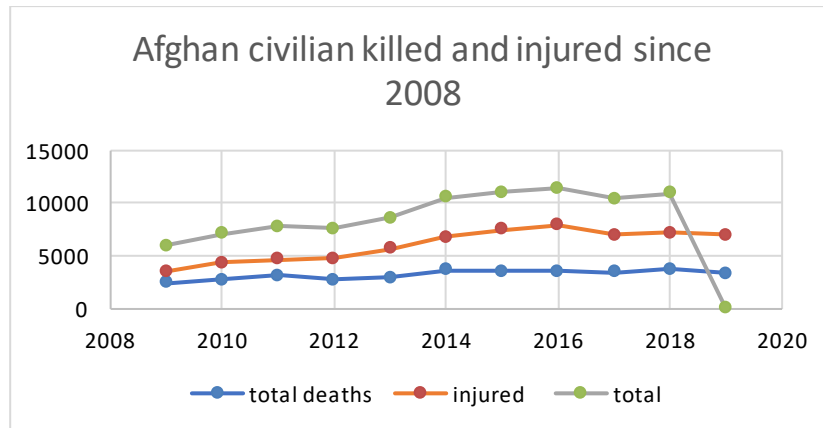


Figure 1: Afghan civilians killed and injured since 2008⁴⁵

Human Rights and Women

The images and portrayals of Afghan people in the western media as the most dangerous place in the world for women and human rights concerns tarnished and further escalated the patriarchal and tribal mind set. Western essentialist world views had been problematic for the women and children in the third world. In quoting Gayatri Spivak, seminal words, “White men are saving brown women from brown men” justifies the draconian projects of civilizing the native women and men in the third world.⁴⁶ First lady Laura Bush addressing the nation, on November 17, 2001, told the American public that women should not be forgotten in Afghanistan, and emphasized that vicious suppression of females is the aim of extremists.

In the United Kingdom, Prime Minister Tony Blair's wife highlighted sorry state of Afghan women. Lila Abu-Lughod, positioned Spivak's thesis to the situation of War on Terror in her article, “Do the Muslim Women Really need Saving,” elucidated the aim of US imperialist intervention in Afghanistan.⁴⁷ The war was Justified by a similar contention that Bush, his white organization, and the extreme right leaders who have continually subverted ladies' privileges in their nation, are currently edgy to spare Afghan ladies from Afghan men.

International human rights groups had been warning and advocating against the strict conditions imposed upon women in Afghanistan, prior to and after the Taliban regime. But at that time Clinton Administration paid no attention to these violent situations women facing at that time. The US Administration was well aware about the women rights' violations and human rights abuses by the Taliban. The war which was waged against Afghanistan in the name of human rights and latter was given the justification of saving the women rights was criticized by the international humanitarian organizations and countries. The US Representative Dana Rohrabacher, in April 1999, said that American government at that time adopted covert policy and supported Taliban regime purposefully, believing that Taliban government would bring peace and stability in the country.

The real concern was to take Taliban leaders on board, to build gas pipeline from Central Asia via route of Afghanistan to Pakistan, albeit it was world's most anti-women, anti-western, and anti-human rights government. The United States government policies have been most hegemonic, violating human rights for the purpose of their capitalistic interests in the third world countries, devoid of the norms of international peace, values of individuals, and cultures liberty. However, the economic and strategic interests in the oil pipeline superseded the American concerns of human rights in Afghanistan. The US government's focus on the human rights abuse and concerns regarding women put the world community in suspicion, when they choose military action.

Conclusion

Human rights breach in war torn Afghan society and War on Terror carried the ideas of human rights winning in the west under investigation. The modern and non-western approach to human rights has gained prominence since the War on Terror. The challenges to the human rights traditions and regimes, increased awareness to need of addressing and prioritizing social and cultural concerns of countries of the non-west, before the civil and political rights to be agreed upon. Post-

colonial human rights theory has a scope in underlining the marginalized voices of states, groups, and communities outside the Euro-American assumptions. This thought facilitates delineation, acknowledgement, and formalization of human rights narratives. The postcolonial approach to human rights does leave the opportunities to communities, as situations emanating under their cultural and contexts which they offer to flourish parallel to influential aides of human rights.

These opportunities are now underway after suggestions to UN Committee on Economic, Social, and Cultural rights, in favor of ignored rights by giving more attention to political and civil rights. In the words of Beth Lyon, “[p]ost-colonial theory can provide a meaningful interrogation of the goals and methods of the human rights regime.”⁴⁸ The interpretations of human rights from postcolonial perspectives make visible the values and rights-based approaches lie in the narratives in contexts more compatible to the value systems of the non-western nations. As Grovogui refers,

Western categories are neither historically unique nor morally indispensable to an ethical life. Every imaginable duty and obligation in the area of human rights may be validated and defended by most of the world’s moral systems, even if they have different inflection and, therefore, legal, political, and moral implications than the western conception.⁴⁹

The existence of variety of moral systems is reminded by the postcolonial human rights theory, once the beneficial Afghanistan for the US was converted and portrayed before world community as a menace to the global peace and human rights. This paradox rejected the intersecting multilevel moral systems not only in Afghanistan but in whole of the region. Post-colonial theory asserts in expanding the array and application of human rights.

Notes

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