Anthropology and Human Rights

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**Introduction**

Anthropology of human rights has provided a noteworthy contribution to the human rights movement. The book has delivered an exclusive opening to underlying intellectual and political streams that have been castoff to outline human rights in the postwar era. The analytical work done by the author has opened new ventures for political actions, research, and analysis. The author has described well-tempered human rights. It is a direction to human rights to outline wisdom of self-effacement gratitude for the perplexing information of diversity, and an inclination to create the routineness of communal practice a foundation of ethical motivation. Social transformation is a phenomenon of transforming someone's communal status to self-generated and achieved status (Sen, 2005). It is a broader change for the community through cultural transformation. Human rights are inherent to all human beings without discriminating against sex, racial, and cultural differentiation. Human rights are based on the notion to launch dignity, morality, and harmony among countries (Sen, 2005). This article will scrutinize the concepts of capabilities, opportunities, and availability of resources and possessions, also the underlying clauses of human rights defined by the United Nations.

Different reviews have contributed to different views for the framework and outline of human rights for advocacy and research. According to the UN Universal Declaration of Human Rights, "a common standard of achievement for all peoples and nations" (“Universal Declaration of Human Rights,” 2015). The anthropological studies have evaluated different studies to evaluate what human right is and who will be considered as a human being to avail these rights (Sen, 2005). The second main aspect discussed in anthropology was what human rights abuses are and how to monitor human rights violence and abuses. The anthropological standards have discussed human rights standards and compliances.

It has been observed that anthropologists are largely considered as not involved in human rights debates because of five reasons. First that human rights are cultural formulations contradictory to universal designs (Sen, 2005). Second, they formulate universal rights and advocate for collective and aboriginal rights. Third, they work in applied anthropology in the sense of economic and political scenarios to degrade disparities and inequalities. Forth, they prefer fieldwork instead of the sensitivity of political views. Fifth, anthropologists have concepts based on duties, nurturance instead of legal systems in communities (Sen, 2005). According to the United Nations' first article for the Universal Declaration of Human rights: All human beings are born free and equal in dignity and rights (Sen, 2005). They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood” (“Universal Declaration of Human Rights,” 2015).

A review of anthropology and human rights is based on cultural, social, and political rights for indigenous and all people universally. The concepts are based on human rights that it is a fundamental right of all people to attain well-being and personal security (Sen, 2005). These are founded on humanitarian agreements and natural law. Anthropologists and socialists have declared few rights that related to fair working rights and the second generation of cultural rights that highlights the rights of employment. Anthropology has put forwarded efforts and struggles to establish human rights, particularly legalizing these rights (“Universal Declaration of Human Rights,” 2015).

Some claims have shown the role of anthropology in legitimizing human rights and stated it as neoliberal emergence. The laws and rights established in the third generation of development and solidarity to peace is a symbol of the sustainable environmental and socioeconomic order. Indigenous people are now planning to process the fourth generation of indigenous people's rights to protect and defend their self-determination and development (Sen, 2005). The rights of all people are significantly important top generate peace among communities and republics. The political and socioeconomic sectors significantly need peace and stability to establish growth. All categories of four generations and the rights of all people scrutinized under laws of international-statist lawful context's umbrella. All the rights are based on the concept of establishing dignity, morality, and harmony among generations.

Nongovernmental organizations such as human rights NGOs Human Rights Watch Committees and Amnesty International have been working in the sector to assess, evaluate and identify the standards and principles followed by the organizations working in the human rights direction (Sen, 2005). They particularly evaluate standards of practice and report against human rights violations and abuses. Intergovernmental organizations work in the global community to establish links and connections with communities and states (Sen, 2005). Ratifications in Asian countries is lower as compared to other countries (Sen, 2005). However, India, Sri Lanka, has approved International Covenant on Economic, social, and cultural rights (Sen, 2005).

Various capabilities have been highlighted in different contexts. For example, the weighting is provided based on circumstances. If people are living in a well-nourished society and therefore it should be given priority over people living in hunger. Similarly, people living in well-fed would be given priority over lacking shelter and protection. The concept of capabilities has been delivered as certain elements are considered in terms of competences. Nutritional requirements of the communities and provision of shelter are necessities of communities. Also, protection and security are considered under the umbrella of capabilities. Therefore, these capabilities are weighted based on circumstances (Sen, 2005). The ability of well-nourished cannot be listed under or below the ability of well-sheltered. Anthropological concepts are also based on a level of awareness among communities.

If the society and community are well-civilized or aware of their rights, they will fight for it to get their necessities of life. Socioeconomic rights and the struggle for food and shelter are people's rights demanded from the government in an independent country (Sen, 2005). Whether they belong to indigenous societies or not, it is irrespective of the social status (Sen, 2005). Therefore, it is true to effort and struggle for food and shelter, and the government must respect people's rights.

Establishing human rights among communities also helps in improving the rules and policies of the government to degrade racial and ethical disparities among communities. The government should be committed to discouraging the discrimination policies in the country (Sen, 2005). It is also helpful for the government to work in collaboration with NGOs to establish harmony among communities and to promote human rights, especially indigenous peoples' rights. In the theory of the Rawlsian Difference Principle, the intention and emphasis are based on capability-based approaches such as incomes and goods that are preferred (Sen, 2005). The concepts of ability-based approaches often found in various anthropological theories; for example, a disabled person would not be able to avail of all the services and options as compared to the able person.

Few theories have provided the idea of social justice that promotes dignity and solidarity among communities (Sen, 2005). Rich and poor people are equal to the basis of availability of resources; for example, the poor should be given equal opportunity to avail the resources as rich can. For example, Raj Mahatma Gandhi has selected fast over well-fed for the struggle of freedom (Sen, 2005). Therefore, capability emphasizes an opportunity to avail of a combination of functioning and is counter-argued by Okin’s misinterpretation.

The Rawls’s theory of Justice has been provided the detail context of the opportunity of employment as necessity of human rights. It involves the first principle of justice that emphasizes liberty and the availability of positions based on justice. The principle of justice also prioritizes the concept of human rights (Sen, 2005). Different components discussed in anthropological concepts have emphasized the concepts of liberty and human rights for all. United Nations has highlighted the principles for establishing and formulating policies in the countries to promoted human rights (“Universal Declaration of Human Rights,” 2015). Various organizations and nongovernmental associations are working in monitoring and evaluating the organizations working in human rights policies (“Universal Declaration of Human Rights,” 2015). These organizations specifically focus on how these organizations are functioning and what policies are promoting among communities. These organizations evaluate and report abusers and violent groups that violate human rights policies (Sen, 2005).

# Conclusion

Capabilities and human rights are interlinked disciplines that work in connecting and cross-cutting political and religious perspectives to expand human rights among countries through national and international collaboration. Human rights include the rights of humans overall, including children, women and men, and indigenous peoples' rights. United Nations has provided laws and policies for the countries in the form of national and international codes to promote and respect human rights universally (“Universal Declaration of Human Rights,” 2015). The concepts of capabilities, opportunities, and availability of resources and possessions are all underlying causes of human rights. The laws and principles for indigenous people and refugees, along with human rights for all, is a standard mandate provided by the United Nations (“Universal Declaration of Human Rights,” 2015). The concepts of opportunities, capabilities, and human rights go hand in hand. The process of human rights and capabilities is dependent on reasoning from the public (Sen, 2005). These concepts are linked with objectivity ethics provided by Rawlsian (Sen, 2005). Public reasoning is significant in the sense that it provides the concepts of argument and realignment of policies to establish human rights.

# References

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