THE IMPACT OF INTERNATIONAL CHANGES ON HUMAN RIGHTS IN ARAB REGION

MAHMOUD ABDULHAMEED SALEH ALWEKHYAN

Masters in Human Rights and Human Development, University of Jordan, Amman- Jordan

Abstract

The study aimed to analyze reality of human rights in Arab region, to recognize the most prominent international changes that have contributed to the growing interest in human rights in Arab region such as Globalization, political reform, and Terrorism. The study also highlighted the obstacles and external challenges to the development of human rights in Arab region using qualitative methodological approach to answer its question. The study revealed a set of important results, of which it was: The matter of human rights is no longer a national issue, but an international one. The human rights movement in the Arab region has witnessed important developments both in theory and in practice. Nevertheless, the gap remains large and deep, with the global human rights movement. There is a direct relationship between the increasing spread of globalization and the defence of human rights, and the more effective international organizations, the more respect for human right. Terrorism in all its forms and expressions is a threat to the development of human rights in the Arab region. Based on these findings, the study proposes some recommendations include: Strengthening national legislation and laws protecting human rights. Ensure the protection of human rights in accordance with the conditions set by the Arab and international conventions. Taking measures to raise awareness among young people on issues of good governance through the media, cultural exchange and curricula that incorporate the principles and values of Democracy.

Keywords: International Changes, Globalization, Terrorism, Arab Region

INTRODUCTION

Arab region in general faces several severe and profound crises, the most important of which are the crisis of the legitimacy of political systems, the crisis of erosion of prevailing social and cultural values, the crisis of inequality in the concentration of income and wealth (UN Human Rights), and other crises have led to the deterioration of the human rights situation. One of the most serious consequences of these crises was to displace the reform issue for decades from the agenda of communities in the region, and to transform every divergence of opinion with the ruler about the choices of society and state, however limited the dispute, to a zero match, systematically destroying alternative elites Political and cultural responsibility for the reform brigade in the region, whatever the level of maturity of these elites or the rightness of their projects (Cairo Institute for Human rights studies,2017).

In the light of these challenges the Arab region has been witnessing for decades events and rapid changes influenced by what happens in the world starting from the new world order, Globalization, Political reform, and after the events of September 11th.2001, Arab region became the focus of conflict and major concern in the world, especially by the American administration, because the Arab region from the American point of view is a productive area of international terrorism (Abuzied,2003), which made the pretext of fighting terrorism in the US priority in the world starting from the occupation of Iraq, and the initiatives for the political

reform processes in the region such as the Greater Middle East Initiative for the Promotion of Democracy and Good Governance, the building of a knowledge society, and other initiatives which have contributed to increasing interest in democratic transition and human rights in the Arab region.

Statement of purpose

This study aims to examine the impact of international changes represented by Globalization, and the phenomenon of terrorism, which took place and rapidly discussed after the events of September 11th.2001 on the Human rights in Arab region, it will recognize the reality of human rights in Arab region. More over this study aims to highlight the most positive developments that took place in the field of human rights in the Arab region to be a nucleus that can be built on to further developments that serve that field.

Research significance

The importance of this study comes from its attempt to clarify the international repercussions on the human rights situation in Arab region. The importance of this study also comes at a time when we are all aware of the weakness of the human rights situation in the Arab region, and the need for mechanisms to develop and strengthen it, and reach the democratic transition especially in light of the rapid political and social changes taking place in the world.

Research Problem

The consideration of the reality of human rights in the Arab region reveals the existence of some shortcomings in the areas of human rights. This has been augmented by the international developments and changes witnessed by the Arab region, particularly since the year 2001.

Based on this, the problem of this study is to identify the international changes experienced by the Arab region. In particular, the phenomenon of globalization and the phenomenon of terrorism, and their impact on the growing interest in human rights.

Research Questions

This study will seek to answer the following research questions:

(A): What is the reality of human rights in Arab region?

(B): What are the most prominent international changes that have contributed to the growing interest in human rights in the Arab region?

(C): What are the areas of development in the field of human rights in the Arab region?

(D): What are the obstacles and external challenges to the development of human rights in Arab region?

RESEARCH METHODOLOGY

This study is based on a qualitative methodological approach. In particular, a descriptive approach is utilized for the data collection and analysis. This approach provides description and interpretation of the facts based on the availability of the information. The qualitative descriptive methodological approach depends on explaining existing situation and determining the relationships between the variables. This approach is not only a collection of descriptive data about a phenomenon but is also to include the analysis and interpretation of qualitative and quantitative data, classification measurements and drawing conclusions from the data.

Chapter One: The concept of human rights within the framework of international regulation

The concept of human rights is the articulation in the public morality of world politics of the idea that each person is a subject of global concern. It does not matter what a person's spatial location might be or which political subdivision or social group the person might belong to. Everyone has human rights, and responsibilities to respect and protect these rights may, in principle, extend across political and social boundaries.

Like most other political and social terms, the concept of human rights remains controversial, for which there is no agreement on a uniform and precise definition of the term. This is because of the different perspective and vision through which it is seen, and because of the nature of the concept and the possibility of being subject to politicization and exploitation by certain groups to achieve special interests and purposes (Arthur, 2009).

It is not new to say that there are many definitions for the concept of human rights, but the most prominent of these definitions refers to the range of needs or demands that are required for the general public in any society without any distinction or discrimination as to gender, color, political belief, national origin, or any other consideration (Akchurin, M., & Lee, 2013).

There is no doubt that human rights in this sense represent an area of compromise or a common theme among more than one field of the social sciences, in particular legal and political sciences.

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination (United Nations).

In this context, there are a number of rules or principles governing those rights and freedoms (Bloemraad, 2016):

1. The origin of human rights is an internal national matter. This is evidenced by the fact that national laws and legislation at all levels, in particular constitutions, accounted for the greatest effort in codifying human rights and fundamental freedoms.

2. The origin of human rights is that they are universal and absolute. Those rights and related freedoms must be fully recognized and may be restricted only as an exception that should not be expanded. Rather, it shall be assessed in the case of necessity, provided that such an exception does not result in the loss of a certain group of such rights, and that the exercise of these rights should not take place in a manner that would lead to the sacrifice of other rights and freedoms.

3. Human rights are interdependent, or indivisible. This means that there is no justification -in principle- for giving particular priority to a particular sect a range of rights, such as the right to work, or the right to freedom of expression and assembly, or the right to a fair trial to the detriment of one or more other sects.

4. The principle of the complementarity, interdependence and indivisibility of human rights does not mean that it is sometimes impossible to derogate from it.

5. Human rights and fundamental freedoms may not be waived at all and under any circumstances whatsoever, such as the right to life and the right to physical integrity. These rights are described as inherent to the rights of the person, since they are replaced by the fundamental physical and moral components of the human being (Dancy & Michel, 2016).

Based on the above, the researcher provides a definition of human rights as follows: The Human rights are the rights that enable us to develop and use all our human characteristics, mental abilities, talents and consciences, and to fulfil our spiritual and other needs, including the dignity and original value of every human being, with respect, protection and safety.

SOURCES OF HUMAN RIGHTS

There are many sources of human rights, including those originating from religions such as Judaism, Christianity and Islam, the production of ancient civilizations such as Pharaonic, Chinese and Indian, the product of human thought and the contributions of philosophers, National Constitutions, and International conventions, covenants and declarations. The researcher will focus on the last one; due to the numerous international agreements, charters and declarations related to human rights and political freedoms which have been concluded or issued successively at both the international and regional levels.

These agreements, charters and declarations are important source of human rights as they contain many provisions related to these rights and related freedoms.

International conventions, charters and declarations of a global nature include the Charter of the United Nations, the Universal Declaration of Human Rights 1948, the International

Covenant on Civil and Political Rights 1966, and the International Covenant on Economic, Social and Cultural Rights 1966 (United Nations). In addition to the Declaration on the Rights of the Child 1959, the Declaration on the Elimination of All Forms of Racial Discrimination1963, the Declaration on the Rights of the Mentally Retarded 1971, the Declaration on the Rights of Persons with Disabilities 1975, the Declaration on the Participation of Women in the Promotion of International Peace and Cooperation 1982, and the Declaration on the Right to Development 1983 (United Nations).

Also, there are many International conventions, covenants and declarations of a particular global nature include those related to the fight against racial discrimination, Genocide, war crimes, crimes against humanity, protection of foreigners, refugees, and stateless persons, the rights and freedoms of workers, the protection of women, children and the family, as well as of combatants, prisoners and civilians (Human Rights treties).

In addition to the above, there are agreements, charters and declarations of a regional international character such as the European Convention on Human Rights 1953, and subsequent amended Protocols, the American Convention on Human Rights 1967, the Algiers Declaration on the Rights of Peoples 1979, and the African Charter on Human and Peoples' Rights 1981, the draft Charter of Human and Peoples' Rights in the Arab World in 1986, the Cairo Declaration on Human Rights in Islam 1990, and the Arab Charter on Human Rights in 1994 (Bloemraad,2016).

TYPES OF HUMAN RIGHTS

There are many categories of human rights according to different criteria, including the standard of right which divides human rights into civil and political, economic, social, cultural and others.

There is also another division according to the criterion of the beneficiary of the right where human rights are divided into individual and collective rights, which the researcher is going to explain in detail.

Type 1: Individual Rights

These rights are the origin of human rights for individuals living in an organized political group in whatever form the political system is adopted (Donnelly, 2013). These rights in contemporary legal and political thought are categorized into two main groups: civil and political rights on the one hand and economic, social and cultural rights on the other.

The first group is divided into two types: Civil Rights -also known as non-political rights- that are established for all individuals without distinction as to gender, religion or social status, such as the right to protection of personal liberty, the right to life, the right to exercise religious freedom, and the right to judicial protection (Akchurin & Lee, 2013). As for the second group is political Rights, which include the rights that establish for individual as a member of a specific political group with a view to enabling him to participate in the management of the

affairs of the society to which he belongs and which is associated with the Nationality Association (Beitz,2009).

Accordingly, political rights are enjoyed by citizens only under a specific legal regulation. Thus, this range of rights is not established for foreign persons whose presence within the territory of the State may be encountered in any capacity whatsoever, although some national legislation permits, exceptionally, foreigners have assumed certain public functions in special circumstances (*National Democratic Institute,*2010) such as freedom of opinion and expression, the right to assembly, the right to participate in the conduct of public affairs, and the recognition of legal personality (Chenoweth et el.,2017).

Economic, social and cultural rights are the second group of individual rights which gives individuals the right to basic service from the state as a political group in which they live.

This range of human rights reflects the emergence of a new generation of human rights, since civil and political rights were more common in the early stages of national and international attention to human rights (Fargues, 2017).

Economic, social and cultural rights are not sufficient for the exercise of legal norms, but affirmative action needs to be fulfilled the basic target of these rights (Abuzied, 2003). Examples of these rights are: the right to work, the right to education, the right to protection from slavery, the right to strike, the right to social security, and the right to housing (*National Democratic Institute, 2010*).

Type 2: Collective Rights

This range of rights is described as collective rights, because they require the exercise and enjoyment of a group of persons who share certain characteristics and attributes. These rights cannot be exercised individually, but this does not preclude the possibility of saying that some of these rights have a dual character – sometimes.

In other words, some of them may be viewed as individual rights, such as freedom of belief, but at the same time considering this right as a collective right, based on the fact that the exercise of the right to enjoy this freedom is inaccessible unless the individual engages in a particular group with the same belief (Beitz, 2009).

Among the applications of these rights, which have been associated in terms of their origin with different political and social movements in many countries of the world, the researcher refers to the right to self-determination, the right of minorities, the right to peace, the right to life in a healthy environment, the right to development, the rights of civilians during armed conflict and under occupation, and the rights of migrant or foreign workers.

It is worth mentioning the emergence of a new system of human rights as a result of the necessities of contemporary life and the developments witnessed by individuals had not been entrusted in ancient times. Examples include the right of every human being to live in a clean environment, the right to information and the non-blocking of information, and the right to an adequate standard of living (Bloemraad, 2016).

Chapter Two: The Reality of Human rights in Arab Region

The issue of human rights is no longer an internal matter. It is no longer concerns only European countries and the United States, but also the entire international community. The third world, including Arab countries, is no exception. If we take the pillars of the new international order with all its disadvantages, which are many, especially with the imbalance of the world power, and its bias in favour of Western and industrialized developed countries, especially the United States, Eastern European countries, developing countries or the so-called Third World in general.

Although the world has come close to the division that says "North and South", "rich and poor" and "global civil and global village." The elements of this division are based on human rights standards, such as legal concepts, principles and forces, affirm participation in the form of the exercise of rights, duties and intellectual and political pluralism, that is, the right to establish parties, trade unions and professional and social associations; strengthening the role of civil society and its institutions (Slaughter, Anne Marie, 2004).

Within these frameworks, the issue of human rights is no longer merely an internal optional issue; it is an international obligation and an indispensable necessity to adapt to the requirements of change and international developments (Sobek, 2000).

If the countries of the third world face many challenges, such as continued extrajudicial executions, torture, arbitrary detention, disappearances, non-recognition of freedom of thought, belief and organization, political segregation, discrimination against women, waste of minority rights, and interference in the personal life of citizens, a common feature almost common to Third World regimes (Steiner,2008).

Most of those countries still suffer from destitution and the need, which sometimes leads to famine, and in turn they suffer from attempts at Economic domination.

Since the Universal Declaration of Human Rights 1948, the debate on the idea and concepts of human rights and other related issues include freedom of belief, the right to self-determination, sovereignty, and non-interference in internal affairs (Talbott, 2005). In addition to the issues of women's rights, racism, extremism and minority rights, political participation and elections (Slaughter, 2004).

While these vocabularies have found its way to international technicians within the framework of human rights, Arab world still suffers from a lot of deficiencies.

In order to address these deficiencies in harmony with the international development that has taken place in this field. The reason for this is different concepts which prevented it from taking the path of promoting respect for human rights (Steiner, 2008).

Some Arab countries have established national human rights councils, such as Jordan, and have given more rights and freedoms to citizens. It did not stop there but left more space for the centres that existed, believing that this was the beginning of the path of reform (Tasioulas, 2002). But the fact of the matter is that these national centers have been accused of being effectively subordinate to governments, and that those in charge are pro-government figures

who were former government officials (Sobek, 2000).

Some have argued that these councils should be rigged so that they are not subject to foreign domination. According to them, the task of these centers, if they are limited to monitoring and filing complaints and prosecution of some issues relating to violations and abuses, there is no benefit from them (Slaughter,2004).

It is a movement (reformist) and what is needed to change society gradually, because it stands at a distance from engaging in routine political action through its mode of operation (Talbott, 2005). In return, there are those who call for removing the human rights movement from politics in order to encourage the reaction of this government or those working on its territory and their relations, restricted to a soft language of criticism accompanied by much protocol and diplomacy, without naming things by their names and not to expand their work and keep the work (elite), which prevents them from falling into problems, especially of a political nature, and helps in the control of workers within it (Waltz,2001).

This shows that the human rights movement must progress in order to balance its work and not become a political party or opposition organization. But it has to formulate its rhetoric as explicit, clear and principled, in order to affect a wide audience, and thus can be transformed into a mass movement and rallied around conscious supporters, who can weigh their weight, and adopted by the movement's methods of work, flexibility and impunity to recognize its existence. Hence having to deal with its governmental and popular (Taylor, 1999).

However, the generalized violation of human rights in the Arab countries becomes a more egregious violation when it is compounded by the intersection of cultural, religious or ethnic specificities (Tasioulas, 2002).

In some areas of chronic conflict such as Iraq, minority groups have suffered blatant or hidden oppression (Alhaidary, 2009). This includes the double oppression of these groups in some Arab countries. Gulf specifically, for example, the Bidun[1] groups (and (naturalized), and the first category is seen as foreigners and the second category is treated as citizens as second-class citizens who are not entitled to nominate in representative bodies or vote in elections.

The same phenomenon is repeated with the category of (card holders in the border areas in Saudi Arabia, Kurds deprived of citizenship in Syria, and (Akhdam in Yemen) (Taylor, 1999). Undoubtedly, there have been important initiatives behind political will, some of which have resulted and others are still new. It aims to activate civil life, develop political life and consolidate the democratic process (Arab Human Development Report, 2010).

Since the Arab countries gained independence, some national authorities resorted to the formulation of constitutions that define the general basis of state policy and the nature of its relationship with society. These constitutions included explicit provisions on public freedoms and civil rights.

In particular, human rights and citizens were often in line with the Charter of the United Nations and the Universal Declaration of Human Rights 1948, after Arab jurists were divided in jurisprudence and diligence about the compulsory power of human rights declarations

(Tasioulas,2002), and other provisions of international law in the domestic field within each State, where some of the international laws and national laws were seen as parallel and non-overlapping systems, others believed that the former (universal declarations and the provisions of international law) were higher than the second, and the third team upheld the priority of the second.

However, the general tendency was to reconcile the provisions of international laws with those of national laws and eliminate the contradiction between them (Al-Ta'amneh, 2006). Whatever the case, it makes sense for a state that embraces human rights principles to observe those fundamental principles in its legislation and policies; otherwise it would be a form of blatant hypocrisy (Farhati et el., 2012). A state that recognizes human rights cannot, logically, create privileges and preferences to create privileges and preferences because of race, philosophical or religious doctrine, or to discriminate between men and women in the exercise of political and family rights.

One cannot but mention the articles of the Arab constitutions on this subject. It unequivocally demonstrates the political elite's awareness and the extent to which it represents liberal values and principles.These values and principles that the thought of the Renaissance and Enlightenment had spread among intellectuals and politicians, and the Arab national struggle against the Ottoman tyranny and then against Western colonialism was based on the awareness of the need for political freedoms, constitutional legitimacy and civil rights, and its importance in stabilizing in the modern sector of society, that indigenous human rights are not a gift of religious or temporal authority, but are rights stemming from the human entity itself. Neither the State nor the authorities, nor any of the powers, can claim to be entitled or credited with granting individuals (Tasioulas, 2002).

Although the importance of these constitutions, however, has for the most part remained clearly discriminatory. Most countries have left personal status matters to doctrinal courts, which mean that there are two laws in the same country. A case of lack of national integration (Al-Ta'amneh, 2006).

The unity of society expresses itself as a juridical unit of law, and its progress in civil peace is expressed by the rule of law and its supremacy and the rule of the concept of right.

Although society and the law recognize the fundamental rights of women, such as the right to work, the right to participate in public life, and the right to vote and to stand for election, and to a large extent tolerate the right of women to freely choose their husbands. However, divorce is not her right. Some laws still tolerate the murder of a harlot, a wife or a sister (Farhati et el., 2012).

The issue of the emancipation of women has received the attention of all Arab intellectuals, and most of them saw the emancipation of women as a fundamental pillar of the emancipation and progress of society (Al-Ta'amneh, 2006).

Existing Arab constitutions recognized the equality of citizens before the law, civil rights, political freedoms, and equality in education.

Many countries were concerned with motherhood and childhood. Most of them contained texts almost identical to the articles of the Universal Declaration of Human Rights.

However, the objective researcher should note the following:

1. There are many sources of legislation in all these constitutions, due to the existence of more than one law in one community because of religious and sectarian pluralism.

2. Impairment of women's rights.

3. Restricting public freedoms, especially political freedoms.

4. Social inequality in the distribution of national income, and the distribution of factors of production among the categories of society.

Constitutions and laws are one thing, and political practice is another, especially given the military dominance of government in some countries under the rule of one party or the leading party as in other countries. Not to mention the tribal and sectarian patterns of government, and the growing state corruption. Some Arab constitutions are at the heart of their texts, contrary to international human rights principles by adopting formulations of an ideological or religious nature that confiscate or permit the confiscation of public rights and freedoms (Farhati et el., 2012).

Considering Islamic law as a source of legislation in some Arab countries does not in itself constitute a violation of human rights principles, but the objection is that it should be addressed to the judge without the legislator. Because giving the discretion of the judge in interpreting the legitimate text, the choice between the statements of jurists in the criminal field would impinge on the legal discipline necessary for criminal legality (Al-Ta'amneh, 2006).

The constitutional paradox of the principle of equality before the law may take a sectarian form. For example, the Lebanese law provides for the distribution of parliamentary seats in the Chamber of Deputies on a religious and sectarian basis. Constitutional violations of human rights may also take the form of ideological bias, which does not provide a place for dissenting opinion or political affiliation, including in the Syrian Constitution, which affirms the leadership of the Baath Party to society and the state, which means the constitutional illegality of political pluralism.

Among the most serious forms of legislative violations of human rights in the Arab world, the Arab legislator allowed the executive to resort to declaring a state of emergency. The state of emergency has become a permanent situation without any dangers. The exception has become the rule of Syria for example, and the state of emergency deprives the citizen of many of his constitutional rights such as the inviolability of the dwelling, personal freedom, freedom of opinion, expression and press, confidentiality of correspondence, the right to movement, and the right to meet. It removes a measure of legislative power from the elected parliament and places it in the hands of the executive or military ruler (emergency authority) (Farhati et el., 2012). Human rights organizations in several countries have faced serious obstacles in trying to obtain legal status, under the restrictive laws of non-governmental organizations, in practice; it has reduced its human rights work, as well as its funding sources.

Chapter Three: International factors affect the development of Human rights in Arab region

Despite the growing awareness of human rights in the Arab countries, the varying levels of development and the degree of acceptance by the ruling regimes contributed to the classification of Arab countries into three groups. The first relates to the Arab countries, which have witnessed new laws governing the work of NGOs and represented a new direction of development. The second group seeks to formulate laws regulating civil work, while the third group expresses those countries that do not witness any kind of movement or demands for change (Tasioulas, 2002). The reasons for these developments are due to internal and external reasons. Internal reasons are divided into two categories. The first has a positive impact that the Arab peoples in some Arab countries have already reached a stage where they have qualified to move to a new relationship between the citizen and the state, because of the high level of education and well-being among the citizens of these countries, and their experience of moving in large numbers to other countries with more democratic conditions, in addition to the fear of some Arab countries from the emergence of calls similar to what was issued by citizens about the revolution on regimes (Bartley,2015).

Some Arab governments with shaky legitimacy have also resorted to expanding political rights to uphold their legitimacy (Blinder, 2017).

The interior reasons for the negative impact are intensified competition between the ruling party and opposition groups which led to the current political stalemate (Bradford, 2005).

External reasons are the United States call for democracy in the Middle East, which resulting Arab initiative for reform accelerated.

In this chapter, the researcher will examine the impact of external factors on the development of human rights in the Arab world, namely globalization, reform, and the phenomena terrorism.

The impact of Globalization in Human rights

Globalization is the word used to describe the growing interdependence of the world's economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information (Bartley,2015). The wide-ranging effects of globalization are complex and politically charged. As with major technological advances, globalization benefits society as a whole, while harming certain groups. Understanding the relative costs and benefits can pave the way for alleviating problems while sustaining the wider payoffs (Freund, 2017). Since ancient times, humans have sought distant places to settle, produce, and exchange goods enabled by improvements in technology and transportation. But not until the 19th century did global integration take off. Following centuries of European colonization and trade activity, that first "wave" of globalization was propelled by steamships, railroads, the telegraph, and other breakthroughs, and also by increasing economic cooperation among countries. The globalization trend eventually waned and crashed in the catastrophe of World War I, followed by post-war protectionism, the Great Depression, and World War II. After World War II in the mid-1940s, the United States led

efforts to revive international trade and investment under negotiated ground rules, starting a second wave of globalization, which remains ongoing, though buffeted by periodic downturns and mounting political scrutiny (Bradford, 2005). After World War II, the United States helped to build a global economic order governed by mutually accepted rules and overseen by multilateral institutions. The idea was to create a better world with countries seeking to cooperate with one another to promote prosperity and peace. Free trade and the rule of law were mainstays of the system, helping to prevent most economic disputes from escalating into larger conflicts. The institutions established include: International Monetary Fund (IMF), United Nations (UN), World Bank, World Trade Organization (WTO), and The North Atlantic Treaty Organization (NATO) (Blinder, 2017). Regarding the impact of globalization on human rights, there are group of "human rights" in the form of economic rights, labour rights, cultural rights, civil and political rights. The globalization is considered to have an impact on the following rights as (Bartley, 2015):

- The admission to the WTO of nations that violate human rights extinguishes opportunities for valuable sanctions to discourage such violations.

- Open trade causes production to relocate to areas where environmental standards are lax and results in environmental degradation. Likewise, the competitive pressures that result from open trade cause regulators to lose control over local regulatory matters and precipitate a race to the bottom over matters such as social welfare standards, environmental standards, and worker protection legislation.

- Open trade exacerbates inequality in the distribution of income. Similarly the negative impact of globalization - especially on vulnerable sections of the community results in the violation of various rights guaranteed by various Covenants in particular on the enjoyment of fundamental aspects of the right to life, freedom from cruel, inhuman or degrading treatment, freedom from servitude, the right to equality and non-discrimination, the right to an adequate standard of living (including the right to adequate food, clothing and housing), the right to maintain a high standard of physical and mental health, the right to work accompanied by the right to just and fair conditions of labour, freedom of association and assembly and the right to collective bargaining, have been severely impaired. Developing States are, more often than not, compelled by the dynamics of globalization to take measures that negatively impact on the enjoyment of those rights (Ghose, 2004).

Globalization has not caused "developing" countries to catch up with the developed world. Inequality has risen during this present globalization period. The developed world - their intellectuals and policy makers - view globalization as "providing good opportunities for their countries and their people (Blinder, 2017). Globalization can be preserved from two angles. One angle is that globalization is a means of increasing the wealth of nations and promoting international trade. However, globalization is a direct cause for the widening economic gap between "developing" countries and "developed" countries. There is relationship between globalization and equality and non-discrimination in a more concrete fashion. The two concepts are central to the corpus and ethos of human rights instruments and practice. The Universal

Declaration and other human rights instruments are unequivocal in their declaration that all persons are equal, and that the right to non-discrimination is a basic and fundamental human right; Inequality and discrimination unfortunately existed long before globalization was recognized as a distinct phenomenon on the international scene (Kok, 2005). Among the distinct groups of society upon whom globalization's impact has been most telling, women clearly stand out. Few observers will deny that the general issue of gender relations globally, and the question of women's human rights specifically, has undergone significant transformation. Spurred on by the various international conferences, declarations and, most significantly, by the Convention on the Elimination of All Forms of Discrimination against Women, the respect for and recognition of women's human rights has made significant advances worldwide (Freund,2017).

The negative effects of corporations on human rights in development can be divided into two categories. First, the corporation may directly violate human rights by itself or in conjunction with another actor. This typically involves civil and political rights, such as the right to personal security. Also, a corporation may directly violate rights by prohibiting collective bargaining or discriminating against minorities (Bradford, 2005). The second category concerns indirect effects. This involves the corporation's influence on host governments. Corporations can undermine the state's ability to fulfil human rights law. They use their influence to encourage governments to adopt policies of liberalization, deregulation and privatization that ignore human rights consequences (Bartley, 2015). This second effect concerns mostly economic, social and cultural rights, which are vital in developing states. Corporations are the engines of economic growth upon which states depend for the provision of the right to development. Increasingly, corporations are more economically powerful and influential than the developing host-states from which they extract their profits. Members of the World Trade Organization when negotiating and implementing international rules on trade liberalization, should bear in mind their concurrent obligations to promote and protect human rights, mindful of the commitment made in the Vienna Declaration 1993, that human rights are the first responsibility of governments. While the WTO agreements provide a legal framework for the economic aspects of the liberalization of trade, the norms and standards of human rights balance this by offering a legal framework for trade liberalization's social and ethical dimensions (Ghose, 2004). In the end, the researcher conclude that there is a direct relationship between the increasing spread of globalization and the defence of human rights, and the more effective international organizations, the more respect for human right.

The Impact of Terrorism in Human rights

The term "terrorism" at its most general level denotes the (generally criminal) use of politically motivated violence. It is typically used to refer to "a special form or tactic of fear-generating, coercive political violence" as well as "a conspiratorial practice of calculated, demonstrative, direct violent action without legal or moral restraints, targeting mainly civilians and non-combatants, performed for its propagandistic and psychological effects on various audiences and conflict parties (Makhadmi, 2008). However, no single or agreed legal definition exists at the international level. The term is frequently employed to describe a wide range of acts

committed in response to varying circumstances and phenomena at both the domestic and international levels. Its use is often politically-charged (Kok, 2005). The 1998 Arab Convention on the Suppression of Terrorism, adopted by the League of Arab States, defined the term "terrorism" to include: "any act or threat of violence, whatever its motives or purposes, that occurs in the advancement of an individual or collective criminal agenda and seeking to sow panic among people, causing fear by harming them, or placing their lives, liberty or security in danger, or seeking to cause damage to the environment or to public or private installations or property or to occupying or seizing them, or seeking to jeopardize a national resources" (League of Arab States).

To much the same effect, the 1999 Convention of the Organization of the Islamic Conference on Combating International Terrorism defined "terrorism" to include "any act of violence or threat thereof notwithstanding its motives or intentions perpetrated to carry out an individual or collective criminal plan with the aim of terrorizing people or threatening to harm them or imperilling their lives, honor, freedoms, security or rights or exposing the environment or any facility or public or private property to hazards or occupying or seizing them, or endangering a national resource, or international facilities, or threatening the stability, territorial integrity, political unity or sovereignty of independent States (Convention of the Organization of the Islamic Conference on Combating International Terrorism). This same "list" approach was followed in the 2002 Inter-American Convention against Terrorism as well as the 2005 Council of Europe Convention on the Prevention of Terrorism. Under this approach, the specific crimes defined in the following "counter-terrorism" conventions are generally considered terrorist crimes, at least with respect to the States that have ratified or acceded to these conventions: 1963 Tokyo Convention on Offences and Other Acts Committed on Board of Aircrafts (League of Arab States). If one accepts that terrorism involves the use of politically-motivated, fear-generating violence to commit criminal acts aimed at harming innocent individuals for the purpose of coercing governments or societies to take or refrain from action, then it clearly violates —indeed, is precisely intended to violate —fundamental human rights (and, more generally, the very concept of rule of law). By committing acts of terror, terrorists by definition attack the values at the heart of the Universal Declaration of Human Rights, the two Covenants, and other international instruments, in particular many "first generation" rights (such as the rights to life, liberty and physical integrity) but also second and third generation rights (Abbas,2009). Moreover, terrorist acts can be distinguished from "ordinary" crimes precisely because they are aimed at destabilizing Governments, undermining civil society, jeopardizing peace and security, and threatening social and economic development, all outside "normal" political and legal channels and in defiance of the law (Tasioulas, 2002).

The destructive impact of terrorism on human rights and security has repeatedly been recognized by the United Nations. Consider, for instance, the preamble to UN Security Council Resolution 2396 in 2017: Reaffirming that terrorism in all forms and manifestations constitutes one of the most serious threats to international peace and security and that any acts of terrorism are criminal and unjustifiable regardless of their motivations, whenever, wherever and by whomsoever committed, and remaining determined to contribute further to enhancing the effectiveness of the overall effort to fight this scourge on a global level, Reaffirming that

terrorism poses a threat to international peace and security and that countering this threat requires collective efforts on national, regional and international levels on the basis of respect for international law and the Charter of the United Nations, Emphasizing that terrorism and violent extremism conducive to terrorism cannot and should not be associated with any religion, nationality, or civilization (United Nation). As a matter of contemporary international law, States have an affirmative duty to protect individuals under their jurisdiction against interference in the enjoyment of their human rights, in particular the right to life and the right to security. These rights have been described as "preeminent" rights because without them all the other rights would effectively be meaningless. In many respects, terrorism aims to undermine the ability of governments and governmental entities to safeguard society in precisely this fundamental respect. Perhaps more directly, acts of terrorism violate the rights of individual victims, who suffer an attack on their most basic right to live in peace and security (Walzer, 2007).

Terrorism is not a single phenomenon. It comes in many varieties. Nor is it generated by a single "cause" but can arise from a variety of circumstances and motivations which differ (in nature, impact, and extent) from situation to situation. In many instances, those circumstances and motivations involve real or perceived human rights violations. Among the commonly-cited conditions that make terrorism possible or likely "precursors" are extreme poverty, social exclusion, and economic privation; religious and ethnic prejudice and discrimination; political repression and denials of due process; communal alienation; and lack of education, employment opportunities and social services (Tasioulas, 2002). Terrorism has created a climate of mistrust and terror. It degrades universal values such as freedom of thought and expression. As for the impact of terrorism on the promotion of human rights, it is clear to the researcher that the war on terrorism contributed to the violation of human rights in the Arab region, because of the wars waged by the great powers, led by the United States of America against Arab countries such as Iraq under the pretext of fighting terrorism, which witnessed human rights violations.

CONCLUSION

The study reached the following results:

1. The internal and external pressures on some Arab regimes to achieve reform have created a new environment to support a key sector of civil society institutions active in the field of democratization, civic culture, and human rights.

2. The human rights movement in the Arab region has witnessed important developments both in theory and in practice. Nevertheless, the gap remains large and deep, with the global human rights movement, especially in the advanced industrialized countries.

3. there is a direct relationship between the increasing spread of globalization and the defence of human rights, and the more effective international organizations, the more respect for human right.

4. On contrast, the larger the economic gap between the North and the South, the greater the violation of human rights.

5. Terrorism in all its forms and expressions is a threat to the development of human rights in the Arab region.

6. Growing internal and external pressures on Arab countries led it to take steps to overcome the three gaps in knowledge, freedom and women's empowerment. However, these positive developments are still embryonic and scattered and do not measure up to the level of the suppression of freedom.

7. The culture of human rights in the Arab region remains a new culture. To date, its key elements and content have not been properly integrated into intellectual and cultural discourse. These elements are employed for political purposes at times, or ignored their global dimensions in light of the great shortcomings in the process of dissemination of this culture.

RECOMMENDATIONS

Based on these findings, the study proposes the following recommendations:

1. Strengthening national legislation and laws protecting human rights.

2. Establish an effective regional system of criminal accountability for human rights violations, especially in times of war or armed conflict whereas the existence of such a system would prevent the impunity of those responsible for such violations.

3. Promote human rights through the collection of documents, studies and dissemination of information, and make recommendations to governments and formulate principles and rules aimed at solving legal problems related to human rights.

4. Cooperate with all international institutions concerned with the protection of human rights, and establish a dialogue with their counterparts to enhance and develop skills and abilities in protecting Human rights in Arab region.

5. Ensure the protection of human rights in accordance with the conditions set by the Arab and international conventions.

6. Taking measures to raise awareness among young people on issues of good governance through the media, cultural exchange and curricula that incorporate the principles and values of democracy, because the development of human rights can only be fostered if it touches local culture, specificities and religions.

7. Drafting Arab standards for freedom of expression consistent with international law, taking into account existing regional standards documents.

8. Undertake radical economic reform that changes the current status, and addresses the problems of poverty, unemployment and economic decline.

9. Focusing on the culture of human rights in the Arab region, integrating its elements and contents in the intellectual and cultural discourse, and overcoming the shortcomings of the dissemination of this culture.

10. Focusing on the experiences of some Arab countries that have witnessed new laws related to human rights and civil society, regulating the work of NGOs and inviting other Arab countries to benefit from them.

11. Developing the institutions of civil society to support and develop the democratic orientation. The activation of these institutions can guarantee the values of democracy at the level of the first political upbringing, and correct the democratic practice at the level of the social base.

References

1. Abbas, Faisal, (2009), **Globalization and Contemporary Violence «Truth and Power,** Dar Al Manhal, Beirut.

2. Abu zeid, Abdulnaser, (2003), **Human Rights in Peace and War**, 3d Edition, Beirut, Arabic Renaissance House.

3. Akchurin, M., & Lee, C.-S. (2013), Pathways to Empowerment: Repertoires of Women's Activism and Gender Earnings Equality. **American Sociological Review**, 78(4).

4. Alhaidary, Ibraheem, (2009), Tribal loyalties and sectarianism and the problem of identity in Iraq, **the first intellectual conference of the national dialogue**, Baghdad.

5. Al-Ta'amneh, Hani, (2006), **Human rights and fundamental freedoms,** 3^d edition, Amman, AlShorouq Publication.

6. **Arab Human Development Report**, (2010).

7. Arthur, P., (2009), How "Transitions" Reshaped Human Rights: A Conceptual History of Transitional Justice. **Human Rights Quarterly**, 31(2).

8. Bartley, Johns, (2015), *The Role of Trade in Ending Poverty*. Geneva: World Trade Organization.

9. Beitz, Charles, (2009), **The Idea of Human right,** New York: Oxford University.

10. Blinder, Alan, (2017), Why, After 200 Years, Can't Economists Sell Free Trade, Peterson Institute for International Economics.

11. Bloemraad, Silva, (2016), Rights, Economics, or Family? Frame Resonance, Political Ideology, and the Immigrant Rights Movement. **Social Forces**, 94(4).

12. Bradford, Scott, (2005), *The United States and the World Economy: Foreign Economic Policy for the Next Decade***,** Washington: Peterson Institute for International Economics.

13. Cairo institute for Human rights studies, (2017), **The Situation of Human Rights in the Arab World**.

14. Chenoweth, Erica, et el, (2017)**, Struggles from Below: Literature Review on Human Rights Struggles by Domestic Actors,** Denver: University of Denver.

15. Convention of the Organization of the Islamic Conference on Combating International Terrorism, www.refworld.org.

16. Dancy, G., & Michel, V. (2016), Human Rights Enforcement from Below: Private Actors and Prosecutorial Momentum in Latin America and Europe. **International Studies Quarterly.**

17. Donnelly, J., (2013), **Human Rights**. In J. S. Dryzek, B. Honig, & A. Phillips (Eds.), The Oxford Handbook of Political Theory (pp. 601-20), New York: Oxford University Press.

18. Fargues, Philippe, (2017), **Combining Economic and Political Development Mass Migration and Uprisings in Arab Countries: An Analytical Framework.**

19. Farhati, Omar et el, (2012), **Mechanisms of international protection of human rights and fundamental freedoms,** 1st edition, Al-Thaqafah Publication.

20. Freund, Caroline, (2017), Three Ways to Reduce a Trade Deficit**. Trade and Investment Policy Watch**, Washington: Peterson Institute for International Economics.

21. Ghose, Ajit, (2004), Global inequality and international trade, *Cambridge Journal of Economics*, Vol.28, Issue 2.

22. Human rights treaties, www.humanrights.ch.

23. Kok, Tan, (2005), **Toleration, Diversity, and Global Justice**, University Park: Pennsylvania State University Press.

24. League of Arab States, www.lasportal.org.

25. Makhadmi, Abdulrazzaq, (2008), **The New Middle East Between constructive chaos and the balance of terror,** University Press, Algeria.

26. *National Democratic Institute*, (2010), **Parliamentary Human rights committees.**

27. Slaughter, Anne Marie, (2004), **a New World Order,** Princeton, NJ: Princeton University Press.

28. Sobek, David, (2000), The Human Rights Peace: How the Respect for Human Rights at Home Leads to Peace Abroad, **Journal of Politics** No.68.

29. Steiner, Henry, (2008), **Political Participation as a Human Right**, Harvard Human Rights Yearbook.

30. Talbott, William, (2005), **which Rights Should be Universal**? Oxford: Oxford University Press.

31. Tasioulas, Johii, (2002), Human Rights, Universality and the Values of Personhood, **European Journal of Philosophy**, No.10.

32. Taylor, Charles, (1999), Conditions of an Unforced Consensus on Human Rights." In **The East Asian Challenge for Human Rights**, Cambridge: Cambridge University Press.

33. UN Human Rights Council, www.ohchr.org.

34. United Nations, What are Human rights?, www.un.org.

35. Waltz, Susan, (2001), Universalizing Human Rights: The Role of Small States in the Construction of the Universal Declaration of Human Rights, **Human Rights Quarterly,** No.23.

36. Walzer, Michael, (2007), The Argument about Humanitarian Intervention. *In* **Thinking Politically: Essays in Political Theory**, ed. David Miller. New Haven, CT: Yale University Press.