

## Human Rights under the New International Order

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### *Abstract*

*The issue of human rights is not an internal issue and of no concern to European countries and the United States, but the entire international community. And do not detract from our countries of the third world and the Arab Division. Given the new international system with all the cons are many, especially in the global balance of power imbalance and bias in favor of the Western States and the advanced industrial and especially the United States and reverse the opposite of the other party for the international budget, namely the former Soviet Union and Eastern Europe and developing countries, the so-called third world in General, although the world approached the Division "of the Nordic countries The South "and" rich and poor "and" global city and the global village. Within that framework, we have tried to shed some light upon the issue of human rights which is no longer a choice, but an international obligation and the need to adapt to changing requirements and international developments, and if third world countries to face challenges such as the continued extrajudicial executions, torture, arbitrary detention and disappearances and lack of recognition of the freedom of thought, belief and practice of political isolation and discrimination against women and the rights of minorities and to interfere in the personal life of citizens and are a general feature is almost common to third world systems, the majority still suffering from want and need ,sometimes to famine, and suffered from irrational use of resources and desertification as well as the growth of some manifestations of extremism and the proliferation of violence and revenge. There is a difference between a holistic view and partial view of the human rights movement. They sometimes offer individual rights and civil, political and other rights are neglected or not given due attention, while other focus on the collective rights, particularly economic, social and cultural rights, while the human rights should be examined on the basis of a holistic point of view. Even we have covered the article with the links between the human rights and the new international order.*

**Key Word:** Human rights, international order, extremism and minority rights.

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### **Introduction**

The controversy and debate about the idea and concepts of human rights have not stopped since the international Declaration of Human Rights on the tenth of December 1948, especially in a period of intense ideological conflict and the Cold War. The dialogue is still rising and erupts around a lot of vocabulary that falling within the scope of human rights. Freedom of thought, doctrine ,the right to organize and extrajudicial executions of sentence to death, disappearances ,political isolation ,the right to a fair trial and to abstain from torture, are all terms that have different idioms for governments and ideologies and policies. problems such as famine, unemployment , pollution of the environment ,the results of wars and foreign military presence, takes up a few idea of the human rights, as the issues of the right of self-determination,

sovereignty and non-interference in internal affairs, in addition to the issues of women's rights, racism, extremism and minority rights, corresponding to participation in elections, without neglecting for the sanctity of homes, message and telephone communications confidentiality and other individual rights.

Regarding the human rights movement, in the Arab world under the recent significant developments, it will be discussed both at the theoretical or practical level. However, the gap is still large and deep between human rights in the Arab world and the worldwide human rights movements particularly in developed industrial countries. Although some external factors have prevented the achievement of complete applying of the of human rights principles and its fundamental freedoms, it was used as an excuse to stop and disable the constitutional and legal reform movement that aimed to reaffirm the commitment to the principles of human rights.

If those words had found their way into international standardization within a human rights framework, we can say that the Arab world still suffers from many shortcomings and failures in addressing these problems, with the international development in this field because of the different concepts and old presentations' that prevented it from being in the way of enhancing respect for human rights and interaction with the global movements in this respect.

If this shortcoming and deficiency of theoretical, legislative and constitutional is serious, we still see the extent of the damage in this area in its actual practice.

### **The Concept of Human Rights.**

Scholar Dr Mohammed Abdul-Malik Mutawakel gives a broad and comprehensive definition of human rights. He defined it as (a group of rights and demands of all human beings equally without any discrimination among them), but Ridwan Zeyada defined human rights as (the rights of the human being that are connected to his nature, such as the right to live and other rights relating to human nature, which are mentioned in international charters and declarations).

According to Mr. Basil Yousif, human rights represent an expression of accumulation trends and philosophical beliefs and religions throughout history to reflect higher human values without any discrimination between human beings especially fundamental rights which represents permanence, human survival and freedom). Mohamed Al Majzoub, defined it as (the natural rights possessed by the inherent nature of human that exist even if have not been recognized or if violated by an authority). The United Nations has defined human rights as the (universal legal guarantees that protect individuals and groups from government actions that affect the fundamental freedoms and human dignity, taking into considerations that human rights law obliges Governments to some things and prevents them from doing other things), that vision of the international human rights organization based on its inherent in human nature, and a human cannot live without it.

### **Human Rights from an International Perspective.**

After the Universal Declaration of human rights, the United Nations General Assembly in 1966 issued International Covenants to complement and strengthen the Universal Declaration.

First: the International Covenant on Civil and political rights.

Second: the International Covenant on economic, social and cultural rights.

The dialogue was held in and outside the United Nations about universal respect for human rights. The non-governmental organizations contributed in addition to those working in the field of human rights, international human rights bodies, parliaments and others that participated in Tehran Conference «in 1968 after twenty years of the Universal Declaration where Tehran Conference was an important step in strengthening of human movement, and the passing that are still committed against human beings by

Governments, whether at the level of collective rights such as the right of peoples to self-determination and respect for sovereignty and choose the political and social system and non-interference in internal affairs or at the level of individual rights that are related to dignity and freedom .

If the human rights movement has progressed much at international level as indicated, this movement is still far from the theoretical minimum standard at least, in addition to the ambition in Arabic countries. Despite more than three decades since the International Covenant on Civil and political rights, thirteen Arab countries just joined and twelve Arab countries only acceded to the International Covenant on economic, social and cultural rights, as well as with other international conventions and treaties, the Convention on the prevention of torture, for example, only seven were joined by Arab countries, two of which have ratified it. The Convention on the prevention of discrimination against women, only five Arab countries joined to it.

During the 1970s, an important development occurred on the subject of human rights, where it was presented as a separate principle under the Helsinki Final Act on security and cooperation in Europe held in the period from July to August, 1989, which culminated in a new phase of international harmony «where» Conference was attended by thirty-three European countries, the United States and Canada.

The adoption of the principle of human rights as a principle binding system of principles of international law (juscogens) highlighting violations of civil and political human rights, especially individual rights in the Soviet Union and East European States, while the Soviet Union clings to collective rights, especially economic and social rights.

That was one of the greatest ideological battles at the international level, the success of brain trust , working with Kennedy and Johnson under the theory (building bridges) to create new opportunities to launch the attack, especially from the big flaws and defects in the field of human rights.

With the collapse of the Socialist camp and the new world system under the current arrangements of the undisputed leader of the United States, the subject of human rights has come from a new different angle, especially with the end of the cold war and the bipolar system.

The collapse of the Berlin wall marked the collapse of the international system that emerged in the aftermath of the second world war, and the beginning of a new phase of the new international system , which in theory was devoted by the Paris Conference held in November 1990 (after the invasion of Kuwait by Iraqi forces, and has been called the Gulf war), which is developing new mechanisms to monitor human rights violations, including the creation of a European Office to supervise the legality of the elections and a pluralistic democratic system parameters to respect for human rights.

In Berlin agreement which was signed in June 1991 before the Gulf crisis through putting the finishing touches on the dismantling of the Soviet Union and the end of the soviet empire, new principles were adopted in the framework of a new balance of power, which was demolished the principle of non-interference in the internal affairs of the United Nations Charter in its article 2. While the Conference stressed "the right of Member States to intervene to put an end to violations of human rights and international law", the Convention went further ahead when stressed the importance and need for a contingency plan to prevent an armed clash, by passing the traditional sovereignty organized by article 2 of the Charter of the United Nations. That was not possible without the imbalance in the global balance of power in favor of the Western camp, and the growing need to put an end to the flagrant violations of human rights that led to severe bottlenecks in many countries and societies.

so the issue of the human rights had not become an issue in the current international development, within the norms of international law and the innovations that have been made, particularly under the hegemony of the United States towards the system of the new world , to become an internal issue that prevent the States, Governments and international organizations to intervene in particular, it has become an integral part of the principles of jus conges binding in normative agreements ( formative ) establishing new norms in contemporary international law.

Within this dramatic development with its various and contradictory elements, negative and positive, the second World Conference on human rights in Vienna in June \_ 1993, after a quarter of a century after the first Conference ,and after forty-five years of the Universal Declaration of human rights, in an entirely different, so missed the Socialist camp with the developing countries force corresponding to the second group ( the western camp), especially under contradictory concepts of balance.

There is a common feature which is now more reliable and stronger, despite contrary perceptions and power imbalances, that increases the need and to ensure respect for human rights and the expansion of working in this field and those who are interested in it. Despite the bitterness and frustrations and persistent double standards regarding the right of people and the developing countries, the human rights movement has been evolving, and this was reflected in the interest of Governments in human rights legislation and seek to absorb the anger and relieve some of the arbitrary measures and constitutional reforms, as reflected in the convening of four international conferences preparatory to the World Conference, held in Vienna.

First Asian Conference of the Asian Group, which was held in Bangkok.

The second Conference of the San José Group of Latin America countries.

The third Pan-African Conference held in Tunisia.

The fourth Arab Conference held in Cairo in April 1993.

### **Privacy and Human Rights.**

The dialogue regarding human rights aims at first to define concepts and deepening trends and thus is not a passing fancy but it is an urgent need. This need is more urgent in Arab countries, some people still believe that human rights are a Western innovation that invented for political purposes. Unfortunately they ignore the human rights concepts which was deepened throughout the ages, which is a product of the evolution of the human spirit not only in one continent or nation or people or group, but rather a combination of cultural interaction .Islam brought the good news by putting some concepts of the human rights, those concepts were advanced while Europe was at the age of feudalism and dark.

As codified in the Universal Declaration of human rights, all human beings are born equal in dignity and rights and are endowed with reason and conscience and should act towards one another in a spirit of brotherhood, as mentioned in the first article. Regarding equality, article 7 of the Universal Declaration states that all are equal before the law and entitled to equal protection without discrimination. They also have all the right to equal protection against any discrimination without prejudice of this Declaration and against any incitement to such discrimination.

In Contrast and in a difference of fourteen centuries, through reading, the equality principle codified in the Koran :(the most honored of God is the most pious) and in Hadith of the prophet (no thanks for Arab on the precepts and no white on black, but the piety) and (people are the same as the teeth of the comb). Also khalifa Umar Ibn Al-Khattab (when they get caught, people were born free). Imam Ali wrote to his reprehensive in Egypt, stressing the principle of equality of Rights by saying: (and do not include them (i.e. people) seven managed to seize foodstuffs are of two types, either your brother in religion or for you in creation).

This reminds us of the French philosopher Voltaire who said ( I may disagree with you, but I was ready to give my life to defend your freedom and your right of expression).

Magna Carta – the great Testament and the principles of the French revolution in 1789 focused on (liberty, fraternity, equality) and the Charter of the rights of man and of the citizen, the US Constitution, which was adopted in 1776, stated that independence is a victory for human rights, deepening social destination which was confirmed by the Russian revolution of 1917 and collective rights is an update sequel to progress in the field of human rights and to interact and communicate the concepts of universality is not subject to ideology, although some States and major powers trying to pass its ideology and policy through it .

For the concept of universality there are some countries which are trying to build on national and cultural privacy as an excuse to seize some other international obligations.

If the privacy issue should be taken into account, it should not go in the direction of undermining the General principles of human rights. The privacy they should go to strengthening global standards are not compromised in the most pressing issues and topicality. The privacy emphasizes the social and cultural diversity and religious and sectarian, political, mental and traditions among the peoples and culture of different countries of the world, but it should not be an obstacle to international standards or be used as an excuse to derogate from international obligations under the United Nations Charter and the Universal Declaration of human rights and the General rules of jus cogens -Binding in contemporary international law. To the extent privacy is found in harmony and compatibility and adaptation to global inclusiveness and cosmic movement and human rights principles and standards, it can at the same time express the characteristics of a people or a nation and its interaction with mainstream global development.

Although some Governments pretend international compliance with international human rights standards and to sign and ratify the international conventions and treaties in system to divert virtually human rights internally, for the purpose of local consumption and leisure, especially the signing of international conventions are obliged to harmonize their national legislation with the international covenants and conventions, or they shall be the same as long marketing issue and wrap them. This was more urgent in the 1990s under the new international system and demand respect for human rights and the fact that some countries to keep pace with the global wave.

### **The Universality and Globalization.**

Globalization, Swept the world since the fall of the Berlin wall and the collapse of the bipolar world. It is no longer possible to talk about the third world after the death of the second world or defend the Socialist realistic bureaucracy that can be addressed. The liberal model of capitalism won the battle with few losses because the other form was the son of bureaucratic problems and diseases that can no longer represent the logos or quotation methods opponents. Some called it the end of the cold war and the return of the British system of ancient gown. And soon a new world system that left its place to a more stable and powerful expression of entering the power of Informatics in the balance of power between humans that cultivated multinational corporations and global monetary system infrastructure to make the concept of national sovereignty which is already a lost cause. At junctures such as this, it is useful to quote Ulrich method to restore with a classic text that has been lost amid the collapse of what was known for half a century the system of socialism: "the bourgeoisie, by the exploitation of the world market, production and consumption in every country citizens. pulled the large terrestrial reactionaries misfortune national industry from under their legs, destroyed the old national industries and still destroy it daily, as new industries compete, entered the life of all civilized peoples. The old national self-sufficiency and isolation replaced mixing at all levels and the subordination to each other in all respects, whether it's physical or intellectual production. Intolerance and isolation, become more and more impossible, and when this world literature comprises a large number of national and regional Literatures.

This was considered a writer cited the human rights Convention to call in the 18th and 19th issue of selfish individual and therefore did not come to their idea that the universality of the first achievements of the defeat of fascism, and that their perception of economic, social, political, civil and cultural and environmental capacity of global movements are the civil society pushes the boundaries. Although globalization has left margin for what could be considered the minimum morality, the congenital system concerns CSS l'ordre moral that make human beings return to ethical principles d'éthiques necessary to continue inhumane conditions created by the unequal development in the world today, both in the same geographical units or between North and South. Although the human rights movement is not totally immune from the market economy, even in the poorest of the word, there are universal values enriched and developed day by day bear the suffering of new world and make the unfinished project in one form or another, minimum guarantees in a world without safeguards. In this process the struggle, between universal principles and globalization, the interests of mankind in the last two decades in particular, the emergence of several new nationalism expressions and supranational groupings supra continental-based national, religious or linguistic.

And if some of these groupings haven't presented themselves as a form of conflict with the sweeping group of globalization is as much a form of presence of a stronger, as is the case for example for the European Union, which has created forms and other invitations to put themselves in battle or open new global changes, including cultural privacy when Islamists and the cultural exception in France and China's specific conditions.

### **Human rights in the area of COMRHNSIVITY, partial and selective.**

Within the framework of dialogue and debate there is a difference between a holistic view and partial view of the human rights movement. They sometimes offer individual rights and civil, political and other rights are neglected or not given due attention, while other focus on the collective rights, particularly economic, social and cultural rights, while the human rights should be examined on the basis of a holistic point of view. The concept, which emphasized individual rights could not ignore the collective rights, especially during crises, it retained the role of the State and the public sector, which will require more attention under the risk of environmental pollution and the protection of peace and employ the results of scientific and technological discoveries which need enormous energies and huge potential. The second is the concept which focused on collective rights and economic, social and cultural rights.

Experience has shown that giving up individual rights, civil and political rights or neglect led to totalitarian authoritarian regimes (totalitarian and dictatorship) which doesn't help to create balance and the desired development. Thus the Soviet Union collapsed after more than 70 years of socialist revolution, which from the very beginning focused on collective human rights, particularly the right of peoples and Nations to self-determination, as well as economic, social and cultural rights such as the right to work, education and medical care, social security and cultural opportunities to citizens and others. But those perceptions collided with violations on individual human rights and fundamental freedoms, and thus did not create the required balance. This happened in many of national liberation regime.

Any attempt to neglect any part of human rights lead to dire consequences, it should not be because of incomplete premises of economic, social and cultural rights, postponed restoration of civil and political rights and individual rights in general, and if these rights recognized theoretically, for economic, social and cultural rights, the issue was more complex and cannot, of course, neglect the inherent right and fundamental human rights such as the right to self-determination for people and Nations that still suffer from dependency and digest their right to form independent political entity "State" as for the Palestinian people, such as the right to respect the community and people and nation. It is an inherent right which cannot be ignored, but if ignored, it is not possible to speak of individual rights. You also cannot neglect the right to development is an inherent right, and should be noted by the United Nations in this regard (Declaration on the right to development of 1986), and also cannot neglect the right to dispose of the natural resources and other.

Among the concepts of human rights and in the international arena, the idea of duplication and selective criteria. At the time that the application of international standards concerning the human rights violations and override the rules of contemporary international law and the Charter of the United Nations, are turning a blind eye to abuses and other violations, while using the same weapon in other countries. These things reinforce the belief that "human rights" aimed to defend special interests primarily, so-called (double standards), but why not applying the same scales on similar cases?

the (UN) used different means, including the military, to force Iraqi troops to withdraw from Kuwait and the restoration of its sovereignty and its territory and end the occupation, but not only did so but went further when allowed to destroy Iraq, especially its infrastructure, vital economic facilities, construction projects, an international blockade imposed unfair is a slow genocide war, while still stand about violations and passing Israel and its occupation of Palestinian and Arab territories' since the aggression of June 1967, and despite many International resolutions, particularly Security Council resolutions 242 and 338 and position on the aggression of Israel in April - 1996 operation grapes of wrath) on Lebanon over the

disregard of international legitimacy and the resolution (425) that forced Israel to implement its own way after long delays and procrastinations.

The call for the adoption of common international standards does not negate nor detract from the action to ensure respect for the rules of international law and human rights.

The dissemination of those standards is that criticism and raised doubts about the credibility of the new international system. While not holding emergency session of the Commission on human rights for Bosnia and Herzegovina, although it did not result in anything new for the protection of the Muslims who were subjected to genocide in full view of the world, including hoist banner of human rights, the United States rejects holding an emergency session to the issue of human rights perpetrated in the occupied territories of Israel. Just because a hearing was denied by the leader of the new international system, while Israel continues to shell South Lebanon and evacuated its population over the past decade. But in the end was forced to withdraw, while condemning terrorism, which must be condemned by any standards, but the United States is trying to stick the charge of terrorism and extremism of Arabs, Muslims and others, ignoring the terrorist acts and bombings by terrorist and extremist groups in the United States, Europe and Israel, most notably the killing of Prime Minister Yitzhak Rabin in November 1995 by an extremist Zionist. At the same time, orders were issued for killing of Islamic leader Fathi al Shikaki a week before the killing of Rabin. While, the international community is kept silent or without cooperation for the eradication of international terrorism and it puts the issue of (double standard) and (duplication) in standards one of the problems that emerged starkly in the new international system.

To protect the inhabitants of the world of the threat of terrorism, the individual is necessary and it is important of anyone of any group to issue the mandate objectives and justification, because it leads to terrorize the peaceful population and language of violence and use of weapons, is unacceptable in today's world, but an urgent collective international threat of terrorism.

Such a question arises: If the so-called (terrorism) is unacceptable and condemnable and is individual, why doesn't UN protect the inhabitants of the occupied territories in accordance with the Geneva Conventions of 1949, in particular the Fourth Convention on the protection of the civilian population as well as for the residents of southern Lebanon who had been suffering from constant bombardment, as well as mass terrorism in the Syrian Golan, so attempts to change the demographic character and attempts to impose the Israeli nationality on Syrian Arab citizens. Then why did the United States take action by itself or attempt to apply Security Council resolutions regarding the Israeli terrorism and the right of the Palestinian people, particularly their right to self-determination, which is a fundamental human right? The failure to apply common international standards, necessarily lead to disparity and duplication of breach of the principle of equal rights. But the non-application of those criteria based on political considerations.

If passed by the Security Council itself to do surveillance, weapons inspections and the use of airports and aircraft without permission from the Iraqi Government, according to resolution (687), which is a violation of sovereignty, why does the Security Council forced the Iraqi Government to comply with the resolution (688) to ensure respect for human rights?

While unjust international embargo causing further damage health, psychological and social population, some 4 million people are at risk of famine, as well as (2,250,000) children die for lack of food and medicine as indicated by the food and Agriculture Organization and UNICEF and other international organizations. At a time when the World Health Organization confirmed that the war brought the health situation in Iraq 50 years back.

We are entitled to ask why not going to the Security Council and international legitimacy on the regime in Baghdad to conduct free and fair elections under the supervision of the United Nations and international bodies neutral Arab or Muslim, not as in the referendum and the legislative elections to the National Council of known results.

The United Nations has already reached agreements on the holding of elections in many countries after their positions came to an impasse, especially with serious challenges the legality of the continued governance in Cambodia, Nicaragua, El Salvador, Mozambique, Angola and South Africa, especially in Iraq, and is by the resolutions of the United Nations itself is outside international legitimacy.

The idea of double standard, and double dealing apply to strong opinions and different countries cannot refuse the dictatorship in some countries and dismiss wastage of human rights, while they are accepted or tolerated in another countries, and declined the invitation to respect human rights in the country under the pretext of (no intervention and hegemony, invoking the notion of sovereignty) and human rights is no longer a purely internal issue. In a regime that preclude external intervention and sovereignty must be preserved from the adoption of internationally recognized standards of human rights, and thus not to give a pretext to intervene and to achieve political aims and interests.

### **Sovereignty and Human Rights**

Some see the principle of sovereignty as an absolute right of the State to act on Internal Affairs .this concept which existed in traditional international law is declining, especially in recent years, with the rise of the principle of "the need to intervene to enforce respect for human rights, the protection of human life which was adopted as part of the international community's responsibility for its supervision on violations and abuses.

The problem started when the balance between the principle of State sovereignty and the right to dispose of their internal affairs is granted by international law and the Charter of the United Nations (article 2) of the preceding paragraph, within the principle of respect for human rights, a principle that is binding in international law on States is observed and respected in accordance with the obligations established in the Charter and in the Declaration of human rights and international conventions and treaties, in collision with the reality, especially in the so-called new international system, which carried in it the question of respect for human rights as binding principles as the key, to put on the table the conceptual and practical ,how to harmonize the concept of national sovereignty and national interest and commitment to the principles of human rights as an international standard.

The point of balance between human rights and national sovereignty of the development that has occurred in the field of international law, in particular the extent to which it can impose intervention on the States members of the United Nations Charter and the norms of jus cogens.

International law is no longer regulate the relationship between States and organizations (and less), but also extended its influence into every State, especially after the Universal Declaration of human rights of 1948 and the international covenants of 1966 and a host of international treaties and conventions on human rights as an important pillar of international law affirmed independently and in the Helsinki Convention on security and cooperation in Europe in 1975 and the adherence to the standards of national sovereignty

A number of international agreements on human rights is not confined to internal jurisdiction but also placed among the issues that are at the core of the essence of international law, and States by signing the conventions be handed over part of its sovereignty to the international community and allowed overlap of control record in the field of respect for human rights and fundamental freedoms, guaranteed by the Universal Declaration and other international conventions. Based on this idea of absolute sovereignty is no longer practically possible or realistic, but international restrictions agreed to by the States adhering to the international charters and covenants that limit the sovereignty of such actual development in the field of international law, in particular in the field of new forces and the collapse of the bipolar system and should be taken into account in the framework of the so-called new international system, with its cons and effects of conditioning circumstances and situations to deal with.

In system to apply this new principle within international arrangements, the need increases for specific mechanism and balance the work uniform to measure the quality and magnitude of human rights violations which may or may not be invoked the considerations of sovereignty and to prevent the use of human rights issue in a selective manner, and do not allow foreign intervention in its investment to political considerations as the imposition of hegemony and diktat.

At the same time, equally does not allow Governments that violate human rights in an offensive manner to escape under the pretext of national sovereignty and refused to intervene as an example of Iraqi Government is trying to evade the resolution 687 of the UN Security Council on 5 April -1991 to ensure respect for human rights in Iraq under the pretext of refusal to interfere and encroach on the sovereignty, but did not respond to calls and appeals to many international organizations and human rights to respect for human rights and abandon the phenomenon of torture and extrajudicial executions, enforced disappearances, indiscriminate and penalties Collective and others. The Resolution 688 is almost the only decision of victory for the Iraqi people from among all the United Nations resolutions barring resolutions 706 and 712 which were the prelude to the language of the resolution 986 (oil for food) and approved by Iraq after a year of rejection as well as resolution 1284 that Iraq so far has not announced its approval, although it did not officially reject. Ironically, resolution 688 was the only resolution that was not under Chapter VII of the Charter of the sanctions and the resolution is only urging the United Nations and of the United States, like the rest of the other resolutions which floats sovereignty wounded or detract from their independence and the future of Iraq depends on long-term, a selectivity in dealing with international standards arising from the new world system. At the same time impose protection on the part of Iraqi Kurdistan under the decision of the United States, Britain and France (safe haven) and in the southern sky (the area of air sanctions), the neglected subject of enforcing protection for the entire population of Iraq and respect for human rights in Iraq, as stipulated in the resolution, while continuing international embargo contrary to human rights of the Iraqi people. It was released on resolution 688 of the first weeks that was named the orphan resolution because it was only issued under Chapter VII as then have been added it in resolution drifter and forgotten because no one asks or cares about its implementation. It is issued by the United Nations and the United States imposed on unfair and unjust resolutions on Iraq and insists on continuing to starve Iraq and the embargo on the people, the Iraqi Government did not approve the force like other resolutions and constitutional reforms involving all the political and legal system and free elections under the auspices of the United Nations, and the Iraqi national opposition did not establish and mobilize the energies towards activated and provide mechanisms and scenarios for how to deal with it in conjunction with the United Nations. This resolution has been an orphan, lost and forgotten and vulnerable to political maneuvers and haggling, the United States is trying to get out of the political job insertion, while the thing is clear on its policy towards Iraq is the continuation of embargo, which constitutes the greatest waste of human rights and genocide against humanity (see our article: in light of the "oil for food" resolution 688, orphan and Drifter, daily life, July 1996.) that identify the controls, standards and mechanisms of the human rights violations requiring precise formulation by the United Nations and its bodies, as called for by the national sovereignty under international changes and new international balance takes into account international legal norms and the political reality that is determined by the quality and size, this issue has not been identified yet and should be taking the role of the world public opinion and the progress made in incorporating the principles of human rights enshrined in international agreements and in national legislation. If sensitive in intervention, respect for human rights and international standards is the specter of intervention and national sovereignty. It also refused to intervene and protest the idea of sovereignty which is no longer sufficient to escape the international control regarding the wastage of human rights.

It is interesting to note that the Iraqi Government considers the reports of Mr. van Dirshtoil of the Special Reporters of the Commission on human rights, who resigned in November 1999, interference in internal affairs and the Sudanese Government, which stands in the same position of Mr. Kaspar Peru Special Reporter of the Commission on human rights in the Sudan.

some States that resort to article II, paragraph 7, of the Charter, which States (non-interference in internal affairs that are essentially within the domestic jurisdiction of Member States) does not want to discuss the

issues of human rights and international obligations in this regard be included in the Charter, while the first article concerning the objectives of the United Nations on faith in fundamental human rights, in the dignity of a response and as confirmed (to promote respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion, without distinction between men and women), but is willing to discuss human rights issues in other countries and the support of a friendly or Ocotepaque States again, and even intervene, while rejecting the form of interventions or acquiesces to the allies or friendly states . The former United Nations Secretary-General Boutros Boutros-Ghali to say in 1992 if the criteria and procedures for normal situations, the United Nations has not been able to act effectively to put an end to the gross violations of human rights and the United Nations cannot remain passive or indifferent to the news of today's media kits, and will adopt the credibility of the Organization as a whole in the long term success of our response to this challenge. " I wish here to convey to the former Secretary-General, Mr. Pérez de Cuéllar, who said in 1991 in its annual report: "it is clear now that the principle of non-interference in the internal affairs of States must not be used as a buffer for some Governments which violate human rights. The principle of the protection of human rights may not be invoked here and overlook.

Nor shall they be used or overlooked selectively. The intervention of the United Nations for the protection of human rights must take a full harmony with the Charter of the United Nations. If the international organization committed to the preservation of the sovereignty of Member States, it is also committed to the Universal Declaration of human rights, and to maintain the balance between man and the State imposed ". The current Secretary-General, Mr. Kofi Annan, in his report (September 1999, 54 session) the priority principle of humanitarian intervention in advance it over other considerations.

#### **Challenges to human rights in third world countries.**

The issue of human rights is not an internal issue and of no concern to European countries and the United States, but the entire international community. And do not detract from our countries of the third world and the Arab Division. Given the new international system with all the cons are many, especially in the global balance of power imbalance and bias in favor of the Western States and the advanced industrial and especially the United States and reverse the opposite of the other party for the international budget, namely the former Soviet Union and Eastern Europe and developing countries, the so-called third world in General, although the world approached the Division "of the Nordic countries The South "and" rich and poor "and" global city and the global village. " We say that the elements of this Division are based on the standards of human rights as legal principles and concepts powerful (and occasionally used for special purposes) and political participation in exercise of rights and duties and intellectual pluralism and the right to establish any political parties, trade unions, professional and social associations and strengthening the role of civil society and its institutions

Within that framework, the issue of human rights is no longer a choice, but an international obligation and the need to adapt to changing requirements and international developments, and if third world countries to face challenges such as the continued extrajudicial executions, torture, arbitrary detention and disappearances and lack of recognition of the freedom of thought, belief and practice of political isolation and discrimination against women and the rights of minorities and to interfere in the personal life of citizens and are a general feature is almost common to third world systems, the majority still suffering from want and need ,sometimes to famine, and suffered from irrational use of resources and desertification as well as the growth of some manifestations of extremism and the proliferation of violence and revenge. However, they suffer from hegemony and economic dependence and some new features such as the use of some developing States basket of trash and waste as in Somalia and elsewhere. It uses some third world members as guinea pigs to test the industrially advanced countries, the opposite of human rights and fundamental freedoms, and many goods are harmful to the health of third world countries which some powerful in their respective Governments to obtain profit without any regard for human rights, health and future.

The use of third world basket of trash illegally or a dangerous installations on their land without taking into account the safety and health rules and thereby destroying its resources and environment and the pollution of their land is a crime against human class of international crimes which should oblige States, companies and individuals to stop immediately and the payment of compensation and pledge to refrain from exporting materials that threaten it and the preservation of the material and any waste of compromise to wealth requires accountability and litigation. Comes in this regard accession to treaties for the protection of the environment and the international rules. The condemnation of terrorism in all its forms and to eliminate the causes of violence and extremism and racism requires giving the international community and the United Nations is of particular importance to this serious subject based on common international standards for terrorism of individuals or extremist groups or Governments and States. And the phenomenon of violence and extremism and racism which has escalated recently in individuals, groups and Governments require certain mechanism at the international level to enable the international community to address this dangerous phenomena to reduce impacts and negative repercussions and consequences, and certainly will share the third world very much, especially as it suffers from the consequences of those policies.

Externally, third world citizens living abroad-in general-are suffering from the phenomenon of racism in many European countries where this wave unleashed in Germany and France, and more recently in Sweden and elsewhere in Britain and to a lesser degree, in addition to the United States, marked by hostility toward foreigners, especially Arabs and Muslims to stop immigration and stop accepting refugees and post employment.

The challenge of the third world is its ability to adapt to new developments and changes, to the extent that ensure the right to development and the right to sovereignty over natural resources and their refusal to comply with the governing policies dictate the political participation in managing State Affairs and the abolition of the monopoly of political action and the right of the minority opposition is an inherent right, as is the right of the majority, which come via the ballot box and free elections and constitutional response to the requirements of the times to respect human rights and democratic freedoms and ensure supplies the growth of civil society.

#### **Human rights, international legality and harmonization.**

There are theoretical and practical problems relating to the harmonization of international legitimacy and human rights standards. The low correlation between the existing legal structures and between legality requires the international community to take quick, innovative preventive measures for the protection of human rights.

At the local level, we must emphasize the need for compatibility of national legislation with international conventions on human rights and the promotion of constitutional and legal guarantees for the protection of these rights and exclusion of emergencies and the strengthening of the role of parliamentary oversight, media and civil society institutions in line with international developments in this field, which is called the Arab human rights movement and non-governmental organizations to accomplish Arab document on human rights or the Charter of international law and in line with international conventions and treaties on human rights. The issue still revolves in circles since the early 1970s, despite the adoption of the Arab League » Arab Charter on human rights "as abruptly in September) 1994 after almost twenty-three years to prepare the first draft of the Charter on the 10th of July 1971, which kept the seven Arab countries: U.A.E., Bahrain, Sultanate of Oman, Kuwait, Saudi Arabia, Sudan and Yemen, and those reservations have ranged from between refusal and postponement and not full harmonization between the Charter and the Cairo Declaration on human rights in Islam.

Regardless of the weight of the Charter as a legal obligation, some preliminary indications particularly important in relation to international standards, though some came, without a clear definition, so it ignored some basic standards fully such as the right to political organization and the right to participate in public affairs and other gaps and shortcomings, but despite the drawbacks and flaws, it remains one of the Arab

Governments attempts not to shoot the subject without any collective obligations even if imperfect and should be here to point out that some of the provisions of this Charter Up to accept what was adopted by the international community on human rights.

Some States have used the term privacy as an excuse for not respecting the obligations and disable genuine Arab document on human rights, in response to appeals by the United Nations. The Charter may be an attempt to ease the pressure of the international community; the representative of Egypt said that the proposed Charter is like a protective fence. Globally, the installation of a special Commissioner for human rights in the United Nations has the authority to process new high-level powers effective rapid reaction and the future, giving greater efficiency and prestige on the human rights movement. This was confirmed by Amnesty International's proposal to set up the Office of the High Commissioner.

Another suggestion for the International Association of Jurists call for the establishment of an international criminal court for consideration of the serious violations of human rights, which was issued after a meeting in Rome in 1998 to establish an international criminal court, where the United States and Israel announced their reservations on the law. Entry into force requires ratification by 60 countries. And we must develop a phased reform and strengthening of human rights mechanisms and procedures at the international level, as a warning against the risk is imminent, or at the edge of the blast crisis or serious violations.

We must here stress the importance of raising awareness of human rights in human rights issues through the teaching of human rights and international treaties and conventions at universities and institutes and through publication and notification and confirmation of participation women equality with men.

Many of the concepts still swim in the human rights movement and seek light from a variety of satellites, which require thought and reflection on different corners and lay on the map of international politics realism requires checking, food, education, employment, health services and social security of citizens, on the other hand the elite and intellectuals consider declare the State of emergency and shut down a newspaper and exclusion of intellectual and opinion makers as contrary to the human rights law .

Human rights and awareness of its importance and feel differently than ordinary and normal people to a caller in a military court or the clerk of court to the Commissioner of police to a lawyer and jurist. It is different from the political opposition to the Government's view, the authorities, and also differs from the party leadership to its base.

And yet, to make the human rights movement in system and moves from elite to the public to have openness and avoids advance narrow racism bias and balance between the defense of human rights, civil, political, economic, social and cultural rights, and between individual and collective rights, explicitly and clearly without falling into the trap of ideology or the traps of abstraction and courtesy and Protocol. The defense of the victims does not mean adopting their ideas or attitudes. that real effort is expected to forge a new role for human rights that is civilized which is the benchmark for progress

Any nation or any people or any civilized community, real progress and prosperity can be achieved in isolation from the respect and safeguarding and promoting human rights and fundamental freedoms.

## **Conclusion**

Unlike the touring of the mind of humanitarian and noble background ideas, Globalization was generated with the missionary and beliefs of Empires expansion. In other words, the globalization in the written history was the ideological cover for the invasion and domination or usury trade. The other culture has been discovered after the "ugly" acts in the human fates that women causing the invasion of the a invader House or in the absorbing nation which vaccinated its children with hybrid culture and investing "intellectuals of the subjugated peoples. This same Act created a defensive situation in many different cultures. As Eric Weil Eric Weil says: any culture or ethics, doesn't not appear as private as long as it is

experienced simply by a group of people without feeling the need to defend against threats to its existence values or knowledge. Fortunately, any intellectual or religious system it did not succeed nor it canceled all others which it called infidels, barbarians, the outsiders, savages or retarded, as well as failure to complete self isolation ally and an inability to interact with others. You could say that modern values bring freedom, equality and mutual recognition of the right to difference, or defend one without discrimination, justice, knowledge and systems of thinking has beautiful sense of the world, came after that, and was the son of philosophical and intellectual work. Here it is difficult to talk about the world in Athens the birth of philosophy, Beijing Khan to talking about Marco Polo, prosperity of Baghdad Arab Islamic civilization and Paris the French revolution in the same way, the concept and components. The human did not invoke a long time to discover that the world is not necessarily and only called when a human group, as the world became Universability comparative case in time, place and context. Let us talk about the concept much more comfortable when dealing with the subject matter shared by human groups. Without falling down, of course, in the logic of "all groups without exception." While it is difficult to talk about a global idea of uniformity in all human cultures, despite the ambition of its supporters to reach every human being and every people, l'ordre binaire binary systems common cultural denominator in cultures we know despite defeat Manichaeism adopted into belief. A culture devoid of similar and different, and multiplayer, continuity and discontinuity, simplex and complex, left and right, hot, cold, dry, wet, heavy and light, up and down, empty and full, reward and punishment, fertility and sterility etc? We can say today that the scholars of Linguistics and anthropology didn't find language difference between our and the other.

Universality was planted in the Western cultural discourse of human rights with the idea of natural rights. the European Enlightenment carried this idea purely intellectual slag to snatch from the cultural and ideological vision of discriminatory right of this or that and give it back to it with a new version of a positive break with the history of the Church, whatever the view of the mechanical evaluation: can be Christian or Buddhist or Muslim, but in any case the definition of the whole of humanity is the person. And to fundamental natural rights for such person, such as the right to get property and the right to liberty and the right to equality and the right of resistance. It is a natural right means the right of a person, regardless of gender, language, and belief.

The culture of the enlightenment universal assured core expressions such as freedom, equality, tolerance, colonialism and the industrial revolution lever for this speech which was recruited to Division of power centers in the world, after the successive collapse of medieval Empires, one of the most important qualities of the European colonization of the conflict between European Nations synchronization points with their unlimited ambition for expansion.

Europe to date is strongly made the center of the world soon gave in to most of what is produced, and has not been spared from this cultural institutions or schools of thought. Whether it's infrastructure for culture (educational institutions and theme) or intellectual currents, did not put any of the major schools of thought in the nineteenth and early twentieth century's "by intuition" universality into question. It took a long a time before the global concept of the class struggle when Marx and Engels, small family nucleus when anthropologists or Oedipus puzzle when Freud exploration and serious research position within or outside the boundaries of the intellectual in modern churches. As well as the development of the idea of natural rights to the morgue with a monetary concept of Western humanism, history, human, thus meeting the entry acquisition, transformation and adaptation into the definition of rights. But it is possible to say that even today,, we can say that geo political dimension and cultural community to a world not quite free of this virus, the most powerful offensive, privacy intrusive and aspiring to control part to all. So it is not surprise that American privacy cause directly or indirectly to enhance privacy, particularly as it did not have the capacity to balance the financial and military power and defend the value of the foundations of Western civilization. Also not surprisingly, promotes resistance to adopt refused other self defense. Just as there are animals and endangered languages, produced by globalization on privacy is threatened, not because they are more or less aggressive than others, but simply because they are weaker in a rank of cultural - community which does not consider human rights system its organizer, but more than that, the arrogance of power in itself, cause the emancipation from any rights or moral obligation.

Community through the process of Western and Western culture has deepened the concept of individual rights and the concept of person. It became the key questions of how human at the same time is different for each person, similar to certain people and similar to all human beings. Perhaps these questions from the perspective of interdisciplinary and multicultural sites will have a definite positive impact on the human rights principles and means of struggle. .

It is useless in our modern world to talk about uniforms, standardized language, the restaurant and the only melody in the name of art world however its specifications. The study of self and individual shows to what extent the different individuals and the difficulty of treating the disease itself is necessarily the same way when two people from one environment, how will the situation be if the environment and the social and cultural space are different ? Here our defense universal principles of human rights stems from the principle of acceptance of visible and invisible differences in cultures, be it content or methods of transmitting culture from one generation to another or to enrichment in time and space and interact with others. Secondly, the refusal to employ what is known as global privacy or both for any purposes outweighs the spirit of Justice and holding back rights to interests or ideologies. The task of the defender of "universal human rights" lies with our ability to find strengths and similarities in cultural and social values that permit the rapprochement among peoples and among the principles and values that contribute to the protection of human health and the environment and ensuring basic human rights which became difficult to avoid the human race to barbarism without respect for the minimum. Over this conviction, in history as in fact there were movements and people who were able to reflect over the global of scientific and philosophical, by giving prominent place for culture under Sun of the world culture, and to establish bridges between those creative flashes that people and cultures present for immortality.

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