

How has Globalisation Contributed to the Development of the Arab Countries Concept of Human Rights?

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ABSTRACT

"Human rights emanate from a European, Judeo-Christian, and/or Enlightenment heritage (typically labelled Western) and cannot be enjoyed by other cultures that don't emulate the conditions and values of "Western" societies." (Shaheed and Richter, 201). According to this perception, the term "human rights" is seen to be fundamentally a set of Western values. This study seeks to question this assertion by investigating the origins of rights in both secular and religious societies. It is proposed to examine if human rights are truly a product of the Judeo-Christian Enlightenment that should be enforced onto those countries who do not, on the face, appear to share such human values. While universality and globalisation may be justified and beneficial to international trade and economic growth, their suitability for what can be seen as a colonialism of ideas and values is at the very least questionable (Mikander, 2016). This paper does not propose a judgement on the value of source, be it human or divine, but simply suggests that entry to the global political, economic and trading markets imposes an obligation on Islamic states to adopt United Nations standards. Thus, the purpose of this paper is to investigate how globalisation has affected the spread of Western values and to what extent it can be argued that this is a new form of neo-Western colonialism carried out through trade, wealth, and the promise of a brighter economic future for developing countries.

CONCEPT AND SOURCE OF HUMAN RIGHTS

The United Nations was founded by 51 states in 1945 as the world sought recovery from the savagery of the Second World War, its first major contribution to international law being the Universal Declaration of Human Rights (UDHR) "to maintain international peace and security".

It has spawned numerous regional conventions and declarations in subsequent decades recognising "the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world" (Preamble). The adoption of the principles by many of the Western and Eastern religious heritages and cultures is a reflection of the former's influence in the development of international law and standards of state behaviour.

The term 'human rights' is essentially a Western Christian set of principles which non-Christian heritages do not historically share although are obliged in international law a relations to adhere to (Baderin, 2010). This study will seek to question that assertion by considering the source of rights in both secular and faith societies, arguably an implication of western superiority in morals, values and conduct. It is proposed to question whether human rights are indeed a product of Judeo-Christian Enlightenment which much be imposed upon those nations

which do not, on the face of it, appear to share such human values. Universality and globalisation may be justified and of assistance to world trade and economic advancement but it has at least questionable appropriateness to what may be viewed as a colonialism of ideas and values (Mikander, 2016).

SOURCE OF HUMAN RIGHTS?

The UDHR was not the first such statement of rights in the West, with the UK's Magna Carta of 1215 and Bill of Rights 1688, the USA Constitution and Bill of Rights of 1787 and French Declaration of the Rights of the Man and of the Citizen, 1789. The French Declaration is a product of the 18th Century 'Enlightenment', the 'Age of Reason' in Europe, acknowledging "men are born and remain free and equal in rights". The people are served by their government, not treated as its subjects, and the era marked the beginning of the end of monarchical rule in Europe, ushering in the universality of principles of equality and freedom (Deaver, 2018 p.2).

It took 250 years of revolutions to create a legal obligation for states to take positive measures to regulate relationships with their citizens and preserve such entitlements as life, freedom from torture, fair trial and due process of justice and freedom of faith (UNOHC, 2018). In the Islamic East, human rights were not the subject of human demands for dignity, preservation of life and respect. They were, several centuries before western revolutionary movements, "firmly rooted in the belief that God, and God alone, is the Law Giver and the Source of all human rights" and thus "no ruler, government, assembly, or authority can curtail or violate in any way the human rights conferred by God, nor can they be surrendered" (Wani, 2013, p.2).

Patel (p.3-4) delves further into history, arguing the inherent dignity of man (and woman), the basis of human rights principles, lies in the Old Testament of the Christian and Jewish faiths, their creation in the image of God. Arabic nations did not suffer such historical upheaval. They lack the conflict history of the West, the statehood heritage, and arguably the politico-legal "conditions and values of "Western" societies." Human rights are essentially a secular, albeit moral construct which has no foundation in Islamic heritage (Bielefeldt, 2000), at least insofar as the western 'version' is concerned.

It is therefore arguable that Shaheed and Richter's (2018) suggestion that the concept is an imposition when in fact human rights have a considerably more aged existence in the East. The issues become questions of interpretation, universality and cultural relevance and heritage rather than existence.

HUMAN RIGHTS AND INTERNATIONAL LAW: WESTERN SECULAR INVENTIONS?

The comparative traditions of western secular states and eastern faith based nations discussed is arguably indicative of a conflict in approach to the legitimacy of the international law of human rights based on the codification of reasoned concepts of dignity and equality as opposed to an understanding of the nature of God. This study does not propose a judgement on the value of source, be it human or divine, but simply suggests that entry to the global political, economic and trading markets imposes an obligation on Islamic states to adopt United Nations standards. The temptations of social and economic improvement provide incentives to compromise or at least get involved in the commercial demands of the global market (Kuran, 2018, p.6 and seq). This is relatively simply achieved when the values and behaviours adopted are broadly reflected by the justice, fairness and egalitarianism of the faith.

It does however question the universality of human rights in a “manifestation of culture so varied and diverse that in the light of its influence it is not possible to derive any absolute human rights” (Pandey, 2016, p.6). Societal, political and cultural norms as well as faith, are the sources of moral validity. Mayer (1994, p.313) further postulates an inherent conflict with the East in that application of rights principles shows “the West is biased against Islam and more inclined to charge Muslims than others with rights violations, while at the same time the West minimises or disregards the sufferings of Muslims deprived of their rights.” This correlates with the distinction between what is said and what is done, philosophical theory unmatched by action and thus a distrust of what are seen as Western values which do not meet the faith and cultural pronouncements and demands of Islam.

Matua (2001, p.204) goes further, delving into what may be described as the orientalist perspective on West-East history, considering the current human rights declarations as a Eurocentric statement of superiority and the subordination of non-adherents. This does not propose the state as a barbaric entity, simply a “neutral, passive instrumentality – a receptacle or an empty vessel – that conveys savagery by implementing the project of a savage culture” (Matua, 2011, p.203). The affirmation of ‘fundamental human rights’ in the UN Charter presupposes that all know what they are and mean, a somewhat naive belief in the concordance and consistency of international values, providing no cultural or ethical basis for interpretations and understandings of dignity, equality justice and peace.

ISLAMIC CONCEPT OF HUMAN SOCIO-LEGAL RELATIONSHIPS

Kingdoms and nation states founded upon the tenets of Islam are predicated in the socio-political, legal and economic prescriptions of the holy writings, particularly the Quran, the word of God, Sunna, the life of the Prophet and Hadiths, the traditions and sayings of the Prophet. These are supported by the guidance of scholars and jurists from the 1400 years of the history of the faith in the application of Shari’ah law, in theory the only programmes of behaviour, rights, obligations and economic practices which apply to Muslims (E Said, 1979).

By way of example, Article 7 UDHR 1948 declares “All are equal before the law and are entitled without any discrimination to equal protection of the law.” There is much feminist literature on the role of women in Islamic society, describing the faith as “the final bastion of non-cooperation in a globalised world order”, ‘an unjustly bullied, much put-upon but nevertheless unruly and obstinate child” (Almond, 2007, p.56). The terms subjugation and oppression abound, but are countered by the assertion that “men and women have an equal status and value before Allah and their deeds (either righteous or erroneous deeds) alone differentiates one gender from the other” (Ibnouf, 2015). The faith conveys that what appears to be, in the western perspective, relegation to the role of housewife and mother is simply an equal division of labour roles, women being created as more suited to care work without which men would be unable to be gainfully employed. It is not proposed to engage in a detailed academic evaluation of such a perspective save to suggest that different cultures and religions place different values on gender roles, dissimilar but equal in value and respect, and essential to the performance of ones societal role.

Edward Said (1979, p.63) nevertheless somewhat cynically but with justification points out “the actions of Muslims are seldom Islamic as the actions of Jews and Christians are seldom consistent with Jewish and Christian doctrines.” This need not be a criticism given that it opens

the door to principles of international law not conceived in holy writings but which will enhance religious lives without diluting faith values. Herein lies a sound basis for the adoption of human rights, Western in their source, alien to Eastern culture, but which nevertheless impose standards for membership of global civilised nations in the advancement of trade, socio-economic development and security. Ease of travel and migration has facilitated development of a multicultural world which necessarily modifies the traditions, practices and values of the international community.

ISLAM AND THE CONCEPT OF 'RIGHTS' – LINGUISTIC SEMANTICS

Said's (1979) distinction between what is espoused and what is actually done does not arguably apply only to Eastern, Islamic behaviour, but is a general failing of mankind, including in the promotion of the dignity of the human condition by way of rights and international law. In Islam, the "social order [is] designed to enlarge freedom and justice and provide an opportunity for the perfectability of human beings" (A A Said, 1979, p.63). It does not require the intervention of Man. Language is used to convey meaning, but is interpretive in translation and subject to misunderstanding, Bagha (2011. P.1412), quoting Humpty Dumpty in Lewis Carrolls 'Alice Through the Looking Glass', "when I use a word it means just what I choose it to mean neither more nor less", an exercise in semantics much cherished by all nations, West and East, in the application of human rights. Nevertheless, there is no more important word in Islamic holy and jurisprudential texts than 'al-haqq', a multi-meaning term by which God is known, as well as an expression for 'rights'. One might also add justice, truth, duties, belief to the pantheon of interpretations of the basis upon which the faith is founded through the direct message of the Divine (AA Said, 1978. p.63).

There is no word in Arabic which specifically means 'rights', nor indeed 'citizenship' (Alkhashit, 2007, p.44). This calls to mind the fundamental dissimilarity of history and heritage between East and West beyond faith. This is exemplified by the building of a separate Church-state territorial nationhood in Europe expressed by the Treaty of Westphalia 1648 (Beaulac, 2004) and centuries of nomadic, tribal compatriotism of Eastern Arab life, broadly bound by faith adherence (Stahnke and Blitt, 2005, p.6).

It cannot to be surmised that Eastern states, nations and kingdoms are less historically advanced than those of the West, and thus are less ready or prepared to be "members of the [international] community together in their adherence to recognised values and standards" (Shaw, 2017, p.11). It is the cultural and linguistic heritage, a society based on a life of faith and a distrust of the West which makes Islamic history less amenable to the persuasions of the universality of global human rights as a replacement for its own standards of faith values predicated on truth, egalitarianism and justice (Baderin, 2010). The single term al-haqq effectively encompasses faith expectations, but as noted, action speaks louder than words, be they in English or Arabic.

THE WESTERN NATURAL LAW TRADITION OF JUDEO-CHRISTIANITY AND HUMAN RIGHTS

The theory of naturalism is predicated on the philosophy that law derives its value and authority from a 'purpose' morality rather than the positivist perspective that law is as stated by governments and devoid of the criteria of ethics and morality (Nirmal, 2007, p.4). It would not be jurisprudentially possible or appropriate however to argue a clear, stand-alone

differentiation of the theories for Finnis (2011, p.91) states that natural law is not dependent only on morality but what is “self-evidently good” for human advancement. He suggests seven factors which guide the fulfilment of good which it is submitted provide a summary of what is expected from human and civil rights, namely (i) life and its wonders, (ii) knowledge, (iii) play, (iv) aesthetic experience, (v) sociability, friendship and association, (iv) practical reasonableness and the freedom to make ones’ own choices and (vii) “religion”, essentially the freedom to develop ones’ character (Finnis, 2011, p.86-89). This is not exhaustive in the evaluation of natural law as a basis of human rights, the French philosopher Jacques Maritain asserting “no declaration of human rights will ever be exhaustive and final. It will ever go hand-in-hand with the state of moral consciousness and civilization at a given moment in history” (UNESCO, 2018).

In the Western tradition it is clear that natural law and the jurisprudence which accompanies it is subject to change and adaptation to the needs of the time, hence Maritain’s assertion that a definitive statement of human rights cannot be conclusive. This emphasises a morality and ethics code based on human nature rather than God, Nagan and Haddad (2012, p.60) arguing “without human agency demanding justice, liberty, freedom, self-determination, and essential human dignity, it is difficult to imagine that humanity would have any rights, let alone human rights.”

Secular politics in the West tends to take the view that the making and observance of law, both domestic and international, is predicated on the purposive approach, a construction of the meaning of human rights as they are stated by an elected democracy presumed to be composed of rational human beings (Barak, 2011 p.236). Each democracy however has its own individual interests to pursue and thus interpretation and legislative, political and economic change will arguably sway the inclination to enforce human rights duties.

GLOBALISATION: A WESTERN DRIVE

It is apposite at this stage of the examination to consider the effect of globalisation on the universalisation of values, arguably a reflection of a new form of western neo-colonialism exercised through wealth, trade and the attraction of a better economic future for developing nations. However, the creation of “a world federation founded on shared commitment to liberal universalism” is unfeasible and implausible, at its base not amenable to the marrying of the complexity of national interests into a definitive statement of intent and behaviour (Woodley, 2015, p.2). Essentially, law, its meaning and application is open to interpretation predicated on what suits the contesting state authorities. From an Islamic point of view, herein lies the problem with western secular values. The word of God is not a matter of human interpretation, but in order to ‘qualify’ for membership of the international trade and security community, Islamic states have to adopt western interpretations. This gives rise to the question of whether the two ‘systems’ of human rights can co-exist and whether in practice through interpretation there is any appreciable difference in the ways they are applied.

The birth of the United Nations heralded a new era of international cooperation in security and trade, and a regulatory framework for the resolution of disputes, creating a “relative stability ... for what can be regarded as an unprecedented period of prosperity that characterised the 1959’s and onwards” (Held, 2018 p.467). Although the influence of Europe and the USA is waning, the work of the UN and development of international law, including human rights

standards, has largely been controlled by the “Western liberal order [addressing] the protection and promotion of human rights and democracy” (Schwarzer, 2017, p.23). It is therefore suggested that this leads to the transplantation of western cultural and legal principles in compliance with the rules of the international body, a subsuming of cultural relativism into international universality. In order to regulate and promote economic advancement there is little choice for Arab Islamic nations to join the international community as a basis for security alliances and trade relations.

Globalisation is essentially a western political liberal-capitalist phenomenon where multinational business enterprises, in the interests of trade, bring about a “separation of the domestic and international frameworks of policy-making and management of economic affairs” (Mascarenhas, 2002, p.97). Paul (2002) asserts that powerful multi-national corporations, lacking effective state control, dominate the global trade supply of goods and services and thus undermines and endangers the human rights of less developed and weaker states in the southern hemisphere. Everything has a price, “dealt with as a market commodity judged by its economic value rather than its social value” (Trivedi, 2015, p.77). This includes human rights. If one is to accept, therefore, that the only globally acceptable range of human rights respecting the dignity of life are European Judeo-Christian, the prospects of ‘enjoying’ their promises are diminished by globalisation rather than imposed to enhance life and wealth in the East.

The role of capitalism, and thus globalism is profit making rather than the betterment of mankind through social responsibility according to Nobel Economist Milton Friedman (1970). This is a sad indictment of western values in action, and can now be compared to the values of Arabic Islam to assess their ‘contribution’. It has also resulted in corporate policy changes arising largely from protests from Western consumers rather than Eastern hosts of the multinationals. Human rights violations were largely concentrated in poor developing states, Nike, for example “[facing] a barrage of criticism from labour rights activists, the mainstream media, and others for human and labour rights violations in its factories ... deficiencies in health and safety conditions, extremely low wages, and indiscriminate hiring and firing practices” (CEOC 2017, p.2). The 2012 Bangladesh factory fire, causing the deaths of 112 appallingly treated workers making garments for fashion retailers in the west, too, resulted in changes to enhance the dignity and quality of life for the community (Wiersma, 2018). Although not Arabic nations, they were signatories to the UNDHR and provide examples of the dismissive actions of corporations which undermines secular rights with no effective penalty bar public relations improvement. Globalisation of western capitalist principles hardly provides an object lesson to the Arab states of the value of European Judeo-Christian Enlightenment values in practice.

THE EASTERN PHILOSOPHY OF NATURAL LAW, ISLAM AND HUMAN RIGHTS

The source of Islamic legal theory and jurisprudence has been attributed to the holy writings, “inflexible, rigorous, divine, unchanging”, the Word of God being conclusive and a challenge to the liberalism of the public sphere (Emon, 2015, p.146). Nevertheless Emon (2015) argues that “the world of lived experience” cannot be comprehensively dealt with in text form and pre-modern, Muslim jurists, from the 9th to 14th centuries, reflected on the role of ‘reason’ in Islamic law. Given the fact that God is a just creator, He can only intend benefit to His adherents and so “nature is objectively good” and of value to the exercise of jurisprudential decision-making by the inference of legal norms (Emon, 2015, p.149).

By contrast, ‘voluntarists’ asserted that Man’s use of reason undermined God’s omnipotence, confusing human with God’s nature which has the potential to frustrate good; “one cannot infer from the facts of nature any moral norms and obligations that enjoy the imprint of the divine” (Emon, 2015, p.151). Herein lies a basis of the difference in perception of the stability of human rights, whereby Man’s reason is fluid whilst God-given rights are immutable. To view the adoption of Western principles and international law as a basis of societal standards of conduct in Arabic Sharia law is therefore anathema to Islamic doctrine.

Christianity may have diverged over the centuries from temporal authority but this has not been the ‘fate’ of Islamic states which remain predicated on faith in morals, law, politics and mode of government (Tajdin, 2017). Nevertheless, Murphy (2009, p.1) argues that “the central claim of natural law political philosophy is that law has this reason-giving force through the common good of the political community.” This is precisely the aim of both secular human rights programmes and Sharia which suggests that the adoption of the ‘Western’ philosophy is simply a repetition of the values formerly encapsulated in the Judeo-Christian faiths subsequently eschewed by European, Westphalian statehood.

Perceptions are however important in politics and law. Failure to understand the dignity of the individual guaranteed by the holy writings of Islam and Sharia leads to the misconception that Arabic nations are somewhat less advanced in their societal principles of human rights. This ignores the fact that western values “exaggerate the right of the individual over the society ... gives the individual full freedom to do as he pleases with minimal restrictions” (al-Sheha, 2007, p.4). This, in a secular sense suggests al-Sheha, results in selfish, greedy chaos. The international rights programmes are deficient in conceptualisation and formulation, subject to political interests and agendas as well as economic objectives, thus failing the individual in favour of vested governmental and commercial interests (al-Sheha, 2007 p.7).

This does not suggest perfection in the practice of Islam which is evidently rife with prejudices, oppression of its followers by stronger, male adherents and private and institutional corruption. Such clear breaches of the commands of God of dignity for the products of His creation are abhorrent whether secular or culturally committed in the name of the faith (al-Sheha, 2007, p.9). It is arguably the failure of Muslims to practice their faith that results in western approbation and the requirement of adoption of international rights, which too have little practical enforcement sanctions, in this world.

Shaheed and Richter (2018) may argue that the international human rights programme emanates from a Judeo-Christian heritage, but they already existed, at least in religious theory, in the Islamic Arabic East. The heritage may differ but the dignity of life in all its forms and practices is a priority in both. Practice needs to change, al-Sheha (2007) avers, by education. A better understanding of the faith duties may relieve the adverse aspect of western neo-colonialist imposition, potentially avoiding the resentment of the new age sociopathic alleged Islamic global terrorism (Choudhury and Fenwick, 2011). Globalisation has arguably not contributed significantly to the development of the Arab countries concept of human rights which already existed, largely un-practiced, such imposition of perceived non-Islamic principles causing resentment amongst a faith ignorant youth.

DEVELOPMENT OF ARABIC PROGRAMMES AND HUMAN RIGHTS CONVENTIONS

Human rights from an Islamic perspective are God given, not the product of Man or legislatures, nor indeed any international organisation, for the latter may be changed, withdrawn and reinterpreted at will (Aman, 2016, p.21). The salient rights are life and its unviability, freedom, own property, social and economic security and welfare, education and protection against torture (Aman, 2016). The rights are balanced by duties and roles required of Muslims in return for God's grace, based on skills and ability, to ensure dignity of the human being is observed.

Individual responsibilities are absent from western declarations and conventions save insofar as they require the state to enforce the way people are expected to behave toward each other. Their value cannot however be overestimated in the promotion and preservation of a just, fair and egalitarian society and the emphasis placed by Islam on personal duty and respect adds to state observance of human rights which is lacking in international law. There is a personal dimension to simple acceptance of 'universal' principles which Muslims must observe, although the comment of Edward Saad will be recalled about observance in word being more common than deed.

The Arab Charter on Human Rights was ratified by the Arab League of 14 nations in 2008. It mainly mirrors the UNDHR's rights, with reservations regarding some articles that do not match the characteristics of Islamic societies and contradict the explicit teachings of Islam. Human rights organisations see this as undermining of human rights. Osterhaus (2017, p.3) however asserts that where deficiencies in protections arise, Article 43 of the Charter states "international and regional obligations trump the Arab Charter." Thereby, the international declarations do add to the development of human rights in Islamic Arab nations, although largely as a gap-filler, an unfortunate loss of face which could have been rectified before the Charter was ratified. It is a rather 'untidy' mix of cultural practice with international obligations. In a globalised system of human rights, both East and West apply their duties in a manner which suits their own national interests, evidenced in the accommodation of immigrant based multiculturalism. Each have their faults, and each believes the other should improve.

MULTICULTURALISM AND THE WEST

Note should be taken of the effect of the adoption of human rights by Arab states upon its citizenry who have migrated West. Globalisation, ease of travel, specialist skills and economic needs of states and indeed rescue from war and torture have resulted in an exchange of cultural beliefs and traditions which have influenced both home and host nations. Parekh (2000, p.2) describes multiculturalism as "a body of beliefs and practices in terms of which a group of people understand themselves and the world and organise their individual and collective lives." It has been noted that culture is a dynamic concept, subject to change with time and growth of awareness (Sussman, 2000).

It is a UN protected human right, Article 4 Universal Declaration on Cultural Diversity 2001 stating "the defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity." Although it is not suggested that culture and faith are exchangeable terms, this may be correlated with Article 18 UNDHR 1948, the right to "manifest his religion or belief in teaching, practice, worship and observance." These are individual rights but impose duties of protection on the state to which devout Islamic nations must sign up in order to play their major role in the international community of security and commerce.

In Europe, however, invoking the national security and cultural threat justifications, several nations, most notably France and Belgium, claiming female emancipation, have prohibited the wearing of the hijab scarf and niqab veil (OSF, 2018). The national interpretation of human rights essentially meant the entitlement to regulate what women wore, which did not, according to the European Court, breach freedoms of religious and cultural expression. No further minarets are permitted to be built in Switzerland because they do not fit the architectural perspective of the nation (Dodd, 2015). They essentially spoil the view. Nations with a deeply engrained heritage of freedom and equality appear to draw the line at Islam, hardly a good example of the universal benefits of human rights to the Arab East.

There is nevertheless proof of a significant influence of western values expressed in Arab nations with the advent of communications technology which led to raising awareness of human rights in Arab countries.

CONCLUSION

Neo-colonialist political philosophy promotes the superiority of Western liberal secular democracy and the human rights which derive therefrom over Arab countries' backwardness (Bina.1996). This is not on the face of it of great concern to a globalisation of economic power driven by multinational corporations with interests predicated on profit. Universal acceptance and application of international law does however promote global trade and inter-state relationships of security between the European and American West and the profoundly wealthy oil producing nations of the Arabian Gulf. It is also the case that the marrying of values, inherent to both regions, faith and secularism is used to justify deals with other states.

The quest, by the West, for a mutuality of human rights values undoubtedly assists in the maintenance of a measure of world peace which the UNDHR asserts in its Preamble is only achievable by recognition of the dignity of Man and Woman. However, disregarding basic cultural and regional differences, intervening in the affairs of states, and undermining their sovereignty in the name of human rights are regarded as Western practises that have no place in the Arab world.

There is some truth to the assertion of Shaheed and Richter (2018) that cultures which do not share a common heritage tend to be governed by different values. The Arabic nations do not have a remotely similar history of statehood which European nations share, albeit with some considerable conflict and beliefs. Indeed, the Arab countries are essentially the result of a colonialism of oppression and sense of superiority of their controlling empires, left to form themselves into states in a region and faith still considered inferior to western enlightenment despite their wealth and global influence (Funk and AA Said, 2004).

Universality as a concept is a largely manufactured wish, an expression of what all should accept if they are to be considered as civilised members of the international community, another somewhat wishful desire of globalisation which ignores, or at most tries to accommodate, a diverse range of national cultures and interests. When the question is asked about the contribution made by the secular, Judeo-Christian Enlightenment based European values of human rights upon the Islamic Arabic nations of the East, it is tempting to consider this to refer to a neo-colonialist imposition upon a dissimilar culture, constructing a clash rather

than a semantic lack of understanding (Mayer, 1994). This may be true if we look at the practises of international human rights organizations in the Arab region.

It is argued that the UNDHR is the recitation of a code of standards of behaviour which governments must expect of their diverse national peers, a belief that dignity and respect for the individual is the foundation of peace. This is so whether the state is secular or, perhaps more so, religious, where creation of Man and Woman in the image of God and embedded in His grace is the true expression of fundamentalist Islam. The UNDHR may be 80 years old, yet the Quranic statements of justice and egalitarianism are aged 1400 years. It is the expression of the values which need changed by education on truth, in both codes of conduct towards one's fellow, the justifications of national interest and culture being particular offenders against principles both West and East, secular and faith (Mayer, 1994).

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