

Principles of human rights in the light of international law - study of the Jordanian situation in accordance with international standards

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Abstract

This study aimed to identify human rights principles in light of international covenants and Jordan as a case study, as human rights include all human rights: civil, political, economic, social, and cultural. One of the most important international treaties in the field of human rights is the Universal Declaration of Human Rights of 1948, in which its thirty articles touched upon the fundamental rights and freedoms of all peoples. Where the international conventions for the protection of human rights to which Jordan has acceded are the Convention against Torture and Cruel, Inhuman or Degrading Punishment, the Convention on the Rights of the Child, the Geneva Convention to End Human Rights Violations, and the United Nations Convention of 2015 for human development and environmental protection. As for Jordan in this matter is committed to international human rights charters, declarations, and treaties. Jordan has also ratified international conventions and treaties related to human rights, creating specialized centres that are concerned with human rights and freedoms, and cooperating with international, regional, and local organizations working in the field of following up and promoting human rights concepts in Jordan, monitoring their implementation, and responding to, therefore, Jordan established the National Center for Human Rights in 2003 AD to promote the principles of human rights. Therefore, the research problem is arises when these rights are applied. This study came to address this problem by answering the following question: What are the principles of human rights in light of international conventions..

Keywords: Human Rights Principles, International Treaties, international law, international relationship, Jordan.

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Introduction.

There is no doubt that Human rights They are the legitimate rights that assure the protection of humanity in various fields, such as combating racial discrimination and the enjoyment of individuals and groups of their political, civil, economic, social, and cultural rights as outlined in international declarations and agreements aimed at the full development of the individual and society (Qaita, 2010). Procedurally, it is defined as the human rights and principles stipulated internationally (international covenants), which include civil and political rights, economic, social, and cultural rights, and solidarity rights, which aims to the development of the individual and society politically, economically, socially, and culturally.

International conventions: They are the most important sources of international law, where two or more countries agree on a number of rules of agreement between them on one of the issues that arise in the framework of international relations, which are the treaties that highlight their importance in the field of international relations and the treaties establishing international organizations such as the United Nations Charter (Derby, 2011, 19).

Divine religions, philosophies, and social and political movements all contributed to the codification of human rights in various legal documents. Despite the fact that the Arab and Islamic civilizations were the most concerned with human dignity and the attainment of rights, the emergence of positive human rights documents occurred during the European Renaissance.

Human rights are regarded as inherent rights of human beings all over the world as they describe a model of human behaviour, which is defined as a set of basic rights that must not be violated. In a matter of fact, these

rights are entitled to every human being regardless of his nationality, place of residence, gender, nationality ethnic origin, colour, religion, language, or any other difference. These rights are attained on the principle of equality and without discrimination.

Human rights received increasing attention in most countries during the first and second decades of the twentieth century, and it became one of the most key issues among educational, social, and political issues. Many countries have increased their interest in teaching human rights concepts and incorporating them into national and international laws and legislation because they are a civilized issue and a tool for political pressure, as well as being a common concept in modern political and educational literature (Zembylas, & Keet, 2019).

Human rights principles formed the basis for an international organization aimed at preventing violations of every individual's basic dignity in the aftermath of World War II, and the institutionalization of human rights principles began with legal reforms before expanding into an educational institution that was routinely incorporated into curricula, textbooks, national policies, and educational materials and teaching methods (Bourn, 2014; Kennelly & Llwellyn, 2011). Article 26 of the UDHR Universal Declaration of Human Rights defines the right to education first and the right to education directed towards the full development of the human personality and the promotion of respect for human rights and fundamental freedoms second (Bajaj, 2011).

Ahmed et, al (2020) see that the entire field of Human Rights Education (HRE) has some clear common denominators, such as the definition of the core content of HRE and the corpus of human rights norms and institutions brought into being by the world's sovereign states and incorporated into both international and domestic legal systems. These provisions generally recognize HRE as the major tool for popularizing and giving effect to the universal human rights regime. Besides, human rights educators also agree on the need for such education at all levels of primary, secondary, tertiary, professional.

Human rights education is defined as education and training that aims to build a global culture by sharing knowledge, transferring skills, and forming attitudes aimed at promoting respect for fundamental rights and freedoms, as well as the full development of the human personality and sense of dignity. It also intends to enhance understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples, ethnic, national, religious, and linguistic groups, allowing all people to actively participate in freedom and democracy and promoting sustainable development and social justice-centred on people (Bajaj, 2011). HRE has evolved into three distinct paradigms, namely, learning, education, and human rights education (Tibbitts, 2002; Tibbitts, 2017a). Human rights education is a fundamental right as people who do not know their rights are more vulnerable to abuse and often lack the language and conceptual framework to effectively defend their rights, bearing in mind the growing global recognition that HRE is critical because it contributes to the creation of peaceful and just societies as an effective strategy for preventing violations of human rights (Banks, 2001).

I will study and analyze this research in two parts, the first section : human rights internationally, and in the second section human rights in Jordan.

Section one: Human Rights Internationally.

Human rights have diversified internationally, covering various fields.

Firsit Topic : Human rights in international covenants

Global attention to human rights issues has grown as a result of the spread of ideas and values advocating for public freedoms and democracy, as well as the fact that the person for whom these rights are established is the foundation for any development and progress to be made; in other words, the provision of the necessary safeguards to ensure adequate enjoyment of rights and freedoms is regarded as an important point to achieve the desired goals of any community development project or plan (Fawzia, 2012).

Although the concept of human rights is relatively new, it has long been associated with lofty values such as freedom, justice, and equality. Despite its widespread use, no consensus on a definition has been reached. Concepts and visions regarding it, on the other hand, varied according to the intellectual principles of researchers and their specializations. As it was considered as the set of rights and freedoms established under international, regional, and local conventions for every human being at every time and place from the moment of recognition of his existence and as a living being until his death. Where states are obligated to uphold these rights and ensure their protection on their lands and violating them entails legal responsibility according to international conventions, as they are the original and intimate rights of human nature, without which the individual cannot live as a human being, as it achieves dignity and freedom, which makes him able to show his various abilities (Al- Jamal, 2016). While Cardenas (2016) considers it a legal statement of what human beings require to live a

decent human life, it is a holistic, all-encompassing statement as stated in the Universal Declaration of Human Rights to ensure that human beings are treated as complete persons, enjoying all rights, freedoms, and social justice simultaneously.

Generally, the concept of human rights-focused on three basic axes: the axis of human nature, through the comprehensive view of the human being with all its human components of body, mind and spirit, and the axis of the quality of rights, i.e. their characteristics and characteristics, and the axis of rights protection, which indicates the importance of protection as a component of human rights So, human rights are meaningless unless they are backed by protection and continue to exist at both the national and international levels (Gilabert, 2019).

Human rights, according to Al-Hussein(2017), are a set of guarantees and benefits that are naturally associated with every human being and that humans cannot live without, such as freedom, justice, and equality, so that everyone has the right to enjoy them in tandem with legal protection and adequate procedures that guarantee and protect these rights.

The concept of human rights contains many elements, including natural elements: those that arise from a person's birth and continue with him until his death; they are not acquired from any authority, but rather are a natural human right that cannot be waived; and comprehensive elements: those that include all rights (Humanitarian, civil, political, and environmental).The complementary elements imply that it is not possible to exercise one right in isolation from another or to give preference to one right over another and that it is not permissible to deviate from some of them except with a legal justification, a statutory or legal text that allows this, and equality in this entitlement or enjoyment of it, and the response to it and the response by governments, and what they should do to respect the rights of their citizens, and the significance of collaboration between local government institutions and international organizations in monitoring and ensuring the protection of human rights.

However according (Tomyuk, et, al,2020), human rights are classified into three generations based on time. The first generation includes civil and political rights, the second includes economic, social, and cultural rights, and the third includes human solidarity rights.Where peace, development, common human heritage, and the rights of future generations in a pure and clean environment, which are explained in the following sections:

Second Topic . First Generation Rights (Civil and Political Rights)

The rights of the first generation (civil and political rights) are among the oldest international covenants of the United Nations for basic human rights, and the International Covenant on Civil and Political Rights was adopted by the United Nations General Assembly in 1966. These rights were transformed into a binding treaty in the Universal Declaration of Human Rights, which is based on the inherent dignity of the individual. By enshrining civil and political rights, such as physical integrity, liberty, personal security, fair procedures, and the rights of the child, the International Covenant seeks to strengthen the conditions within states for the enjoyment of civil and political rights(UN General Assembly, 1966).

The International Covenant on Civil and Political Rights granted an international standard for the conduct of all states party to it, and guaranteed the rights of self-determination, legal fairness, equality, life, liberty, freedom of movement, fair, public and speedy consideration of criminal charges, freedom of expression, thought and religion, peaceful assembly, and freedom Formation of associations, rights of trade unions and political parties, family, participation in public affairs, prohibition of torture and cruel or inhuman punishment, slavery and arbitrary arrest, trial for the same offence twice, imprisonment for inability to practice religious activities, the right to asylum, the right to freedom of thought and religion, Discrimination on the grounds of race, religion, and sex is prohibited (Smith, 2013, Obodo, 2020).

The International Covenant on Civil and Political Rights defines civil and political rights as "inalienable rights" or the inalienable rights of the individual, which are the rights to freedom, justice, and dignity, and it rejects unjustified interference by states with the state's obligation to protect citizens from violence and discrimination and to ensure their political participation in the state (Grugel, & Fontana, 2019).Under the International Covenant on Civil and Political Rights, states are also obligated to respect and protect the civil and political rights of individuals and groups, including the rights to freedom of religion, freedom of opinion and expression, freedom of assembly and participation in public affairs. Under these covenants, a special human rights committee was established responsible for monitoring states' compliance with the provisions of the International Covenant on Civil and Political Rights (Richardson, & Devine, 2020).

Lyer (2019) argues that the right to life is the most basic of civil and political human rights, which may not be restricted even in a state of war or emergency. He adds that the right to life is not absolute in the legal systems of states, as the provisions that define the nature of freedoms under the International Covenant on Civil

and Political Rights recognize that some rights are not absolute in the legal systems of states and that the state may have a legitimate interest in balancing individual rights at risk with the other interests of society, so the state determines that the limited nature of the right justifies the violation, through a competent judicial or quasi-judicial body, on a case-by-case basis, taking into account the principle of proportionality, to determine the absolute necessity. Furthermore, in legal systems that allow the death penalty, the right to life cannot be considered absolute. In fact, the death penalty is regarded as a central issue in terms of the right to life, as well as one of the most contentious issues, given those specific categories of criminals who are exempt from the death penalty have been identified: juveniles, the elderly, pregnant women, adolescent offenders, and people with intellectual disabilities.

Third Topic . Second Generation Rights (Social, Economic and Cultural Rights)

The International Covenant on the Rights of the Second Generation (Social, Economic, and Cultural Rights) establishes international standards for states that have ratified the covenant's text to follow to respect, protect, and implement the rights of the second generation, which include social, economic, and cultural rights. The covenant requires states parties to devote the maximum of their available resources to the implementation of the rights they recognize. The Covenant contains the following rights: the right of the individual to earn a living through work, safe and healthy working conditions, the enjoyment of union rights, access to social security, family protection, adequate housing and clothing, freedom from hunger, health care, free public education, and participation. In cultural activities, creative endeavours, and scientific research. The covenant strictly prohibits discrimination of economic, social, and cultural rights and guarantees the equality of men and women in the right to enjoy these rights. It is indicated that these rights are positive rights that require an active role for the state in achieving them (UN General Assembly, 1966).

Economic, social, and cultural rights have been incorporated into national, regional, and global legal systems, obliging everyone to abide by them and not violate them. Despite the fact that these rights must be applied to all individuals in all parts of the world, they are still being violated in areas where poverty is the most severe. Undoubtedly, poverty is one of the most critical areas of an urgent need for human rights because of the other violations of social, economic, and cultural human rights that it can cause.

In many countries, deregulation, trade liberalization, privatization, and other similar trends have reduced the state's primary role and transferred traditional government jobs to informal actors such as national companies, private security companies, paramilitary forces, guerrilla forces, organized crime, and terrorist groups, who have become responsible for the violations of human rights as they negatively affect the enjoyment of the rights to education, health care, housing, water and sanitation, social security and labour rights, especially among marginalized groups in society (OHCHR, 2016).

According to United Nations reports (UN General Assembly, 1966), states have a responsibility to enact and implement national legislation to require companies to respect human rights. International human rights treaties do not impose direct legal obligations on private actors such as businesses, such as laws requiring a minimum age for employment and a minimum wage, respect for employees, and fairness between them and others, within a set of principles guiding states and companies clarifying their duties and responsibilities to protect and respect human rights in the context of commercial activities. And to prevent the infringement of their rights wherever they are working and whatever their work or industry.

Individuals must also have access to effective and equitable methods through judicial and non-judicial mechanisms when violations of those rights occur, and businesses greatly affect human rights, and this effect can be positive as the provision of innovation and services that can improve the living standards of individuals throughout the impact can also be negative, such as destroying the livelihoods of individuals or exploiting and enslaving workers.

Fourth Topic : Third Generation Rights (Solidarity Rights)

The rights of the third generation are known as solidarity rights or collective rights, and they are the result of consistent demand from developing countries or the third world for a more equitable international system, and they include the right to development, the right to peace, the right to own natural resources, the right to a clean environment, the right in the cultural heritage of peoples (Charisma, 2020). In addition to the rights that the state must protect, such as those of immigrants, indigenous peoples (indigenous peoples), tribes, minorities, marginalized groups, and others (UN General Assembly, 2007).

United Nations reports (United Nation, 2016) indicated that the most important features that the basic principles of human rights should have are:

- **Universality and inalienability:** Indicating that Human rights are universal and inalienable. All people everywhere in the world are entitled to them. No one can voluntarily give them up. Nor can others take them away from him or her. As they are universal rights granted to all around the world, so they were considered universal in origin, protection, and benefit, in that they view all people as equal, regardless of place or time, so that all people are born free and equal in dignity and rights, enjoying human rights even when their governments violate those Rights.
- **Indivisibility:** Human rights are indivisible. Whether civil, political, economic, social, or cultural, they are all inherent to the dignity of every human person. Consequently, they all have equal status as rights. There is no such thing as a 'small' right. There is no hierarchy of human rights.
- **Inter-dependence and inter-relatedness:** The realization of one right often depends, wholly or in part, upon the realization of others. For instance, the realization of the right to health may depend on the realization of the right to education or of the right to information.
- **Equality and non-discrimination:** All individuals are equal as human beings and by the inherent dignity of each human person. All human beings are entitled to their human rights without discrimination of any kind, such as race, colour, gender, ethnicity, age, language, religion, political or other opinions, national or social origin, disability, property, birth, or another status as explained by the human rights treaty bodies.
- **Participation and inclusion:** Every person and all peoples are entitled to active, free, and meaningful participation in, contribution to, and enjoyment of civil, political, economic, social, and cultural development, through which human rights and fundamental freedoms can be realized.
- **Empowerment:** It is the process by which people grow the capacity to demand human rights by using them or obtaining them, as they are empowered through developing competencies (knowledge, skills, and attitudes) to claim their rights instead of just waiting for policies, legislation or providing services.
- **Accountability and rule of law:** States and other duty-bearers must comply with the legal norms and standards enshrined in human rights instruments. Where they fail to do so, aggrieved rights-holders are entitled to institute proceedings for appropriate redress before a competent court or another adjudicator, following the rules and procedures provided by law.

Human rights are represented in the universal charters. Every human being has the right to enjoy his rights without discrimination based on race, colour, gender, language, religion, political opinion, national or social origin, property, or place of origin. According to the human rights law expressed in international treaties and the agreed set of principles, these rights are protected by the force of the law, which protects individuals and groups against actions that conflict with fundamental freedoms and human dignity, and this law places an obligation on states to act in a specific way to prevent any violation of rights. Individuals within the state (Al-Samarrai, 2018).

Historically, in the aftermath of World War II, independent states formed the United Nations, whose charter stipulated in its basic preamble to promote and respect the principles of human rights and freedoms, making it one of the first global human rights documents (Waters, & Russell, 2011; Abdulaziz, 2014).

And at the International Conference for the Drafting of the United Nations Charter in 1945, a proposal was presented to address basic human rights, to promote and encourage respect for human rights and fundamental freedoms for people without discrimination, which was issued on December 10, 1948, to be the reference document for human rights (Renteln, 2013; Mauri, 2020), and it consisted of thirty articles, which helped to codify many of the rules of the Declaration in the form of two international treaties that dealt with rights and duties. Since 1948, the Universal Declaration has become the international standard for human rights (Tolley, 2019), and in the year 1993, a world conference was held that included (171) countries representing 99% of the world's population. The conference reaffirmed its commitment to the importance of realizing human rights and their seriousness (Bassiouni, 2003).

The Universal Declaration of Human Rights in 1948 AD is regarded as one of the most significant international charters in the twentieth century due to the ideas it presented and expressed in religious, cultural, and political visions. In its thirty articles, it addressed the fundamental rights and freedoms of all peoples and included civil, political, cultural, and economic rights after confirmation on the equality and dignity of people without discrimination for any reason whatsoever. The declaration also confirmed the human rights to life, personal security, protection of personal life, property, work, education, and participation in cultural life, in addition to basic human freedom from human rights such as marriage and freedom of opinion Expression, movement, residence, arrest, and exile (Morsink, 2019).

The United Nations Charter included international resources that include fundamental rights and

freedoms in 1945, the Universal Declaration of Human Rights in 1948, the International Covenant on Civil and Political Rights in 1966, the International Covenant on Economic, Social and Cultural Rights in 1966, and a set of declarations of a universal character such as the Declaration of the Rights of the Child issued 1959, the United Nations Declaration on the Elimination of All Forms of Racial Discrimination in 1959, the Declaration of the Rights of the Disabled issued in 1975 CE, the Declaration on the Participation of Women in Promoting International Peace and Cooperation in 1982 and the Declaration on the Right to Development in 1983 (Al-Samarrai, 2018). It was then followed by many international conventions for the protection of human rights, such as the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment 1984 (Blom, 2020), the Convention on the Rights of the Child 1989 (Simon, Luetzow, & Conte, 2020). In 2015, the representatives of UN agencies, treaty bodies, human rights experts, experts from civil society, medical and bioethics institutions, and academia met together in Geneva to end Human Rights violations (Carpenter, 2020). The 2030 Sustainable Development Convention, another historic United Nations agreement in 2015, linked human development closely with environmental protection. The preamble determined that the countries that adopted the agenda are bent on ending poverty and hunger, in all their forms and dimensions, and ensuring that all human beings can achieve Their potential in dignity, equality and in a healthy environment (Scholz, 2020).

Second Section: Human Rights in Jordan

Jordan is one of the countries that responded to human rights charters and declarations by adhering to the fundamental principles stated in the Universal Declaration of Human Rights and subsequent treaties and agreements, such as personal freedoms, equality before the law, and non-discrimination in rights and duties. Several institutions have also been established in Jordan, the most important of which is the National Center for Human Rights, which entered service in 2003 intending to promote human rights principles, consolidating its culture at the levels of thought and practice, and considering non-discrimination between citizens (Beiter, 2019).

King Abdullah II is a supporter of human rights implementation in Jordan, as His Majesty issued the Amman Message in 2004, which called for religious and human tolerance, acceptance of others, and rejection of differences between individuals, whatever they are, and included a set of human rights based on the foundations of our tolerant religion. His Majesty also issued a series of discussion papers outlining a clear vision for democratic reform within the context of a set of citizens' civil, political, economic, and educational rights. This is also evidenced by Jordan's signature and ratification of most international human rights conventions and treaties, as well as efforts to establish specialized centres concerned with human rights and freedoms and to collaborate with international, regional, and local organizations working in the field of following up on and promoting human rights concepts in Jordan, as well as monitoring their implementation (Thabet, 2006; Al-Khaza'leh, 2017).

First Topic: Jordan's commitment to human rights covenants

Jordan is legally obligated to uphold human rights principles under international, regional, and local law. At the international level, Jordan signed and ratified the International Covenant on Civil and Political Rights in 1972 and 1975 CE, respectively, and King Abdullah II launched a ten-year comprehensive national human rights plan in 2016. Jordan's declaration of respect for and compliance with its national obligations in various fields of human rights (HRW, 2017).

Human rights and public freedoms have received a lot of attention in Jordanian legislation and laws. These rights and liberties were enshrined in the Jordanian constitution, which was issued in 1952 AD and has been described as a liberal constitution, as well as in other complementary legislation and laws (Pérez, 2011; Khawaldeh, 2015). Many articles in the Jordanian law affirm human rights principles and concepts, the majority of which were consistent with international declarations and conventions in this field, considering the Jordanian Arab Islamic community's uniqueness.

The Jordanian National Charter, which was published in 1991, included a detailed explanation of these rights and how to exercise them on the ground. Jordan's democratic transformation since 1989, the promulgation of the political parties law in 1992, the holding of parliamentary and municipal elections in light of party pluralism, and then the parties law of 2007 have all contributed to the consolidation of human rights concepts, which have been embodied through citizens' exercise of their rights to participate in political, economic, social and cultural life and taking part in the decision-making process, and expression of opinion (Al-Sulayhat and Al-Husami, 2011; Al-Khaza'leh, 2017).

Second Topic: The National Center for Human Rights in Jordan

Within the development plan to promote human rights from 2016-2025, the National Center for Human

Rights in Jordan sought to protect human rights and freedoms in the Kingdom, by promoting the principles of human rights relying on the principles of tolerance, Islamic values and Arab heritage, and the rights stipulated in the constitution and the principles in international covenants. It also strived to establish human rights principles on an intellectual and practical level, to promote non-discrimination between citizens based on race, language, religion, or gender, and to strengthen the Kingdom's democratic process by protecting freedoms, ensuring political pluralism, respecting the rule of law, and ensuring economic and social rights. The Jordanian National Center for Human Rights supported cultural development while also monitoring developments in national human rights legislation and working to encourage Jordan to adhere to Arab and international human rights protection conventions in the various covenants and agreements that are being drafted (OECD, 2017).

The United Nations, UNESCO and other international institutions called on member states to develop their national plans for democracy and human rights education as a requirement of the twenty-first century (Gündogdu, 2004).

Third Topic: The culture of human rights

Russell & Suarez (2017) pointed out that human rights education in some respects has expanded greatly over the past few decades. He added that the educational approach to spreading a culture of human rights, and the behavioural values that flow from it, is a solid strategy for establishing these rights as values at the level of awareness, feelings, and practical behaviours at the level of practice, leading to the development of a citizen who is proud of the values and principles of human rights and who can exercise them in his daily behaviour through his adherence to his rights and respect for and appreciation of the rights of others (Khairy, 2018). Global education, on the other hand, refers to education that aims to develop the values and concepts of cooperation, understanding, and peace between nations, developing the values of friendly relations between nations and peoples through various social and political activities, and disseminating the principles of human rights and fundamental freedoms, and includes the linkage of education goals with the goals and principles stipulated in the United Nations Charter. And the Universal Declaration of Human Rights and Fundamental Freedoms (Hamida, Arafa, al-Qurashi, Shahat, and al-Qurashi, 2000).

Based on the definition of human rights as a set of civil, political, social, economic, and cultural rights and freedoms guaranteed by law to all individuals without discrimination, states and governments commit to informing individuals of these rights, promoting them, and protecting them from any violation, as this is the only way for a person to gain familiarity with the fundamental knowledge required. In addition to instilling a sense of responsibility towards the rights of others and achieving and protecting public interests, preserving cultural heritage, traditions and norms that are consistent with human rights principles, and strengthening the means of education that transfer this culture to and from the home, school, intermediary bodies, and various media (Ibrahim and Nasr, 2015).

The integration of human rights principles into individual and group value systems is an essential educational process because the educational process aims to shape the individual in all of his intellectual, psychological, and social aspects into an integrated formation that qualifies him to act based on his knowledge of his rights and the rights of others so that he respects the rights of others and defends legitimate rights per legal and cultural standards.

Human rights education is regarded as a comprehensive project that aims to integrate the citizen within its various fields that overlap with intellectual, political, economic, cultural, and social fields, and that all school subjects are amenable to integrating human rights education, as these rights can be mentioned in the subject and then converted into educational materials that are taught and they include educational goals and activities that can be achieved within the limits of this content (Abd al-Latif and al-Shami, 2002). And human rights must be learned through the transfer of content, experience, and practical practice, which should be applied at all levels and stages of the school system. The Global Program for Human Rights Education consists of three elements of equal importance (United Nations, 2006) which are:

- Knowledge and skills: Indicating learning about human rights and acquiring the skills necessary to apply them in daily life.
- Values, attitudes, and behaviour: It includes developing values to promote attitudes and behaviour in line with human rights; And educational review.
- Ability to work: It is concerned with developing the capacity to defend and promote human rights.

The 1948 Universal Declaration of Human Rights (UDHR) urged every member of society to strive, through teaching and education, to significantly promote respect for human rights and freedoms (Flowers, 2015),

to learn its principles, to build a culture of human rights within society's culture to reap the fruit of gaining rights, as well as defending them and striving to preserve them, which helps members of society to participate effectively in developing their homelands. This fact has prompted many societies that have been subjected to human rights violations to participate significantly in integrating human rights into their educational programs to be an educational curriculum on which future educational policies are based (Carson, 2019).

The Global Program for Human Rights Education Activities' principles call for a more holistic approach that includes the promotion of civil, political, economic, social, and cultural rights, and which presents educational activities that promote respect and appreciation of differences and opposition to discrimination, and the development of knowledge and skills to enable the protection of human rights. They must also create fearless teaching and learning environments that encourage participation and enjoyment of human rights. And emphasizes the importance of making human rights education relevant to learners' daily lives and engaging them in a dialogue about how to put the abstract expression of human rights into practice in the social, economic, cultural, and political contexts of learners (United Nations, 2006).

Robinson, et al.(2020) cited the United Nations' assertion that children and youth should have access to human rights education, and that schools are one of the primary means of providing comprehensive, effective, and integrated human rights education.

As a matter of fact, rights education not only provides learners with knowledge of human rights and the mechanisms that protect them, but it also empowers them to take action to defend and promote freedoms, democracy, and the rule of law, as well as facilitating their learning in developing personal and social knowledge and skills, increasing appreciation, and understanding of difference and diversity, and building mutual respect for human dignity and common values. Furthermore, it encourages dialogue and resolving problems and conflicts in peaceful ways away from violence and extremism, respecting the rights of others, and combating all forms of discrimination and racism.

Human rights education undoubtedly contributes to the establishment of sustainable and participatory democratic forms based on respect for human rights and good governance, and therefore this education is a continuous investment for societies that value human rights principles (Aurora, 2016).

Human rights education aids in social reform by establishing healthy relationships between individuals based on justice, equality, and complementarity, introducing the individual to society, and educating him on what is going on around him, understanding himself and his rights and duties before society, as well as realizing his abilities (De Beco Quinlivan & Lord, 2019) and his responsibilities in society in the pursuit of democracy and social development. Citizenship and human rights education programs have frequently been introduced to develop learning skills for safe living and peaceful conflict resolution (Osler, & Yahya, 2013).

Human rights education seeks to raise awareness of the value of human rights as a way of thought and living by offering opportunities for critical, imaginative, and creative thinking, as well as being mindful of its specificity and cultural identity while being accessible to human cultures in the sense of a healthy personality (Sen, & Starkey, 2017). Understanding human rights values, in general, becomes a positive process that benefits from the acquisition of experience and joy of reality, as the student becomes more knowledgeable of human rights, the prospects of his contact with them improve, and the process of his acceptance to live in a free society where self-respect is valued becomes simpler. Understanding of human rights values is a progressive operation based on their emotional growth and social maturity, therefore, Individuals' slow understanding of human rights and inability to practice them since childhood trigger educational and social issues that could be impossible to treat in the future, (Al-Shami, 2002).

The importance of education and the spread of a culture of human rights as defined by the United Nations is evident in the following (UN General Assembly, 2012):

- Developing the human personality in all its intellectual, emotional, and social dimensions, and deepening its sense of freedom, justice, and dignity.
- Enhancing individuals' awareness of their rights and enabling them to transform human rights principles into a cultural reality and raising their ability to defend, protect and advance them at all levels.
- Promote human rights, including civil, political, economic, cultural and the right to development, as they are interdependent and complementary rights, in addition to strengthening respect for human rights and fundamental freedoms.
- Consolidating the values of peace, understanding, cooperation, tolerance, equality and friendship among all nations, peoples, and minorities, promoting cultural diversity, and respecting others, rejecting

- violence, and combating intolerance, and empowering individuals in society to participate effectively in establishing a free and democratic society governed by justice and law.
- Encouraging the process of sustainable development, achieving social justice, and establishing educational and learning environments that encourage the enjoyment of human rights and the development of the personality of individuals in an integrated manner.
- Empowering individuals and local communities to effectively define and demand their human rights needs, educating members of society about human rights principles and mechanisms for their protection, and transforming human rights from mere abstract concepts and standards into a practical reality practiced in daily life.

The concept "human rights education" refers to education for citizenship and peace, global citizenship, shared tolerance, and awareness, all of which are founded on globally agreed-upon human rights principles (Aurora, 2016). The elements of human rights education are described in Article (2) of the United Nations Declaration on Education and Training as follows: (United Nations General Assembly, 2012):

- Learning about human rights: obtain knowledge and skills about human rights, such as knowing the laws and concepts of human rights, as well as the values that are founded on them and the mechanisms for their protection.
- Learning through human rights entails developing beliefs, attitudes, and respect, as well as modifying actions to reflect human rights values, which involves learning and teaching in a way that respects both teachers' and learners' rights. Ensure that the meaning and manner in which learning is organized and communicated are following human rights principles (such as engagement, inclusion, and freedom of expression).while recognizing that the learning process is as important as the learning content.
- Learning for human rights: which includes the drive for social action and the empowerment of active citizenship to promote respect for everyone's rights by enabling people to enjoy and exercise their rights and respect and support the rights of others.

Conclusion

human development and environmental protection. Human rights have been classified according to the temporal standard into three generations, the first generation, which is represented in civil and political rights, the second generation, which is represented in economic, social, and cultural rights, and the third generation, which is the rights of human solidarity, where peace, development, a common human heritage, and the rights of future generations.

Jordan is a signatory to numerous international human rights charters, declarations, and treaties. Jordan has also ratified the majority of international human rights conventions and treaties, supported specialized centres concerned with human rights and freedoms, and collaborated with international, regional, and local organizations working in the field of monitoring and promoting human rights concepts in Jordan. In response to this, Jordan established the National Center for Human Rights in 2003 to promote human rights principles.

Recommendations:

Based on the aforementioned, the researcher recommends the following:

1. Guaranteeing that national constitutions of states, particularly Jordan, contain provisions emphasizing the protection of human rights and liberties, as well as guarantees for their implementation.
2. Activating and bolstering international human rights enforcement in Jordan through international monitoring and investigation bodies, as well as international accountability for violations.
3. Incorporating human rights principles into all domestic and educational policies to preserve human rights in light of international covenants for the three generations of human rights, as well as their inclusion in school curricula to be a future education for future generations.

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