
POSITIVE SOCIAL VALUES DRAWN FROM THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

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Abstract

Positive social values have got an important role in developing the countries, since they have relationship with basic subjects , such as:

The social change ,the social development and advancement the duties ,the rights, the law, fairness , and justice .

The implementation of these subjects may take part in solving the problems of the human being and the society as a whole.

The ambition of the researcher is :-

First:- to shed light on limiting the social values which were either written openly or had had hidden meanings in the universal declaration of human rights.

Second:- to draw a conclusion about social values from (UDHR),using the conclusive method giving us arecend knowledge reflecting productive concepts prevailing in the society.

Introduction

The social values are considered the fundamental values to any culture ,they are life system , whether the individual or the group and the society respond to them and have become deeply implanted in the conscience which may cause a benevolence to the individual and the society . they are developmental peaceful speech which all nations can get a benefit from it when participating in those ideal social standers.

We shall be having the social values discussed ,not because they are high ideal values ;but as standards that have a relationship with basic subjects relating to the organization of the society . For example the organization of the individual with the community, the completeness of the social foundations, and the social change, the social development and advancement ,the duties and the rights ,and the law, fairness and justiceetc; that may take part in solving the problems of the human being and the society .

The human rights are one of the biggest problems of the society which sociology has turned its back and neglected them; there was a scarcity in addressing them; in analyzing and criticizing .There are objective reasons behind those social problems:-

1-The political regimes always have ban the individual, social and political freedoms, one time, by the name of patriotic and national interest. Another time by the name of conservation of the specialty of culture and doctrines.

2-A weakness in socialization processes in the basic units of our society such as, Family, school and the college in making the people aware of their human rights.

3- The researchers and the educators could scarcely speak about the human rights as concepts but not as social values demanded by the people ,and that what has made the human rights as the demand of elites but not as social demand.

In this research ,my ambition is to shed light on limiting the social values that were written openly or which had had hidden meanings in the Universal Declaration of human rights using the social analytical method that depends upon the concepts relating to the nature of the social values .

- Values are in a state of inconsistent or contrary , contrarities in nature ,in conflict ,others are taking shape .
- Values are multiple according to the multiplicity of the social regimes .
- Values keep on justifying the present situation or stir up for a change.
- Values direct and organize the relationships among the individuals with the social institutions.

As well as mentioned above , my ambition also is drawing a conclusion about social values from the universal Declaration of human Rights (UDHR) * ;using the conclusive method giving us a recent knowledge reflecting productive values that bear in its essence a change in the traditional concepts prevailing in the society⁽²⁾ .

The subject of analysis of social values necessitates three hubs:-

Firstly : the concept of values ,its importance and the possibility to change them

Secondly : the classification of values.

Thirdly : the social values that deduced from the Universal Declaration of Human Rights .Finally, concluding remarks.

*The (UDHR) of 1948 ,The Geneva Conventions ,the fundamental guarantees derived from the international humanitarian rights law (IHRL) or it is still also called –law of war⁽¹⁾

The first Section Frame of Entries

1- The Concept of Social Values.

Values (plural of value) price ,worth .importance, purchasing power of a coin , quality of being useful .

- Estimation of the price of a commodity.
- Be unchangin , when you say " a man of value " means that he keeps on his word.
- Straight forward . The Mighty God says, " This Kuran is directing to straight forward " .Meaning to something more valuable . The honest saying of the prophet . " The valuable religion " , meaning open , frank straight or no diversion from the right⁽³⁾.

The word (values) being of multiple meanings according to the various fields of life , such as economy , sociology , politics and religion ... etc . The definition of the word (value)is the kinds of beliefs that the individual , the community or all the society holds , and is considered important , everyone is bound to it ,because it limits the right or the wrong conduct of the human being .The values are usually internal ones to the individual , developing during his social upbringing during his /her living with the family ,meeting his friends in the school , in his community ,from the place where he works or from the religion⁽⁴⁾

Parsons, in his book ,towards a general theory to the acts, saying that , " Values are kinds of conduct criteria and social morals connected with another criteria in a special shape." The values play a great role in drawing a picture for the social roles that befallen among the individual ,limiting the way of the communication in order to fulfill the aims.(5)

In his philosophical and social explanation to the values (K-Mannheim), emphasizes that values are part of social process , of important functions serving the individual's

ambitions and the society as well; Values are not mere meaningless entities or essential characteristics for a thing , but they emerge from the society consisting of individuals and communities .We believe in values because they are the final things expressing highly regarded esteemed characteristics for the human being or supreme historic standards. Our commitment in values because we ourselves and our social system need them. For this reason , its existence depends upon the social necessity .

As for the explanation of (Values)philosophically , they high ideal characteristics or orders from the heavens of supernatural power surpassing the human intellect⁽⁶⁾

Haleem Barakatt , an Arab scientist and sociologist , presents a definition for the (values) as convictions which we believe in them about subject matters ,aims and kinds of favourable desirable conducts of the people ,directing our emotions , feelings , thinking , stands and behaviours . values organize our social relationships , justify the situation, stir up to change , they vary according to its multiple sources , contrary to each other , and having the ability to change according to the change of the situations and relationships⁽⁷⁾

Lexically , (values) mean worth while desirable standards, morals (ethical values), moral principles (science of morals)or ethical basis of utility, traditional social code , rules of conduct ; while (value judgment) means a judgment based upon of reflecting one's personal or class values ; a (valued man) means of a highly regarded and much esteemed social values (be of value).⁽⁸⁾

2 :The Concept of the Human conduct's Criteria.

In the former pages, we have tried to explain away that social values offer guiding principles or indications for directing the combination of the individual with each other. These instructions being personified in group of behavioural styles reflecting the prevailing values of the society's education.

The values and criteria function altogether to form the style or type of the individuals behaviours towards their surroundings such as relationships ,communications , duties and rights . A society where generosity and hospitality do exist, must be reflected on the individuals criteria which emphasize the expectations of serving and respecting the guests or giving and exchanging gifts during behavioural styles of the society that the host and the guest are bound by these rules or values .

The society that glorifies money or fortune more than glorifying human itarian matters ,we see the values or rules of their individuals behaviour aiming at saving and making money by hook or crook in spite of the way of getting the money.

Even so, the rules of human behaviours are multiple:-

1- Rules of General Behaviour –folkway –They are the rules of convenient conduct ,clothes fashion , eating style and conversation style with others ,that is to say – Etiquette Rules-the way of thinking in a class of society .

2- Rules of Mores .The accepted traditional customs and usage of a particular social group that come to be regarded moral attitudes, manners, or ways from a very longtime.

3 - Institutional Rules. (Authoritative rules or behavioural patterns in the life of a community or society)Rules to organize the individual behaviour Institutionally or by the way of passing bills or laws by the political authority. individual who breaks or violates these rules has to be punished . individual who breaks the Traffic Rules , his punishment will be less than the one who breaches the rules and laws dealing with crimes.

4 - Taboo Rules .A prohibition excluding something from use, approach or mention because it is sacred. Taboo is banned by all religions such as prostitution and every individual has to avoid such taboo, Making love with relatives such as a mother or a sister or eating human flesh are forbidden⁽⁹⁾.

3 : The Importance of the Values.

Broadly speaking ,the social values have had basic role in bringing up the human individuals in directing towards achieving their goals , satisfying their needs and in combination with others in the society for serving the aims of the big society for the sake of its progress and welfare ,forming a civilized social conduct clearly connected with the will , hopes and aims .

Values are considered the source for moral or ethical commitment towards changes ,progression and modifications that may happen in various fields in the life of the society since getting the fulfillment of what is best for the prosperity and euphoria for the individual and society⁽¹⁰⁾

The social justification for the values comes from the social necessity for it , there is the ability to be certain about its legality and truthfulness in the recent democratic society where the elite is democratically

educated .The social justification for the values a great benefit that serves the society , in a thought of reformation and the progress forwards.

It seems to us , the importance of the social functions for the values in organizing and progressing the fields of social life ; it is not strange to say , if we know that the basic factor of values and their meanings are existing in the society itself, these are:-

- 1- The human being: who gives his respect.
- 2 - The status : the occasion and situation –social ,economical , political ,religious that stir up us to action, but not any action ,only the action connected to:-
- 3 - The target : aim or purpose the human action tries to achieve it , which gives life its meaning and highness⁽¹¹⁾.

The role and importance of values vary among societies and even inside a society itself. In rural areas , co-operative relations prevailing ,some of them derived from religion . Whilst in urban areas ,where contract relations are organized and directed by institutional law which controls the processes of combination among the individuals .As for the Industrial societies where the economical values are highly organized by laws ,and it is the base for organizing daily relations among them ⁽¹²⁾.

In addition, the values are considered a source to criteria ,mores , customs, and traditions practiced in the society characterized by (Articulation)meaning the Link ,which is the trait of the value system , just individual is truthful , fair and often against exploitation .

From values ,many criteria and mores are derived ,which are practiced by individuals, so form:

- values of Freedom . The conflict for the sake of Independence ,holding the rights ,and respect the citizen's right to express his opinion .
- From Justice, Criteria are derived from justice for distribution of the national fortune ,equality before the law without distinction , solving disputes in law . courts or by peaceful discussion without using force.
- From generosity ,hospitality traditions , welcoming the guests⁽¹³⁾ . -

Philosophers ,sociologists ,politicians and religious men with educators gave a great attention to those values because of its importance ,They put laws ,regulations, national and international pledges that secure its existence against chaos ,oppression and conflict.

4:- Possibility of changing the Values

It seems that Values have organic nature, for this reason vary from time to another ,from a class to another ,and from society to another society .These changes of the values date back to the historic changes which had happened inside the social class and due to the changes of functional needs for the individuals and institutions .Gaiduck ,in his book((The Heroic Era))how did the chance and environments for the immigrant groups to divide German tribes in to two sects , which each one of them had formed its special system of values that reflected on their conducts on relations as in:-

- 1 - The Peasants: They were bound to the values inherited from their traditional society .
- 2 - The fighters: were bound to values of heroic era ,as courage values ,allegiance to ruler ,readiness to steal and plunder with armed conflict.

The change of functional needs of the Military Society and the authority of the leader in- the sect of the fighters – necessiated the need for justifications to support him and a propaganda for his new values. For that reason , had appeared poets ,literate and specialists for supporting these values ;for two aims :-

- 1 - To fix the authority of the leader and beautify his picture and reputation in the society .
- 2 - To spread values , life styles and human conduct rules that the military society needs ;that may emphasize the idea relating to the organic nature of the values .That is to say , values grew organically which have a relation with its service to the social regime and its harmony with its policy .

Here, C,cooly distinguishes two types of values:-

- 1- Human Values embodying in tastes, favourable food ,clothings and colours of the individuals , and these values are little as(C. coolly)says.
- 2- Institutional values ,that limit behaviours and practices of the individuals prevailing in the society , The values of religious institution, Values of professional organizations, and the Army values are crystallizing the behavioural types of the individuals affiliated to them .They are much more than human values ,(C.cooly)adds that it is possible to understand the values and their changes when return to the historical invironments of the group , the reasons caused its beginnings .We can notice the need of the European society ,during its changes ,the emergence of new group of bankers, industrialists, and merchants holding values satisfying the needs for the new stage ,such as to emphasize on values of art.⁽¹⁴⁾

Industry consider ,one of the important factors in changing social values ,(L,Mam Ford)says,"our power which surpasses the machine ,focusing on our strength in resemblance of the machine). Hinting to the impossibility of avoiding or excluding the machine in the Era of Industry ,but it is possible to change the institutions that bring damage to us or strengthening tendencies and directions serving us and achieving the aims of our society .

This pointing to the new situations and environments that the society necessitates in its march shift of change is liable for the emergence of new values and tendencies in harmony with the kind of changes occurring in the society .Poetry ,Litriture and the new technics of Media an important role in firming them . That demands to adapt a general principle of flexibility suits and responds to the new situations of our society .The measures acted by the government may fail in modifying traditional values emphasizing on forceful pressure in fusion in the group the preference of the male over the female and dependence instead of Independence on oneself ...etc. on account of its strength of reflection on the thought of the individuals types of behaviours . This you find it obvious in many common vulgar folklore proverbs in our society ,for example ,standing by with the brother or relative against the foreigner, (I with my brother against our cousin ,and I with my cousin against the foreigner).⁽¹⁵⁾

Making changes in the style of social values is not something impossible .But it needs too much time and effort, though it is essential to any society aiming to succeed in facing its social problems. That was

emphasized by the Japanese experiment at the advent of 2000 to a depression or economic crisis ,where rates of crimes and unemployment have risen up. The committee has come to a conclusion that it is necessary to lessen the measures in achieving resemblance and complete similarity in the Japanese society ,it ended that these values hinder the progress of Japanese individual ,it is a future necessity to be considered⁽¹⁶⁾

In our society ,the values which are possible to change according to new social environment, usually secondary values ,made by the human being in his society or his workshop in all social constructions and institutions . As for fundamental values based on religious teachings if the individual does not believe or respect it ,he will lead himself to theism like prayers ,fasting hadj(visiting Mecca) and Zakka (paying tenth of annual earnings), these values are unchangeable ,but the essence of the Islamic Codes call individual to the values of Justice ,equality, freedom, tolerance and keeping the dignity of the human being , on the regard of ,that Mam is ancestor of the God on earth.

The Second Section

The Classification of Values

Each society has its own values and criteria suitable for its status and environment , appearing in the field of behaviour expressing the different social roles of the individual .If those values were positive, without argument ,it might form a life system ; personified in its peaceful environmental and progressive speech contributing in it and the society can get a benefit from it. Values have varied according to the multiplicity of subject matters of life system. For this account, as (Sorley-) says,it is not easy to establish a base and on its grounds the values could be limited because of its multiplicity and the different kinds of its tendencies and aims ;but in spite of that, the classification is necessary to lessen mingling and vagueness in it . Values were divided into :-

1 - Basic Values :- Coming from religious teachings ,such as prayers ,zakatt,fasting and Hadj ,which reflect limited behavioural criteria .

2 - Secondary Values :-placed and organized by a human being to limit duties and rights of the individual , groups , communities, and classes in the society such as freedom of opinion , speech, work, and leisure⁽¹⁷⁾

Some have classified values on the grounds of one dimension :-

1 - The Degree of Goals :-Goals aiming to achieve special goals by means of Instrumental Values, called the Criteria ,legal methods and socially accepted to achieving goal values.

2 - The Degree of Stringency :-means the degree of commitment and discipline applied on individuals. Values vary in the degree of commitments. There are compulsory values, sacred codes and taboo such as the protection of individual against aggression , organization of sexual

relationship and the responsibility of the father towards the family. These values gain its strength by means of social rewarding and punishment, success is more preferable than failure, the individual may get a material and spiritual benefit in his society.

3 - The Degree of content: refers to the values containing educational, economic, social, religious and aesthetic or love of beauty.

4 - The degree of generalization :-the range of popularity and the spread of the values in society, and this of two kinds:-

- General Values:-Values spread in society which make it strong and co-operative such as Values of religious tolerance, marriage values ,family care, equality and freedom.

- Special Values :- of what is done by an individual or a special group happening in limited ceremonies such as the feasts,zakatt offering every year, bourgeo is(middle-class)values, workers values , formers values, urban and rural values.

5 - Degree of clearness .Values of two parts:

- open Values :- when an individual speaks openly that he is straight forward , truthful ,fair, and honest .

- Subtle (hidden)Values :- which appear during the individual behaviour ,often real, combined in the conduct and conscience of the individual like the values of the defence of the homeland which is a patriotic private value to the individual and applying religions teachings represent a value for the worship.

6 - Degree of Continuity :-The continuation and Influence of the Values on the individuals souls.

- Inconstant Values: changing quickly such as fashion of clothes and types of entertainment plays.

- Constant Values :-Remaining for a longtime in society's life, transferring from generation to another by means of Social bringing –up such as values of the right, good and aesthetic,

in order to do good acts, taboo, human rights, duties and individual rights. The individuals are bound to it.

7 - Degree of the shape :-means the shapes taken by the values. Is the shape admirable or unacceptable?and this in two parts:-

- Positive Values :- Acceptable by the individual because they rising his respect in the society.

- Negative Values :-degrading his reputation in society⁽¹⁸⁾ - Haleem Barakatt has placed contrary classification to these values:-

1 - Ancestral Values and Future Values.

2 - Traditional Values and Innovation Values.

3 -Mind Values and Heart Values.

4 - Concept values and shape values.

5 - "General " and "private".

6 - Open – minded Values and Anti open – minded values.

7 - Values obeying authority and values disobeying authority.

8 - Fate values and free choice values.

9 - Values feeling with shame and values feeling with guilt⁽¹⁹⁾.

The classification of the German psychologist (Spranger) was the most acceptable one:-

1 - Cognitive Values :-Producted by mental tendences or individual philosophy, paying special attention in searching for facts and reasons for their occurring in organized practical shape.

2 - Economic values :-practical tendences focusing on economic targets with material achievements.

3 - Aesthetic values :-taking care of Arts and Aesthete in life, formation ,co-ordination and harmony.

4 - Political values :- taking care of power, strength over individuals and the groups.

5 - Religious values :-Oneness of God.

6 - Social values :-Human relations and Combinations of society individuals⁽²⁰⁾. This will be discussed in the next pages with details.

The Third Section The Social values deduced from the Declaration

In the preamble of the Universal Declaration of Human Rights, we find moral concepts embodying values covering all fields of human experience; and according to the limits of the research we have to address the issues:

1 - The Moral choice :-

The (preamble) * of the (U D H R) has pointed that the human being owns the blessing of intelligence, able to think, plan and choose, making him supreme among various species of creatures, which their behaviours are governed by inherent mechanisms. Moral standards, here, or (ethics) are field of determination, making decisions and the freedom of choosing the best substitute based on the favourable results (the values) and this what is called the moral choice, because it is the body of the favourable substitute. As for the immoral choice, it embodies the lowest substitute for its results and negative values. From here, the determination and the decision of the United Nations of the Declaration as an embodiment to the moral choice, containing social values serving the human being.

* PREAMBLE

Whereas as recognition of 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, whereas disregard and contempt for human rights have results in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the people of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in to co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

2 – Originality:-

It means that the dignity of the human being is inherent in its nature and of the equal and inalienable rights of all members of the society, benefiting and enjoying it by all such as the right to life, happiness and making use of all services for the sake of human's dignity. This dignity is holding equality aiming to make the social status more humanitarian during social and individual dissemination. For this reason (Article1) * from the (U D H R) recognized the inherent dignity of all members of the family.

* Article1.

All human beings are born free and equal in dignity and rights. They are
endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

3 -The Reformation:-

To reform the social situation based on the right of any human to live, keeping his health well and prosperity for his family, including satisfying the basic needs for Protection, human progress, supplying suitable environment. For bettering his status, enjoying his results , achieving his happiness, and that is in the (Article 25) * ; and after the reformation from legal and socially accepted values to achieve supreme aims, for example, The change:- To substitute the mind of doubt, curse, disgrace, abuse, slander, accuse, let others feel guilty and traitor, in stead of critic dialogue mind where hope, tolerance, recognition in another opinion, cooperation and friendliness.

4-Confrontation:-

The principles of the (U D H R) do not include any courtliness. Reform and change necessitate stern steady stance against negations that hinder human progress in all fields. The confrontation between the bigotry that leads to the elimination others opinions and intellectual enlightening that secretes reasonable stances of tolerance reflecting control of personal freedom for all family members.

The courtesy towards tyranny for example, makes human being a man of liberal thoughts in opposition or resistance against oppression, refusing unjust authority. From the secretions of the confrontation :a discipline according to the behaviour of the ruler and the ruled in times of legal laws and criteria that enjoyed by the tyrant or powerful individuals in the society. That what have pointed in (Articles 29)** of the (U DH R).

*Article 25. (1)Everyone has the right to a standard of living adequate for health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social service, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2)Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy protection the same social

** Article 29 . (1) Everyone has duties to the community in which alone the free and full development of his personality is possible

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

5-The Social Affiliation (The citizenship):-

The (U D H R) has pointed that the Constitution, the statute or the laws of any country ought to make the individuals feel that their country is the country for all members of the society without distinction of any kind, such as race, colour, sex, language, religion or nationality.

And this may increase the social unity and reinforce the value of the citizenship of the individuals, their types of behaviour in their various stances. The important thing is that the field of values is itself the field of behaviour before being the field of talking. For this reason, the (U D H R) and all regional treaties of Human rights, focused on the practical sides, all the laws of the states included, with different levels. An International follow-up and censorship for its commitment and respect must take place. The importance of human rights are not in its theoretical Articles but in the system of the supervision in enjoying these rights by all countries. And this was clear

in what articles(2and15)*.

The enforcement of Social Affiliation Value is an important matter in our society nowadays. The principal of mutual benefit gets progress in this field. That is to say, the individual has to give and take in his society, and this is necessary and essential in the balance and continuity of relation among individuals. Mr.Lutffi Al-Sayid has said, "the individual who finds nothing in that committee except a fine to pay, without material or spiritual benefit, he is a human of no interest to stay in the assembly²¹⁾. The achieved benefit for the human in the society leading to love of the country. Loving the country is an essential emotion, the base of each emotion is the benefit, work and sense are built on benefit. Mr. Nassir Nassar has said, "when the control of the ruler is justified by the benefit which the people get from the acts of the ruler, then it seems logical that the ruler's leadership of the people is accompanied with his services to his people.

*Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, political or other opinion, national or language, religion, status. Furthermore, no social origin, property, birth or other jurisdictional distinction shall be made on the basis of the political, or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under limitation of sovereignty. any other

Article 15.

(1)Everyone has the right to a nationality.

(2)No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

6-Efficiency (capability):-

It means the freedom of the human from his weakness, from the oppression of the governments and the oppression of the another. The (U D H R)has noticed that the human's weakness belongs to factors out of his will, relating to the weakness of the abilities for the social instructional institutions in facing the individual's needs.

Or disability to develop the individuals capacities towards serving the big society. This weakens the stimulation of the human, their poorness in participating in the society's activities and emergence of negative processes begin with (Repression) and then (Frustration)which often lead to (Aggression) and revenge against public and special property in many ways such as the spread of violence in the society. The(Article 26) * has mentioned that everyone has the right to education and enjoying the benefits of scientific progress, skills and experience, make him efficient and qualified to the life.

7-Difference:-

The difference is an existing fact among individuals, groups and nations. It is the multiplicity to the mind that refuses monopoly, believing in criticism, freedom from the fear of authority, and freedom of opinion and expression. We have to look at them with respect and esteem, regarded as a source of mutual wealth and a real existence to justice. But when differences become equivalent to inequality, it leads to the absence of justice which generate feeling of unfairness to the individuals, groups and nations. This causes applying violence to get the rights. see(Article 20)

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*Article 26.

(1)Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages.

Elementary education shall be

compulsory. Technical and professional education shall be made generally available and higher education shall merit. be equally accessible to all on the basis of

(2)Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom.It shall promote understanding, tolerance and friendship among all

Nations racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

Nations for the maintenance of peace.

(3)Parents have a prior right to choose the kind of education that shall be given to their children.

**Article 20.

(1)Everyone has the right to freedom of peaceful assembly and association.

(2)No one may be compelled to belong to an association.

8-Social Awareness:- The (U D H R) aims to awareness of individual that human rights represent social project aiming to positive alteration and not mere a constitutional guide, where as Ignorance of human rights is the reason for the society's dilemma and corrupton of governments, it is one of the factors that causes dullness and carelessness in the society's that what permits the minority the chance ill-ruling and derogations of individuals and practicing exploitation of others. Facing this, that everyone has to take part in the government of his country, as mentioned (Articles 27)*.

9-Changeful culture:- Continuity and change are phenomena of societies by favour of the growing of knowledge, occurrence of social conflict that accompany technologic developmental processes and war consiquences. That causes the emergence of social powers representing values and tendencies produced by willful combinations among individuals of new social behavioural types. The new values and trends with out doubt, take side with some kinds of change, modification or substitution towards a best future for the society. The changeful culture may enforce future values, freedom of choice, innovation, intellect, feeling guilty, finding fault with oneself, openmindedness, criticism, equality, justice, balance between mind and heart, concept, shape, originality and innovation.(see Articles 26-27).

10-Social Selfinsight:- (Be useful or desirable)

Selfinsight of dual dimension, personal and social, is one of the important values for the human or the individuals. The first one – selfinsight – means the ability of individual to value himself really, during awareness of his abilities, capacities, his understanding to them, that helps him to behave and deal or treat the others well, and that may reflex positively on forming effective social relationship. While the second – social insight – means the ability of individual to value others, understanding what they feel, think and predict what possibly may say or do. That means every one can do an effective action in the society – Doctors, engineers, psychologists, sociologist, politicians, economics, and religious men. They must understand what the others wish or want. That may cancel out tension, social disputes and achieving harmony and be far away from chaos and vagueness.

*Article 27. (1)Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. (2)Everyone has the rights to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

11-Justice :- Group of processes, mechanisms and attentions take place after a period of dispute, civil conflict or oppression aiming directly to face the violation of human rights and the constitutions and how to treat them.

In Iraq of today, justice is considered of an essential necessity for treatment the past and present wrong doings for a best future and security. This necessitates passing Bills and Acts becoming new laws in order to right wrong negatives, such as giving back areas of lands, properties to its owners(the right of property) and fulfil institutional reformations according to new concepts, in harmony with human rights and society progress.

(Article 8 and 17)*.

12-Calling to account:- They are the basic values in democratic regimes. It means the available mechanisms to discover the faults and correct them actually for achieving positive results in all fields. It is important for facing the one who chocks up or prevent the others from practicing their human rights. The importance of cross examination increases in athnic and religions groups, achieving the balance of sayings and talking in consideration with the needs and interests of the classes of multiplicity of religions and mores. Accounting uses many mechanisms, such as special committees of supervision for each establishment, an impartial tribunal for limiting breaches and faults. Committed and account the wrong-doer for their responsibility of breaking the law, to be sentenced or punish – for hindering any one who wants to perform a fault against human rights.

The authority's response to accounting, its belief in this principle, may enforce the settlement of the state

through the wide participation of all parties, that supports peace and presents the possibility of dispute's settlement by dialogue. Calling to account is the right of any citizen, by any means, to claim his rights nationally or internationally, whose rights were violated or arbitrarily deprived from it. (Article 9 and 14, No.2)**.

*Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution

or by law.

Article 17. (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property

**Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and Principles of the United Nations.

13-Progress:-

It emphasizes that the values of the human exists in his own self and his human action, as he is the maker of the progress which includes two basic factors; the movement and the criterion that limiting the movement direction if it is towards forwards or not. Forwards means to the best . Progress means getting liberty and achieving the human dignity. Liberation includes three factors:-

- Salvation from nature: means the human ability and his mastery over nature, it is something obvious, no need for a cue.

- Salvation from human environment, representing in the recognition of individuals and groups and Salvation a human from a human, in living, life dignity and in education. Progress is existing but in different levels, it is very low under developing countries.

- Salvation from self-evils. This is the highest and the most difficult factor. But progress occurred in the fields of values (ethics), Literature, and arts, even though not in the same level especially in the first one .

The researcher goes with the viewpoint saying that the progress is a willful human action, and this action is endless, its destiny is in human hands depending on what he is getting from knowledge, awareness and a strong will. (Article 22)*.

**Article 22.

Everyone, as a member of society, has the right to social security and is entitled realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the social and cultural rights indispensable for his dignity and the economic, free development of his personality.

14-Time possession:-

The value of progress secretes positive tendies:-

- 1- The free choice, will and struggle in order to control the situation and change it.
- 2-The Human responsibility of the individual and stern role in making alternation in all fields of life.

The cues and evidences that born from the womb of the International human experience calls us as thinkers and the educators of the third world which we are building with its positive reflections. We implant them in the souls of our people. This will be the base for our economic, social, political and educational programmes. Emphasizing on the moving willful human action which thinks and calculates the present and the future. We are bound in keeping the time as a part of readiness progress, exploiting all powers, materials, human, technical and communications for the future. This depends on the concept of progress, facing the time, controlling its river as expressed by the Algerian thinker, Malik Bin Nabbi-Symbolic cue – when he has said, "Time is an old river crosses the world since olden times." In a field it become a(wealth)in another field it changes to nothing. No power in the world can damage a minute, not even can get it back if it passed away. Our crawling time towards future, it must not be wasted away.(Articles,23 and24)*.

*Article 23.

- (1)Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2)Everyone, without any discrimination, has the right to equal pay equal work.
- (3)Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4)everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

15-Social Motivation:-

Serving society necessitates social motivation, it must be strong so that, it may push and stimulate individuals to active movement towards work and production satisfying the needs of society. Hodgetts-defines(Motivation) is latent power move and stir up the human for the sake of achieving tasks entitled to him in the best way by means of satisfying his material and spiritual needs and wishes. These needs called-Motivating factors- the human feels, when it is satisfied, made contend, because it does not take part in increasing his motivation towards work such as factors of progress, promotion, responsibility, esteem, sense of achievement, respect and freedom of choiceetc. (22)

The motivation is divided into:- Secondary external Motivation, its source, the external environment of the work such as the wish to get a title or a social position, and to internal motivation, its source is the individual emanates from a planned target, appearing in the wish in research, knowledge and feeling pleased in discovering what are happening and produced new thoughts serving the society. Both of the two kinds has its existence in achieving the work efficiently. But the internal motivation is the most important in progressing the society. They seem to express the social attentions representing subjects of knowledge, adding new values to the social heritage, investigation and research in vague and difficult problems, finding suitable solutions that serve the big society. While the external motivation represent personal attentions, such as, some individuals try to get material

social high posts as in the third world which have lost moral criteria of leadership functions. The external motivation could be limited with disciplines and laws on consideration that they are personal needs; they are legal and in harmony with the internal motivation for serving the progress of society. The limited social motivation, here means, the will of the individual for neglecting his interests for the sake of the group interests or the society affiliated to it. The researcher sees that the types of satisfaction play an important role in enforcing social motivation for the individuals because the human behaviour as (pareto-) says is a conduct based on the motive and thinking, and the nature of different social roles occupied by individuals. The individual has to understand his social situation and the situations of others, he combines with them during a behaviour based on moral bound coming from the belief of the human and his acceptance and applying it on himself and others. This belief in social thoughts, stimulating individuals to sacrifice in serving the society, the researcher believes that all the Articles of the (U D H R) have pointed to the value of social motivation.

16-Peace and Security:-

What has been mentioned about social values, may enforce national peace and security, which the Iraq society has lost them after living in a tragic status in the 21 century, when international legality and national law have been violated. If we want to achieve justice in Iraq, we may follow a complete programme depends on respect of national legality and law, and respect of dignity, respect of human rights and groups. This necessitates that the social political leadership must take in to consideration the future in sight and bear a great responsibility in Justice and protect this principle for problems facing individuals and society. The years after the invasion of Iraq have seen a great care in state security. It is a necessary step and legal because state security linked with society security which may be achieved by satisfying the needs of the society and its suffering during the process of development which had been supported by United Nations Assembly 4-12-1986. Peace is the subject of development, for supplying work chances and welfare for individuals through satisfying the basic needs, medical care, social services, securing a good standard of living in cases of unemployment, disease, old age and widowhood and when the human meets difficult situations out of his will. (Articles 3,10,11)*.

*Article 3. Everyone has the right to life, liberty and security of person.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him

Article 11 (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed

The national peace and security in our society need acts more than sayings representing in series of measures to be in harmony for achieving peace, security, development, stoppage of violence, sectorial conflict, national reconciliation and looking forward for the sake of building the future with the spirit of alteration.

Concluding remarks

When closing this study, it is useful to have a stop at the important conclusions during a process of deducing and analyzing social values includes in the (U D H R)

1-The existence of new latent values holding untraditional concepts represented in change, building and progress.

2-These Values are to be considered as future values caring for building social, economical educational and political future based on multiplicity, equality and Justice in a free democratic climate.

3-These values are linked with social situation in its different dimension, with the interests of humans and groups, satisfying their needs and in harmony with their material and spiritual wishes.

4-Implanting concepts of serious work, real contribution and constant, comprehensive economic, and environment human concepts.

5- These values operate to transfer the society from a dictatorial regime to a democratic one through vital concepts : (open-mindedness), that is to say, forming positive social relations among individuals and groups based on equality, justice, respect and the recognition of the rights of the others. Then (infiltration) means violating values, mores and negative traditions that hinder the development and progress of the society. At last, (implanting) is how to bring up the individuals politically and socially about concepts of peace, security-nationally and internationally- principles of work, building, morals (ethics) that change forms and words into real situation during getting them used to touched essence of rules and future standards serving the society.

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الملخص

القيم الاجتماعية الايجابية لها دور مهم في تنمية المجتمعات ، كونها ترتبط بمواضيع اساسية ، منها: التغيير الاجتماعي ، التنمية الاجتماعية ، الواجبات ، المهام، القانون والعدالة والمساواة ، .

ان تنفيذ هذه الامور المهمة ممكن ان تساهم في حل مشاكل الافراد والمجتمع بشكل عام .

ان طموح الباحث يتمثل بما يلي :-

اولاً :- تسليط الضوء على القيم الاجتماعية التي كتبت او جاءت بشكل واضح ومكشوف واخرى في ثنايا الاعلان العالمي لحقوق الانسان.

ثانياً:- استنباط القيم الاجتماعية من الاعلان باستخدام المنهج الاستنباطي للمفاهيم الحديثة ذات المعاني البنائية الانتاجية للمجتمع.