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GLOBAL DEVELOPMENT OF CULTURE AND ATTITUDE TOWARDS HUMAN RIGHTS

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ABSTRACT

The global development of culture and its impact on attitudes towards human rights is a complex and dynamic process that has evolved significantly over the years. This abstract aims to provide an overview of the key trends and patterns observed in the interplay between culture and attitudes towards human rights on a global scale. Culture, as a multifaceted concept, encompasses shared values, beliefs, customs, and traditions that define the identity of societies and individuals. The perception of human rights within different cultures is shaped by historical, religious, social, and political contexts. Throughout history, human rights have been interpreted diversely, leading to varying degrees of recognition and respect across different regions of the world.

Keywords: - Global, Human rights, Society, Historical, Political.

I. INTRODUCTION

In today's circumstances, the concept and term of human rights have been highly attracted by lawyers and policy-makers and studies of human rights are also mainly conducted by them. However, so far, human rights have been seen as the basis of a culture. It was said that culture is the created meanings and symbols involving the existing meaning in a society. Therefore, human rights can be a fundamental meaning that has been affected by modern culture and its various dimensions. As seen in the previous chapter, civilizations, those who could partly develop, have given an interpretation and meaning of human and their rights that emerged a coherent and partly developmental culture and has become the foundation of civilization. In new centuries, the human rights perspective and thinking have also based

on modern culture and founded neo-civilization. This section explains that how a new thinking about human rights caused social deep changes in West and founded a culture that developed into other territories within centuries. Modern concepts of human rights in England, France, and America produced sociopolitical movements and then thinking such as democracy, nationalism, liberalism, and so forth went on other territories in the form of various arts and provided the background of deep social and cultural changes in them. In fact, modern human thinking not only became the basis of new political systems and political culture changed the social thinking and behavioral culture of the people in the world, but also eventually transformed global system and behavioral rules among actors of international system and became the basis and soul of international relationships.

Gradually, human rights became the origin of internal inviolable and international behaviors so that its external opponents implicitly introduce themselves as loyal and even more than it. This is a concept that will be explained in the chapter. In other words, explaining the concept, we will show that main core of universality of modern culture and its globalization is the thinking of human rights.

Human rights' thinking is the main basis of modern culture and its globalization makes the modern culture global. According to this perspective, instruments of transforming such a culture and utilization techniques of them should not merely noted to study the issue of culture globalization. It is true that technology and communication have played an important role in transmission of modern culture and that this instrument is inevitable to modern culture; however, they cannot by themselves explain transmission of one culture and one perspective and its globalization. There are several cultures and cultural backgrounds that have no possibility of globalization even with the most powerful and efficient technological devices and this refers to the essence of those cultures. However, it is tried to show that new culture has been spread by gradual dissemination of the thinking of human rights and has been able to globalize.

Therefore, the essence of culture; that is, thinking of human rights and the kind of perspective to human and its social status must be considered in order to discover the secret of its globalization. If we consider that theories of globalization, especially those proposed by Robertson, Walker, and Alberov can assist us in this

study more than other theories by using some of the concepts included by two other groups of theorists, the fundamental question will be: what is the essence of the globalizing culture? And what is the thinking background of our unified world? What is the core of culture in the unifying world? Our assumption is that meaning, particularly the meaning proposed for human is the core of culture. Thus, a meaning or concept of human must be sought to find the essence of the globalizing culture that has the ability to globalize. The concept that is expressed as the thinking of human rights helps us answer such questions. In fact, it is the concept of mediating and relating circle of discussion on the culture and human rights. If we consider human rights as the foundation of global culture, then concepts of human rights are not in the scope of legal issues and are in the direction of cultural studies. \

According to Hantington, mere global utilization of Western culture products, including clothing, music, food, movie, novel, and symbol are not a good index to explain the globalization of culture. This could be added to Hantington's idea that there is a modern attitude of human behind all of these manifestations that brings special type of clothing, music, and freedom. It is this attitude that is the essence of the globalizing culture. An attitude that is observable more than any symbol in the form of international thinking, rules, and procedures. This chapter seeks to explain this concept in order to show the symbols and representations of globalization of this thinking and highlight that how this attitude has affected both international

actors and behavioral rules. First, we give a brief description of the emergence of the human rights' thinking in popular European and American revolutions and then consider the generalizability of concepts created by such revolutions to other parts of the world.

II. THE FRENCH REVOLUTION

Although, there is no doubt about the importance of developments in the independence wars of America, the French Revolution has been the most important social development and the most effective movement that has happened to stabilize the new perspective and culture of human rights. Numerous books and articles have been written on The French Revolution. Numerous social, political, economic have been mentioned for the French Revolution. Dictatorship and weakness of Louis XVI dynastic, widespread dissatisfaction, poverty of French peasants and workers, authoritarianism and new bourgeoisie partnership in France, wavering the foundations of French feudalism, political and economic pressures of French participation in foreign wars such as, wars of America, gap and disagreement within the ruling class in France, inability of the French governments to justify their legitimacy, the emergence of new ideas, and so forth are causes that have been mentioned in different references for the French Revolution. However, it is noteworthy that the French Revolution was a social and political explosion that new man created for the stabilization of his new position.

III. JAWAHARLAL NEHRU WRITES:

"The French Revolution in the world of kings, emperors, and courts and palaces

emerged from the depths of society of ordinary people as a daunting and strange phenomenon and overthrowing a king from his throne regardless of decayed customs or privileges and threatened other kings with such a destiny. Therefore, it is not surprising that the kings and all privileged classes of Europe feared from the attacks of the masses that were not valued by them and were always neglected by them. The French Revolution exploded as a volcano. However, it should be noted that both revolution and volcanoes never produce suddenly and with no preliminary and continuous reasons and causes and do not explode".

In other words, we can say that the emergence of new social classes and new ideas about human were the central backgrounds of the French Revolution and created a gunpowder warehouse that was exploded by the increased poverty and social pressures. In fact, establishment of the class assembly sparked the gunpowder warehouse. In circumstances where France was surrounded by poverty and hunger and new bourgeoisie, due to the economic crisis of government and pressures from the privileges of aristocracy and Clergymen was thinking of changes in political system and seeking greater role in the government, the classes parliament was again held by the innovation of Necker, the reformist minister of Louis XVI and pressure from different social classes. The parliament that was not held since 1614 AD was reheld in 1788 AD and the contribution of the third class was greater in this parliament. In the past, the aristocracy, Clergymen and the third classes, each had 300 members in the parliament and this resulted in the lack of

the impact of the third class votes because the co-language of the aristocracy and Clergymen led to the absolute minority of the third class. However, this time, the third class was present with 600 votes in the House, while part of the aristocracy and Clergymen were unanimous with them. Added number of the representatives from the third class resulted in the initiative (Necker), and this was due to his overt tendency to new thinking of bourgeoisie. At the time of this Parliament, which was the center of revolutionary developments in France, different intellectuals and thinkers maximized their efforts to provide their new votes. There is no doubt that the ideas and theories of French thinkers and philosophers, from Voltaire to Diderot, Delamber, Vessei Liss, Rousseau, and Montesquieu had a profound impact on the French Revolution. Until then, numerous uprisings were observed due to the poverty, hunger, and search for the bread but none of these riots led to the stormy revolution as the French Revolution that affected all of Europe and the world and emerged a new way of life. It was the result of planning new ideas in the classes Parliament that the parliament became the center of revolution and began to formulate a statement that is still known as one of the major documents of human rights. The first point of confrontation between the classes with Louis XVI was when they related collecting taxes to the approval of Parliament and also when different votes of the third class became the dominant tendency in the complex, and in practice, aristocracy and Clergymen lost their determinant role in forming parliament's decisions. According to Mir

Abou, the House and the third class were first seeking to eliminate the privileges and discriminations between different classes but the teachings of thinkers and intellectuals of that time showed that the abolition of such privileges required a new and different perspective to human and his/her social status. The incentive for developing the declaration of human rights and the French citizen was begun from here. If humans were the subjects of king and undisputed followers of the church whose only duty was to serve the local lords and nobles and finally the royal family, in practice the privileges and discrimination remained, and no fundamental sociopolitical change was made. There was no possibility of fulfilling the aspirations of the third floor. As long as the serfdom system existed and it was assumed that a large group of people had no rights and their only duty was to serve their masters, it was not possible to fulfill the needs of the third class. Hence, the third class stood in front of King Louis XVI in the parliament and even when he attempted to dissolve the parliament due to the disagreement in the tax monitoring law, they did not dispersed and Mirabu said the King courier that you should go and say your master that we would not be dispersed except for the military force and the third class allied in the parliament not to disperse until they achieved democratic government.

Dissemination and promotion of human rights

Democracy, liberalism, nationalism and the right of self-determination, which are clear manifestation of modernism idea in the new world, are all based on a new interpretation of human, which was also

mentioned in the previous pages. Even socialism and some critical thinking that attacked these ideas in later stages, are common about the origins of thinking with the above-mentioned schools. Socialists and liberalism critics generally believed about the centrality of human but they disagreed about the ways to achieve it.

Development of new ideas in Europe

The view created on the concept and status of human in new centuries was the basis of both individualism and collectivism in the field of sociopolitical and cultural thought. All of these intellectual tendencies fit in dominant discourse of European culture that has been formed in new centuries. The concept of human rights in the thinking of John Locke, public will in Rousseau's thought, sovereignty in Bodn and Hobbes's thought, and rational government of Hegel's thinking arise from new interpretation of all human in Europe. These concepts appeared in the form of democracy, liberalism, and nationalism, and after the emergence of socialism, it placed beside them.

In this paper, we do not discuss the philosophical roots of these concepts but we can say that the new humanist is the basis and origin of these concepts. Difference of the concepts democracy in new centuries with Greek democracy is that all humans have equal rights in modern pluralism and none of them differ with each other, as mentioned in the first principle of declaration of French human and citizen rights and before that John Locke and Jean Jacques Rousseau insisted on it. The right to determine the governance is the absolute rights of individual human and law must be only

derived from public opinion and will to be able to go on. This thinking had substantial difference even with Greek democracy that regarded people as synonymous just with the Greek taxpayers.

Nationalism arises from the same base. When people and a nation with a common historical background, interests, and demands become the principle of forming a government, obviously, other values fade against them. Liberalism also arose from the fundamental right of human to choose their lifestyle and removed human's constraints of past centuries. All of these stem from the new perspective that has created for humans. Of course, some critics were found in the mindset of the West in the eighteenth and nineteenth centuries, throughout the twentieth century, who knew these concepts as a hand tool, pretext, and justification of new bourgeois and capitalists for establishing their political sovereignty and exploitation of other nations. The ideas of Marxism and critical thinking in new era are based on the same thinking. However, the issue that is stressed here is beyond the divergence between Marxism to liberalism or nationalism and democracy because all of them share a certain perspective on the new human. Referring to Marx's scripts (1844) indicate that he was also concerned about human's self-alienation.

It is true that he states that new capitalist led to exploitation, alienation, and negligence of human real rights, he is unanimous with America and the French revolutionists who believed that human's inherent rights must be provided. Of course, the way to achieve these rights is different for him and for liberal thinkers

but he did not deny the need for achieving such rights. In fact, he is in a new intellectual space emerged in new centuries. However, such new ideas were provided in new centuries and quickly spread Europe. Wide wars that the aristocracy governments of Europe launched against rapid spread of these new ideas, was not of much use and concepts such as liberalism and nationalism and also new interpretation of democracy very soon spread across Europe. Although, Napoleon Bonaparte had converse thoughts and conflict actions to the ideals of the French Revolution, took its implications with his troops around the furthest parts of the world.

IV. DEVELOPMENT OF MODERN THINKING IN THE MIDDLE EAST

However, new ideas emerged was not limited only within the geographical limits of Europe and spread quickly to other parts of the world since the nineteenth-century and bring about the development of a new culture. Middle East, the Ottoman Empire, Iran, and West Asia and North Africa in general were strongly influenced by new intellectual movements and ideas in Europe.

This issue is one of the axioms of historical studies in this area and some of its evidence will be referred in this section. The first spark of the influence was began when the Ottoman Sultans and Qajar reformist ministers in Iran decided to carry out reforms in the country. In the Ottoman Empire, Sultan Selim III began the first attempts at the beginning of the nineteenth century (1807-1789 AD). Establishment of military schools, the entrance of European teachers and

administrative structure reform were the introduction of reforms of Sultan Selim III that spread not only science and technology but also new ideas into the Empire. These actions continued by Sultan Mohammad III (39- 1808 AD). This relationship became broader by establishing a military academy with European teachers, a medical school, and sending students to Europe. Sultan Abdulmajid I (61-1839 AD) with the help of Seyyed Mustafa, who was an influential and westernized politician, compiled a reform program known as the adjustments. In this era, the order, namely law was equal for all people of Ottoman regardless their race and religion and all of them paid taxes on the same basis. New schools and even academies of law were spread. When Sultan Abdulaziz's (76-1861) previous reforms were stopped, intellectual and social movements were formed by intellectuals who had mainly studied in Europe. The group, who has ideas for the new nation of Ottoman in minds, formed the revolutionary population of the new Ottoman. They are typical of these groups Namik Kemal, the Turkish great patriotic poet and Zia Pasha, poet were among those sophisticated people. Many historians know the presence of Napoleon in Egypt as a source of new currents of thought in the Ottoman. Napoleon, who also had a large number of academics and scientists with him in addition to his troops, had a profound influence on the culture and thought with his short-term presence in Egypt and North Africa, and this caused that Egypt played the role of leader and initiator of intellectual current in the region. Hamid Enayat writes in this regard:

"The first nation that enjoyed from disability and decline of the Ottoman Empire and even before starting the setting time looked for the independence was the Egyptian people. The event that assisted the Egyptians was Napoleon's attack (1213- 1798 AD), and the commander, Muhammad Ali Pasha was appointed from Sultan Salim III Ottoman to defend against Napoleon's attack... Then, with the contradictions and problems of the Egyptian society, the same small group of graduates and those who went to the West and came in Egypt since the time of Muhammad Ali, and who saw the difference between what they saw and what they read with the sad realities of people's lives wrote books and articles that shook people's minds. Thus, Cairo was a center for the Arab intellectual movement".

—No doubt, Napoleon's invasion signaled the start of westernization of Egypt Egyptians. If there is doubt on the impact of Napoleon or France on social terms of Muhammad Ali, there is no doubt about the influence of French civilization and culture on cultural life and tendency to the Westl.

Basically, intellectual movement and modern ideas within the Ottoman Empire and the Arab nations have been influenced by modern European thought. Hesham Sharabi believes in this context:"The emergence of intellectuals and practicality of ideological tasks should be regarded as the manifestation of education and enlightenment trend resulting from the increasing relationship with Europe".

Therefore, as a result of new ideas in Europe, the enlightenment tradition and new ideas appear in this very important

region, and play an important and fundamental role in changing intellectual atmosphere and social life of the people in this territory during decades. Nationalism is one of the ideas and thoughts that emerged in this period, which has created new international political units after combination with economic and political factors and backgrounds, and transformed the political life and foundation of politics in the region. Indeed, the idea of the most new intellectuals, thinkers in the Arab world and the Ottoman Empire have been influenced by new thinking in the West, and this even included the reformist Islamists. A group of new thinkers like Tahtavi, Jacob Sanu, Shaiml Shebeli, and Taha Hussein, which generally developed their ideas following intellectual trends and thoughts in the West. Tahtavi, who is one of the most influential cultural figures of Egypt and has spent the early period of his education in France before studying at Al-Azhar, does not lose any of his religious beliefs, and explicitly begins to promote the ideas and manners of the West, particularly in France, and recommends the intellectuals to follow the new ideas created in the West by stating new ideas and works of thinkers like Rousseau and Montesquieu. In his perspective, such thinking has no fundamental difference, especially with regard to his view to the human, with Islamic thought. For instance, he tries to link nationalism to the idea of Islamic brotherhood and in this way to promote nationalist ideas. Tahtavi writes:

"What holds true for a faithful believer brother to his believer brother also holds true for all members of a homeland as the mutual rights that have to each other

because in addition to the religious brotherhood, they have home brotherhood together. Those who live in a country must accept this moral obligation in order to cooperate together to develop the country as well as complete its organizations in all things that is related to the honor, prestige, and prosperity of the country".

V. CONCLUSION

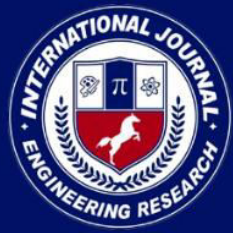
The concept of culture has derived from the anthropology in ancient civilizations of the parts of the world. The culture has developed from the ancient civilization of China. The culture has been initialized from the Islamic perspective on humans in Islamic civilization spread across the parts of the world. The civilization of medieval has paved the way for fundamental change of culture and attitude of the people.

The global Development of Culture and attitude has given raise to the human rights. The real manifestation of the thinking of human rights has given a new light in American and French revolutions. The independence wars of America has enlightened the global development of culture and attitude to human rights. The French Revolution has become an eye opener for the people to understand the importance of human rights. The dissemination and promotion of new ideas and concepts have flourished towards the want of human rights. In the middle east the modern thinking has started and become a big tree in the hearts of the people. This has influence the other parts of the world and development of new ideas have been given more prominence in the other parts of the world. The modern thinking has initiated the major historical development of modern thought and culture. The establishment of democratic

systems in Europe and North America has given significant boost to the global development of culture and attitude. The essence of this concept has gifted the respect for human economic and social rights. This has given a road map to the human rights as an international procedure. Of course there are certain draw backs are identified in the human rights implementation in the modern world. But the wise thinking power and wisdom has overcome the drawbacks and given a new concept of establishment of human rights in the international relations to improve mankind. The people have adjusted the areas of disagreement. The communication, Science, Social status and Culture Globalization has paved a way for global expansion of satellite technology. Global development of computer and electronic communication has spread the significance of the concept to the entire world. The emergence of right for messaging and making relationships in accordance with the mankind and global harmony has been identified and praised by all the nations of the world. The predominant cause of human rights has given first place in the global and international relations.

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