

Human Rights between universality and specificity in developing countries

By : Oumhani Eddelani

Even if related to minorities and communities, culture is a human universal issue. In this case, all societies have shared some knowledge, practices, beliefs and rituals that are transmitted socially through generations. At the same time, culture is also a source of psychological and behavioral variation both within and across populations. Thus, globalization / localization and universalism / particularism are binaries to which the Universal Declaration of Human Rights (UDHR) is confronted in many levels and around the Globe. Indeed, "UDHR is a milestone document in the history of human rights" (<https://www.un.org>), but when we talk about certain rights, the "flag of specificity" is raised against the universal values and rights a person has simply because he or she is a human being.

In one hand, universalism searches for what is systematic and tries to impose the rules, laws, and norms on all of its members so that things can run more efficiently ; in the other hand, particularism seeks for what is different, unique, or exceptional in order to create something that is incomparable or of special quality. Human rights are universal and inalienable; indivisible; interdependent and interrelated. They are universal because everyone is born with and possesses the same rights, regardless of where they live, their gender or race, or their religious, cultural or ethnic background. However, homosexuality, Adultery, Freedom of belief (...) lead to relativism and particularity.

Here, comes our main question of research: What to do against the principle of supremacy of international agreements over local legislations in developing countries?

To try responding to this problematic, we will ask practices of certain communities in developing countries in the light of the UDHR as document that acts like a "global road map for freedom and equality" (<https://www.amnesty.org/>). All human beings have the right to live freely, equally and in dignity, but many questions must be asked in this context:

- ~ What is Freedom?
- ~ Freedom versus Anarchy?
- ~ Does freedom mean wellbeing as the state of being comfortable, healthy, happy...?
- ~ Do Human rights hold up truly the vision of a free, just, and peaceful world?
- ~ What about homosexuality, adultery, freedom of belief (...) that lead to relativism and particularity?
- ~ What to do against the principle of supremacy of international agreements over local legislation?
- ~ In the long term we will all be dead, but until then do our children have everywhere the right to a dignified life, to security, well-being, and happiness?

To present the results of our investigation, we will use the outputs of EViews and SPSS software.

