

The Struggle against Extremism in the Supply Chain of International Human Rights Law

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Abstract- The world in general and the Middle East, in particular, are witnessing a new wave of extremist movements that want to impose their backward ideas on peoples. These groups use armed force to kill innocent women, children and the elderly. Although human beings are considered one of the origin and they share common features, but they differ in colors and objects and shapes, depending on the different nature from which they come, and factors affecting the configuration profile for a person, because of mixing between human beings. As human beings different in ideas and aspirations, customs and beliefs and national assets, and differ in the homeland and psychological trends and configuration Profile, historical and cultural factors: This is what creates barriers for long relationship between them. Diversity and differences between the different communities, but it has become within the same community was not considered. It was this diversity and difference and still is, one of the reasons for the destruction and abuse, the victim went millions of people. In this paper the struggle against extremism in the supply chain of international human rights law will be investigated.

Keyword: *extremism, international, democracy, Human Rights, supply chain.*

1. Introduction

On account of the evolution of the international means of communication and transportation that have worked to bring diverse and different from each other, and this has increased the strength of the conflict. This has worked for the supply chain of international law on the face of it, the development of multi-media works to ensure the principle of accepting the other and work on diversity and difference that unites the community and bring closer in the national unity within the same region, humanitarian and unity among different communities framework. Resistance to extremism, or the acceptance of diversity and difference, and a culture of tolerance, is the new terminology in contemporary supply chain of international law, it emerged as a result of suffering from injustice, and oppression suffered by many of the world's people because of their color, sex, religion, nationalism, ethnicity, origin, thought, and differences social, which is still up to the present in many countries of the world,

particularly in Arab countries, which led to the emergence of fanatical terrorist organizations, which caused the killing, wounding, and the displacement of millions of people. The mission of this study is to clarify this important principle in human relations, and instill a culture of tolerance and acceptance of others among members of the same country for peaceful coexistence, and to instill the love between people of the same society. The problem of the study: the application of democracy in the Arab countries did not create a situation of tolerance among citizens. Peoples in the Arab countries still refuse to accept the other, and the proliferation of armed violence and led to the emergence of terrorist organizations used arms against others in order to force them to accept their ideas, and their religion. The task of this study to find ways to apply the principle of acceptance of others through peaceful means. The study relied on descriptive analytical approach to explain the texts and practical applications in the Arab countries. Consequently Levant study plan addresses the following:

- i. The relationship between the struggle against extremism, tolerance and acceptance of others. Acceptance of diversity and difference means acceptance of others, tolerance of modern terminology, a new culture in Liberalism system, and all of these terms are new in the contemporary supply chain of international law. Human was suffered for intolerance, the scourge of horrific claimed the lives of millions of innocent people. However, that the wars and woes and tragedies of human beings were a result of these differences between human groups, or members of the same society.
- ii. The talk about the acceptance of the other requires research in the sense of difference and diversity and tolerance that are the basis for the acceptance of the other, it requires knowledge of these terms in contemporary international law. Despite the fact that the word tolerance means in the Arabic language, and an error of a person against another, and that required of the victim to forgive him for the mistake. However,

this word is not the intended international law. The term of accept other translated to tolerance in the Arabic language. Tolerance means there is an error and that the other acceptance him. Accept other mean there is a difference of opinion or beliefs, or intellectual trends, or in the human body building, such as color, descent or national or ethnic, race and there is no abuse of person over another. The other word accept of other is the closest to the desired meaning.

UNESCO's General Conference at its twenty-eighth session, held in Paris, November 16, 1995, this is now explained the tolerance: is not a concession, condescension or indulgence. Acceptance of the other, above all, an active attitude prompted by recognition of the supply chain of universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Acceptance of the other is to be exercised by individuals, groups and States. Acceptance of the other contrasts with the aggressive intolerance, which eliminates the other or abusing it. The acceptance of the other to virtue and morality and love. As it is based on bigotry and hatred and hostility on the convergence of others. Racism when someone produces a racist in the other party. Most types of intolerance are the religious intolerance that has spread in many countries of the world, including the developed countries. In general, and Arab countries in particular. And intolerance for the same is not contradictory with tolerance when it is within oneself without assault on others. Every man believes in his religion and nationality and physical constants, and this is normal, but rejected intolerance is intolerance that breeds abuse of others. Or which eliminates the role of others in the enjoyment of their rights. We are increasingly brought into contact with people from many different ethnicities religious backgrounds, languages, cultures and belief systems. You can see this every day on TV, on the news, in newspapers, out and about in society, etc. To feel comfortable about people whom we encounter means that we must feel comfortable about ourselves and this means accepting ourselves for what we are. There are many things we can do to move towards accepting other people's opinions and respecting our differences. At a very basic level, we should treat others with the same degree of respect as we would like to be treated ourselves. We should embrace our differences, not be afraid of them and we should never judge a person on our first impression which is often about how he or she looks. Taking the time to get to know the person within

is a far better indicator than pre-judging them on appearances alone [1].

For accepting people as they are. It brings closeness. When people know that you truly accept them, trust develops, they open up more to you, and a closer bond develops. In particular, it improves relationships with our children, our loved one, and family members. We realize that accepting people's annoying traits, idiosyncrasies and the like can be very difficult. It is important to remember, however, that accepting people as they do not mean you have to like or condone their annoying ways, but simply that you need to accept that is the way they are and that you are powerless over changing them. We need to understand that we live in a diverse world in everything we have to deal with others as they are. The principle of accepting the other does not mean the cancellation of the privacy of the human person. Everyone has the right to enjoy full rights, and sees himself as better than the others published his ideas and intolerance and ask others to believe what he believes, and that his thoughts and beliefs better than others' beliefs and ideas .. but does not have the right to impose what he believes on others by force , and had no right to refuse to deal with others. If a person in a position of official responsibility is not permissible to distinguish between people according to what he believes.

Humanitarian deal requires the interaction between members of the community requires respect each other despite differences in beliefs, cultures, languages, shape, type, religion and sex. This application of the process case very difficult, requires the application of the existence of an upscale culture among community members. These are called the culture of tolerance or acceptance of others. This requires that all members of the community keep all the contradictions among them. This should not be the elimination of differences and diversity among individuals, but also requires the protection of all these contradictions, without counting any of them. This does not come in automatic, but must be active to work for the development of a culture of peace and dialogue between individuals, groups and among all civilizations. There is no uniform society in all things, the nature of the disagreement case, must search for common factors among members of society and not a search for contradictions between them. Every man has what he believes [2].

Resistance to extremism means the following:

1. The law did not prevent the difference and diversity between people, everyone enjoyed in the privacy of his own, but the law prohibits

persons from discrimination among them on the basis of differences and diversity;

2. The law punishes everyone who works for the abolition of the other because of differences and diversity. No person shall be deprived of his rights on the basis of differences and diversity, it may be claimed to deprive a person of the nomination or belonging to a party or a particular religion, or deprived of the appointment in an official function;
3. The law does not need to be people cancel their privacy. The law does not force the white man to marry a black woman, or force people to donate to the Foundation does not want to donate to it.
4. Acceptance of others different from tolerance. Acceptance means that the person is different from the other in opinion, religion, color, sex, while tolerance means there is a violation from the person against another, which requires that the victim be tolerated. We believe that the laws and treaties do not distinguish between tolerance and acceptance of others [3].

2. The legal obligation to resistance to extremism

Acceptance of the other is community culture, and the intolerance is also a community culture. Does not mean it is left to the person to give him what he wish, and give him whatever he wants. Not at all mean that the acceptance of the other person that imposes himself on others and ask them to accept or to be one of a particular group they are different with him. The black guy imposes himself to marry a white woman, she does not want to marry him, or anyone seeking to join the association or the national party or a particular religion, for example, that a person shall not be required to join the party includes certain groups for minority rights. On the other hand, no person shall be deprived of employment in the job because of his color, religion or sex, it is not permissible for a doctor to a patient refuses treatment with reason of the differences and diversity of color, religion or sex. The tolerance was a culture among members of society, because of the importance of tolerance and to reduce the differences between the members of the supply chain of International internal law began to interfere it in the impose on society. Violation of tolerance has become a punishable offense. Tolerance rules as legal rules binding on all people across many treaties and the International Ads, and the constitutions and laws of the states. Hence the tolerance entered into the supply chain of the Human Rights

Chamber binding, no person may violate the rules of tolerance, and he bears the legal responsibility [14]. Acceptance of others, tolerance is not considered an agreement between members of the society only, but it is a legal obligation, and a means of peace, stability and coexistence among the people.

An important development in compliance with the rules of tolerance, after the establishment of the International Criminal Court under the Rome Statute, held in 1998, which specializes in four major crimes, and has allocated two types of crimes if committed in violation of the rules of tolerance. Namely the crime of genocide, and crimes against humanity. The International Criminal Court does not have jurisdiction in those two crimes only if committed systematically methodical, any racial grounds, or sectarian, or religious, or national or ethnic, any commission that is due to differences and diversity, which is a violation of a culture of tolerance. It is therefore clear that the International Criminal Court system required to give states and communities tolerance in national, ethnical, racial or religious group, as such: Means systematic crimes that crimes committed against a group of people because of the difference alone.

3. The relationship of the principle with acceptance of others to promotion of democracy

Although democracy is working on the development of the differences between the members of the community because there is the freedom to say what is inside of views and positions without fear, however, that democracy, on the other hand, make all members of the community partners and cooperate in the selection of the authority that controls and manages the state, when they choose lawmakers to put laws implemented by the executive branch and apply power. This imposes on all members of society to cooperate with each other. Since the democratic system makes members of the community partners in the state administration, this is all the other differences melt toward the relationship in national participation in the state administration. Acceptance of others in this sense does not impose by force of law, but strong social relations that require cooperation to choose their representatives in the legislature in order to make them happy and to achieve security and peace. Therefore, the faith of the person's tolerance with other is personal case, must be released from the depths from of humanity. The law imposes a penalty on those who exceed the others because of discrimination on the basis of difference of views, or color, or religion, or nationality, but the law does not

force a person that delivers or speak, or respect, or deal or a special relationship with the others, he does not want that with him [4].

This case is difficult to solve, a problem, particularly in the peoples of the Arab countries, the different groups worked parties and organizations to protect their rights and not the rights of all the people. It came a democratic self-interest, each category claims protection interests. This is what has increased in the division of the people of the state. We see armed conflicts and terrorism in the Arab countries is due to the formation of these separate categories for each. The importance of accepting the other in the democratic system, the case is very important, particularly in the Arab countries that defined democracy after the changes the state in 1990, the acceptance of the other is the corner of democracy. Democracy cannot be applied in a society dominated by other neurological and Cancel. The acceptance of the other corner of democracy. Democracy cannot be applied in a society dominated by other neurological and Cancel other. The acceptance of the other and the tolerance is a culture, it is a legal obligation, but it is a special case based on virtue, love and forgiveness. Tolerance requires that human beings respect each other, in all of belief. The acceptance other is modern freedoms, is allowing the people who look alike in language, religion and nationalism, race and sex to join their own institutions organize their affairs and defend them, such as civil society organizations, political parties, humanitarian organizations, and professional, which means that the others has a right to be entered in civil society organizations working to protect the rights of all the material and moral interests and express their ideas, and commitment in defense of their rights, in front of the state and other society, according to peaceful means of civilized any values respect, tolerance and peaceful co-operation and competition and conflict. Although these institutions gathered groups of one type, it may lead to intolerance and conflict, and dislike others, but it is in practice lead to the pool of minorities to protect their rights, and for others to form their own civil society, has become a struggle between these institutions itself. The culture of accepting the other, is not limited to the areas of politics, economy, but it covers all the different variations of intellectual fields, including military, religious beliefs, and national. And sexual and literary, cultural, and humanitarian and in all fields of knowledge. Non acceptance of others in the supply chain of international law does not mean reciprocity with the handles broke the law. The crime does not correspond to the crime, but the application of law on whom refuse to accept the other. It is not

permissible in any way to protest. Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the supply chain of universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values [15]. Tolerance is to be exercised by individuals, groups and the States. Because it is of public order [7], [8].

The conversion rules of acceptance of others from the field of social culture to the legal obligation, the state must intervene. In order to achieve a more tolerant society, States should ratify existing international supply chain of human rights conventions, and draft new legislation where necessary to ensure equality of treatment and of opportunity for all groups and individuals in society [16]. This is the only guarantee for the application of the principles of tolerance and acceptance of the other. These principles reflect the culture of tolerance and acceptance of the other, which means the interaction between human beings rather than through their beliefs or their attributes, but there is a fence more than contradictions among the people of the community and is above everything, that is, the necessities of life or joint action. That is clear from the cannot be application the democracy without that members of the community accept with others. That a culture of tolerance prevail among all. This is the reason for the failure of democracy in the Arab countries is the lack of acceptance of others and tolerance between members of the same society, which led to the emergence of armed conflict between these groups. That spread in many Arab countries at the present time [5], [6].

4. The appearance of extremist Islamic organizations

Humanitarian Islamic institutions appeared in many Arab countries, and these were in the beginning welfare institutions working on supporting Moslems in western countries and providing them with financial, religious and scientific aid and most of them were welfare institutions. These institutions had branches in many European countries and in the USA. After the event of the eleventh of September 2001 the USA dissolved many humanitarian Islamic institutions, in accordance with the resolutions of the Security Council no.1368 and 1373/2003, under the pretext of fighting terrorism. Therefore, civil society institutions in the Arab world started to fear protesting against the USA for its

violation of supply chain of human rights in the Arab world in order not to be accused of supporting terrorism. And instead of accepting the other and tolerance, the measures which were taken by the USA against these institutions led to increasing the severity of terrorism which is based on extreme religious reasons. After pursuing these Islamic welfare institutions and organizations, these institutions and organizations converted to terrorist cells, which spread in many Arab countries, and killed many Moslems in many Arab countries [9], [10]. Many civil society institutions of Islamic tendency appeared in many Islamic and non-Islamic countries. The events which spread in the world after the incidents of the eleventh of September 2001 caused the states of the world and the Arab states to fear the existence of Islamic institutions, and this motivated the Security Council to issue two resolutions for the pursuit of Islamic institutions. Because Islamists are existing in the society and shouldering each other, therefore it is natural for them to work for governing some civil society institutions, and this caused the states to fear these institutions as they may become a medium or a refuge for terrorism. Prejudice prevailed in some of these institutions, and this made them lose the principle of accepting the other and cooperation with those who were opposing them. Many extremist institutions and organizations at the present have turned to secret action, terrorism, and resisting progress and development Syria, Iraq, Egypt, Sudan, Yemen, Lebanon, Libya, Tunisia and Algeria were exposed to terrorist operations, which resulted in killing, injuring and dissipating millions of people, and the most outstanding terrorist organizations are Alkaedah, Islamic caliphate state (Isis), Alnosrah and other Islamic organizations [11].

5. Conclusion

The Resistance to extremism, the principle of accepting the other and tolerance is considered one of the most important elements of the development of civilization in the state, and an essential basis for entrenching democracy, and an important principle in coexistence between groups of different religions, races, languages and sexes. The world witnessed an important conversion in maintaining the principle of accepting the other and tolerance. Developed peoples which were suffering from armed conflicts have converted to reconciled and cooperative peoples capable of peaceful coexistence and leading a scientific, humanitarian and moral Renaissance. By this the principle of accepting the other and tolerance converted from the circle of social humanitarian relations to the circle of legal commitment.

Many conventions stated this principle, and it has become obligatory for the state and individuals. Unluckily, this principle has not been applied in most Arab countries. After the dictatorial regimes have ended since 1991 and the application of the democratic institution Arab countries have witnessed a new wave of religious, sectarian and racial conflicts which killed, injured and displaced millions of people who were the victims of those conflicts. This was due to the application of democracy in societies which do not understand the meaning of democracy. Democracy aroused static differences and discords, and every person started to use force to impose his religious, national and ethnic thoughts and ideas on others. Thought was transformed into armed conflict led by terrorist organizations whose mission was to kill their opponents by atrocious and fierce methods. What contributed to this situation was the transformation from the dictatorial institution to the democratic institution. The application of democracy and imposition of the state of accepting the other require review of the mechanisms of applying democracy in a way which allows accepting the other and tolerance [12], [13].

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