Human Right Requirements in the Metaverse Era

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Abstract

This study is a theoretical account of HRs requirements in educational institutions in light of the growing influence of digital technology on human rights. It intends to reveal prominent human and civilizational values encapsulated in modern human rights regulations. It dwells on educational and societal requirements for educational inclusion in the school and university curricula in light of changes that have taken place in HRs in the digital age. Relying on the descriptive documentary research design, the study concluded that HRs are inherently moral duties and fixed values. They include the importance of tolerance, freedom, peace, justice, science, work, and equality. Because education is arguably based on human and civilized values, educational foundations require intake of awareness, systematic integration and responsibility from all academic and community institutions, including family and media institutions. The article closes on a note of how technology has impacted human rights in the digital age. It provides implications and recommendations to pedagogies accordingly.

Keywords:
Civilizational values, digital technology, Education, HRs,

1. Introduction

The issue of human rights (hereafter HRs) has recently grown in importance as a newly emerging institutional idea, albeit its deep-rooted history. Recent development in information technology has led to a continued interest in the topic with reference to humans' right in the digitized world [1, 2, 3]. The concept of HRs (HR). It has become a common human issue for people of all races, genders, religions and classes to ensure they have a decent life, peaceful coexistence and digitized interaction [1]. Linguistically speaking, the term is used is its plural form – human rights. It comes in the sense of firm, obligatory, and shared privilege. In this sense, all humans are one *human being*, and the word people is a gender name given to male and female altogether.

Some critics argue that there are some other beings who share rationality with man. Nowadays the growing of artificial intelligence has given way to machines to be smart beings including robots. Hence, man is referred to as an honorable rationale creature. From Islamic point of view, as embraced in this study, man is defined as an honorable rationale creature whom God Almighty made the vicegerent on earth.

Building on the definition of Man, it is now possible to define the term 'HRs'. Like many other terms of the human sciences, the concept of HRs differ and defined according to the way it is viewed and the field in which it is investigated. The field of HRs is usually linked to political, legal, and religious disciplines and social sciences. Some of the common definitions of HRs are mentioned at this point to give clear departure of this study. One of the earliest definition is mentioned in [4] that termed it as "those rights that a person enjoys simply because he is a human being, and these rights are recognized by a human regardless of his nationality, religion, ethnic or national origin, social or economic status. It is the coordination of a state and transcends it" (p. 76).

An array of other definitions can be invited here, too. [5] referred to HRs as "the rights that aim to ensure the protection of humanity in the various economic, social and cultural fields" (p.166). [6] mentioned it as "a set of needs or demands that must be met by all persons, without any discrimination between them in this regard, whether for considerations of sex, gender, color, political creed, national origin or any other consideration" (p. 22). [7] defined it as "the rights which it is believed that all human beings should enjoy because they are human and meet the human condition, that is, no one grants these rights" (p.112). [8] defined it as "the existence of demands that must be fulfilled by all human beings on an equal footing without any discrimination and without any of them having the right to waive them. These rights must be available to all human beings because they are human beings whose existence and differentiation from other living creatures is not correct except by the availability of these rights" (p. 2). hence, HRs are the rights that are obligatory for human beings and which are obligatory for him in his life as usual, to live in a free and independent society away from tyranny, injustice and interference in the private affairs of the individual, unless behind this is a general interest of society or specific to the individual himself.

All these definitions, though not the same, HRs are generally the rights obligatory for human beings to live in a free society, independent of tyranny, injustice, and interference in the private affairs of the individual, except

for what is behind it, the general interest of society or specific to the individual himself . It is noted that although the previous definitions differed in some verbal formulations, there are fundamental pillars of the term HRs including the following:

- A human being has rights and demands that are obligatory and necessary.
- These rights are binding on him as a human being.
- These rights are fundamental.
- These rights do not change according to gender, religion, color, race, and other considerations.

Given the increased attention to HRs as well as human right violations in the international arena, it is necessary to shed more light of this issue with reference to HRs in contemporary thought arguing for inclusion of such rights as an educational requirement. Actually, the advent of technology has raised several HR-related issues for reflections and opportunities for modifications. A call for further studies in previous studies in the field of HRs inspired the present study with a focus on educational and societal requirements of HRs to be included in the curricula. It is attempt to clarify the notion of HRs and the concepts associated with it, providing a historical perspective of the establishment of HRs. Then it argues for practical requirements necessary for developing HRs in the light of contemporary education. The study is theoretical in nature and it draws on international HRs constitutions and prior research and studies in the field. The documentary descriptive approach was adopted following [9] definition that this type of inquiry is a "careful collection of available records and documents related to the subject of the research, and then a comprehensive analysis of their contents to deduce evidence and proofs related to the topic of research that proves and answer the research questions" (p. 206).

2. Historical Perspective

Human rights (abbreviated HRs) are not a man-made gift that humans give to one another and deny to others, as is the case with oppressive nations and societies. HRs are rather fixed values and firm foundations linked to the human being since the era of Adam, whom God created and honored. That is to say, HRs are related to the existence of Man on earth, not only in reality but also now in hyperspace [2]. Nonetheless, most of the HRs history represents a dark state of humiliation and lack of such rights. In the ancient civilizations of Egypt and Persia, India and China, Babylon, Rome and others, the rulers enslaved citizens and considered themselves divine. A ruler in the old days of history, enjoying absolute authority and power over all subjects, was not confronted by anyone.

Actually, the idea of HRs is not a product of a particular nation's present nor the product, but rather the result of a global historical and civilization accumulation until crystallized in its formula in the contemporary reality. Philosophical doctrines have played prominent roles in emphasizing and protecting the essence of HRs. The Greek philosophers Plato and Aristotle, the Roman philosopher Cicero, and the philosophers of the Middle Ages and the Renaissance, Augustine, Dante, Machiavelli, and Jean Brown, all emphasized the need for the ruling authorities to recognize and enjoy HRs through their various theories [10].

The emergence of religion in man's life, Islam a case in point, gave rise to HRs. Many verses of the Qur'an address humans as dignified and honored beings that should be treated with high respect. Islam does not discriminate between peoples. It reserves human rights in terms of the right of faith and belief. It also set foundations for morals and spirituals in all man's daily activities [11]. HRs remained within the religious realm until the Great French Revolution in 1789, during which HRs appeared in the form of a system, documents and codified legislation with specific dimensions. Jean-Jacques Rousseau whose theories were formed with the Declaration of Rights of American Independence 1776, written by Thomas Jefferson, the primary source for the Bill of Rights Developed by Amanol Joseph Sis and later approved by the Constituent Assembly and issued as a historical declaration and a revolutionary socio-political document on August 26, 1789. This French document stipulated natural HRs such as the right to freedom and security, the rule of law, equality and other HRs and placed it at the forefront of the French Constitution issued 1791 [12].

Then came the international institutions in the twentieth century and declared HRs in their charters in 1919 in the League of Nations. In 1941, in the Atlantic Charter, then in the Dumbarton Oaks proposals signed in 1944, then in the Charter of the United Nations in 1945, which established the Commission on HRs, and worked on drafting it and promulgated the Universal Declaration of HRs in June 1948 and ratified by the General Assembly of the United Nations On December 10, 1948, this day was considered an International HRs Day [11].

3. HRs in Contemporary Thought

The concept of HRs is one of the most prominent topics in contemporary thought. It occupies an increasing area of interest and relations between nations and peoples. Although it is sometimes exploited for political purposes and agenda, it enjoys acceptance and support worldwide. Several considerations have helped the spread of HRs, the most prominent are the follows:

- The overwhelming technological revolution in various fields that the whole world witnesses. This revolution facilitates rapprochement between cultures and has

raised awareness of people and individuals' rights and duties.

- The scientific revolution, with its tools and products as we see it today, paved the way for spreading scientific thinking and its spontaneous acceptance among humans despite their different cultural sources.
- The spread of the concept of globalization, its values and rules for dealing between countries on new foundations, and its adoption of a system of political, cultural and social values that seek to rule and shape the world in its light.
- The issue of HRs has formed the focus of attention and the center of gravity in those technical, media, scientific and global elements.

HRs in contemporary Western thought are based on a humanistic positivist philosophy that bases HRs on its abstract view of man from man's cosmic existence as a good creature. Therefore, its intellectual reference came from the standpoint of the natural or civil right without regard to the divine grant and the distinction of man from others with this right. The intellectual reference of HRs in contemporary thought can be highlighted.

A. The Natural Right

HRs in Western political thought goes back to the principle of natural rights. Most legal scholars and HRs researchers in the West believe that the idea of HRs has origins in philosophical schools in the eighteenth century and derived most of their principles and concepts from HRs. It is the product of the school of natural rights defined by the philosopher Luke and formulated by Blackstone. Western political thought seeks to theorize the concepts of HRs in this context, based on the so-called natural rights derived from the idea of positive natural law, on which the Universal Declaration of HRs was based..

According to the theory of natural law, man deserves rights as a human being and derives them from human nature. [13] explains the natural right and attributes it to the philosophical ideas that appeared in Europe in the seventeenth and eighteenth centuries, where philosophers of modern political thought assumed the existence of a natural state for man, some of whom made it a human reality. Previously, social organization and political authority, while others wanted to express a natural state of man if he was not subject to the act of education nor to the power of law or government, which is the state of freedom and equality that people had before that. In the sense that nature is the reference for rights, as it precedes every culture and civilization [13]. For this reason, capitalist thinkers dismissed the idea of a divine law that defines HRs and worked to replace it with a natural law based on logic. Secularism formed its position on religion and its separation from the life of society, the framework in which the Western vision of HRs prevails under the principle of natural rights.

B. The Civil Right

Contrary to the idea that the philosophical background of HRs in contemporary Western thought, there is an idea that transfers HRs from natural rights to civil rights, which is what the social contract theory goes to, and the summary of this theory is that man by nature cannot live alone; Rather, he must meet with other members of his gender. Since their will differ and conflict, their meeting is not valid unless it is based on a contract between them, according to which each of them waives his rights to the group to which he belongs and which the state decides as a legal person acting on behalf of people in regulating the exercise of their rights. Thus natural rights are transformed into civil rights. Freedom and equality remain the essence of these rights [13].

Other theories have gone beyond the theory of natural right with a tendency towards individual freedom to give groups absolute rights at the expense of the individual, such as the theory of social solidarity and the historical theory. Still, these theories were not accepted as the theory of natural rights. In light of the difference and contradiction between the two theories, the Islamic theory balances its origin between the rights of the individual and the demands of the group, and it is applicable and practiced at a time when the Western theory, especially the one based on natural right, remains an abstract mental conception. It does not necessarily have to become a tangible reality.

In light of the natural right theory, which forms a philosophical and intellectual background for HRs in the West and exalts the status of individual freedom, there are broad bases for defining those rights. The natural rights of individuals precede political existence, and therefore the state has the responsibility to respect individual rights and freedoms and refrain from violating them. The treatment of the contradiction between power and privilege is resolved in favor of individual freedom because the state's goal is to protect and preserve freedom. Making freedom the basis of political existence includes restricting the state's authority and preventing it from being arbitrarily restricted by limiting the freedom of individuals.

The concept of the universality of HRs in contemporary Western thought has three dimensions. First, the international documents related to HRs issued by the United Nations have a universal status because they are issued by an organization that includes all the major civilizations in the world with their different cultures and legal doctrines; the acceptance of them by the countries of the world means everyone's awareness of its importance and the importance of adhering to it. Second, the defense of HRs takes a single form and dimension in all societies. The struggle against HRs violations is a global issue involving both East and West. Third, it indicates that basic HRs have become a subject of worldwide legislation and international protection. This requires distinguishing

between a range of basic rights that constitute the solid base of HRs and their availability and another group in which societies differ [10]. In contrast to the universality of HRs, the idea of relativism or privacy emerges. The proponents of this idea believe that recognizing the universality of HRs is a promotion and honoring of Western values and standards and an attempt to impose them on non-Western worlds, from China to India to Africa and the Arab and Islamic worlds.

Given the digital world that has changed many aspects of human life in the ongoing century, HRs have been discussed in light of HRs violation resulting from this new digital realities. In the following part, the HRs requirements are outlined with an eye of changes that took place under the auspices of digital technology.

4. HR Requirements

HRs requirements can be disused under three categories– general, educational and societal requirements. The general requirements relating to urgent issues for all institutions and individuals within the framework of HRs development and promotion..Forming awareness comes as a first requirement of promoting HRs. For HRs to take place effectively, there should be a firm belief in their ability to achieve human values and reach true happiness and the desired goal on this planet. It includes self-awareness of individuals, groups, bodies, institutions, states and organizations that HRs and the universal human and civilizational values they contain are not limited to them and are not limited to them, but rather a humane purpose. The exchange of interests, the need for cooperation, and the norms of scrambling remain, which also requires realizing what others have, the reality of honoring human beings, the goals of claiming his rights, and the extent of their credibility in defending them.

Another important requirement relates to the adoption and dissemination of HRs. The sense of responsibility toward the adoption of HRs likely grows through education. It helps individuals and groups to choose and defend their rights and raise morale through bridges of communication and channels of dialogue that make them enjoy the pleasure of the moral position. Family is the first station in this through disseminating the culture of rights and the adoption of values . Other educational institutions such as religious institutions, media and the rest of the societal institutions also contribute to HRs adoption and dissemination of the HRs culture. The responsibility is confirmed on the society with all its institutions, starting from the family institution and ending with the state and its political system in approving rights and developing values. Including those rights and values in activities and programs and working on enacting the necessary laws to achieve them and adopting national projects to spread the

culture of HRs and international programs, and active participation in forums that call for These values and participating with strength and pride in imposing these values and trying to turn away from everything that contradicts it. This is undoubtedly a violation of the average human instinct before it is a transgression of what God did not please with.

Effectiveness and continuity in HRs development is also significant requirement. Effectiveness, defined as achieving the highest degree of achievement and achieving the best results [14] is the expectation of success in obtaining valuable products through personal efforts, an expectation that if the individual makes sufficient efforts, he will achieve success. Effectiveness in HRs education is to reach the highest level in promoting and adopting them through mutual dependence on others in spreading human values. The global commitment to the principles of HRs and their protection represents a fertile ground for the contribution of individuals, groups and states to the commitment to values that guarantee human dignity and contribute to achieving peaceful coexistence and commitment to values that guarantee human dignity and contribute to achieving peaceful coexistence and global security.

The researcher believes that the shortcoming that occurs today in the level of application and effectiveness in working to protect HRs is one of the leading causes of the absence of effectiveness and the adoption of values in a relative manner that serves global group interests, which is not approved by Islam, which looks at man, his rights and the values of humanity, a fixed view that does not change with circumstances and conditions.

4.1 Educational Requirements

Education is a valuable process affected by values that seek to teach and develop values. At the same time, the provisions, standards, controls and frameworks of life guide the educational process. Hence, values were at the heart of the educational process, its first cause and foremost objective. Some explain the significance of the cultural differentiation between nations to the power of science. Still, the most important thing is the development and formation of the values on which science is based everywhere. Education today, in light of contemporary transformations and rapid changes in material and civil civilization, is responsible for the development of an ethical, value-strategic approach that is directed towards the following:

- Strengthening the religious and national affiliation of the Arab generations in the context of civilized and human communication in a way that enables a conscious response to the cultural invasion.
- Protecting the constants of Arab and Islamic civilizations and facing the opposing challenges of globalization.
- Consolidating the values of truth, goodness and justice

based on the guidance of the Islamic faith and the local, national, national and human cultural heritage of society and the individual.

- Enabling the learner to properly assimilate the concepts of democracy (consultation, just and comprehensive peace, a sense of responsibility, freedom, human understanding of himself, his rights and duties, within the framework of educational policy and the national interest.

In light of this, education must provide some practical requirements to carry out its moral and educational role in developing HRs values [14]. Renewing human values and reviewing them according to the needs of reality. This is done by reconsidering contemporary transformations and the necessary value system to deal with them. Undoubtedly, the knowledge and cultural openness of the world to each other requires direct and principal attention to that moral system of Islamic human and civilized values, which is a divine constitution for preserving human dignity and realizing humanity. It also requires limiting the negative tribal and sectarian values, which Islam has fought, and trying to build a national value system that guarantees coexistence, peace, commitment to HRs and freedom, and preserving the right to life. Education should also focus on the civilized values represented in the values of science, work, equality and others and highlight them at the level of school upbringing through all its educational activities and programs. The development of HRs cannot bear fruit unless it takes place in an integrated framework between the family institution, the school, religious institutions, and the rest of the societal institutions. Effectively achieve this in the field of theory and practice.

Although the congruence above and integration exists in the theoretical foundations of Islamic education, the reality of the practical applications in the Arab and Islamic countries caused a disturbance in this integration. While he directs religious institutions and traditional educational institutions such as the family and school to adopt them, the media institution practices otherwise [14]. In the field of HRs, while the media and education advocate the values of tolerance and cooperation, the importance of the tribe or society practices other than fanaticism and sectarian support. In light of this, the development of HRs requires education to work on integration with other institutions, spread awareness in their surroundings, prepare them to work in the light of this value system, and call for the adoption of HRs and the values embodied in them on the family, societal and national levels, and then move to the global civilizational environment. This requires, in addition to the institution of education. This political, social and religious decision recognizes the urgent need for these values in treating some intellectual and social diseases such as intolerance, distinction and violence, and the replacement of these values and then education on them. The correct rule in the development of values

indicates that education directs to the desired values when the need arises. Contemporary reality and the wars and conflicts it witnesses on sectarian, religious and ethnic bases highlight an urgent need to develop human values such as mercy, equality, tolerance, integration, coexistence, peace and equality through creating the atmosphere, establishing institutions, designing programs and implementing projects. The most important thing is that the educational curricula include courses and topics on HRs and the values that achieve them.

4.2 Societal Requirements

Society is a group of people united by common characteristics consisting of religion, values, beliefs, customs, material products, language, and the material and symbolic creations that result from the actions of the members of that society. It is real for all people, and there is no dispute over it, just as civilized values contribute to maintaining their existence in a civilized state of growth and development that preserves their dignity and guarantees rights. Society consists of institutions established to meet its needs for continuity, development, and preservation of its constants and values, most notably the family, school, religious institutions, the media, private sector institutions, and voluntary and charitable work associations that cooperate to maintain the society's harmony and order.

Within the framework of HRs development, preservation, and commitment to them in society, there must be a positive relationship between community institutions based on shared responsibility, participation in decision-making, a sense of belonging, and work to activate decisions and hold them accountable and consider reality and its variables. The researcher is limited to the most prominent societal requirements in the family institutions, religious institutions, and the media institution as models for the rest of the institutions.

Family is the most important institution and the cornerstone of the social construction and is initially responsible for raising its children and is distinct within the framework of Islam, especially in the field of HRs, which differs and is distinguished from other societies in its composition and function in some of what the wise legislator has determined in building the family relationship, its extension and even its end. The family works on the rule of love, consultation, chivalry and mercy in its surroundings and adopts the approach of peace in dealing with humanitarian cases inside it with servants, drivers and workers and outside it with neighbors in charity, tolerance, and cooperation, solidarity and mercy. A family, through its elders or parents, provides the model and role model in adopting the values of love, tolerance, acceptance of the other opinion, diversity and meaningful dialogue in solving problems and making decisions. Encouraging knowledge, initiative, and spirit of work, not allowing complacency in these values, and giving each

family member the right to participate in the decision and holding him responsible for building it .

Family is aware of the seriousness of its educational role in two distinct directions. First, preparing its members to deal with humanity and civilization with rapid changes in contemporary reality and the future with all its tools and methods. Second, protecting its members from ideological contamination and drifting towards terrorist practices warns against recruiting their sons into those currents, which sometimes are under the umbrella of legality, advocacy, tourism, and others.

Also, religious Institutions have a pivotal and central role in the lives of Muslims, individuals and groups, and it has a vital function and influential discourse in shaping people's attitudes and choices. Sharia and the foundations of belief. The importance of the role of religious institutions and discourse in general for scholars, students and preachers is increasing in light of the intellectual and behavioral deviation of some religious people and the practice of violence and deviation from the values of religion and its civilizational foundations. In light of this very complex reality, the religious discourse must contribute directly and clearly to the manifestation of these terrorist and Western phenomena, expose their reality, and contribute to drawing the features of the Islamic civilizational approach, especially in the field of developing human values and civilized dialogue through religious discourse, which constitutes the most prominent functions of institutions.

Religious faith today, and this requires several things, the most prominent of which are (a) scholars and preachers highlight the foundations of the Islamic ethical approach in human interaction and civilized construction and the field of HRs, and (b) scholars turn in their scientific and advocacy discourse to highlight the values and principles of Islam in preserving HRs and their universality for all humanity. To establish the religious discourse of the moderate and moderate Islamic approach based on tolerance, acquaintance and virtuous morals. The discourse of religious institutions and institutions includes disseminating civilizational awareness and the stance of human morality. The religious institution and religious institutions play a positive role in strengthening the positions of the educational institution and integrating with it in its objectives by touching the Islamic discourse through religious institutions, scholars, supplications and preachers to the needs and problems of society, emphasizing HRs and standing against its violations, and promoting and developing human civilization values through scientific lessons, pulpits and tours and advocacy activities. Adopting a discourse directed to non-Muslims through research, participation in conferences, giving lectures in Islamic centers globally, and spreading awareness of Islam's humanitarian and moral position.

Media institutions that disseminate traditional mass cultures, such as the press and television, modern media, such as the Internet and social media, such as Facebook, Twitter, YouTube and others. such institutions are considered the most influential force in contemporary reality, its educational and social role outweighs the role of traditional institutions in influencing, which requires positive investment and employment. In the context of developing and promoting values, media institutions require the following:

- these institutions be aware of the reality of their moral role and value mission in working to promote values, especially civilized human values, and presenting them with an appropriate image as Islamic platforms from his faith and Sharia that derive their origins and premises.
- the message of the media be consistent with the message of the entire society and adhere to the values and principles of Islam, especially in its civilized and human framework.
- Adopting projects and strategies that develop and enhance values, using all means of media, communication and social communication in promoting those human values that are included in HRs, and trying to correct the image painted by the biased and anti-Islam media, and presenting honorable models in the field of media at the human and civilized level.

5. Effects of Digitization on Human Rights

With the increasing world of digitization, HRs include rights related to digital issues. It necessities promote understanding of the educational changes that occur under the influence of digital technology. It gives rise to human rights related to the right to access information on electronic forms, copy-righted materials, electronic plagiarism protection, anonymity, and so on [1, 3, 15]. [1] contends that "digital technologies have a positive and negative impact on human rights" (p. 134). The positive impact includes the right to information, and the negative include, for instance, manipulating human emotions and sensations through digitized materials published on the Internet. Similarly, [2] discussed HRs in the era of digitalization. The authors highlighted how man's existence in hyperspaces and online platforms undermines HRs and puts them at risk. Hackers and electronic misconduct might exploit man. Hence, HRs need to be safeguarded. In [2]'s words, "digital tools can be used to spread false or misleading information at scale and to target vulnerable and at-risk communities and individuals with greater sophistication and speed" (p. see the link provided .(

While [2] believe that there is no watertight approach to protect HRs online, many other factors can promote awareness of HRs, as discussed above. Family, religious

centers and media can join efforts to enhance the educational and societal requirements of HRs in the digital age. The authors believe that the governments, NGOs, and public and private actors, in addition to the discussion outlined above, can play significant roles in protecting HRs in the digital world.

6. Conclusion

The study put forward an explanation of human rights with a particular reference to HRs requirements in the ongoing era of digitization. It highlighted educational and societal requirements of HRs, including awareness of the human values at the individual level and society as a whole. Awareness grows a sense of responsibility towards adopting and promoting human values as well as effectiveness and continuity in developing and promoting human values. Awareness stems from educating citizens about the development of human and cultural values, including renewing and reviewing human values according to the requirements of reality and integrating the educational institution and community institutions in developing human values. It is necessary to provide appropriate educational climate for the consolidation of HRs. The study highlighted that HRS promoters include family, religious institutions, and media. The family should be aware of its human and civilized role as a nucleus that incubates the generation and contributes to its human and civilized formation. Religious institutions spread moral and human awareness of human and civilized values in achieving coexistence and world peace. The media institution enhances the role of the educational institution and other societal institutions in bearing the responsibility of HRs education through its various media and programs based on the same goals towards achieving the desired goal. Reconsidering HRs in view of the digitized world. HRs should be expanded to include HRs in civic spaces and metaverse platforms.

This study recommends building a national strategy to develop an awareness of HRs, supervised by the Ministry of Education and supported by all cultural and societal institutions through specific roles, goals and scientific directions. Praise and continuous support for scientific research projects in the field of values in general and HRs values , in particular, is also recommended. Add to that encouraging initiative that serves HRs education globally. More scientific research into human and cultural values can explore the reality of society's awareness of civilized human values and their role and conduct a fundamental and analytical study of the position of dealing with the other humanly and civilized.

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