



مركز البيان للدراسات والتخطيط
Al-Bayan Center for Planning and Studies

Do Human Rights Activists in Iraq Believe in Human Rights?!

(A field Survey)

Dhay mudher ghunaim



Al-Bayan Center Studies Series

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Since 2014

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The culture of human rights did not spread before 2003 as it did after this date, and despite Iraq's international commitments in this regard, which were included (13) treaties and conventions signed or ratified by Iraq for the period from 1970-to 2001, the new regime after 2003 contributed in developing the concept of human rights, by incorporating human rights principles into the legislative, executive, and judicial aspects more broadly. In addition to the spread of civil society organizations that did not have a real presence at the time, as civil society was limited at that time to organizations, unions, and federations that represented the one-party system implemented its agendas and instructions, and these organizations were under constant monitoring, which strengthened the presence of these organizations in Iraqi society after 2003, and also promoted the idea of human rights more through the workspace available to them, and the freedom to implement their programs and activities without any interference. According to some statistics, their number has reached more than seven thousand organizations, and according to what was reported by the Senior Democracy

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Advisor at the US Embassy in Baghdad (Lucy Chang), the aid provided to civil society organizations in Iraq amounted to (850) million dollars.¹

It is noteworthy that there are unremitting efforts, supported by large sums of money, to encourage human rights principles in Iraq, and this is what we see in the activities and programs of the organizations concerned in this regard, through the workshops, seminars, advocacy campaigns, and other mechanisms build on the basis of defending and promoting human rights. . This research presents the question about the extent to which these programs have achieved in making leaders and defenders who truly embrace the principle of human rights, and which is reflected in their daily behaviour? Often the individual who wishes to be part of the human rights defenders' community thinks that his entry into this field will provide him with a safe space and a healthy environment from which to proceed towards the application of these principles by learning from his old coworkers as a first step. Indeed, this may happen to a large extent without any doubt, but the fact that there is a violation committed by defenders themselves, whether conscious or not, cannot be denied, for example, female human rights defenders often complain about their male colleagues' harassment, or some of them may show a clear contradiction between what they adopt in civil activism and their role as men within their families, and this violation is not limited to men only, but women also practice violations

1. <https://www.al-monitor.com/ar/contents/articles/originals/2013/09/civil-society-organizations-iraq-donations-effectiveness.html>

which have been monitored in the field.

This study was conducted on several human rights defenders (males and females) in Baghdad governorate, taking into consideration the culture of this segment in providing ideal answers to the research questions. Therefore, the most important challenge was how to formulate questions that could be answered as honestly as possible. This study sought to understand the impact of the activity of (female) defenders in changing the behavior of (male) defenders, identify the areas of violation practiced by the defender, and how come up with recommendations and proposals to address this contradiction – if any.

This research does not aim to convey a bad image of defenders, both female and male, as it seeks to shed light on the need to review and evaluate the results of the organizations' work and the behavior of defenders. It also aims to promote the principles of human rights, starting with those who defend them first.

Human rights applications in Iraq after 2003

Human rights constitute a fundamental value and a pillar in political and social stability, and with the rising voices calling for these rights, and the increase in defenders and those who demand their realization, we conducted this research to study this society, as Iraq recorded alarming numbers in the number of violations, for example, Iraq occupied the sequence (157). In the freedom index announced by the Canadian Frieze

Institute in cooperation with the Cato Research Institute, the degree of personal freedom was (4.49) and the degree of economic freedom was (74.5), while the degree of human freedom was (5.2).²

These percentages, along with the decline in Iraq's position in the indicators of freedom, which is a basic human right, were parallel to Iraq's efforts to promote the strengthening of human rights protection mechanisms. After more than (18) years have passed since the change of the political system in Iraq, the applications of human rights have taken many forms, and different mechanisms from the previous ones. The most important applications of Iraq for human rights are:

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2. Basem Ali Khreisan, Iraq in the Global Human Freedom Index 2021, Al-Bayan Center for Studies and Planning Series Publications, p. 12, <https://www.bayancenter.org>

First: the constitution

The state's commitment to protecting human rights stipulated in international covenants requires the existence of protection mechanisms represented by constitutional texts, laws, and institutions that ensure the follow-up and implementation of these standards to oppose that authority and hold it accountable, and the first pillar of this protection is the constitution, as some specialists consider it one of the best Arab constitutions, on the one hand (the executive authority, the president, the prime minister, and the legislative authority's powers of oversight and accountability, as well as the part related to fundamental freedoms and guaranteeing the rights of national and religious minorities), ³ the Iraqi constitution includes 144 articles distributed into six main chapters: (Chapter of Principles Basic Rights and Freedoms Chapter, Federal Authorities Chapter, Federal Authority Competencies Chapter, Region Authorities Chapter, Final and Transitional Provisions Chapter. The Iraqi constitution of 2005 defined the conditions for ratification of international treaties and agreements in Article (61) which defines the jurisdiction of the House of Representatives. Paragraph 4 states, "Regulating the process of ratification of international treaties and agreements, by a law enacted by a two-thirds majority of the members of the House of Representatives." Article (73) defines the authority of the President of the Republic in the second paragraph,

3. Ahmed Shams Ali and others, Democracy Papers: Opinions on the Iraqi Constitution, Iraq Center for Democracy Information, Issue Six, October 2005, p. 7.

which states that “ratification of international treaties and agreements, after the approval of the House of Representatives, is considered ratified after fifteen days from the date of its receipt.” This means the task of ratifying international treaties and agreements is entrusted to the legislative authority, while the role of the President of the Republic is limited to signing them within (25) days. ⁴ In addition to these two articles, the Treaty Contract Law No. (35) of 2015 was approved, which determined the basic definitions, the scope of application of the law and negotiations, the language and types of the treaty, and the comprehensiveness of the Iraqi constitution in covering all the rights stipulated in international covenants, but the percentage of its application did not reach the required level.

Second: Examples of government institutions that protect human rights in Iraq

1. Parliamentary Human Rights Committee

It is one of the main committees in the Iraqi Council of Representatives, which consists of seven deputies, including the head of the committee, the deputy head of the committee, the rapporteur, and members. It specializes in following up on human rights issues in line with the principles of the Iraqi constitution. It is also concerned with monitoring violations and developing treatments for them, as well as following up on the affairs of prisoners and detainees. The committee works on proposing laws related to its competence and submits them

4. Iraqi Events, Issue 4383, dated issue 12/10/2015, p. 1.

to the Speaker of the House of Representatives, who in turn refers them to the competent committee. It also has the right to express its opinion and study it on laws and topics referred to it by the Presidency, and it undertakes the task of following up and monitoring ministers' statements and issues the necessary recommendations in this regard. Copies of the reports they prepared on their foreign visits, conferences, and international meetings they attended.⁵

The Human Rights Committee, in conjunction with the Committee of Martyrs, Victims and Prisoners, and the Committee on Women, Family, and Childhood, supervised the issuance of the Yazidi (Female) Survivors Law on 1/3/2021 during the fourth parliamentary session of the Iraqi Council of Representatives. It also supervised the issuance of the Second Amendment Law to the Law of Compensation for Those Affected by War Operations, Military Mistakes, and Terrorist Operations No. 20 of 2009 amended jointly with the Committee of Martyrs, Victims, and Political Prisoners and the Legal Committee on 12/18/2019. As for the laws that the committee supervised and are still in the first reading stage, they are:

- First Amendment law to Reform of Inmates and held in detention law No. 14 of 2018.
- Anti-torture law.
- Protection of Diversity and Prevention of Discrimination law.

5. Human Rights Committee website, accessed 23/2/2022, <https://bit.ly/3H83HMI>

- Protection of Persons from Enforced Disappearance law.

In addition to its participation with other committees in the following laws that are still in the first reading stage:

- Second Amendment Law to of Compensation for those Affected by War Operations, Military Mistakes, and Terrorist Operations law No. 20 of 2009 amended.
- Freedom of Expression, Assembly, and Peaceful Demonstration law.

2. The Independent Iraqi Commission for Human Rights

Article (102) of the Iraqi constitution provides for the legislation of a law on the functions of the High Commission for Human Rights, and in December 2008 the Iraqi Council of Representatives legislated Law No. 53 regarding the formation of the Independent Iraqi Commission for Human Rights (HCHR). One of the most important functions of the Commission is to coordinate with the relevant authorities to develop means for the protection of national human rights, as well as to test and evaluate the legislation in force, and the extent of its harmony with the Constitution, to make recommendations, and write proposals related to Iraq's accession to international human rights treaties and conventions, and to prepare annual reports that include assessments regarding public opinion on the human rights situation in Iraq. The Board of Commissioners consists of (15) members appointed by the Parliamentary Human Rights Committee. In 2015, The United Nations placed

the Iraqi Human Rights Commission in (B) rating; for not fully complying with the normative bases following the Paris Principles Established for National Institutions. However, the Commission recently obtained an (A) rating, which is the highest global rating given to effective national institutions, nationally, regionally, and internationally. This classification allows full observer status at the Human Rights Council in Geneva, presenting statements, attending negotiations and consultations, presenting reports of special procedures, and occupying international positions in the Council.⁶ This good classification would create good opportunities for Iraq to raise the protection mechanisms pursued by the Commission and increase the experiences of the diplomatic figures who will represent Iraq in the United Nations sessions, and it is very important to take advantage of this opportunity in preparing high-level international negotiators to manage humanitarian crises that could face Iraq. In the activity report of the High Commission for Human Rights for the year 2020, it was summarized as follows:⁷

A. The number of training courses, workshops, and seminars that the Commission conducted or participated in Iraq in the field of dissemination and education reached (376) courses, workshops, and seminars.

6. The website of the High Commission for Human Rights in Iraq, accessed 23/2/2022, <https://2u.pw/wSnTz>.

7. Report of the activities of the High Commission for Human Rights for the year 2020, the Council of the Commission in accordance with Article (12), paragraph four of Law No. (53) of 2008, p. 4.

B. (188) Visits made by members of the Board of Commissioners to legislative, judicial, and executive institutions and international, regional, and national organizations visit or meetings.

C. The number of visits made by OHCHR teams to institutions concerned with civil, political, economic, social, and cultural rights, women's and children's rights, and prisons has reached (1883) visits.

D. The number of complaints and humanitarian appeals amounted to (1730), with (1590) complaints, (140) demands, and (60) statements.

Third: Some human rights formations in the Iraqi ministries

1. Department of Women Empowerment in the General Secretariat of the Council of Ministers

The Department of Women Empowerment was created within the structure of the Iraqi Council of Ministers by its Decision No. (333) for the year 2016, and the Iraqi Gazette was published No. (4448) on May 22/2017 the fifty-eighth-year Article -9- First, the structure of the Department of Women Empowerment, which consists of three sections:

- Community Development Department.
- Women's Rights Department.
- Coordination Support Section.

The tasks of the departments and divisions affiliated with it

were specified in detail, the most prominent of which are:

- Achieving the principles of justice in the development process, by combining the concept of gender in government plans and policies.
- Empowering rural women and raising them politically, socially, and economically, and advancing their situation through the development of strategies prepared for this purpose.
- Reviewing laws, decisions, and instructions that promote gender discrimination, and making the necessary recommendations to amend them in cooperation with the legal department.
- Supporting women's issues in international forums and activating Iraq's role in them.
- Preparing a joint database with the NGOs Department of local and international organizations specialized in women's issues.

Based on the foregoing, the Department of Women Empowerment is the highest executive authority concerned with women's issues after the abolition of the Ministry of State for Women's Affairs. It took upon itself the task of empowering and improving reality in a manner consistent with Iraq's international obligations and sustainable development, in which women constitute a base pillar and an important indicator in human rights issues and women's

rights particularly, the department undertakes a wide range of tasks related to this regard and works through many axes, namely: The axis of UN Resolution (1325) (the agenda of women, peace, and security) focused on the main decision factors: (participation, protection, and prevention), the axis of the Committee for the Advancement of the Reality of Rural Women, the axis of the Committee for the Advancement of the Reality of Iraqi Women, and the general axis, and generally, the department recorded in its report Achievement for the period from 26/12/2016 to 11/9/2019, the number of meetings and meetings amounted to more than (100) interviews, (58) seminars and conferences in various forums, (21) workshops, and (55) field visits With (11) teams dedicated to field follow-up. It is worth noting that the Department of Women Empowerment covers its most prominent activities and news related to its tasks on the website of the Council of Ministers, and there is no other electronic information available about it; In the absence of a website of its own that details its work, structure and daily activities in detail, as is the case with other formations of the Council, at a time when the world is heading to find out any information via the Internet, and we obtained all the information contained in it by communicating personally with the department's employees, and they have shown significant cooperation in providing us with everything we need.

2. The Human Rights Department of the Ministry of Justice

After the Cabinet decided to abolish the Ministry of

Human Rights in 2015 by Resolution No. (312), the file of Iraq's commitments to human rights was transferred from the abolished Ministry of Human Rights to the newly created Human Rights Department in the Ministry of Justice. The most important obligation of this department is to improve Iraq's record and programs in the field of protecting, promoting, respecting,⁸ and activating human rights. The department undertakes several tasks, the most important of which is following up on the implementation of the provisions of international conventions and treaties on human rights, following up on prisons and reform departments through field visits, and developing the necessary strategies to protect human rights in state departments. In this regard, the department in the Ministry of Justice, in cooperation with the Kurdistan Regional Government, launched a plan A National Committee for Human Rights on June 26, 2021, which included three phases: preparation, implementation, and implementation. Its objectives were defined as follows:⁹

- Developing Iraqi legislation in line with international conventions.
- Preparing national policies related to the protection and development of human rights.
- Consolidating national achievements in the field of human rights protection.

8. The National Plan for Human Rights in Iraq 2014-2020, Ministry of Justice, Department of Human Rights, August, 2020, p. 8.

9. Same source P 12

- Building and strengthening institutional and individual capacities.

It is worth noting that the plan included (26) sections that included all of Iraq's international commitments and the notes of the United Nations on the Universal Periodic Review (UPR) reports. The report referred to the unacceptable recommendations of the United Nations that could not be implemented because they contradict Islamic law, social values, and the legal directions of the state, promising to study them in-depth and issue appropriate legal clarifications. However, the report did not specify what these recommendations are. And what does it mean? In the part related to the Iraqi Penal Code, for example, it was mentioned in the first paragraph of it, "Amendment or abolition of Paragraph (1) of Article 41 of the Penal Code ¹⁰ (reasons of permissibility – and the husband's discipline of his wife)", at a time when this law met with local criticism and international. The response was that law is supported by a Qur'anic text from Surat An-Nisa, verse 34.

3. Directorate of Human Rights in the Ministry of Interior

Proceeding from Iraq's international commitment to human rights, specifically the right to security mentioned in the Universal Declaration of Human Rights, and because it is up to the Ministry of Interior, the Human Rights Directorate was formed to monitor the implementation of human rights in the security institutions of the Ministry and the process of arrest and

10. Same source P 21

arrest for political reasons, Or the prisoners were subjected to torture and abuse. The Directorate also undertakes the task of coordinating with other governmental institutions and non-governmental organizations to raise awareness and educate the principles of human rights for the Ministry's employees. The Directorate has published its work mechanisms on its website, the most important of which are: ¹¹

- The logistical aspect, which is represented in providing a protection system for each detention center, considering that it is a tight system in terms of security, and at the same time considers human rights.
- The educational aspect that must be provided to officers, associates, and employees working in the Ministry through workshops, seminars, and conferences, and in coordination with governmental and non-governmental institutions related to human rights.
- The legal, humanitarian, health, and procedural aspect. This aspect is related to following up on the conditions of detainees in terms of providing food, drinking water, and periodic visits to prisoners by their families by setting a specific timetable.
- The procedural aspect is represented in strengthening the supervisory role through field tours of detention stations, and familiarization with the mechanisms used in organizing records related to the affairs of detainees.

11. <https://moi.gov.iq/index.php?name=Pages&op=page&pid=196> .

- Coordinating work with ministries and institutions concerned with the issue of human rights and cooperating with international human rights organizations.
- Increasing awareness of the issue of women by enhancing the status of a woman working in the ministry or about the detained woman alike.

Fourth: Examples of human rights violations in Iraq

An introduction:

Human rights file on its international capacity has made states keen to constantly strive to improve their policy through the protection techniques they provide to respect these rights. It is reflected in improving the image of the political system in general. Therefore, it is a step towards strengthening the sovereignty of states and a good indicator of its position among other countries. Moreover, the idea of a democratic transition will not be complete without an actual follow-up to the details of human rights, and the violations that he may be subjected to within the borders of the state to which he belongs. From the foregoing, we find that Iraq is working to provide these mechanisms through its three legislative, executive, and judicial authorities, although they are not at the required level. Based on this, diagnosing, and identifying these violations is not limited to government institutions only, so we will address clear and explicit examples of violations in Iraq as follows:

1. General violations:

– Iraq witnessed a wide openness after 2003 in terms of the availability of satellite TV service, the diversity of newspapers, the use of mobile phones, and the Internet. The constitution supported the existence of these means with articles that guaranteed freedom of expression and freedom of the press and printing. However, it is restricted freedom, as journalists may be held accountable for publishing sensitive information on a subject, in addition to the restrictions practiced by some authorities in facilitating access to data that media professionals and journalists need. Journalists face legal problems due to the amended Iraqi Penal Code of 1969 and its broad language used against journalists; On charges of insult, defamation, and others, the report of the Human Rights Office of the United Nations Mission in Iraq (UNAMI) published information about the Iraqi Media and Communications Commission issuing a statement on October 26, 2019 (during the recent Iraqi protests), in which it announced the closure of (8) satellite stations.¹² It issued a warning to five channels, asking them to correct their speech in a manner consistent with media broadcasting regulations. The statement also extended the closure of a channel for an additional three months and ordered the closure of four other stations. It is worth noting that a group of civil society organizations specialized in the

12. Demonstrations in Iraq: Second Update, Human Rights, Special Report, Human Rights Office, United Nations Assistance Mission for Iraq (UNAMI), November 5-9 December 2019, Baghdad, Iraq, p. 6.

media and the press are advocating for the legislation of the Right to Information Law. At the same time, other political parties are working to pass a law to combat information crimes that restricts freedom of expression on the Internet and impose fines of up to (10) million Iraqi dinars, and imprisonment for those accused of a criminal offense related to the publication.

Article(37)first,paragraph(c)states:“Alltypesofpsychological and physical torture and inhumane treatment are prohibited. Any confession extracted under duress, threats, or torture is prohibited. The aggrieved person may claim compensation for the material and moral damage he sustained, by the law.” This article was seriously violated during the Iraqi protests – in October 2019. The Think of Others team published a search for malicious lawsuits with the support of Impunity Watch, in which it mentioned images of violations and torture collected by the research team during its interviews with detainees after their release from detention, as follows: : ¹³

- * Forced to sign confessions and coerced pledges.
- * Burning detainees with cigarettes.
- * Psychological and verbal abuse.
- * Using their phone, or violation of privacy.
- * Beatings with batons, sticks, and sharp objects.
- * Electrocution.

13. Hisham Al-Nafakh, Ghufuran Ali, «Searching the malicious claims in the October protests (2019-2020)», Think Others Group, Impunity Watch, 2021, p. 28

* Rape.

2. Violations of women's rights

– Iraq adopts a quota system, which has contributed to raising women's parliamentary representation. In the year (2006–2010) in the first parliamentary session, women achieved (78) seats based on a “quota” and (21) seats without a “quota” out of (275) seats, and in (2018–2021) they achieved in the fourth parliamentary session (84) seats based on “quota” and (20) seats without “quota” out of (329) seats.¹⁴ However, there is a weakness in the actual role of government institutions and the competent authorities in empowering women and striving to create women leaders who contribute to political participation, decision-making and the formulation of public policies for the country. Although the number of women in the Iraqi parliament has increased in its successive parliamentary sessions, they are often absent from peace talks and negotiations.

Despite Article (29) –Third– of the Iraqi Constitution, which states that “all forms of violence and abuse in the family, school, and society are prohibited,” campaigns for the enactment of the Family Protection Law from violence against the family (children, spouses, and the elderly) faced widespread opposition and obstruction in the voting procedures by government figures, officials, and representatives until the moment of writing the research. Perhaps one of the most important

14. Strengthening the women political participation, executive summary, UNAMI 2020, P. 4

reasons for the existence of the Family Protection Law is the worrying indicators published by the High Commission for Human Rights in Iraq on 11/12/2021, which recorded (5,000) complaints about domestic violence, and the same report indicated the involvement of one million children in the labor market. And this contradicts the constitutional article, third paragraph, which states that “the economic exploitation of children in all its forms is prohibited, and the state takes the necessary measures to protect them.”

Women employed in both the Ministry of Interior and Defense have the option to waive the military salute by their male colleagues in return for a monetary allowance. On the other hand, the study recorded the percentage of women who are exposed to non-observance of human rights standards when arrested or interrogated at a rate of (50%), while (43%) of them are exposed to blackmail, bargaining, and immoral practices, and (39.5%) of them are exposed to Extortion, soliciting a bribe. And there (36%) of them are left in line for a long time to remain alone after the departure of most citizens.¹⁵

– Personal Status Law No. (188) of 1959 stipulates in Article 8/2, “The judge may authorize the marriage of a fifteen-year-old if he finds it

necessary but on the condition of legal puberty and physical fitness.” This legal text represents an explicit violation of the

15. Report of unacceptable practices against women in police stations, Umm al-Yateem Foundation for Development, United Nations Development Program, 2021, p. 11.

right to marriage. According to the foregoing, Iraq recorded (21.7%) of girls who got married before they reached the age of eighteen in 2011, while a percentage of (25.5%) was recorded for the same age group in 2021. At the same time, it was recorded that (4.9%) of girls who married before reaching the age of fifteen in 2011, and (10.5%) for the same category in 2021.¹⁶

3. Violation of minority rights

Article (14) of Part Two of the Constitution (rights and freedoms) stipulates that “Iraqis are equal before the law without discrimination based on gender, race, nationality, origin, color, religion, sect, belief, or opinion. economic situation, or social situation. However, followers of the Baha’i belief suffer from the criminalization of practising their religious rituals according to Law No. 105 of 1970 Criminalizing Baha’i Activity. Whoever promotes the Baha’i faith or publishes its call in any way, stipulates the closure of all Baha’i forums, suspending their activities, liquidating their funds, and being punished with imprisonment. A period of (10) years for anyone who violates this, and the sentence was changed to the death penalty in 1979.¹⁷ This law contradicts the above constitutional text, in addition to the fact that the

16. Iraq Women Integrated Social and Health survey, I-WISH II, 2021, Central Statistical Organization, Department of Human Development, p. 18.

17. Saad Salloum, Protection of Religious, Ethnic and Linguistic Minorities in Iraq: An Analytical Study in International, Regional and National Frameworks, University of Kufa, College of Arts, Al-Amal Association, 2017, p. 128.

Iraqi constitution did not mention the Baha'i religion as an Iraqi minority with a long history in this part of the world. their sects, beliefs, or choices, and this is regulated by law." It violates Article 42, which states that "everyone has freedom of thought, conscience and belief." Baha'is face problems in all matters related to personal status, marriage issues within the courts, and being denied the practice of their religious rituals.

- After 2003, Christians were subjected to many violations, including killing, kidnapping, and the bombing of their places of worship in several governorates. They were also subjected to displacement and murder during the period of ISIS control, which prompted many of them to migrate out of Iraq in successive waves, and this caused concern that their numbers would be low in Iraq.

- The amended Elections Law No. (26) of 2009 stipulated in its fifth clause that "the seats allocated from the "quota" for Christians shall be within one electoral district." The text omitted all other components such as: (Sabeans and Yazidis scattered in the governorates of Iraq such as Mosul and Dohuk)¹⁸.

- After the Yazidis were subjected to flagrant violations at the hands of ISIS, such as the enslavement of women and their displacement from their places of residence in Sinjar and

18. Karwan Orahman Ismail and Falah Mustafa Siddiq, «The Federal Supreme Court and the Protection of Minorities in Iraq: An Analytical-Applied Study», Journal of the University of Human Development, No. 4, College of Law and Politics, BD, p. 272.

others, the European Union has announced more than once that there are (120,000) of them who have returned to their homes facing challenges. It is great to continue to survive in the absence of vital services, health care, education, and other basics of livelihood, as well as (2800) Yazidis who are still missing until now.¹⁹

The reality of human rights activists in Iraq: a field study

According to the methodological procedures, a questionnaire was designed and distributed to (79) activists to identify the extent to which he/she adheres to the principles of human rights in daily behaviour, and accordingly considered the appropriate conditions for the questionnaire in terms of the appropriate place and time for the respondents to give their answers to reach the highest possible degree of accuracy. The questionnaire included two types of data, which are distributed as follows:

- Preliminary data: includes five questions related to identifying the respondents' gender, ages, and scientific, social, and economic characteristics.
- Data related to the subject of the study, including several indicators, were divided as follows:
 - Violence.
 - Discrimination.

19. <https://news.un.org>

- Freedoms.
- Women's rights.
- Equality.

The sample size was (79) respondents, and the questionnaire form was distributed to them using the (intentional sampling) method. The study was conducted on a sample of activists and defenders working in Baghdad in circumstances of defending human rights.

Analysis of the primary data of the respondents

First: the primary data of the study community

Table and figure (1) show gender

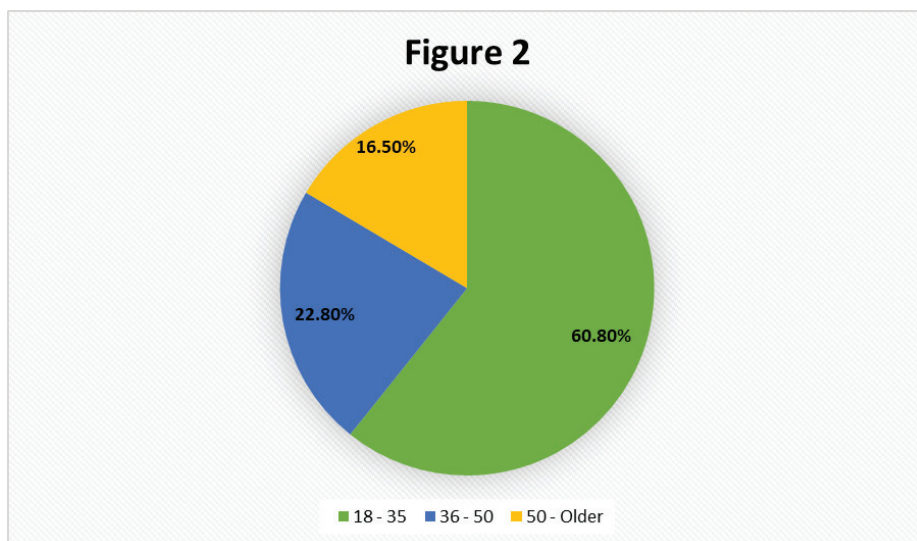
Gender	Frequency	Percentage
Female	39	49.4
Male	40	50.6
Total	79	100%

The data in the table and figure No. (1) indicate that the number of females is 39 and their percentage is (49.4%), while the number of males is (40) and their percentage is (50.6%). This percentage was by chance, given that the sample was essentially intentional, and the researcher was keen on equal representation in gender.

The close proportions of female and male respondents is a positive indicator that there are a good number of active women in the field of defending human rights in civil society. On the other hand, their presence in this field may constitute an opportunity for economic, social, and even political empowerment, and it is also a good opportunity to discover the potential of A young leader, whose presence in many national forums has long been lacking.

The table and figure (2) show the age groups

Age Group	Frequency	Percentage
18 - 35	48	60.8
36 - 50	18	22.8
50 - Older	13	16.5
Total	79	%100



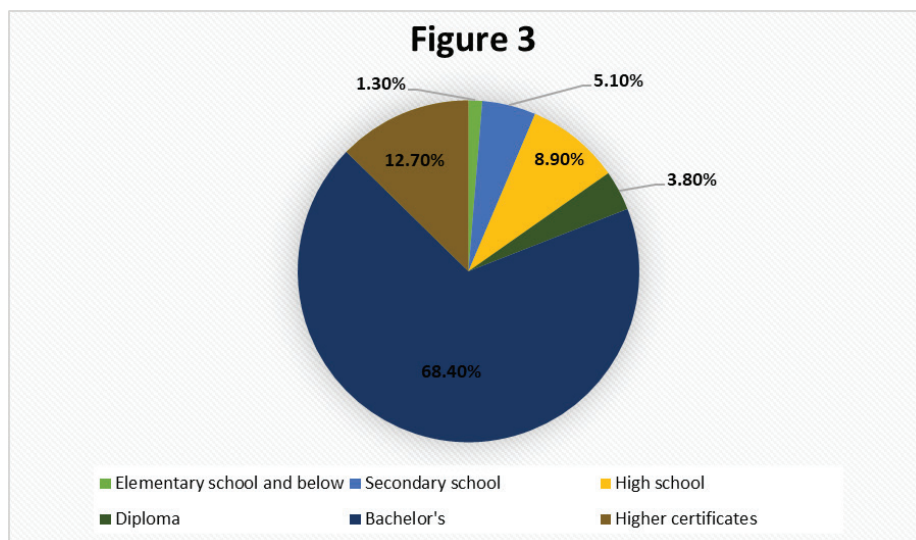
The data in the table and figure (2) indicate that the ages of the respondents (18–35), their number is (48) and their percentage is (60.8%), while those aged between (36–50) their number is (18) and their percentage is (22.8%). Their ages were (50 and over), their number was (13) and their percentage was (16.5%).

Usually, the above age groups are divided into a category (young, mature, and old), and young respondents recorded the highest participation rate in the questionnaire, followed by the percentage of mature respondents and finally the elderly. Perhaps this leads us to imagine that civil society is a young society, the majority of which are young people who are still in the early days of their life, he is learning from his predecessors in the field, who are both mature activists and seniors who gained field and actual work experience in the

field of human rights defenders more than (18) years ago, since the regime changed Previously, Iraq was allowed to multiply organizations and non-governmental institutions and witnessed openness to the world, and communication with other international organizations, which contributed to supporting the development of this field.

Table and figure (3) show the educational level

Educational level	Frequency	Percentage
Elementary school and below	1	1.3
Secondary school	4	5.1
High school	7	8.9
Diploma	3	3.8
Bachelor's	54	68.4
Higher certificates	10	12.7
Total	79	%100



The data in the table and Figure No. (3) about academic achievement indicate that the number of those who had an elementary certificate or less was (1) and their percentage was (1.3%), while the number of middle school graduates was (4) and their percentage was (5.1%), and the number of middle school graduates was (7) Their percentage is (8.9%), the diploma is (3) and their percentage is (3.8%), the bachelor's is (54) and their percentage is (68.4%). As for holders of higher degrees, their number is (10) and their percentage is (12.7%).

The diversity of the data in the table and its relevance leads us to the fact that there is a wide range of education levels among activists in civil society, and this diversity may be an incentive to develop the capabilities and capabilities of others, and the high percentage of activists holding a bachelor's degree (68.4%) and graduate studies (12.7%) indicates a high

scientific level For the majority, and then we assume that their level of knowledge is broader, especially about human rights principles!

Table and figure (4) show the occupations of the respondents

Occupation	Frequency	Percentage
Public sector employee	23	29.1
Private sector employee	27	34.2
Retired	4	5.1
Student	12	15.2
Housewife	1	1.3
Other	7	8.8
Unemployed	5	6.3
Total	79	%100

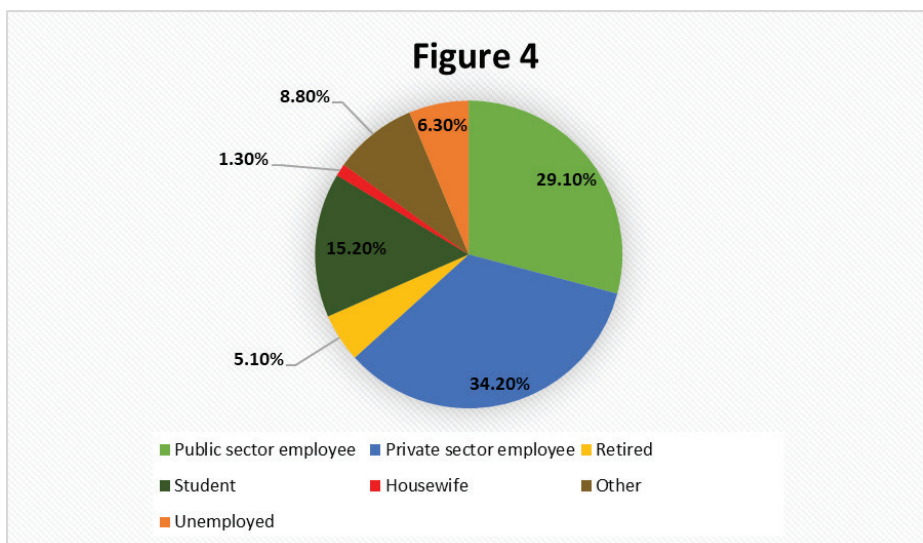


Table and Figure No. (4) data indicate that the number of government employees is (23) and their percentage is (29.1%), while the number of employees working in the private sector is (27) and the percentage is (34.2%), and the number of retirees is (4) and their percentage is (5.1%). As for the number of students, they registered (12) at a rate of (15.2%), the respondents recorded other jobs in the field (others mentioned), and the number of housewives was (1) and their percentage (1.3%), and the number of lawyers (2) and their percentage (2.5%). The number of civilian activists is (2) and their percentage is (2.5%), the number of journalists is (3) and their percentage is (3.8%), while the unemployed are (5) and their percentage is (6.3%).

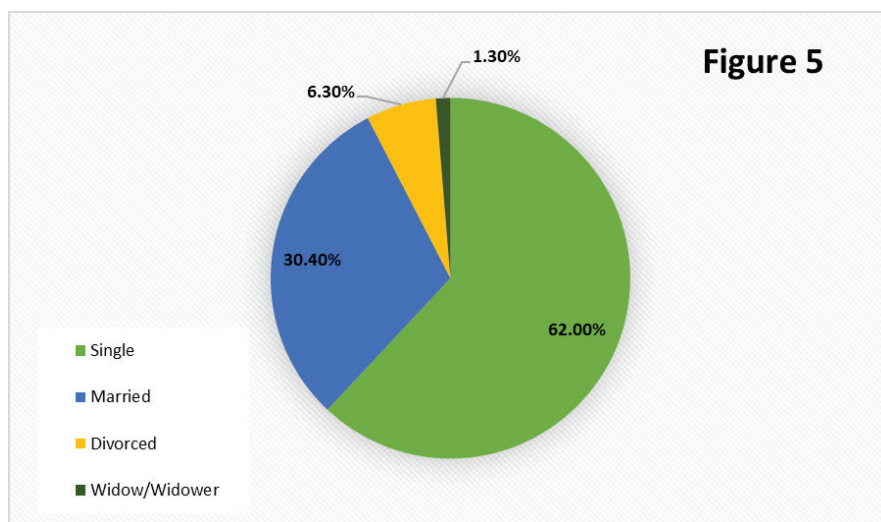
We note from the above data that the highest percentage is the percentage of employees working in the private sector,

and this may mean that he is an employee in an organization or an international organization, and this will be confirmed by Table No. (6) and Table No. (7), which shows the place of work, and the role or position that the activist has registered for. . Perhaps this disparity in the ratios shows the difference between those who work in this field as a job opportunity and an economic resource and those who realize themselves and achieve their financial independence at the same time! As for the percentage of government employees, it was the second-highest percentage after employees working in the private sector, and this may mean that the interest of government employees This category of civil activism does not necessarily refer to the search for a financial resource or a job, as it may be relatively financially stable, but it may search for its rights, or it may find in the capacity of an activist an opportunity to gain additional experiences.

As for the high percentage of students, it supports the idea that civil society is a young society, and we note from the other percentages the diversity of jobs and their levels, and this is a good indicator of the formation of civil society with the interest of many groups.

Table and figure (5) show the marital status of the respondents

Marital status	Frequency	Percentage
Single	49	62
Married	24	30.4
Divorced	5	6.3
Widow/Widower	1	1.3
Total	79	%100



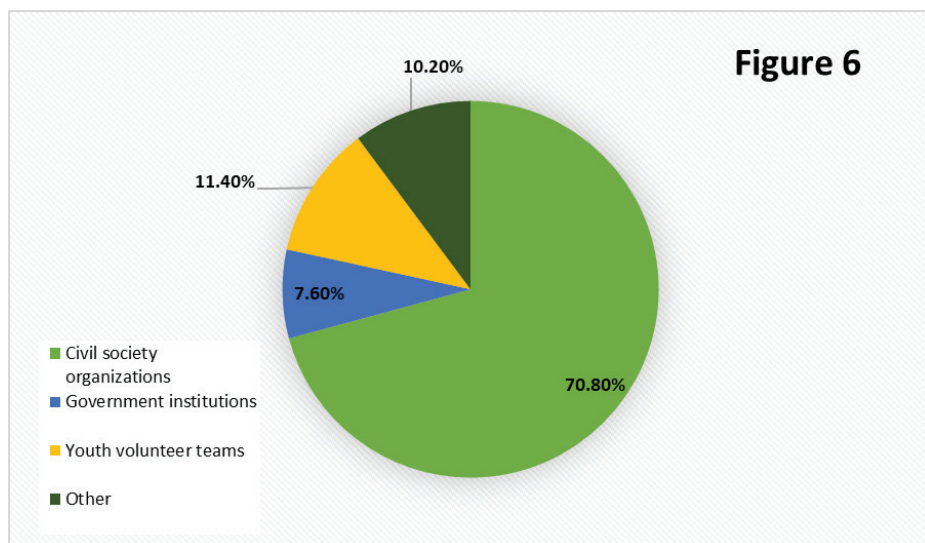
The data in the table and figure No. (5) indicate that the number of those who registered the state of being single was (49), and their percentage was (62%), while the number of those who were married was (24) and their percentage was

(30.4%), and the separated number registered (5) at a rate of (6.3%), and finally, the widows registered a number (1) at a rate of (1.3%).

Perhaps the increase in the number of those who registered singles in social status is due to the fact that a large percentage of them are still students, and that the percentage of married people is the percentage that indicates that activists enjoy relative financial stability that qualifies them to have family and social responsibilities, and perhaps an increase in interest. The unmarried are due to their ability to work socially, away from family responsibilities, which allows them to have greater freedom of activity and movement.

Table and figure (6) show the workplace of the activists

Workplace	Frequency	Percentage
Civil society organizations	56	70.8
Government institutions	6	7.6
Youth volunteer teams	9	11.4
Other	8	10.2
Total	79	%100



The data in the table and figure No. (6) indicate that the number of those working in civil society organizations is (56) at a rate of (70.8%), and those who work in government institutions are registered (6) at a rate of (7.6%), and those who work in teams are registered. Youth voluntary work (9) with a percentage of (11.4%), as for other workplaces, there are (8) at (10.2%).

The percentage of young volunteer teams was the highest; It is (11.4%), and perhaps this percentage is consistent with the high percentage of students in the respondents' agenda No. (4), and this supports the idea that civil society is young and young.

Table and figure (7) show the job role/position of the respondent

Job Title	Frequency	Percentage
Manager	10	12.7
Second-in-command	14	17.7
Member	23	29.1
Volunteer	10	12.7
Other	17	21.5
N/A	5	6.3
Total	79	%100

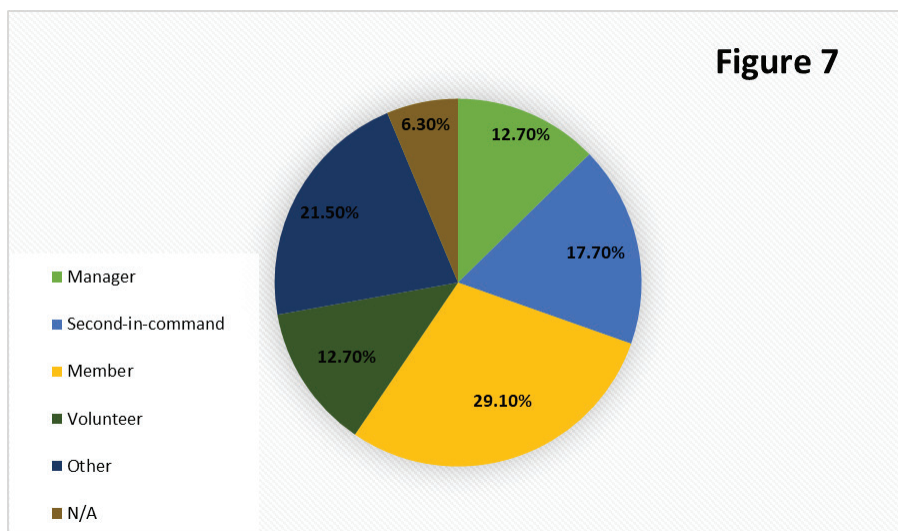


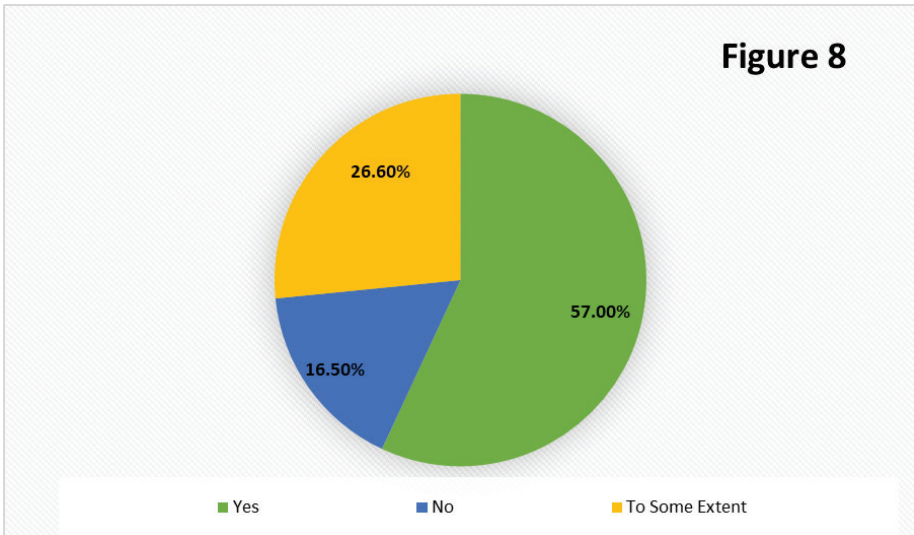
Table and Figure No. (7) indicated that the number of heads of organizations was (10) at a rate of (12.7%), while the number of the vice president or his successor was (14) at a rate of (17.7%), and the number of members was recorded (23) at a rate of (29.1%). As for the volunteers (10), their percentage was (12.7%), and the other jobs were (17) with a percentage of (21.5%), as for those who did not record any information, their number was (5) with a percentage of (6.3%).

Table and Figure No. (6) information shows that all those who registered their job positions work as activists or human rights defenders, and the highest percentage was for a member position, with the highest percentage being (29.1%), while volunteers and other jobs may indicate that they are secondary jobs for those who registered Profession of an employee or student in the table and Figure (4).

Second: Secondary results of the study population:

The table and figure (8) show the extent to which activists are familiar with human rights materials

Answers	Frequency	Percentage
Yes	45	57
No	13	16.5
To Some Extent	21	26.6
Total	79	%100



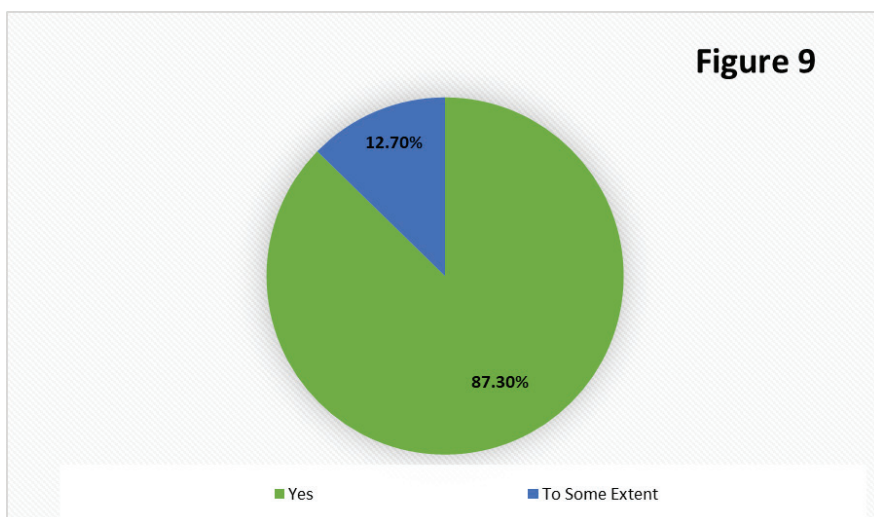
The table and Figure No. (8) indicated that the number of those who answered “yes” was (45) and their percentage was (57%). As for those who answered “no”, their number was (13) and their percentage was (16.5%), and in the field (to some extent). Several (21) were recorded, and their percentage was (26.6%).

The high percentage of those who confirmed their familiarity with the articles of the Charter of Human Rights, whether the answer was (yes) or (to some extent), and the percentage reached (84%) are activists who have received a training opportunity that includes this information in training workshops, or have attended seminars in this regard, or in any other way; As for the reality of this insight, it will be confirmed by table and figure (10). As for those who answered that they were not familiar with the articles of the Bill of Human Rights,

they were very truthful.

Table and Figure (9) show the extent to which activists have adopted human rights principles in the issues they defend

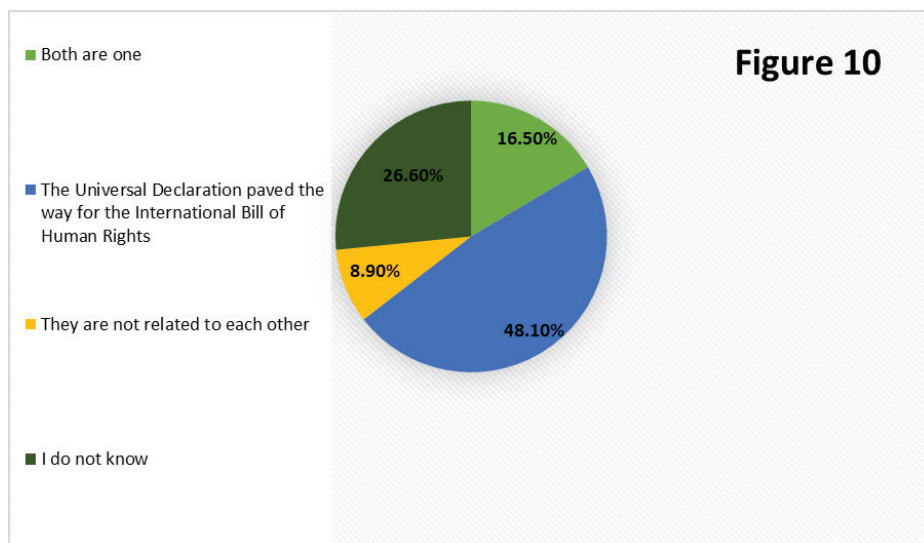
Answers	Frequency	Percentage
Yes	69	87.3
To Some Extent	10	12.7
Total	79	%100



The data in the table and figure (9) show that the number of activists who adopt human rights principles in the cases they defend has reached (69) and their percentage (87.3), while those who registered a choice (to some extent) reached (10) and their percentage (12.7).

The percentage of those who answered “yes” in Table No. (9), amounting to (78%), is close to the percentage of those who confirmed their knowledge of Sharia materials in Table No. (8), which was approximately (84%), while the percentages recorded by the following two tables show Decreased credibility of the respondents in their answers due to the discrepancy in the answers to subsequent questions, which will be clarified later in Table No. (10) and Table No. (11).

Answers	Frequency	Percentage
Both are one	13	16.5
The Universal Declaration paved the way for the International Bill of Human Rights	38	48.1
They are not related to each other	7	8.9
I do not know	21	26.6
Total	79	%100



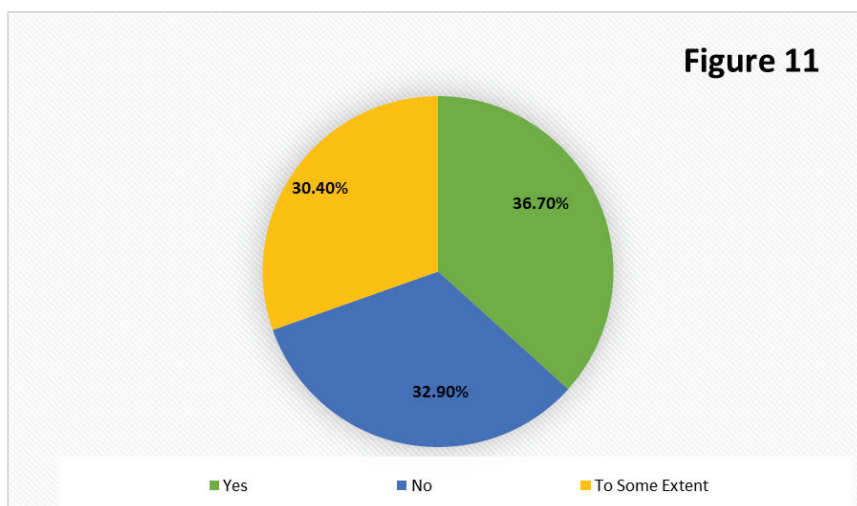
The data in the table and figure No. (10) illustrate the difference between the Sharia and the Declaration. The number of those who believed that both were one was (13) and their percentage was (16.5%). As for those who thought that the Declaration was founded on the existence of the Sharia, their number was (38) and at a rate of (48.1%), while they answered with (there is no relationship between them) the number (7) and the percentage (8.9%), and those who do not know the correct answer recorded the number (21) with a percentage (26.6%).

The correct answer to this question is that the Declaration was founded for the existence of the Charter, and the percentage of respondents who answered incorrectly reached (52%), and this is an indication of the low level of credibility of the respondents who confirmed their knowledge of the

articles of the Bill of Human Rights in Table No. (8), as the law includes the Universal Declaration of Human Rights and the two international covenants!

Table and Figure (11) show the percentage of contradictory feelings that activists feel, between what they advocate for human rights principles and what they apply.

Answers	Frequency	Percentage
Yes	29	36.7
No	26	32.9
To Some Extent	24	30.4
Total	79	%100

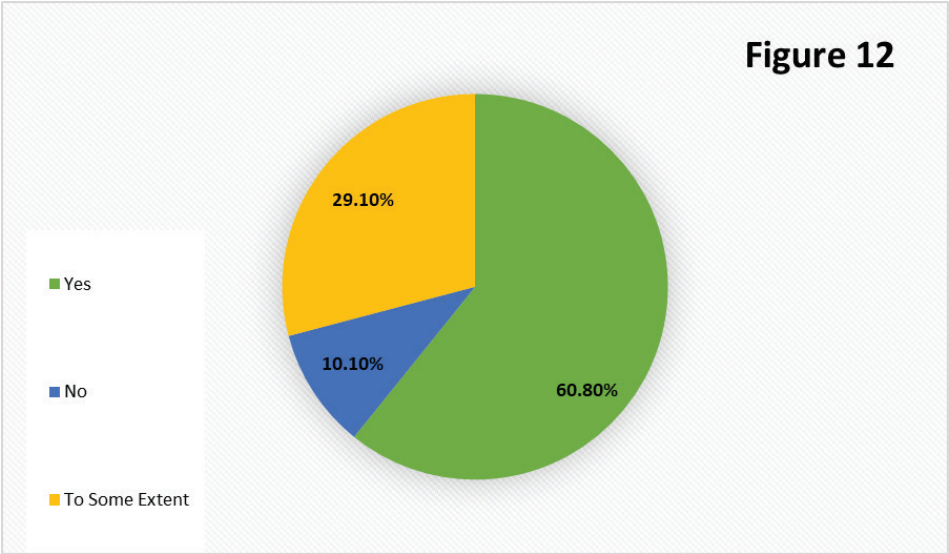


The data in the table and figure No. (11) showed that those who feel the contradiction between the principles of human rights and what they apply are (29) and their percentage is (36.7%), while those who do not feel this feeling are (26) with a percentage of (32.9%). As for the number of respondents who scored (to some extent) their number was (24) with a percentage of (30.4%).

The number of respondents who feel the contradiction between human rights principles and what they practice is (67.1%), and this question also shows the low level of credibility of respondents who affirmed their adoption of human rights principles in the cases they defend in Table No. (9). Their percentage is (87.3%)!

Table and figure (12) show the percentage of defamation practiced by some activists in civil society

Answers	Frequency	Percentage
Yes	48	60.8
No	8	10.1
To Some Extent	23	29.1
Total	79	%100



The data in the table and figure (12) show that the number of those who see that some activists practice defamation against their colleagues is (48) at a rate of (60.8%), and those who do not agree with this opinion are counted as (8) at a rate of (10.1%). (To some extent), their number is (23) with a percentage of (29.1%).

The low percentage of those who answered “no” indicates the suffering of the largest percentage of activists from the presence of colleagues who practice defamation against those who disagree with them, and there is no other explanation for the defamation behaviors other than that it represents a human rights violation committed by activists among themselves and at a very high rate.

Table and Figure 13 show the activists’ opinion of the danger of some new customs such as cohabitation, as the question

was: the new customs such as cohabitation – the relationship between two people outside formal and social frameworks – are dangerous for society.

Answers	Frequency	Percentage
Yes	29	36.7
No	27	34.2
To Some Extent	23	29.1
Total	79	100%

The data in the table and figure 13 show that the number of those who see the danger of some of the new habits is 29 with a percentage of 36.7%. Those who do not agree with this opinion are 27 with a percentage of 34.2%, while the number of those who responded “to some extent” is 23 with a percentage of 29.1%.

The cumulative percentage of those who answered “Yes” and “To some extent” was 65.8% of the total sample. We see that this position contradicts Article 12 of the Universal Declaration of Human Rights, which stipulates that “No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.”

The table and figure 14 show the percentage of those who believe that the “no childbearing” decision made by some

couples is wrong.

Answers	Frequency	Percentage
Yes	16	20.3
No	47	59.5
To Some Extent	16	20.3
Total	79	100%

The data in the table and figure 14 show that the number of those who view the “no childbearing” decision as a mistake committed by spouses is 16 at a rate of 20.3%. Those who do not agree with this opinion are 47 at a rate of 59.5%, while the number of those who responded “to some extent” is 16 at a rate of 20.3%.

The decision to have children remains between the wife and husband. The cumulative percentage of everyone who answered “yes” and “to some extent” reached 40.1%. this means, that 40.1% of the respondents violated the right of others to make their own decisions, which is also in contradiction to Article 12 of the Universal Declaration of Human Rights previously mentioned.

Table and Figure 15 show the activists' opinion on the saying "The enemy of a woman, is a woman"

Answers	Frequency	Percentage
Yes	28	35.4
No	27	34.2
To Some Extent	24	30.4
Total	79	100%

The data in the table and figure 15 show that those who support the saying "The enemy of a woman, is a woman" are 28 with a percentage of 35.4%. Those who do not agree with this opinion are 27 with a percentage of 34.2%, while the number of those who answered "to some extent" is 24 with a percentage of 30.4%.

Although the saying is discriminatory and carries with it an inflammatory concept; However, the percentage of those who agreed with it and those who agreed to some extent was 65.8%, which is a very high percentage among those who defend women's rights!

Table and Figure 16 show the activists' opinion that women are unable to lead the family, society, and politics.

Answers	Frequency	Percentage
Yes	3	3.8
No	67	84.8
To Some Extent	9	11.4
Total	79	100%

The data in the table and figure 16 show that the number of those who agreed about the inability of women is 3, at a rate of 3.8%. Those who do not agree with this opinion are 67 at a rate of 84.8%, while the number of those who responded “to some extent” is 9 with a percentage of 11.4%.

The vast majority of respondents believe in the ability of women to lead at the family, social and political levels. This percentage is an important indicator that the civil society environment is a good environment for women who are looking for opportunities for family and social and political empowerment; Because activists appreciate the potential of women as leaders.

Table and Figure 17 show the activists' opinion of a family member's decision to marry a person who holds the nationality of a country that the activist classifies as an enemy of Iraq.

Answers	Frequency	Percentage
I don't mind it	43	54.4
I don't mind it, but I would advise him/her	29	36.7
I strongly reject this idea	7	8.9
Total	79	100%

The data in the table and figure 17 show that the number of those who do not object to the marriage of a member of their family to a person who holds the nationality of a country that the activist classifies as an enemy is 43 with a ratio of 54.45%. Those who do not mind but try to advise him/her were 29 at a rate of 36.7%, and those who express their categorical rejection were 7 at a rate of 8.9%.

The percentage of respondents who answered with no objection was 54.4%. This percentage indicates that these activists recognize the personal rights of people, away from politics and their attitudes toward the issue. As for those who opposed, their percentage was 8.9%. This answer represents a violation of the individual's right to choose to marry whomever she/he deems appropriate, and therefore it is a violation of a personal right, and a violation of Article 16/1 of the Universal

Declaration of Human Rights, “Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

Table and Figure (18-1) show the choices respondents make in dealing with homosexuals according to the options available in the question: accepting them as neighbors.

Answers	Frequency	Percentage
Yes	65	82.3
No	14	17.7
Total	79	100%

The data in the table and figure (18-1) show that the number of those who do not mind that their neighbors are homosexuals is 65 with a percentage of 82.3%, and those who refused were 14 at a rate of 17.7%. The question about homosexuality is not to promote it; Rather, it is to examine the extent to which human rights activists understand the extent of their acceptance of the provisions of human rights in accordance with the international charter.

17.7% – refused to have homosexual neighbors – revealed that their call for human rights is not unconditional, but rather is limited by the values and adoptions with which the activist grew up with.

Table and Figure (18-2) show the choices that activists make in dealing with a homosexual person according to the options available in the question: Sharing food.

Answers	Frequency	Percentage
Yes	62	78.5
No	17	21.5
Total	79	100%

The data in the table and figure (18-2) show that the number of people who do not mind sharing food with a homosexual person is 62 with a percentage of 78.5%. Those who answered “No” were 17 with a rate of 21.5%, and they are the ones who wanted to keep the homosexual person away as much as possible.

Table and Figure (18-3) show the choices that respondents make in dealing with a homosexual person according to the options available in the question: Sharing an economic project.

Answers	Frequency	Percentage
Yes	53	67.1
No	26	32.9
Total	79	100%

The data in the table and figure (18-3) show that the number of those who do not object to a homosexual person participating in an economic project is 53 with a percentage

of 67.1%. Those who rejected this option were 26 with a percentage of 32.9%.

Although there is no link between common economic interest and the free choices of individuals, yet, 32.9% decided to keep homosexuals away from their lives and chose not to trust them.

Table and Figure (18-4) show the choices activists make in dealing with a homosexual person according to the options available in the question: Friendship.

Answers	Frequency	Percentage
Yes	46	58.2
No	33	41.8
Total	79	100%

The data in the table and figure (18-4) show that the number of those who do not mind having a homosexual friend is 46, at a rate of 58.2%. Those who chose “no” numbered 33 with a percentage of 41.8%.

41.8% of the sample unit put a social distance between themselves and homosexuals, which is directly proportional to their rejection of homosexuality. It is a strong confirmation of the impact that values and adoptions have over the activist while applying international human rights principles.

Table and Figure (18-5) show the choices that activists make in dealing with a homosexual person (acceptance of a homosexual person being in a relationship with one of the family members – brother/sister, son/daughter – if they reach adulthood)

Answers	Frequency	Percentage
Yes	25	31.6
No	54	68.4
Total	79	100%

The data in the table and figure (18-5) show that the number of those who do not object to a relationship that binds a member of their family with a homosexual person is 25 with a percentage of 31.6%, and those who refuse this option are 54 with a percentage of 68.4%.

The percentage of those who answered “no” (68.4%) shows the highest rejection rate of activists toward homosexuals.

Table and Figure 19 show the respondents' opinions on the decision to take off the Hijab.

Answers	Frequency	Percentage
Courageous decision and personal freedom.	62	78.5
An ill-considered decision that could affect her relationships with others.	7	8.9
A bold decision, but I do not hesitate to advise her.	10	12.7
Total	79	100%

Table and Figure 19 show that the respondents who believe that the decision to take off the Hijab is a courageous decision and personal freedom are 62 with a percentage of 78.5%. Those who see it as an ill-considered decision that affects their relationship with others were 7 at a percentage of 8.9%, and those who chose “a bold decision, but I do not hesitate to advise her”, numbered 10 at a rate of 12.7%.

The decision to take off the Hijab is a personal decision, but the percentage of 8.9% who represented those who saw it as an ill-considered decision, and that could affect their relationship with others, preferred to deny this right under this justification.

The table and figure 20 show the percentage of respondents using insults and cursing against others

Answers	Frequency	Percentage
always	1	1.3
frequently	2	2.5
sometimes	34	43
never	42	53.2
Total	79	100%

The data in the table and figure 20 show that only one respondent chose always, at a rate of 1.3%. The number of those who use it frequently is 2 with a percentage of 2.5%, and those who use it sometimes are 34, with a percentage of 43%, and those who answered “never” are 42 with a percentage of 53.2%. The data show that 53.2% of the respondents resort to using insults and cursing against others, and perhaps this behavior carries the meaning of violence in a very clear way, and then violence comes closer to the violation if the latter is not part of it, and this last percentage is not justified; Because the majority of people see the activist as someone knowledgeable and well-behaved, and this in itself can create an image of a violent or abusive person.

Table and Figure 21 show the opinion of respondents on practicing religious rituals in public

Answers	Frequency	Percentage
A right guaranteed by the constitution.	11	13.9
It is a human right not to be employed in a way that causes harm to others.	47	59.5
It is a personal matter between people and their religion, and there is no need to practice it publicly	21	26.6
Total	79	100%

The data in the table and figure 21 show that the number of respondents who believe that the practice of religious rituals is a public practice as a right guaranteed by the Constitution is 11 at a rate of 13.9%. 47 respondents see it as a human right, not to be employed in a way that causes harm to others, at a rate of 59.5%. Those who view it as a personal matter between people and their religion, and there is no need to practice it publicly, numbered 21 with a percentage of 26.6%.

Table and Figure 22 show the respondents' opinions about the decision taken by one of their relatives regarding changing religious beliefs.

(husband/wife, son/daughter, brother/sister)

Answers	Frequency	Percentage
I don't mind, but I commend them for the courage in their decision.	40	50.6
I don't mind, but it'll be uncomfortable for me.	17	21.5
I'll try to convince them otherwise.	17	21.5
I mind, our relationship will not be the same.	5	6.4
Total	79	100%

The data in the table and figure 22 show that the number of respondents who chose "I don't mind, but I commend them for the courage of their decision" is 40, at a rate of 50.6%, and those who do not object but it'll be uncomfortable for them are 17 at a rate of 21.5%. The respondents who chose "I'll try to convince them otherwise", numbered 17 with a rate of 21.5%, and finally, the respondents who chose "I mind, our relationship will not be the same." are 5 at a rate of 6.3%.

The Universal Declaration of Human Rights and the Constitution of Iraq guarantee the right to choose religion and belief in accordance with Article 18 of the Declaration and Article 2/2nd of the Constitution. And that everyone who answered "I don't mind, but it'll be uncomfortable for me.",

or “I’ll try to convince them otherwise.” or “I mind, our relationship will not be the same.” have recorded a flagrant violation of the right of individuals to religion and belief and the right of human rights principles in both the Universal Declaration and the Iraqi Constitution.

Table and Figure (23-1) show the opinion of activists regarding children born out of wedlock according to the options available: Imposing strict penalties against those who are proven to be involved in this matter for both men and women.

Answers	Frequency	Percentage
Yes	54	68.4
No	25	31.6
Total	79	100%

The data in the table and figure (23-1) show that the number of those who agree with imposing strict penalties for those involved in having children outside of marriage is 54, at a rate of 68.4%. Those who do not agree with this option are 25 at a rate of 31.6%.

68.4% answered “yes”, and expressed their contradiction with Article 25/2nd of the Universal Declaration of Human Rights, “Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection”.

Table and Figure (23-2) show the opinion of respondents to solve the problem of children born out of wedlock according to the options available: attention to religious discourse directed to people, and the need to recall the extent of sins committed in this matter

Answers	Frequency	Percentage
Yes	28	35.4
No	51	64.6
Total	79	100%

The data in the table and figure (23-2) show that the number of those who agree with the necessity of paying attention to religious discourse to solve the problem of children born out of wedlock is 28, at a rate of 35.4%. Those who do not agree with this option are 51 with a percentage of 64.6%.

The respondents who answered “yes” and their percentage of 35.4% contradicted the freedom of religion, which falls within the principles of human rights in the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, and the Iraqi constitution. As each of them referred in their articles and items according to the above sequence (Article 18 in both the Universal Declaration and the International Covenant and Article 42 of the Constitution) to freedom of religion, thoughts, and beliefs.

The table and figure 24 show the respondents’ opinion of

the most accurate and correct term (Gay, Homosexual)

Answers	Frequency	Percentage
Gay	19	24.1
Homosexual	60	75.9
Total	79	100%

The data in the table and figure 24 show that the number of respondents who chose the term “Gay” is 19 with a percentage of 24.1%, while the respondents who chose the term “Homosexual” are 60 with a percentage of 75.9%.

The percentage of respondents who found the term “Gay” to be the correct one was 24.1%, which indicates that they are unaware that this term is discriminatory, according to international human rights guidelines.

Table and Figure (25-1) show the respondents’ opinion of the values embodied in the Universal Declaration of Human Rights, according to the options: They are mainly Western values resulting after the bloody wars in Europe.

Answers	Frequency	Percentage
Yes	41	51.9
No	38	48.1
Total	79	100%

The table and figure (25-1) show that 41 respondents answered “yes” at a rate of 51.9%. As for the respondents who answered “no”, they were 38, with a percentage of 48.1%.

The agreement of 51.9% of the sample unit indicated that they were not convinced with the principles of the Universal Declaration of Human Rights, while most of them confirmed the application of these principles in the daily situations they face in the table and figure 9, reaching 87.3%!

Table and Figure (25-2) show the respondents’ opinion of the values embodied in the Universal Declaration of Human Rights, according to the options: They sometimes do not fit in with our religious/tribal reality.

Answers	Frequency	Percentage
Yes	35	44.3
No	44	55.7
Total	79	100%

Table and figure (25-2) show that the respondents believe that the values of human rights in the Universal Declaration of Human Rights are incompatible with our religious/tribal reality, and their number is 35 at a rate of 44.3%, while the number of respondents who do not agree with this opinion is 44 at a rate of 55.7%.

The percentage of those who do not see the Universal Declaration as superior to values and customs is 44.3%, and

here too we find that those who affirmed the application of the principles of the Universal Declaration in daily situations in the table and figure 9, which reached 87.3%, did not answer truthfully!

Third: Intersections and differences between the variables

Table 26 shows the answers base on the respondents' gender, regarding the following "The enemy of a woman, is a woman".

Answers Gender	Yes		No	To some extent		
Count and Ratio	Count	%	Count	%	Count	%
Females	15	19%	10	12.7%	14	17.7%
Males	13	16.5%	17	21.5%	10	12.7%
Total	28	35.4%	27	34.2%	24	30.4%

The data in the above table shows the percentage of respondents' approval of the discriminatory phrase "The enemy of a woman, is a woman". The number of females who agreed was 15 with a rate of 19%, those who disagreed were 10 with a rate of 12.7%, and those who agreed to some extent were 14 with a rate of 17.7%. As for the males, the number of those who agreed was 13 with a rate of 16.5%, those who did not agree were 17 with a rate of 21.5%, and 10 agreed to some extent with a rate of 12.7%.

The table shows that the total percentage of females who agreed and who chose “to some extent” amounted to 36.7%, which is a very high percentage among the female activists who agree with the statement of discrimination against their other female colleagues. Perhaps this high percentage is due to the rootedness of cultural violence in their behavior, which is often linked to stereotypes that reinforce their existence by endorsing them or self-interests that push them to compete in improper ways. From the above, we realize that the female activists who agreed with the idea of women being their own enemy did not pass the stage of realizing the type of violation they practice against each other, while they are keen to implement and follow up their work as defenders of human rights and women’s rights.

The real advancement of the status of women requires the female activists to evaluate their behavior explicitly in order to develop their performance for the better, and provide real support for human rights in general, and for women’s rights in particular.

Table 27 shows the answers base on the respondents’ gender, regarding the inability of women to lead in (family, work, and politics) compared to men

Answers Gender	Yes		No	To some extent		
Count and Ratio	Count	Ratio	Count	Ratio	Count	Ratio
Females	2	2.5%	34	43%	3	3.8%
Males	1	1.3%	33	41.8%	6	7.6%
Total	3	3.8%	67	84.8%	9	11.4%

The results of the above table show the percentage of respondents' approval of a woman's inability to lead, as the number of females who agreed was 2 with a rate of 2.5%, those who disagreed were 34 with a rate of 43%, and those who agreed to some extent were 3 with a rate of 3.8%. As for males, the number of those who agreed was 1 with a rate of 1.3%, and those who did not agree were 33 with a rate of 41.8%, and those who agreed to some extent were 9 with a rate of 11.4%.

Female respondents who do not or somewhat distrust a woman's ability to lead scored a total of 6.3%. While male respondents who do not trust or trust to some extent recorded a total of 8.9%, and thus both male and female respondents practice violence or cultural abuse resulting from impressions derived from social values and customs; They were unable to discern it, and it is worth noting that this violation is subconscious, which activists need to feel; to realize it, and to avoid practicing it in their daily behavior.

Table 28 shows the answers base on the respondents' gender, regarding the decision taken by a relative to take off the Hijab

Answers Gender	Courageous decision and personal freedom.		An ill-considered decision that could affect her relationships with others.		A bold decision, but I do not hesitate to advise her.	
	Count	%	Count	%	Count	%
Females	31	39.2%	2	2.5%	6	7.6%
Males	31	39.2%	5	6.3%	4	5.1%
Total	62	78.5%	7	8.9%	10	12.7%

The results of the above table show the percentage of respondents' opinions about the decision of taking off the Hijab. The number of females who answered "Courageous decision and personal freedom" reached 31 with a percentage of 39.2%, and those who answered "An ill-considered decision that could affect her relationships with others" were 2 with a rate of 2.5%, As for those who answered "A bold decision, but I do not hesitate to advise her" were 6 with a rate of 7.6%. The males who answered, "Courageous decision and personal freedom" were 31 with a percentage of 39.2%, and those who answered "An ill-considered decision that could affect her relationships with others" were 5 with a percentage of 6.3%, as for those who answered "A bold decision, but I do not hesitate to advise her" were 4 with a rate of 5.1%.

The percentage of male respondents who answered “An ill-considered decision that could affect her relationships with others” was 6.3%, while 2.5% of female respondents answered the same. Here, we can note that more male respondents practiced a cultural violation against the principle of individual freedom, compared to female respondents. This cultural violation can be from their unspoken feelings of not recognizing this human right.

Table 29 shows the answers base on the respondents’ level of education in accordance with their opinion about the decision taken by one of their relatives regarding changing religious beliefs.

Answers Level of Education	I don't mind, but I commend them for the courage in their decision.		I don't mind, but it'll be uncomfortable for me.		I'll try to convince them otherwise.		I mind, our relationship will not be the same.	
	Count	%	Count	%	Count	%	Count	%
Basic	2	2.5	1	1.2	2	2.5	0	0
Average	5	6.3	2	2.5	2	2.5	1	1.2
High	33	41.8	14	17.8	13	16.5	4	5.1
Total	40	50.6	17	21.5	17	21.5	5	6.3

The data in the above table shows the difference between the activists’ education level and their opinion about the decision

taken by one of their relatives regarding changing religious beliefs (husband/wife, son/daughter, brother/sister).

The respondents of the Basic level of education: 2 chose “I don’t mind, but I commend them for the courage of their decision” at a rate of 2.5%, and only 1 chose “I don’t mind, but it’ll be uncomfortable for me” with a rate of 1.2%, as for those who chose “I’ll try to convince them otherwise” were 2 with a rate of 2.5%, finally, no one chose “I mind, our relationship will not be the same”.

The respondents of Average education level: 5 chose “ I don’t mind, but I commend them for the courage of their decision” with a rate of 6.3%, 2 chose “I don’t mind, but it’ll be uncomfortable for me” with a rate of 2.5%, as for those who chose “I’ll try to convince them otherwise” were 2 with a rate of 2.5%, finally, only 1 chose “I mind, our relationship will not be the same” with a rate of 1.2%.

The respondents with a high level of education: 33 chose “I don’t mind, but I commend them for the courage of their decision” with a rate of 41.8%, and those who chose “I don’t mind, but it’ll be uncomfortable for me” were 14 with a percentage of 17.8%, 13 chose “I’ll try to convince them otherwise” with a rate of 16.5%. Those who expressed their opposition by choosing “I mind, our relationship will not be the same” numbered 4 with a rate of 5.1%.

We find – through the numbers listed in Table 29 – that

there is a direct connection between the respondents in the “High” education level category, and their acceptance and respect for religious freedoms. The percentage of respondents of the “High” education level category who chose “I don’t mind, but I commend them for the courage of their decision.” reached 41.8%, which is the highest percentage compared to other levels of education in the above table.

The Second Topic

Findings and Recommendations

Study findings:

1. A previous study diagnosed the problem ²⁰ of the lack of a specialist in the field of social and psychological work, and this is what the results of our study agreed with. None of the respondents recorded the status of “social researcher” or “psychologist” in the checkbox of specialization, or their role within NGOs.
2. Activists’ behavior included implicit and unconscious answers to the violations they practice daily, and this is exactly what applies to the theory of (Johan Galtung) in his interpretation of violence in its three forms (structural, cultural, and direct).

20. Sahar Kazem Najm, «Non-governmental organizations and local community development - a field study in the city of Baghdad, University of Baghdad», College of Arts, PhD thesis, 2012.

3. Some government institutions concerned with human rights lack a website of their own through which they publish details of their work, structure, and programs prepared for this purpose.
4. Three activists refused to fill out the questionnaire; They were not satisfied with some of its questions.
5. A large percentage of activists were not familiar with the Human Rights Bill, according to the field study.
6. A large percentage of activists do not consider human rights principles to be superior when put against the prevailing values and norms.
7. Activists do not have complete conviction with regard to human rights principles, as a large percentage of them showed contradictory feelings between what these principles stipulate and what they apply in reality.
8. The majority of activists practice the method of defamation against their colleagues who disagree with them, and this supports one of the daily violations that they practice.
9. A large percentage of activists resort to the method of insulting and cursing others.
10. Discrimination is an explicit behavior practiced by female activists among themselves.
11. Some activists use discriminatory terms to describe those who differ from them.

12. More than 15% of the activists do not believe in the ability of women to lead in the family, society, and politics.
13. Activists implicitly expressed their lack of respect for the individual rights and personal choices of others.
14. Some activists denied the right to freedom of religion or belief.
15. Some activists ignored the group's right to practice their religious rituals.

Recommendations and Suggestions

1. This study can assist non-governmental organizations in formulating policies and training programs that contribute to assessing and developing the behavior of activists in a different and new way from what is known.
2. One of the previous studies ²¹ presented the problem of the gap between the science curriculum offered to students in America and what they apply in reality. Because of the traditional methods of education, which often create people who are not in solidarity, it is necessary to pay attention to raising a new generation aware of human rights by including human rights in the curriculum of primary, secondary, and high schools, with parallel practical applications that reinforce these concepts as daily behaviors of students.

21. Julie Shackford Bradley, "Human Rights in Everyday Life: The Partnership between Human Rights and Learning" - US Local Study, California, Bickerley, Journal of Service Learning and Civic Engagement, Vol. 4, No. 2, Fall 2013.

3. The need for activists to have awareness programs regarding the unconscious violation they practice, usually as a result of the presence of structural and cultural violations that justify the existence of a direct violation, by linking human rights principles with the activists' individual needs.
4. The necessity of having programs concerned with the psychological aspect of activists, to help them understand themselves better; To enable them to transcend the violence that prevails in their community.
5. Designing an evaluation form for activists aimed at evaluating the activists' daily behavior, and the extent to which they apply human rights principles, and distributed to them in any training they participate in; For the purpose of identifying areas of violations that the training organizer can work on.