

SOCIAL MOVEMENT, SOCIAL CHANGE, AND HUMAN RIGHT: A THEORETICAL ANALYSIS FROM THE RIGHTS BASED APPROACH

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ABSTRACT

This paper explores the relationship between Social Movement, social change and human rights. In doing so, the study try to assess the pushing factors for social changes both the internal and external factors and its impact on human rights. The study also tries to include a brief and short discussion on the role of globalization for social change and human rights. In this part the study briefly explains how the nature, practice and norms of culture can shape and affect social change and human rights through the global economic system. In addition to this, the paper looks on how the political structure and/or system of administration could bring social change and determine human rights. In defining and explaining social change, it also tries to present different social change theories. This is mainly because culture of a given society has its impact on both social change and promoting human rights. Most of the time, the mere existence of law, for instance, the international human rights law, does not guarantee the protection and/or promotion of human rights. In one or other way, social change is a result of social movements. Social movement by itself emerged by active participation of oppressed citizens such as the black movement, women's movement, child rights movement and so on. Their main reason is equality, representation, self determination and the likes. For this reason, the study tries to present a brief discussion on social movement and its role on achieving social change in line with human rights. The though discussion and revision of different documents indicates that the active citizens' activism/participation from below has great contribution for social movement social change and human rights development at large.

1. SOCIAL CHANGE AND HUMAN RIGHT

1.1. What is social change?

Social change is the whole process of change and modification on the way in which the society is

organized, and the beliefs and practices of the peoples. Some also define social change similarly as "alteration of patterns of culture, social structure, and social behavior over time which involves the complex interaction of environment, technology, culture, personality political, economic and religious values" (Hersh, 2003). "Social change is also the

restructuring of social institutions, culture, consciousness, technology, organizations, settlement systems, forms of exchange, and structure of authority and decision-making” (Babones, 2006). Social change is essential and inevitable for a society to meet with the existing social realities what the level of development, society and the environment requires. When the need of the society is beyond the existing socio-cultural system and reality social change will occur to balance this inequality (Biertedt, 1997).

1.2. THEORIES OF SOCIAL CHANGE

Depending on the cause/factor and the process of the change social change can be addressed in four major social change theories.

- A. Functionalism theory** (the theory of order and stability or equilibrium theory):- according to this theory society is a stable and balanced natural state and social change for them is the adjustment process of social realities to develop social equilibrium. (McK..Hynson, 2003) The integration, coordination and controls of new mechanism, the adjustment of social and institutional disruption and tension results the need of social equilibrium or counter disruption which results social change (Biertedt, 1997)
- B. Conflict theory:** - **social** contradictions and clash due to scarce goods and values, cultural contestations, social inequality and injustice which leads to conflict among social groups and individuals are the motive for having social change and cultural transformation (McK..Hynson, 2003). This theory is highly supported by the Marxian view of class contradiction that caused by class inequality. But most importantly the conflict theory also consider cultural contestation, religious tension, gender based violence as cause for the social change. Conflicts can be uncontrollable like terrorism, sabotage, and disorder and controllable like boycott, parliamentary debate, market place competition etc (Boudon, 2013)
- C. Interpretive theory:** - this theory focuses on not only on overt behaviors and events but also on how the over behavior interpreted, defined and

shaped by cultural meanings and that peoples give to them (McK..Hynson, 2003). They argue that human society is an ongoing process than an entity or structure, as humans interact they negotiate order, structure and cultural meanings. For Interpretivist theory change itself is the starting point and structure is the by-product and temporary in which social change is the constant creation, negotiation and re-creation of social order (McK..Hynson, 2003)

- D. Evolutionary theory:** -the evolutionary theory saw social change as a progressive shift of social structure and realities to the higher and higher levels (McK..Hynson, 2003). The evolutionist theorists says that social change will be either linear or multi linear that progressively change from simple to complex and sophisticated ways of life and social system, values and norms in accordance with the economic, social and political development of the society (Backer, 2001)

Generally speaking these above theories have their own main justifiable grounds that the theory proposed on. As a result of this each theory develops from certain social experiences and social realities which also have a reasonable prediction and assumptions of social change. But as a group, we try to say that most social changes and cultural transformations are occurred through evolutionary theory, even though all these theories also have a contribution in certain social realities and situations, because almost all cultural and social change takes a long period of time for change and motivated not only by one or two factors but several factors in each stage and step contribute. Unlike others, social change for evolutionary theory is also results social and cultural improvement.

1.3. FACTORS FOR SOCIAL CHANGE

There are so many factors that cause social change and cultural transformation. These causes can be an immediate and gradual cause for this change. But under this paper we try to see this factor of social change as external and internal factors whatever it becomes an immediate and gradual to justify and see

in line of international human right norms and cultural justifications.

1.3.1 Internal factors for social change and human right

As we clearly see here, the motive for social change comes from the internal values of the society which does not impose from the external factors that obliged the society to change in this or that ways. These processes of social and cultural change are the best instruments especially to modify and protect that individual who's right are violated by cultural defense because there are so many 'harmful cultural and religious practice' which violates the human dignity and rights of individuals (Broeck, 2002). For example "A mother of African origin threw her baby into the water causing it to drown because that the baby was an albino" (Broeck, 2002). When we see such kind of practice and social experience we generalize that social and cultural change is mandatory and essential for developing social justice to protect human rights.

A. Development

The development level of the society, like personal attitudinal change, wealth accumulation, economic instruments, education and political system, are the main area in which social change are going to be motivated and initiated (Howard-Hassmann, 2010).

Personality character and social change:-- as social life is the accumulative social experience and activity of individuals, the behavioral, attitudinal and personal character change of individuals are the motive and area where social change and transformation will happen through gradual process. "As with observers of an earlier generation, changes in personality or character are alternatively characterized as destructive or liberating, as a sign of cultural decline or a potentially fruitful adaptation to contemporary social conditions of flux and fragmentation" (Davis, 2002). So, when the individual conduct and attitude changes, the social reality institutional setup, ways of interaction, mode of production, and administrative system changes in accordance with the line of the influencer or to other

direction (Davis, 2002). Due to this factor, as culture is also the manifestation and result of these above elements, their culture is also changed and modified in accordance with the attitudinal change and social realities that resulted by this change (HARRISON, 2000).

Economic development and change in mode of production: - the economic development and mode of production in the society is also another factor that results social change and cultural modification. When the mode of production and economic products changed and improved the skill and willingness as well as the social awareness to use the newly produced economic product results the modification and internal motive to have mental and social change that makes capable of using such economic products (Hersh, 2003).

The economic efficiency of the society and the injustice that resulted by the wealth disparity are also an internal motive that result social change and institutional modification for developing social justice and fair distribution of economic resource among members of the society. The fair distribution of economic resources and development outputs are the crucial elements of healthy social system that able to protect and promote human right in the society (Howard-Hassman, 2012).

This economic efficiency and production improvement also affect the societal wearing, feeding and housing style of the society from time to time. As the societal culture and social reality are expressed in accordance with the societal feeding, wearing and housing style, the change in one of them will disturb the social order and leads to social and cultural change (Howard-Hassman, 2012).

B. Social and cultural contestations

Social system is the either directly or indirectly the creation of cultural values, religious norms, beliefs that affects social institutions. "The change in any of cultural values, conflict between the old and new values and borrowing new cultural values causes social change and social transformation" (Pennington, 1999). So, this cultural and social

values contestation and mix of different values results a social transformation from the internal motive through gradual process and builds a new cultural and social values which clearly result a change and modification in social institutions (HARRISON, 2000).

Cultural and social values are the communal norms, values and practices that socially exercise by the society as their values, way of life and rules for their social interaction. But since these norms, rules and social values are also subject to individual difference and also differed in kinship lines, there are also mini-cultural and social practices which also limited in certain section of the society that will result cultural contestation among these mini-social groups (HARRISON, 2000).

1.3.2 External factors for social change and human right discourse

Even though social change is mostly driven from the internal motives and factors, there are also external push factors that force a given society for its social transformation. These external factors of social change are mostly social, political, legal and economic impositions from the external society either directly or indirectly through different motives (Babones, 2006).

A. Colonialism

As we know, the process of colonialism in the African states has its own social, cultural and political effect. Due to this fact most post colonial African states have strong social, economic and political relations with their colonial master. As a result of this their social structure and cultural practice is much more similar and dictated by the culture and social structure of their colonial master state (Ramcharan, 2006).

B. Globalization

The manifestation of globalization and free intra-state relation and interaction makes the world a small village in every aspect. This situation also forced any state/society competently involved in

economic, social, cultural and political matters. This strong relation and interaction of inter-state relation across the world highly fastens and pave the way for easy transfer and share of cultural values, social systems, and political structures one from the other (Hersh, 2003).

Beyond this globalization also blamed that it used by developed states as an instrument and mechanism to cultural, economic, social and political domination over the rest of the world (Howard-Hassman, 2012). This domination is also another ways that social and cultural interactions are occurred. But whatever there is domination or not there will be high social, cultural, political and economic interaction. During the interaction either the weak culture or social structure were assimilated and adopt the strong culture and social structure or there will be a share of cultural values (Hersh, 2003).

C. International and national legal laws

Social change can be also motivated and initiated by the nature and directions of where international and national laws are dictated to. Even though most national laws and domestic declarations are in line with the existing social realities, some laws are radical and competent enough to criticize and openly outlaw some “*harmful cultural and social practices*” (HARRISON, 2000). This criminalization and abandon of laws against such “*harmful cultural and social practices*” change the social actions and individual behavior in accordance with law and dropout that “*harmful practices*” (Hinz, 2008).

With high contestation and resistance, the international laws and declaration also have a direct and indirect effect for social and cultural changes and transformation. The social imposition of the international laws especially in name of human right and global justice are used by most international communities to have a direct access to clearly criticize the social realities and cultural practices of worldwide societies in line with human right values (Huntington, 2000). These motivations of social change by international laws are mostly by outlawing and criminalizing some social and cultural practices.

We may have democratic governments and constitutional rules and laws but if we do not have a democratic institution and democratic mind how can it be possible to talk about human rights and social justice (Backer, 2001). Most people attach too much emphasis on legal instruments like law and little on the mores, values, habits, and opinions and in the world to maintain their laws and to develop social justice and human welfare (Miller, 2010). The social change and transformation and cultural change and modification are the best instruments for the alleviation and improvement of corruption, crimes to improve transparency and accountability for the best social institutions and social justices (Anelu, 2009).

1.4. SOCIAL CHANGE, HUMAN RIGHTS AND CULTURAL IMPERIALISM (ANALYSIS)

As we try to explain above, social change can be caused by different internal and external factors even though the divisions of internal and external factors are more of subjective in some extent to differentiate and clearly demarcate one from the other. But here, we try to see the extent of influence and its effect of these internal and external factors for social change and in agreement we try to categorize internal if the strong and influential motives come from inside the society even though the motivational values for social change may be motivated by external social values. The external factors are those motives and impositions from external society in the name of certain legal and normative principles that criminalize and outlaw as well as initiated to fit certain legal declarations which may or may not face domestic resistance and cultural contestation in a given society.

Most internal factors of social and cultural changes are initiated from the behavioral and attitudinal change of individuals, economic development of the society as well as cross-cultural interaction of the society which always needs a very long period of time for having social and cultural change even in a way that the society may not realize the existing change on their culture and social realities. So, social change through internal factors is the best way especially to develop social justice and human rights culture by developing and constructing attitudinal

change on individuals and the community. Under this understanding the human rights culture that developed by the society/individual is a kind of values that the society themselves accultured through a gradual process but not the legal declaration that criminalize or forbid not to do so. Because "recognizing the legitimacy of law or the obligation to conform with legal sanctions does not imply that the law being enforced is consensually agreed on, appropriate, just or reasonable" (Anelu, 2009).

But as we have seen above, the process of acculturation of different human rights values and norms are not as such well developed and yet used beyond the legal statement either to restrict an action or criminalize any actions as wrong things whatever their culture and religion allowed to do so. For example Female Genital Mutilation (FGM) is outlawed by different national and international laws in the name of either human rights or any reason, but different societies try to practice the action secretly since this legal declaration does not bring social and attitudinal change from the bottom of the society. So, outlawing certain actions by legal declaration does not end certain "harmful social and cultural practices".

Nationally, most societies use culture and religion as their defense for justifying certain "harmful practices" against human rights laws. For example:-

"After learning that her husband was unfaithful and had a mistress, Mrs. Fumiko Kimura tried to kill herself by drowning. She took her two children and waded into the Pacific Ocean. Mrs. Kimura was saved, but her children didn't survive. She was then charged with the murder of her two children, but she, and along with her a considerable part of the Japanese community in the United States, argued that it was appropriate, when committing suicide, to also kill one's children, as this is customary in Japanese society" (Broeck, 2002).

So, rather than just outlawing certain actions it is better to develop social awareness and behavioral

change of individuals that able to understand how much such kind of action are wrong and need to be changed. Here we are not arguing that outlawing such actions are not good rather we try to justify that it is not enough to stop such kind of “*inhumanactions*”. This whole process needs to have an active involvement of citizens in each step to develop social change and transformation. So, if social change is all about the result of this process and effort, the critics of being imposed from the “*outsider*” is not a logical argument.

The most critical point that always leads to strong contestation and resistance will occur when social change is imposed and comes from external factors. As thus external factors are not values free things which do not incline to one or two cultural values of the rest section of society, strong resistance and mismatch of cultural practice and new imposed values will leads social unrest and disorder rather than social justice and order.

Among the area of external factors for social change and cultural transformation, the international laws and human right declaration are also have a significant influence. But the motivation of these legal instruments comes by outlawing and criminalizing certain action as inhuman and wrong which will be have a sense of imposition. “One of the most fundamental social problems is the dissonance inherited in the impositions of rule of institutions and rule of law principles born of foreign cultures on unwilling or unready society” (Pimentel, 2010). In name of rule of law, human right declarations and human right values, which blamed as western values, are imposed on certain section of the society without social, cultural and religious readiness to exercise and practice such kind of human right values and will face strong social resistance and opposition either religiously or culturally.

For example “when the American rushed into Iraq to introduce the freedoms inherent in Western-style democracy, some watchers were surprised to find that American-style Justice and other aspects of American political culture were not readily

embraced in Baghdad”(Pimentel, 2010).

The imposition of international law, universal standards and norms are also considered to be the area of imposing external cultural and social values on the rest of part of the society to develop a cultural empire and hegemony in the world community. “A foreign-looking legal system imposed on a post-conflict society is unlikely to inspire great public confidence and may even be viewed as further oppression. The public is like to expect their judiciary and other rules of law institutions to reflect the international concepts of justice that are time-honored in that society” (Marks, 2000).

Even though civil societies are pro to international norms and values, during the imposition and implementation of such international and universal norms and laws, there will be a strong social resistance supported by cultural and religious norms and values under the leadership of local elites and religious personnel. “This dichotomy between political elite neglect of and civil society support for human rights is a tempting but perhaps oversimplified characterization of the relation between universal human rights and local knowledge” (Marks, 2000).

1.5. The evolution of human right and citizens activism

1.5.1. Introduction

Human rights are not a recent phenomenon and not exclusively the cultures and ideas of the westerners. That is why there are scholars who argue that, the idea of human rights spread quickly to India, Greece and eventually Rome from Babylon (Ramcharan, 2006). There the concept of “natural law” arose, in observation of the fact that people tended to follow certain unwritten laws in the course of life, and Roman law was based on rational ideas derived from the nature of things. Documents asserting individual rights, such as the Magna Carta (1215), the Petition of Right (1628), the US Constitution (1787), the French Declaration of the Rights of Man and of the Citizen (1789), and the US Bill of Rights (1791) are

the written precursors to many of today's human rights documents (Ramcharan, 2006).

The concept of human right, universal human right laws and institutions are the result of a long evolution of philosophical, political, social, legal reflections inseparably connected to the social-democratic traditions (EUGEN, 2010). But as a pioneer, the Christian philosophers of the middle ages tried to develop ideas about the condition of human equality starting from the Decalogue with the 10 commands, announcing in this way the fundamental individual rights characteristics for any human being (EUGEN, 2010). Although the belief in sanctity of human life has ancient precedents in many religions and customs of the world as we try to elaborate above, the ideas of human rights, the notion that a human being has sets of inviolable rights simply on grounds of being human began during the era of renaissance and enlightenment age of humanism in the early modern period (Carter, 2010). This period of enlightenment and period of renaissance accompanied by the late American and French revolution which inaugurated an era of democratic revolution throughout the nineteenth century paving the way for the advent of universal suffrage and equality which serve as the main base for the public introduction of civil and political rights (Carter, 2010). Following the two revolutions, the Virginia Declaration of rights (1776), United States Declaration of Independence and the Declaration of the Rights of Man and Citizens includes a number of fundamental rights and freedoms in a legal form that defines set of individual and collective rights of peoples (Ishay, 2008).

1.5.2. Human Rights, Social Movement and True Citizens Activism

A. Social Movement for Human Right

The unjust social, political and economic systems in most parts of the world community are the main initiative factors and driven forces for popular revolution and mass movements which in return the cause of social change. From earliest period's social movement, resistance and opposition for freedom and liberty are the main motives that human beings are going to fight against any perpetrators (Biertedt, 1997). A movement that embraces universal values

and consequently is concerned with the human dignity and equality of all people can also bring other social movements together under one umbrella, thus allowing movements that may each have a different focus, but share these common values to support one another (Ishay, 2008). The goal of a movement based on universal values is full social and economic inclusion of every member of society - leaving no one behind with full equality for all (Wikipedia, 1995).

“The middle and late 19th century saw a number of issues take center stage, many of them issues we in the late 20th century would consider human rights issues. They included slavery, serfdom, brutal working conditions, starvation wages, child labor, and, in the Americas, the “Indian Problem”, as it was known at the time. In the United States, a bloody war over slavery came close to destroying a country founded only eighty years earlier on the premise that, ‘all men are created equal’.” (Innes, 1994)

The continual social movement and civil wars in different parts of the world are also considered as a basic grassroots of sustainable social change based on an embrace universal social values, commitment to a comprehensive sets of rights and a recognition that leadership must come from those most directly impacted by human right violations (Ishay, 2008).

“This appealed to a large group of people, many of whom were politically inactive, not interested in joining a political movement, not ideologically motivated, and didn't care about creating “the perfect society” or perfect government. They were simply outraged that any government dared abuse, imprison, torture, and often kill human beings whose only crime was believing differently from their government and saying so in public. In Western Europe

and North America, labour unions brought about laws granting workers the right to strike, establishing minimum work conditions and forbidding or regulating child labor. The women's right movement succeeded in gaining for many women the right to vote"(Innes, 1994).

According to Innes, Most popular and social movement and resistance are directly for the betterment of social, political and economic wellbeing of the society which latter directly contribute to the development of basic human rights principles and concepts. So, the emergence and evolution of human rights in different parts of western societies is from the primary languages of social change, politics, law and foreign policy (Trottier, 2012).

After once the concept of rights is once commenced by these two known revolutions and declarative results, a well known black human activist, but not human right activist, Nelson Mandela, and Indian known peace preacher, Mahatma Gandhi are the two well known symbols in developing a popular union and mobilization for popular freedom and liberties from colonialism and political repressions.

B. Human right for social movement

After a long period of progress and improvement, the concept of human right with its institutions and legal provisions serves as the basic tools and power for citizens to struggle against any forms of oppression and limits the powers of the government in different mechanism. As a result of this, many groups and movements managed to achieve profound social changes over the course of the 20th century in the name of human rights (Carter, 2010) The human right activism is one of the most frequently used form of popular instigation and mobilization for defending citizens from political, social and economic oppressions (Balogun, 1857).

Human rights activism can be described as a liberation process and ideological struggle for the

defense of human rights against wanton abuse and violations by individual, group or state (Balogun, 1857). A human right activist can be an individual or group of peoples who plays a special part, takes vigorous actions and makes public pronouncement on critical human rights issues which sometimes coined as "freedom fighters", "protestors", or even "terrorists" (Falana, 2006). These groups have many audience and followers and serve as a social catalyst to initiate and motivate a popular movement that actually leads to social change.

But sometimes, with or without human right activists, the need of human freedom and dignity may also become the driven factor for the popular revolt and social movement against any kind of social, political and economic repression (Balogun, 1857).

A. Human right for political struggle

As a motive to social change, human rights can be also used as basic tools for a struggle for political power and political freedoms. The demand to political liberty and freedom and the tendency to resist repressive political system are also highly motivated and guided by human right principles and international human right legal documents (Balogun, 1857). For example, even though it have many problems and defects, Nigerian human right activists like Bamidele Aturu, Chief Gani Fawehinmi, Bamidele Aturu, Ayo Obe and Festus Kiyam uses a human right speech and languages to instigate and mobilize citizens against the existing administration of General Olusegun Obasanjo (Balogun, 1857).

The same to Nigeria, human right activism and organizations felt the urgency of learning and publicizing the nature of the massive and systematic violations of human rights during the military dictatorship in Argentina which create a new social movement (Elizabethlelin, 1994). According to Elizabethlelin, Argentinan human right activists use international human right educations and laws in the coutry to instigate and motivate citizens to stand against the military government. This helps them to get many audiences from the public and overthrow

a military government and establish a democratic governments which have better recognize and protect their basic human rights as the period and society demands for (Elizabethlelin, 1994).

B. Human right for development

Human rights are also the basic guiding principles and policy reference to formulate sustainable human development. In a complex and multidimensional world, human rights help to delineate the respective obligations and responsibilities of governments and other relevant development actors, impelling decision-makers to be more responsive, providing information about their decisions and actions, and making them ultimately answerable to those to whom they are accountable (Todo, 2013). Good governance, suitable economic and social policy and strategies are the basic measuring instruments for accountable government to create a favorable social, economic and political environment for their citizens.

Now days, human rights are also clearly seen as on elements of development agendas which need to be consider in any development policies and programs. As human rights are development agendas, the International Monetary Fund and World Bank have increasingly made their loans conditional on 'good governance' reforms which clearly evoke human rights in different states of the world (Sally Engle Merry, 2010).

The achieving healthier, safer, wealthier, and more productive lives are mostly used as the best instruments of developing human dignity and directly serves as a pre-requisite for the realization and promotion of human rights

1.6. Women's right movement and social change

As parts of the society, women's are also active participants in different social movements and struggles for political, social and economic freedoms and liberties. But even though women are active participants in different social movements for the grassroots of human rights, because those social

movements are masculine lead associations and problems, the right of women are not as such well known publicly until the recent public women movement that become more strong in developing different dimension for today's human right discourse (Hinz, 2008). Starting in the late eighteenth century, women began to demand the right to control their own property and have custody of their own children. While in the mid-nineteenth century, these middle-class women joined with some women from the industrial working classes to demand the latter's right to control their own wages (Howard-Hassman, 2012). By the late nineteenth century, they began to demand the right to vote and to participate in the political process. Lacking force of arms, the ability to threaten revolution, and the ability to ignore military conscription, women's rights advocates had to rely on appeals to the already accepted liberal principles of equality, political representation, and the rule of law in making the case that they deserved the same rights as men. However, women have also been earned some rights by proving their patriotism in times of warfare even in the World War I (Howard-Hassman, 2012). This shows that, women have been active participant in social changes.

Not only this, there have been different social changes and/or movements in the global and national levels. The Feminist movements, the 1948 UN declaration of human rights and the process of globalization by itself are some important instances among others (Pimentel, 2010). Between the late 1960s and the early 1980s, feminist theorists gave a variety of answers to the question of the root cause of women's subordination. Some theories identified the root as biological, residing in women's supposedly lesser physical strength or in the dependence supposedly resulting from female incapacities related to childbearing, or in men's supposed propensity to rape and women's to be raped. Others argued that biological differences were salient only in certain social contexts and located the root of women's subordination in certain social structures or institutions. (Hersh, 2003)

1.7. Human right culture and social change

From Babylon, the idea of human rights spread quickly to India, Greece and eventually Rome. There the concept of “natural law” arose, in observation of the fact that people tended to follow certain unwritten laws in the course of life, and Roman law was based on rational ideas derived from the nature of things. Documents asserting individual rights, such as the Magna Carta (1215), the Petition of Right (1628), the US Constitution (1787), the French Declaration of the Rights of Man and of the Citizen (1789), and the US Bill of Rights (1791) are the written precursors to many of today’s human rights documents (EUGEN, 2010). This shows that, the concept of human rights is not emerged from a single societal culture. Rather different cultures of the different communities of the world have their own contribution to the current human rights system.

It’s only because of the old aged involvement in the evolution of human rights of different societies especially in Western Europe, seems like made the society that preserving and exercising human right values in their day today life activity (Ishay, 2008). As we try to explain above, the concept of human rights in the western society is the result of the gradual social changes that results by different social movements against a repressive governments and unjust socio-economic systems. So, this gradual adaptation of the concept of human right in the West makes them cultured and customized the principle and values of human right in the areas and become considered as their culture. This by itself implies that, human rights would be the culture of every society through time if the citizens customize and exercised it.

1.8. Analysis and Conclusion

To sum up the paper, social change is an evitable shift of cultural values, social and institutional

structure of the society that involves the whole individuals for a long period of time. Social change may also motivated from inside and outside factors. If it is not highly oriented by external values in before and after, the internally motivated social change is smooth, and very gradual, even though sometimes will occur in a violent way like, popular revolution, terrorism, civil war etc. This kind of change also opens chance for social movement activists to shape the social change in a way that able to develop a culture of human right values, social justice, democracy and any other values for the well-being human.

But sometimes social change can also come from external factors through the principle of globalization, free market and human rights. These principles are imposed from the external society to respect and promote no matter how there is social, cultural, economic, political and religious difference across the world universally by either outlawing as criminal activity or sanction not to respect it.

The very interesting thing in the paper is that, different social movements in different period of time and parts of the world have been occurred due to the oppressed nature of the state and/or governments and they bring social changes not only in the specific area but also throughout the globe. Citizens’ activism from below is the key for the current international human rights system. Human rights were no society’s culture even for the westerners some centuries ago. However, due to many social movements by the oppressed class/citizens results social changes in the west before the rest of all societies, the principles of equality, representation and participation in political and other social activities, equality of women and men and generally human rights norms become considered as theirs. This shows that the culture of human rights is becoming distributed throughout the world gradually and will be the culture of all societies in the world.

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