

Religious diversity and the case of minorities; A silver lining

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Abstract

We live in an age where the diversity of beliefs is very wide. This diversity has spread to the fields of culture, language, religion, and others. The deep and wide connection of human beings from different channels in the "global village"¹ leads us to the sensitive religious-intellectual issue of the society to judge the rightness and salvation of religions. The cultural view of human beings in the rituals and religious ceremonies of different religions and sects is so different that sometimes it puts them in complete conflict. In addition to the differences between the theoretical and practical teachings of religions, there are commonalities too. Every religion speaks of the ultimate principle that the followers of that religion must follow.

Another common point that manifests itself in the face of different religions is that each religion has provided evidence for the veracity of its claims and the refutation of the claims of other religions to prove its superiority as well as the inferiority of other religions. Such absolute faith has paved the way for the suppression of other beliefs. More than anyone else, however, it is the minorities who are being oppressed and exposed to blatant discrimination worldwide. This article will focus on the need for religious diversity in protecting minority rights and the concept of the principle of non-discrimination in a universal human rights regime.

Keywords: Human Rights, Religious Diversity, Minorities, Non-discrimination.

1. Introduction

The rights of minorities, known today by three ethnic, religious, and linguistic characteristics, have expanded with the development of fundamental concepts of human rights in the world through the revolution of communication, new technologies, greater interaction between nations, the removal of many barriers and the diversity of civic institutions and non-governmental organizations. In the light of legal, philosophical, political, and sociological research, as well as the collective efforts of international institutions, especially the United Nations, in drafting international documents and establishing appropriate structures and mechanisms, the international community seeks to provide the necessary capacity to respond to the growing wants and needs of minorities. However there is a vast international effort to

¹ Marshall McLuhan. Oxford Reference. Retrieved 15 Feb. 2021, from <https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100145131>.

promote the rights of minorities; still, the international community is facing difficulties in this direction. However, it has largely overcome at least some of the fundamental obstacles in the theoretical field. One of these obstacles is the "tyranny of the majority"² as an impenetrable barrier against minorities in democratic States. This issue culminated in the nineteenth century in the field of political philosophy as a conceptual crisis, and for this reason, many intellectual efforts have been made to eliminate or modify it.

As the history of minorities in the world shows, they make their political and social claims with the awareness of the concept of difference from the majority. Likewise, their main concerns are about job discrimination, the way they are educated, speaking their mother tongue, the ideal of equality with the majority, and in some cases, autonomy and separation. History teaches us that minorities have been discriminated against and persecuted in many cases. This is simply because they have been weak and vulnerable to the majority. Examples include the situation of Armenians in the Ottoman Empire, Ukrainians in Poland, Catholics in Northern Ireland, Uyghurs in China, Baha'is in Iran, and Muslims in Myanmar.

The present study examines the status of minorities and the principle of non-discrimination in the light of international instruments and concerning the issue of religious diversity. The question is, to what extent can religious pluralism pave the way for reducing discrimination against religious minorities? The type of research in this paper is appropriate for the application of the descriptive-analytical method, based on which, using the library method, data collection, analysis, and inference have been undertaken.

2. Minority Rights, Discrimination, and Religious Diversity; A conceptual Definition

2.1. Minorities

Before defining the word minority, it seems better to know when this debate began because the definition of minority and their rights has grown in history. The issue of minorities is one of the central issues of postmodernist thought that emphasizes the acceptance of indigenous and local traditions and cultures. And the rights of minorities are important issues in the international community and one of the major concerns in the discourse of legal justice. What

² French historian and political theorist Alexis de Tocqueville (1805-1859) first coined the term 'tyranny of the majority' in his seminal *Democracy in America* (1835-1840). Available at: [What is the 'Tyranny of the Majority'? | History Hit](#)

distinguishes a minority group from other groups, especially the majority of society, gives it an independent status and identity: its culture, cultural elements, and components. Cultural identity is one of the constructs of social identity that is obtained during the process of socialization.

Moreover, culture and cultural identity have a largely interdependent destiny. Culture is more related to unconscious processes, but the identity and especially cultural identity is related to a norm of real belonging that is necessarily self-conscious. Most people shape their identities as partners of lovers who become spouses and fellow parents; these aspects of our identities, though in a sense social, are peculiar to who we are as individuals and represent a personal dimension of our identities. But we are all, as well, members of broader collectivities.³The most important sources of cultural identity are social groups or units such as country, religion, and ethnicity. It can be said that the cultural identity of any group consists of the constituent elements of that group's culture such as mother tongue, historical past, ancestral epic, ancestral land, beliefs, traditions and local and ethnic clothing, lifestyle, heritage art, and literature, cultural heritage, and other factors.

That is why it is important to support the culture of minority groups as one of the social groups because ignoring the culture of these groups is tantamount to ignoring their identity and specifically the cultural identity of them and their members. Because, in principle, the cultural rights and cultural elements of the majority population are less vulnerable to neglect, violation, and destruction, the issue of protection of cultural rights is more relevant to minorities. Ethnic violence seems to stem from the efforts of minority groups to preserve and develop their ethnic culture and identity; That is why former UN Secretary-General Kofi Annan, in his Millennium Report to the General Assembly, described the provision of cultural rights for minorities as a means of interaction and conflict prevention in multi-ethnic communities.

After World War II and the founding of the United Nations, although minorities were not mentioned in the UN Charter and the Universal Declaration of Human Rights, some fundamental rights and freedoms related to minority rights, such as the right to freedom of thought, conscience and religion (Article 18), the right to freedom of opinion and expression (Article 19), the right to freedom of peaceful assembly and association (Article 20), the right to education (Article 26) and the right to participate in cultural life (Article 27) in the Universal Declaration of Rights Human is included. Since the adoption of the Universal Declaration of

³ Appiah, Anthony Kwame. *The Ethics of Identity*. Princeton University Press, 2005. P.38

Human Rights, most treaties or declarations adopted by the United Nations have addressed minority rights issues in some way. The issue of protecting certain rights without having a prior basis in the Universal Declaration of Human Rights is enshrined in the two International Covenants on Civil and Political Rights and economic, social, and cultural rights.

One of the most prominent issues is the protection of minority rights, for which the Universal Declaration of Human Rights lacks a clause. But the International Civil and Political Covenant on the Rights of Minorities contains more general rules. Article 27 of the Covenant recognizes the rights of minorities and obliges the Contracting States to observe and adopt methods for the protection of ethnic, religious, and linguistic minorities. According to this Article, persons belonging to minorities in a country should not be deprived of the right to cultural life, the right to propagate and perform religious duties, and the right to use their language. The article holds that:

"In those States in which ethnic, religious, or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language."⁴

Of course, the application of Article 27 is subject to limitations; members of ethnic, racial, or linguistic minorities may not use the article as a basis for destructive action against other rights recognized in the Convention. Therefore, the implementation of this article should not harm the social security, order, health, and fundamental freedoms of others. Several international and regional human rights documents included minority rights provisions. Some of the most relevant instruments are mentioned below:

- Declaration on Race and Racial Prejudice (1978)
- The Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief (1981)
- Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992)
- Declaration of Principles on Tolerance (1995)

⁴ UN General Assembly, International Covenant on Civil and Political Rights, 16 December 1966, United Nations, Treaty Series, vol. 999, p. 171, available at: <https://www.refworld.org/docid/3ae6b3aa0.html> [accessed 20 February 2021]

In the meantime, the adoption of the above-mentioned General Assembly Declaration of December 18 1992 is a major step towards the recognition of the rights of minorities and their protection by international law. Article 1 of the Declaration explicitly states that States must protect the existence and identity of national, racial, cultural, religious, and linguistic minorities within their territories and facilitate the development of their identities. The article reads:

"States shall protect the existence and the national or ethnic, cultural, religious, and linguistic identity of minorities within their respective territories and shall encourage conditions for the promotion of that identity."⁵

Moreover, the Declaration guarantees the equality of all members of a society and the non-discrimination between them before the law as a moral obligation for governments. A major innovation of this Declaration can be seen in Article 2, section 5. Accordingly, persons belonging to minorities have the right to communicate freely and peacefully with other members of their group and with persons belonging to other minorities, as well as to cross-border relations with nationals of other states with whom they are of national origin or affiliation, religiously or linguistically connected to establish and maintain relations without any discrimination. The article reads:

"Persons belonging to minorities have the right to establish and maintain, without any discrimination, free and peaceful contacts with other members of their group and with persons belonging to other minorities, as well as contacts across frontiers with citizens of other States to whom they are related by national or ethnic, religious, or linguistic ties."⁶

To sum up, inspired by Article 27 of the International Covenant on Civil and Political Rights, the Declaration also clarifies the rights enshrined in this article, such as the right to a particular cultural life and propagate one's religion and the right to use one's language.

2.2. The Principle of Non-discrimination

One of the most fundamental principles in the human rights system is the principle of non-discrimination, so the UN Charter in Article 1 promotes one of its goals and encourages respect

⁵ UN General Assembly, Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, 3 February 1992, A/RES/47/135, available at: [Booklet Minorities English.cdr \(ohchr.org\)](#) [accessed 20 February 2021]

⁶ UN General Assembly, Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, 3 February 1992, A/RES/47/135, available at: [Booklet Minorities English.cdr \(ohchr.org\)](#) [accessed 20 February 2021]

for human rights and fundamental freedoms for all without discrimination based on sex, or race, language, and religion. Article 1.3 reads:

"...To achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion."⁷

Other human rights instruments, including the Universal Declaration of Human Rights and the Civil and Political Covenant and the International Covenant on Economic, Social, and Cultural Rights, in Article 2 emphasizes adherence to this fundamental principle by the Charter. The rule of non-discrimination, which is a product of the principle of equality of human beings, is one of the cornerstones of the international human rights system. Article 1.1 reads as:

"Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, color, sex, language, religion, political or other opinions, national or social origin, property, birth, or other status."⁸

Definitions of discrimination in international conventions, except for one in Article 26 of the Covenant on Civil and Political Rights, face two major forms of exploitation to define discrimination against minorities: These definitions are limited to the same treaty, and second, these treaties or articles relating to the definition of discrimination do not apply to minorities and can only be applied to minorities with a broad interpretation. The above article lists the reasons for discrimination in twelve cases: race, color, gender, language, religion, political opinion, any other belief, national origin, social origin, property, birth, and any other situation.

After the Cold War, discrimination against minorities in Africa, Yugoslavia, and many other regions and the general promotion of human knowledge led to a rethinking of the world's legal view of minorities. Until the 1990s, the world's legal and political view of non-discrimination against minorities was largely a negative view that could serve the interests of states in keeping

⁷ United Nations, Charter of the United Nations, 24 October 1945, 1 UNTS XVI, available at: <https://www.refworld.org/docid/3ae6b3930.html> [accessed 20 February 2021]

⁸ UN General Assembly, International Covenant on Civil and Political Rights, 16 December 1966, United Nations, Treaty Series, vol. 999, p. 171, available at: <https://www.refworld.org/docid/3ae6b3aa0.html> [accessed 20 February 2021]

their countries united. States saw the prohibition of discrimination merely as a deterrent to obvious discrimination that could have dire political consequences for them.

In the late 1990s, non-discrimination, in some cases, was viewed as positive discrimination, one that saw non-discrimination as a privilege for minorities. Although this view has not reached the required level of perfection and maturity, it has been expanding in international and domestic laws, especially in Europe. According to this view, if necessary, minorities should be given special privileges and, in some cases, even more privileges than the majority to be able to reach the standard of living of the majority in all respects to have the right to self-determination and preserve their identity and existence. Of course, these privileges should not be granted in an unprincipled manner, in such a way as to create a new custom for minorities and lead to further discrimination but should aim to bring the standard of living of minorities in all respects to the standard of living of the majority.

In this regard, European countries have been pioneers. The amount of work done in Europe in this regard and the practical implementation of positive discrimination is not comparable to other parts of the world. At the European level particularly, a comprehensive and important jurisprudence has developed due to the work of the European Court and former European Commission on Human Rights. The European Courts judgments in *Buscarini & Others v. San Marino*⁹ show the scope of article 9 of the European Convention on Human Rights. In this case, the applicants had been elected to the San Marinese parliament and took their oath of office in writing but omitted the reference to the Gospels required by the Elections Act. The parliament ordered them to retake the oath on the Gospels. The applicants complied with this order but claimed that their right to freedom of religion and conscience as guaranteed by Article 9 of the European Convention had been violated. The European Court of Human Rights held that there had been a violation of the mentioned article. This verdict was that Article 9 of the ECHR, which is about freedom of thought, conscience, and religion, also implies the freedom to hold or not to hold religious beliefs and the freedom to practice or not to practice a religion.¹⁰ The verdict shows that European Court's practices have broadened the scope of the European Convention on Human Rights, and it is not unreasonable that they call the Convention a living instrument.

⁹ *Buscarini and Others v. San Marino* [GC], no. 24645/94, ECHR 1999-I, Available at: <https://hudoc.echr.coe.int/eng#%7B%22appno%22:%5B%2224645/94%22%5D%7D>

¹⁰ Retrieved from: [Freedom of religion and other beliefs \(hrcr.org\)](https://www.hrcr.org/en/freedom-of-religion-and-other-beliefs)

2.3. Religious Diversity

No human race is superior; no religious faith is inferior. All collective judgments are wrong. Only racists make them".¹¹

One of the intellectual and philosophical issues of our time is the issue of the plurality of religions (religious diversity). This issue has both practical and theoretical significance. Concerning its practical significance, it must be said that this issue is more necessary for human beings today than ever before. In the past, followers of one religion often became acquainted with other religions through the scholars and clerics of their religion, and except in rare cases, the main information they obtained about other religions and their followers was systematic information that was provided to them to prove the superiority of their own religion or to have the necessary preparation and information to defend their religious position in case of encountering other religions.

But today, the channels of information about other religions have become more diverse and numerous, and due to travel and migration, technological revolution, etc., people have become more and more acquainted with other religions and find direct contact with them. In the meantime, while realizing the differences between their religions and theirs, they also explore the deep similarities between religions. The multiplicity of religions is an issue that has both a philosophical and a religious aspect. It is discussed in disciplines such as theology, philosophy of ethics, and especially the philosophy of religion. But as has been said about its practical significance, this issue is more important than a purely academic discussion and can also be a source of influence in various areas of social, political, and religious life.

Religious pluralism has become a catchphrase generally associated with civilized tolerance and democratic values.¹² There are various views and explanations against the phenomenon of religious diversity and multiplicity among thinkers. In the modern age, along with the design of epistemological teachings and models, these explanations (both in theological and philosophical approaches) have taken on more complex forms, and a wide range of thinkers, philosophers, and theologians have been confronted with this issue. have taken.

¹¹ A famous quote by Eliezer Wiesel KBE (born September 30, 1928) who is a writer, professor at Boston University, political activist, Nobel Laureate and, Holocaust survivor.

¹² Legenhausen, M. (1999). Islam and religious pluralism. London: Al-Hoda. P.1, Available at: [Islam and Religious Pluralism | Islam and Religious Pluralism | Al-Islam.org \(al-islam.org\)](http://Islam and Religious Pluralism | Islam and Religious Pluralism | Al-Islam.org (al-islam.org))

John Hick¹³ is a religious philosopher who has focused on this issue since the 1970s. He is widely recognized as a religious pluralist; During his speeches, discussions, debates, articles, and numerous books on the subject, he devoted his efforts to formulating and defending this theory. Of course, his most comprehensive work, in which the hypothesis of religious pluralism is presented in one of his books, named "An Interpretation of Religion," which is based on Gifford's speeches and published in 2004 with a new edition.

During his philosophical activity in the realm of religion and religious phenomena, Hick focused on explaining two things about the religious experience: first, the rationality and reliability of the principle of religious experience, and then explaining the multiplicity and diversity of these experiences, and consequently different and conflicting beliefs that are the product of these multiple experiences of the transcendent. Religious pluralism is described by Hick as a doctrine of salvation and is contrasted with two earlier Christian views of the matter, termed by Hick exclusivism and inclusivism. In simplistic terms, the question is: 'who is to be allowed to go to heaven'? The exclusivist answers that only those of his own faith can reach heaven.¹⁴

These concepts will further be elaborated on in the coming paragraphs. Back to the main question, to what extent can religious pluralism pave the way for reducing discrimination against religious minorities? This article claims that religious diversity can pave the way for reducing discrimination against minorities, especially religious minorities.

3. Minorities and Discrimination; Respecting Diversity

There is an ancient parable from India, "The Blind Men and the Elephant."¹⁵ Rumi best used this Hindoo fable¹⁶ in his masterclass *Masnavi-Ye-Ma'navi*. The story is as follows:

¹³ John Harwood Hick (20 January 1922 – 9 February 2012) was a philosopher of religion and theologian born in England who taught in the United States for the larger part of his career. In philosophical theology, he made contributions in the areas of theodicy, eschatology, and Christology, and in the philosophy of religion he contributed to the areas of epistemology of religion and religious pluralism. Retrieved from: [John Hick - Wikipedia](#)

¹⁴ *Ibid.*, P.5

¹⁵ Retrieved From: [Blind men and an elephant - Wikipedia](#)

¹⁶ Jalāl al-Dīn Rūmī, also called by the honorific Mawlānā, (born c. September 30, 1207, Balkh [now in Afghanistan]—died December 17, 1273, Konya [now in Turkey]), the greatest Sufi mystic and poet in the Persian language, famous for his lyrics and for his didactic epic *Mašnavī-yi Ma'navī* ("Spiritual Couplets"), which widely influenced mystical thought and literature throughout the Muslim world. Retrieved from: Schimmel, Annemarie. "Rumi". Encyclopedia Britannica, 13 Dec. 2020, <https://www.britannica.com/biography/Rumi>. Accessed 22 February 2021.

The Indians brought an elephant and placed it in a dark house, and the people of that land, who had never seen an elephant before, came to watch. Since darkness covered the whole house, no one could see the elephant, so each of them touched the elephant's body and imagined something. For example, the one who touched the elephant's snout thought of the elephant as a gutter, and the other who touched the animal's ear thought that the elephant looked like a fan. Likewise, the one who touched the elephant's foot imagined it as a pillar, and finally, the one who touched the elephant's back said: The elephant is like a bed. However, all of them were wrong, and if a candle shone there, the true shape of the elephant would appear, and the differences would disappear.

According to Rumi, the differences that arise from the levels of knowledge are reconciled and can be combined. Thus, they are all a reflection of the nested and successive layers of reality. That being so, what religious diversity seeks is precisely the fact that followers of different religions hold some form of truth, not a whole. It is unacceptable to claim that one specific thought is superior to the other. Being influenced by Rumi's works, Jhon Hick likewise believes that ultimate reality *an sich* [or—in and of itself] cannot be directly known, yet it can be appropriately experienced as, conceived of, and responded to in a variety of ways (even contradictory ways).

Moreover, this is a wave-particle complementarity in physics. It seems that if an experimental situation, you can act upon the light in one way; it is observed to have wave-like properties, and if in another way, to have particle-like properties. The properties it is observed to have depend upon how the observer acts in relation to it.¹⁷ Thus, the unity of the essence of religions is one of the most important foundations of religious pluralist thought. According to pluralists, the laws, rituals, and forms of worship are per the diversity of religions. However, these differences have no role in religions' common and unique nature. Religions and their followers are all in search of the ultimate truth to which they have given different names.

Since in modern societies, in principle, one group dominates over other cultural groups, exercising cultural dominance, and this endangers and threatens the cultural integrity of the diversity of minority groups, the need to recognize the rights of minorities in their own cultural life, is not just felt but is vital. From this perspective, cultural diversity is an integral element and an important factor for human freedom; Because it provides the vital prerequisites for

¹⁷ The Rainbow of Faiths: A Christian Theology of Religions. Louisville, Kentucky: Westminster Knox Press, 1995. P.25.

human freedom in the form of self-awareness, self-criticism, and self-transparency, and this is an inherent archetype and is considered a constructive force in the growth of humanity and the promotion of intercultural interactions. Thus, cultural diversity, especially religious diversity, is as essential to human societies as biodiversity is to nature. Moreover, it helps people understand each other in an open-minded way and promotes religious tolerance, peace, and democracy.

In explaining this matter, it is worth mentioning that there are various religions in the world today, each of which has followers and believers who consider their religion to be right and perform their own practical rituals and experiences. Keeping this in mind, and concerning the unsettled situation in the corners of the world, religious diversity can be a vital factor in teaching believers about mutual respect with others.

Thus, the need for teaching tolerance and diversity has also been emphasized in international and regional instruments; For example, the Universal Declaration of Human Rights, the Covenant on Civil and Political Rights, the Declaration of the Rights of the Child, the Convention on the Rights of the Child, the UNESCO Convention against Discrimination in Education and the UNESCO Charter on Education for International Understanding, Cooperation and Peace and Human Rights Education Fundamental freedoms, all have generally addressed the necessity of teaching tolerance and diversity to all citizens. However, the main document in this regard is the "Declaration of Principles of Tolerance"; Article 4 of this Declaration is entirely devoted to the issue of tolerance education; In this article, the issue of tolerance is stated as:

"Education is the most effective means of preventing intolerance. The first step in tolerance education is to teach people what their shared rights and freedoms are, so that they may be respected, and to promote the will to protect those of others."¹⁸

It further suggests that:

"Education for tolerance should be considered an urgent imperative; that is why it is necessary to promote systematic and rational tolerance teaching methods that will

¹⁸ UN Educational, Scientific and Cultural Organisation (UNESCO), Declaration of Principles on Tolerance, 16 November 1995, available at: <https://www.refworld.org/docid/453395954.html> [accessed 23 February 2021]

address the cultural, social, economic, political, and religious sources of intolerance - major roots of violence and exclusion."¹⁹

Besides, the production of knowledge helps support the discourse of tolerance and promotes it as a method for generalizing human rights and reducing violence and the culture of intolerance. Whenever the level of tolerance is high among the people, it prevails as a discourse in the societies, naturally the result of which guarantees and secures the human rights of the individuals. For this reason, achieving this goal requires the necessary measures and efforts by the international community and states, one of which is the need to educate citizens about tolerance and diversity, which again leads to the protection of human rights.

According to international human rights instruments, the universal human rights system emphasizes the freedom of every individual to choose any religion and to belong to any religion or to convert or not to be religious. The "Declaration on the Elimination of All Forms of Religious Inequality and Discrimination" adopted by the United Nations General Assembly on November 25, 1981, emphasizing freedom of religion and the denial of religious coercion and reluctance, declares all human beings equal in terms of religious affiliation. This means that the universal human rights system believes in pluralism and religious diversity because there is no discrimination in the abstract between followers of different religions. More importantly, the third paragraph of Article 21 of the Statute of the International Criminal Court, established in 1998, reads that States Parties to the present Covenant shall, in their internal and external relations, be free from any discrimination based on religious affiliation.

However, another issue that prevents the implementation of the provisions in different Human Rights treaties is reservations by the contracting parties. These reservations are mostly in the fields of gender equality, freedom of religion and belief, and freedom of speech. A significant number of such religiously grounded reservations are contrary to the object and purpose of the relevant treaties and invalid under international law. Among states that have adopted such reservations, many also impose significant restrictions on freedom of religion or belief and often discriminate against persons belonging to religious minorities, converts or apostates and non-believers, as well as women, girls, and LGBT+ persons.²⁰

Therefore, universal human rights do not tolerate any religious discrimination. Contrariwise, if a legal system declares a particular religion as the country's official religion and proclaims

¹⁹ *Ibid.*, 4.2

²⁰ A/HRC/43/48/Add.1. Available at: [A/HRC/43/48 - E - A/HRC/43/48 -Desktop \(undocs.org\)](https://undocs.org/A/HRC/43/48-E-A/HRC/43/48-Desktop)

other religions as informal or unlawful practices is condemned by the International community. This kind of exclusiveness, by nature, denounces any dissenting opinion and inevitably gives citizens privileged rights of that official religion, which is systemic discrimination against those with different religions or faith in the country, especially minority groups.

4. Conclusion

As noted above, minority rights in international law include principles that explicitly address the issues of minorities and provide special protection to them. These principles emphasize that all people, including members of ethnic minorities and religious groups, have the same basic rights as other citizens of society and should be able to enjoy these rights without any kind of discrimination. Some fundamental individual and group rights are particularly important to ethnic and religious minorities. These rights include freedom of association, freedom of religion, freedom of expression, right to protect and maintain culture and identity, and other principles enshrined in the Declaration of Human Rights, the Covenant on Civil and Political Rights, and other international and regional human rights instruments. Examining the minority rights and the principle of non-discrimination concerning the concepts of religious diversity it is still a work in progress, as it is still racial, religious, ethnic, and linguistic conflicts and discrimination against human beings, especially minorities who are more vulnerable than others.

Moreover, the article also discussed one of the important aspects of human rights that forms the cornerstone of many international organizations, associations, laws, and instruments: social inequality, discrimination and deprivations, and other kinds of human rights violations. As is the case, States, as key players of the international community, are governed by human beings. If these people do not respect the highest human concepts, such as fundamental human rights and freedoms, the interest of humanity will be meaningless. This is where it comes in how to familiarize and teach politicians and citizens with these concepts, so they are ready for the realization and implementation of Human rights. Otherwise, talking about creating physical guarantees for the observance of human rights at the level of the international community will be only superficial and theoretical, and we cannot expect the drafting of legal documents aimed at realizing human rights and applicable legal rules to be based on human conscience and free from discrimination, racism, ethnocentrism, and other inhumane acts. Thus, protecting human rights values and securing the rights and freedoms of individuals is a manifestation of tolerance

and learning to respect the diversity of beliefs; that's only when the values of human rights enshrined in international instruments make sense.

To sum up, one of the characteristics of the human rights regime is the concept of tolerance, acceptance, and diversity. States are compelled to protect and respect the rights of all citizens in accordance with domestic and international requirements, especially various human groups that in particular require special attention, such as children, women, workers, and religious, political, ethnic, and racial minorities. Adhere to strict human rights standards, and in the event of a fundamental violation of any of these, states will face challenges and pressures in various domestic, regional, or international arenas. Human rights and the rights of minorities are among the contentious issues that today, from several perspectives, have challenged the states, international community, and minority groups to interact well with each other. The article suggested that respecting diversity and learning tolerant behavior towards others is the way out of discrimination and other inhumane acts, which unfortunately happening everyone and in different forms.

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