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PROTECTION OF MINORITY RIGHTS: CULTURAL, LINGUISTIC, RELIGIOUS, DEMOGRAPHIC, SEXUAL

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ABSTRACT

The protection of minority rights is a critical aspect of fostering inclusive and equitable societies. Minorities, whether defined by cultural, linguistic, religious, demographic, or sexual characteristics, often face discrimination, marginalization, and exclusion. This research paper explores the evolving frameworks and mechanisms established for safeguarding these minority groups and promoting their rights at both national and international levels. The paper highlights key international conventions, such as the United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious, and Linguistic Minorities, and regional frameworks like the European Framework Convention for the Protection of National Minorities. These legal instruments aim to secure the rights of minorities to preserve their identity, culture, language, and religious practices without fear of persecution. In addition, the paper delves into the challenges faced by sexual minorities, particularly the LGBTQ+ community, focusing on the progress and setbacks in legal recognition, protection from discrimination, and the right to equality. It also examines demographic minorities, such as indigenous peoples and migrants, who often grapple with social exclusion and limited access to basic rights.

Through a comprehensive analysis, this paper aims to shed light on the intersectionality of minority rights protection, stressing that the issues faced by these groups are not isolated but interconnected. The research further advocates for stronger policy frameworks, international cooperation, and awareness campaigns to ensure that minority rights are upheld universally, leading to more just and tolerant societies.

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KEYWORDS

Here are some important keywords from the abstract:

1. Minority rights
2. Cultural minorities
3. Linguistic minorities
4. Religious minorities
5. Sexual minorities
6. Discrimination
7. Marginalization
8. Exclusion
9. United Nations Declaration

INTRODUCTION

In a world that celebrates difference and diversity, this natural right had turned into one of the foundations on which modern democracies and, ultimately, international human rights frameworks had been built. Minorities-minorities based on culture, language, religion, ethnicity, demographics, or sexual orientation-continued to be marginalized, discriminated, and excluded in majority-dominated societies in which they lived. This protection of minority rights seeks to provide for these minorities equal opportunities, respect, and dignity while also protecting their identities and way of life. This becomes the path to social harmony, peace, and equality within any nation.

THE CONCEPT OF MINORITY RIGHTS

Minority rights are the legal and moral rights that are set to ensure and protect the interests and identities of smaller or otherwise marginalized groups in a greater population. Minority rights would ensure such a fate was never bestowed upon the minority: never to be treated unfairly, discriminated against, or oppressed to allow them preserve and promote cultural, linguistic, religious, and sexual identity.

Many international agreements also include minority rights; among these are the Universal Declaration of Human Rights (UDHR), International Covenant on Civil and Political Rights (ICCPR), and the United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities. The said documents manifested commitment to protecting the right of minorities in preserving their culture, religion, language, free from prejudice, and equal participation in social life.

A. CULTURAL AND LINGUISTIC RIGHTS

The most important feature of protection in the preservation of a group's heritage and identity is cultural and linguistic rights. To many of the minority groups, culture and language are at the centre of their being and inform them about their view of the world and to where they belong. The suppression of the practices of any culture or language, often referred to as "cultural assimilation," can contribute to the destruction of the formed identities and long-term damage to minorities. International agreements, such as *UNESCO's Convention on the Protection and Promotion of the Diversity of Cultural Expressions*, attempt at retaining cultural diversity by confirming that minorities have rights over their cultures, preserved and promoted.

B. RELIGIOUS RIGHTS

Religious freedom is a human right enabling people and communities to live according to their chosen religion and belief system free from persecution. However, religious minorities suffer persecution through discriminations, violence, and exclusion in political or social spheres in many countries. Discriminatory laws and policies restricting worship, use of religious symbols, or access to religious sites infringe on the rights of these groups.

The International Covenant on Civil and Political Rights (ICCPR) affords outright protection of religious freedoms. It states that everyone has the right to freedom of thought, conscience, and religion. This encompasses freedom to manifest one's religion in practice, worship, teaching, and observance.

C. DEMOGRAPHIC RIGHTS

Demographic minorities include indigenous populations, refugees or migrants, among others; they are characterized by their numerical minority, or because of their cultural or ethnic backgrounds. Such groups usually face extreme hardship when accessing health care, education, housing facilities, or employment opportunities and encounter institutionalized exclusion.

D. SEXUAL MINORITY RIGHTS

Sexual minorities, including members who identify as being part of a specific LGBTQ+, are the most marginalized group in many countries. Sexual orientation and gender identity crimes are still very much up to and part of the law in many nations because LGBTQ+ people undergo legal persecution, violence, and social exclusion.

LITERATURE REVIEW

1. Rights to a Cultural Minority

- Book: "Cultural Rights in International Law" by Elsa Stamatopoulou
- Article: "Cultural Diversity and Human Rights" by Alison Dundes Renteln

2. Linguistic Minority Rights

- Book: "Linguistic Minorities in Democratic Contexts" by Catrin Norrby & John Hajek
- Reading to the class: "Linguistic Human Rights: Are Language Rights Human Rights?" by Tove Skutnabb-Kangas

3. Rights of Religious Minority

- Book: Religious Minorities in the Middle East by Anthony O'Mahony
- Article: "Freedom of Religion and Belief: The International Norms and Their Application" by Peter G. Danchin

4. Demographic Minority Rights

- Book: "Minority Rights in the New Europe" edited by Peter Cumper and Steven Wheatley
- Article: "Demographic Threats and Minority Rights" by Will Kymlicka

5. Sexual Minority Rights

- Book: "Sexual Orientation and Human Rights" by Robert Wintemute
- Article: "LGBT Rights and the Rights of Sexual Minorities: A Global Perspective" by Ryan Thoreson

CONSTITUTIONAL PROVISIONS PROTECTING CULTURAL MINORITY RIGHTS

ARTICLE 29 – PROTECTION OF INTERESTS OF MINORITIES

This article guarantees the right of any section of citizens to preserve their culture, language, or script. It specifically provides that:

- Citizens with a distinct language, script, or culture have the right to conserve them.
- It prohibits discrimination in admission to state-run or state-aided educational institutions based on religion, race, caste, or language.

Relevance: This article forms the bedrock for cultural minority rights, allowing various ethnic and linguistic groups in India to protect and promote their heritage. It is crucial in preserving regional languages and customs, enabling minorities to maintain their distinct cultural identities despite pressures of assimilation.

ARTICLE 30 – RIGHT OF MINORITIES TO ESTABLISH AND ADMINISTER EDUCATIONAL INSTITUTIONS

This article ensures that religious and linguistic minorities have the right to establish and administer educational institutions of their choice. Key points include:

- The state cannot discriminate against any educational institution run by a minority when providing aid or grants.

Relevance: Article 30 is a significant cultural safeguard, allowing minorities to set up educational institutions that cater to their specific cultural and linguistic needs. These institutions play a pivotal role in preserving minority cultures, traditions, and languages through education.

ARTICLE 51A(F) – FUNDAMENTAL DUTIES

This article emphasizes the duty of every citizen to value and preserve the rich heritage of the country's composite culture.

Relevance: Though non-justiciable, this provision underscores the responsibility of all citizens, including the majority, to respect and preserve the cultural rights of minorities, promoting national unity without cultural assimilation.

COMPARATIVE ANALYSIS OF DIFFERENT LEGAL SYSTEMS: INTERNATIONAL V. NATIONAL LAWS

INTERNATIONAL HUMAN RIGHTS FRAMEWORKS

International human rights instruments include United Nations conventions and the European Court of Human Rights. The framework is implemented in developing a minimum international standard of dealing with all persons, including minorities, and to challenge states into the development of policies aligned to the standards of these frameworks.

Some key international frameworks are:

- Universal Declaration of Human Rights (UDHR): It is declared in 1948. All persons are equal, and there shall be no distinction made on account of race, religion, and sex or other status.
- International Covenant on Civil and Political Rights (ICCPR): The binding treaty obligation by which the states, having signed, are accepted to ensure civil and political rights to all individuals, including members of minorities.
- European Convention on Human Rights (ECHR): Provides the European Court of Human Rights, which exercises its jurisdiction in cases on violations of rights of minorities in members.

NATIONAL LAWS

In contrast, national legal systems show widely differences in their attitudes toward protection of minority rights and the negligence of rights of such a nature, taking into account the political, cultural, and legal backgrounds of each country.

Some countries have included international principles of human rights in their national laws. Here are a few examples.

- Canada: The Canadian Charter of Rights and Freedoms grants strong protection of minority rights in a manner consonant with international standards, and in general domestic laws of Canada are

brought into a good harmony with the provisions required by instruments like ICCPR. Cultural, linguistic, and sexual minorities also are ensured to be protected through constitutional rights of sexual minorities being covered under the Charter since 1982, and the act of same-sex marriage has been legal in Canada since 2005.

- South Africa: Post-apartheid South Africa enshrined equality and non-discrimination in its 1996 Constitution. Specifically, the Constitution outlines measures for the protection of linguistic and cultural minorities in line with commitments undertaken under international human rights law.

HISTORICAL CONTEXTS

HISTORICAL DEVELOPMENT OF MINORITY RIGHTS

Minority rights have come into existence over the passing of centuries with social movements, landmark court case implementation, and most particularly with the lobbying of passionate influencers. In the earlier days of human rights, minority rights were even looked over or refused and denied outright; however, once human rights philosophies started to rise up and start to be in the spotlight, this then safeguards a place for minorities within international law as well as country policies.

PRE-MODERN ERA

In most past and pre-modern civilizations, minority or lesser groups-be it ethnically, religiously, or culturally defined-were often excluded or persecuted systemically. Among the notable powers, in spite of their progress in law and political institutions, the Romans and Greeks generally maintained minorities in subordinate status. Religious minorities generally came under the oppressive policy.

AGE OF ENLIGHTENMENT AND EARLY MODERN PERIOD

Enlightenment, 17th-18th century It introduced such notions as rights of the individual and equality hence setting a discourse on liberty, justice, and human dignity. At this point however the concept of minority rights had not assumed a shape of law yet.

- Revolution in America and in France: Nevertheless these revolutions brought democratic principles and ideas of equality but often shone an eye blind on the rights of ethnic and religious minorities, women, and enslaved peoples.

- It was a time of colonization and slavery when the natives, and people of color were subjected to extreme oppression within European colonies and within the Americas.

19TH AND EARLY 20TH CENTURY

The Industrial Revolution and the nation-state managed to afford more attention than ever given before to minority problems, though not necessarily in a protective sense, since through exclusion or assimilation, nationalistic policies targeted ethnic or religious minorities.

- Abolitionist Movements: The abolitionist movements that fought against slavery, particularly in the United States and Europe, can be considered one of the first large-scale movements to champion the cause of those people who are treated unfairly.
- Indigenous Rights: Indians in countries like the United States, Canada, and Australia faced assimilation forcibly, removal from their lands, and erasure of their cultures. But slowly, early indigenous rights advocacy was developing, and its shadows fell upon these practices.

POST-WORLD WAR II PERIOD

It was at this juncture, post-World War II, that the approach to minority rights globally changed. The Holocaust, and more importantly, the targeted genocide against the Jewish population, spurred the development of international frameworks that were hoped would prevent further brutal repetitions and the advancement of equality.

- United Nations: Founded in 1945, the UN played an important role in advancing the cause of minority rights through important documents like the Universal Declaration of Human Rights (UDHR) issued in 1948. The UDHR decreed that all human beings were born equal in rights and privileges, regardless of race, religion, or any other minority status.
- Decolonization: As soon as European powers began to withdraw their colonies from Africa, Asia, and the Middle East, newly independent nations asked themselves questions about ethnic and religious diversity. Many added minority rights to their constitutions to prevent any one segment from ruling.
- Another movement was the LGBTQ+ rights movements that had the decriminalization of homosexuality, marriage equality, and protection of transgender rights on their agenda. Stonewall Riots in New York City in 1969 did much for the inspiration of similar movements in other countries.

- International human rights conventions include among others: the International Covenant on Civil and Political Rights (ICCPR) and others, such as indigenous peoples' rights conventions, for example, the UN Declaration on the Rights of Indigenous Peoples.

COLONIAL LEGACIES

Colonialism has bequeathed many parts of the world, especially Africa, Asia, and Latin America with deep and lasting scars as far as the rights of minorities are concerned. For instance, the colonizing countries generated and often fueled divisions within such colonized societies to favor some groups over others, thereby creating systemic inequalities that persist even up to date.

A. DIVIDE AND RULE TACTICS

The British, French, and Dutch colonial powers mainly employed "divide and rule" policies deepening ethnic and religious cleavages within the confines of colonized territories. Such impacts are still felt on the long run on how minority groups are treated:

- Africa: In Rwanda, for instance, the colonial administration which was made by the Belgians helped widen the division between Hutus and Tutsis. Such colonial legacies have led to the killing of the Tutsi minority by the majority Hutu in Rwanda in 1994, known as the Rwandan Genocide.
- India: British colonial rule institutionalized divisions between Hindus and Muslims, partly through the creation of separate electorates for religious groups, heightening religious tensions that contributed to the partitioning of India in 1947 and to ongoing Hindu-Muslim conflict.

B. FORCED ASSIMILATION AND CULTURAL SUPPRESSION

Colonial regimes often aimed at suppressing the cultural and linguistic practices of indigenous populations and minority groups:

- Australia: Assimilation policies sought the eradication of Aboriginal identities; one way was the removal of children from their families over time, known as the Stolen Generations. Consequences from such policies were intergenerational traumatic reverberations in Aboriginal communities.

- Canada: This was also executed through its residential school system in Canada-forced children to be removed from their families, having been prohibited from speaking their native languages or engaging in their cultures.

C. ECONOMIC EXPLOITATION AND MARGINALIZATION

Colonial powers exploited the resources of colonized areas to their advantage by taking away the benefits often to the detriment of the local population. Often, they used specific ethnic groups into civil and military positions in administrative stratification creating life-long disadvantage in power:

- South Africa: The white minority throughout colonialism and the apartheid regime owned the wealth and resource of this country, using the law and the 1913 Act to systematically exclude and deny blacks full access to political and economic power.
- Latin America: Indigenous groups have remained relatively marginalized economically in countries such as Guatemala and Bolivia, where the colony was controlled by a strongly elitist group that was of European descent and owned much of the land and riches.

D. POST-COLONIAL STRUGGLES

Generally, postcolonial states required a long process to stabilize and to overcome the successive waves of internal conflicts that followed independence, usually traces of colonial lines. Finding new nations' national identities that incorporate the rights of minority communities became challenging:

- Nigeria: British colonialism only isolated the Hausa-Fulani in the north, the Yoruba in the southwest, and the Igbo in the southeast. These divisions fuelled the Nigerian Civil War between 1967-1970 as the Igbo attempted to create a sovereign state of Biafra.
- Sri Lanka: The British colonialist policies giving preference to Tamils in administrative posts created pressure between the Sinhalese majority and Tamil minorities, finally bursting into the Sri Lankan Civil War from 1983 to 2009.

IMPACT OF TECHNOLOGY AND SOCIAL MEDIA ON MINORITY RIGHTS

AMPLIFYING MINORITY VOICES

Technologically, social media has transformed the world of advocacy and visibility for minority groups overnight. It is today turning into a global forum for marginalized communities to voice their concerns and speak out against systemic discrimination and mobilize.

a. Social Media as a platform for Advocacy

Social media, including Twitter, Instagram, Facebook, and TikTok, have become the tools of essential requirements in the process of making minority voices heard and shared experiences, thus organizing collective actions. These deliver many crucial benefits

- **Global Access:** It now connects peoples across the world to share experiences and fight for rights across the world without needing traditional gatekeepers of the media. For instance, #BlackLivesMatter, #MeToo, and #IndigenousLivesMatter, among others, have reached millions around the world, making issues that mainstream media otherwise may not have seen, have ignored, or covered inadequately.
- **Grassroots Movements** Grassroots movements can spread out fast on social media. They gain momentum so fast and hold protests or campaigns within a very short period of time.
- **Mobilization and Organizing:** Social media has become a very crucial machinery in mobilizing protests, events, or even fundraising events. Movements such as Arab Spring and Hong Kong protests organized through these platforms- Facebook and Twitter-coordinated protests and rallied public support.

b. Representation and Storytelling

It is through social media that minority communities have been able to tell their stories and experiences about discrimination so that their plight is humanized and advocacy becomes relatable. For example :

- Among such LGBTQ+ voices, there are various real-life coming-out stories, even challenges of family acceptance, and discrimination. Through this medium, TikTok and YouTube, LGBTQ+ can tell their stories. These are avenues of safe expression for the marginalized voices, where people may find others who have faced similar experiences.
- Cultural Empowerment: Social media empowers cultural and linguistic minorities to honor and promote their heritage

c. Awareness and Solidarity

Social media has played a very vital role in facilitating greater awareness of struggles for minority rights all over the world and enabling people from different regions with varying backgrounds to stand in solidarity with one another.

DIGITAL DISCRIMINATION

Whereas social media and technology have been the backbone of empowerment for many minorities, it also presents a new face of discrimination through digital means, including cyberbullying, hate speech, and algorithmic biases.

a. Cyberbullying and Hate Speech

The occurrence of harassment and abuse targeted at minorities on digital platforms is rampant and ranges from cyberbullying, hate speech, and violence threats. "Social media, which provided a weapon of advocacy for civil rights activism, could in turn prove a breeding ground for hatred."

- Targeted Harassment: Racial, ethnic, religious, and sexual minorities are more likely to experience online abuse than the general population.
- Hate speech against LGBTQ+ individuals. Hate speech against the LGBTQ+ community is all too common, but its disturbing prevalence is especially egregious in regard to transgender people. The great majority of transgender people report that a large fraction of time spent online involves being "deadnamed" or regularly misgendered in their online life, an activity that is contributing to growing discrimination and emotional harm.
- Cyberbullying: Cyberbullying most affects the minor ethnic group and LGBTQ+ children and adolescents. Harassment due to cyberbullying leads to anxiety, depression in many cases, and even suicides.

b. Algorithmic Biases

Social media corporations and tech companies' algorithms amplify discrimination by broadcasting hate speech or presenting it in less-heard voices. These biases can come through a variety of avenues:

- **Amplification of Dangerous Narratives:** Engagement-oriented algorithms amplify divisive or inflammatory content that can further poisonous stereotypes or conspiracy theories against minorities.
- **Facial Recognition and Surveillance:** The most visible usage of this technology is in public spaces and for law enforcement. They have demonstrated a possibility of systemic discrimination against individuals from minority groups by misidentifying them.

CASE STUDY ON MINORITY RIGHTS IN INDIA

NAZ FOUNDATION CASE (NAVTEJ SINGH JOHAR VS. UNION OF INDIA, 2018) SEXUAL MINORITY RIGHTS

a. Background:

Section 377 of the Indian Penal Code, introduced by the British back in 1860 to criminalize "unnatural offenses," such as same-sex relations, had been on the books for more than 150 years. The implications of the law outlawing homosexuality were a serious social, psychological, and legal impact on the LGBTQ+ community. In 2001, the Naz Foundation challenged section 377 of the IPC, which triggered an entire chain of legal battles.

b. Facts of the Case:

- In 2009, the Delhi High Court declared Section 377 unconstitutional in *Naz Foundation vs. Govt. of NCT of Delhi*, effectively decriminalizing consensual same-sex relations between adults

- In 2013, however, the Supreme Court reversed the ruling in Suresh Kumar Koushal vs. Naz Foundation, ruling that Section 377 was constitutional-that is, that only a "minuscule fraction" of the population was affected.
- Five petitioners led by dancer Navtej Singh Johar started the process by moving a reconsideration application in 2018 over a judgment given way back in 2013, which finally culminated in a verdict from the Supreme Court.

c. Judgment by the Courts:

With a unanimous judgment, the Supreme Court decriminalized consensual same-sex relations by declaring that Section 377 was unconstitutional in so far as it criminalized such acts between consenting adults in private. According to the Court:

- Sexual orientation is one's very identity and cannot, therefore, be criminalized.
- The statute criminalized more LGBTQ+ people with the same intent of stigma, discrimination, and violence.²
- The court held that "constitutional morality" supersedes "social morality," declaring thereby that the judiciary must protect the right of the minority to emerge victorious over the other over whom they disagree as citizen in this world.

CASE OF SABARIMALA TEMPLE THE INDIAN YOUNG LAWYERS ASSOCIATION VS. STATE OF KERALA, 2018 RELIGIOUS AND GENDER RIGHTS³

a. Background:

The Sabarimala temple is a scared shrine of Lord Ayyappa in Kerala, India. For thousands of years, women in the 10- to 50-year range were barred from entering the temple because menstruation was considered impure, and Lord Ayyappa was an ascetic god. These activists challenged the age-

² Navtej Singh Johar v. Union of India, (2018) 10 SCC 1

³ Indian Young Lawyers Association vs The State Of Kerala AIRONLINE 2018 SC 243

old tradition which breached their constitutional rights by becoming the perpetrators of gender discrimination.

b. Facts of the case:

In the year 2006, PIL was filed by Indian Young Lawyers Association to the Supreme Court who challenged the ban on women's entry inside the temple. The Kerala High Court had already declared it as an essential religious practice. A five-judge bench in the Supreme Court headed by the then Chief Justice Dipak Misra, passed a historic judgment in the year 2018.

c. Judgement of the Court:

Supreme Court, by 4 to 1 majority vote, set aside the prohibition and declared that women of all ages are allowed to enter the temple. Some relevant observations were:

- **Equality:** The Supreme Court held that exclusion on the basis of gender under the guise of religion violates constitutional principles of equality and non-discrimination.
- **Non-Essential Religious Practice:** On an interpretation of the majority judgment, the exclusionary practice was not an essential religious practice by Ayyappa devotees and, as such, cannot acquire a right to protection under Article 25.
- **Personal Dignity and Liberty:** The judgment has emphasized on individual dignity and liberty and autonomy. The court also clarified that women's menstruation cannot be a cause of disqualification for allowing them into a place of worship.

KEY CHALLENGES AND ISSUES IN CULTURAL MINORITY RIGHTS

1. ASSIMILATION FORCES

In this fast globalization world, cultural minorities are continually subjected to assimilative forces of the more prominent national or global culture. There is an enhancement in intersocietal communication, trade, and individual migration processes dominated by the bigger cultures, languages, and practices with the diminution of smaller groups, and therefore overlooking and influencing them. For instance, in India, the dominant and influential cultural expressions are largely dictated by the Hindi language and mainstream media and urbanized practice structures;

they influence and stipulate demands for assimilation and acculturation for the minority communities.

This pressure generally results in the denial of unique cultural identities since minority groups' traditions, languages, and cultures are diluted or abandoned for more widely accepted norms.

2. ACCESS BARRIERS

Despite protection available in Article 30 of the Indian Constitution wherein it permits minorities to start and manage their own educational institutions, several of these institutions are plagued by funding and bureaucratic issues. Many minority schools and colleges suffer the lack of adequate finances and infrastructure to provide quality education. The case is even more deplorable in rural or socio-economically backward regions where the education institution of the minority fails to avail the fruits of sufficient numbers of qualified teachers, libraries, or modern classrooms.

Other than this, such institutions normally have a bureaucratic red tape when in quest of governmental recognition, funding, or approvals for curriculum standards. For example, the institutions of cultural minorities' education will face highly complex regulations and eligibility criteria when searching for state support or joining mainstream education boards.

3. LANGUAGE ENDANGERMENT

One of the most critical challenges that cultural minorities face is language endangerment. India has tens of thousands of languages and dialects, most of which are the spoken vehicles for smaller, minority communities. It is against this sort of attack from dominant languages such as Hindi and English that such minor languages stand the risk of being forgotten. This feature is more pronounced among the younger generations, most of whom prefer the dominant languages to push their economic, educational, and social interests at the cost of their mother tongue.

The number of regional and indigenous languages is rapidly dwindling, with reduced populations using them fluently; UNESCO has estimated hundreds of languages at risk of extinction alone in India. Language is an essential part of identity, and a language often dovetails into traditions, folklore, and worldviews.

4. POLITICAL UNDER-REPRESENTATION

Political marginalization, for example, generally faces more in cultural minorities. The Adivasis and many other primitive tribal groups fall into this category. These people have traditionally been deprived of political power and decision-making processes that affect their rights and welfare. The fact is that, usually, their needs concerning their land rights, culture, or socio-economic development get marginalized on broader political issues.

Political representation has been missing in these communities, hence making them less influential in laws and policies directly affecting their cultural and socio-economic condition.

CONCLUSION

For this reason, protection of minority rights needs multi-dimensionality and has to be approached from plural spectacles, such as legal, social, and political. Legal frameworks are absolutely necessary but insufficient without the commitment of both governments and civil society creating environments that help minorities to flourish. States have to ensure that these laws protecting minorities are implemented; violators must be held responsible. At the same time, society to improve the condition of minorities - educational, media, and civil communities organizations should be actively speaking out in their defence, opposing stereotypes forming unfamiliarity and promoting diversity.

Minority rights protection underlies not just every healthy and stable society. It embodies most universal values: dignity, equality, and justice beyond any cultural, linguistic, religious, demographic, or sexual lines dividing mankind. The final purpose would necessarily have to be one of creating a society not in which minorities are "the other" but where they become the total membership of the same tapestry, their rights, contributions, and humanity equal to others. As we move forward, the dialogue and the struggle to protect these rights will continue to define and shape the nature of democracies around the world so that, despite changing times and conditions, democracy is maintained in all its facets of inclusivity and fairness.