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Migration of Muslims to Other Parts of the World: New Events and Facts

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Abstract

The issues surrounding Migration and the Problems of Muslim Minorities in the Modern World have become a hot topic of discussion and are constantly changing. Not only by Muslims but also by non-Muslims are fascinated by this issue. The coverage of foreign (Western) media that always corners Islam (not individuals in Islam) and global terror events is very effective in changing a country's policy to fight against Islam. However, this does not mean that they (the West) are discriminatory actions against Muslims living there. This study aims to review migration events and how the conditions of Muslim immigrants are in Bali and several essential countries in Europe and Asia. This article is a library research and empirical facts were obtained from various current and reliable news sources. This research examines the extent of the fate of Muslim immigrants in multiple countries with different characters and critically examines how the policies of these countries impact Muslim minorities. In addition, a comparative study was also conducted on the condition of Muslim immigrants being minorities in several countries with different backgrounds and characters. The results of research are: Firstly, Western countries highly uphold human rights. Some of the friction occurring with the Muslim minority is a precautionary measure, rather than discrimination as it is often presented to them. Secondly, the conflict between Muslim minority and local population is motivated by two factors: (a) their ignorance of the real Islam and thinking that terrorist Islam is the same as King Salman in Saudi Arabia or Imam Khumaeni in Iran, and (b) improved security to protect the country and all of its people from acts of terrorism. Thirdly, discriminatory treatment occurs in the East World, China, Myanmar, Thailand are real examples that until now have not received a solution; even the United Nations has stated that the Rohingya are the most oppressed minority on earth. This study contributes to academic discourse by offering a nuanced understanding of migration and the treatment of Muslim minorities across diverse geopolitical contexts.

Keywords: Migrate, Minority Muslims, Oppression.

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INTRODUCTION

The topics of immigration and the Muslim minority are from the contemporary topics that are not enough to be discussed in one paper, because they are evolving with non-stop human movements, and their topics expand with endless circumstances. In this research, the researcher focused his study on the human movements from one country to another, disregarding other types of migration. Regarding the minorities the researcher has focused his studies in important countries such as Bali (represented by Indonesia), China, Thailand, Myanmar (representing Asia), The USA, and England representing the Western world with a secular character.

There are many studies on this subject, because of its attractiveness and importance. However, they all follow one path, and they are studies that reveal the realities of the Muslim minority in the world. The researchers look particularly in one country and study around that country, then conclude a specific conclusion depending on the study. For instance, studies were done by Indriana Kartini a researcher and analyst at the Center for Policy Studies of the Indonesian Institute of Sciences (LIPI), have been published in many internationally or locally refereed scientific journals: *The Muslim Minority in the USA* (Kartini 2004) the *Muslim Minority in Bali* (Kartini 2017). There is also attempting to study several countries with the same nature and characteristics, for example, *The study of the Muslim minority in Australia and Britanian*, the *Muslim minority in Canada and France* (International n.d.). The result of these above studies, despite the richness of data in them regarding the subject, can not be generalized and applied scientifically on a larger scale to Asian, Latin American, or European countries, because these countries have a similar character, not the same nature. What distinguishes this study from the previous studies is that this study goes wider and deeper, which makes the results of the study applicable in a wider range.

On the other hand, both Hifsa and Aslan performed a joint study under the title of *“Problems in the Thai Patani Malay Islamic Education”* (Hifza and Aslan 2019) the difference between these two studies is that study focuses on the aspect of education only in the province of Pattani of Thai, while this study is trying to find a general role that points out to the reality and facts of the Muslim world in all field, in different countries with different

backgrounds. There is also another study under the title of Educational Challenges of Muslim Minorities in Germany and its solution (Syah 2016) which focuses on the educational aspect and how to find solutions to confront the Western curriculum based on secular and non- religious foundation.

There are other studies that in terms of the result resemble somewhat for this study, the most important one is the book under the title of *“Western Muslims and the future of Islam”* written by Professor Tariq Ramadan, one of the grandsons of Hassan al-Banna. The similarity between these two studies is that both studies try to re-read classic texts and heritage books in a modern way, and then interpret it with the western context with observing the Islamic moderate values, so a Muslim immigrant who lives among non-Muslims can adapt quickly and properly and live side by side with the majority. Similarly the two other articles: *The making of the fatwa: The production of Islamic Legal Expertises in Europe* (Caeiro 2011) and the article *Muslim Minorities in the West: Between Fiqh of Minorities and Integration* (Taha 2012). These last two articles indicate that the problem Muslim minority faced with is not recognized by western laws, as these laws do not distinguish between a minority and a majority, and all people are equal before the law, but the problem came from a realistic and social point of view, which often fails to implement the principle of justice and equality among the members of society.

This study will discuss the facts and realities of the conditions of Muslim immigrants in many countries of the world with different characters who became part of the minority on those countries, its goal is to get a convincing theory that can be applied to all minorities deployed in different parts of the world and does not exist in all those previous studies. Before discussing the situation of these countries, it is important to discuss and talk about these two terms linguistically, historically, and religiously. Through linguistic we identify the meaning of these two terms linguistically, followed by the idiomatic meaning. From the historical point of view, we realize these two terms from a historical point of view, starting from the Prophet’s era to our present era, and the religious study of these terms defines them from the perspective of the Qur’an and Sunnah.

DISCUSSION

Conditions of the Muslim Minority in the Contemporary World: Perspectives and Study.

1. Local Area: the Indonesian Island of Bali as a Model

The Indonesian island of Bali is known as the paradise of Allah on earth, but is it so? especially for those Muslim minorities who lived there in Hindu circles since ancient times? And because it is Allah's paradise on earth, that island has attracted enormous tourists who are not counted for its fame, whether for vacation, picnic, or scientific research. Talking about Islam and its entry into the obsolete borders dates back to the fourteenth century, in the village of Gelgel where it was the most important city on the island of Bali at the time (Kartini 2017: 119–27) and then waves of Muslim immigration came from the 17th century from the merchants of Buqis, specifically in 1668, when the Dutch colonizer chased the inhabitants of Makassar to several cities, namely Badung, Bulleleng, Jimbaran. These are the cities in which the Muslim minority is concentrated until the present era. It is worth noting that the entry of Islam into the areas of Bali has a variety of backgrounds and different ways, including through interfaith marriage, as happened in Kepoan When one of the princes of Bali married one of the princes of the island of Java because of the political relationship between them.

All historical sources agree on the subject that there is no sharp friction throughout history between the Muslim minority and the indigenous people who are followers of the Hindu religion, but rather they live side by side and many of those sources indicate that there is a close relationship between the two parties based on public and future interests, and this is reflected in the cooperation between them in the military, economic, religious, cultural, literary, engineering, and various sciences. Of course, there are minor frictions that have been circulated on the tongues, the media, and on the social network, but they are quickly resolved through dialogue and understanding between the two parties. The government, including the major religious associations, had the credit for this (Kartini 2017: 134–39).

For example, what happened in different cities about building chapels, institutes, or schools to study the Holy Qur'an for the primary stages, or providing cemeteries dedicated

to Muslims. It was rejected by Hindu adherents, claiming that Muslims violated the Palemahan which is the traditional law inherited among Hindus that regulates how the human nation deals with the environment that surrounds it, although the government officially issued the decision to allow construction. This is what happened repeatedly in most of the cities of Bali, but the strange thing is that often there is no difficulty in a building. Therefore, in some areas in Bali, we find chapels inside a building in the form of a shop or a grocery store, because it was specially prepared to open a grocery store, but the Muslims rented and made it a chapel as one of the effective solutions to get out of the frictions.

What is very unfortunate is what happened to a woman whose husband is died, the Hindu society forced her to move her husband's tomb to another cemetery, even though the cemetery is near to her house, under the pretext of the Balimaha law, which led to the meeting of Islamic scholars and Hindus there to search for the appropriate solution, which ended with the transfer of the husband's body to another cemetery. It also happened on another occasion that the local government deliberately built a tourist center for luxury on the land of a special endowment for a Muslim cemetery. This is in the religious field.

As for the educational field, there are some marginalizations that Muslims have faced, for example, not providing one of the children of Muslims to enroll in government primary schools on the pretext of not having sufficient intelligence, while the local government at the same time guarantees the provision of the opportunity to attend school regardless of religious background.

These frictions, although they are repeated from time to time do not pose a great danger to the religious unity enjoyed by the island of Bali. As long as it stems from the majority society, and not from the government, there will certainly be solutions that satisfy both parties, the minority, and the majority, and the government, with the support of religious associations, will play a major role in solving the problem as soon as possible to preserve unity and peaceful coexistence between religions.

1.1. China

It seems that the entry of Islam to non-Muslim countries is not far from the fact

that the commercial factor plays a vital role in the entry of Islam in China. One of the sources reported that this happened in the days of the Tang Dynasty in the year 618-626, by *Khulafā' al-Rāsyidīn* in three regions: Guangzhou, Yangzhou and Quanzhou. As it is narrated by Saad bin Abi Waqqas and it was between 581-600 under the government of the Sui Dynasty (Basuki 2020). China today has more than Twenty million Muslims, an average 2% of the country's population belongs to different ethnicities and demographically: Uyghurs, Kazakhs, and Hui. There is no differentiation by the Chinese government and between followers of different religions and races to maintain internal stability, as they are all equal before the rule (Richburg 2018).

However, there have been recent rumors about the Uyghur minority, in Xinjiang Province, which is a clear exception in this context, where separatist movements sought independence from the Chinese government, as a result, as the Times Newspaper stated, of the linguistic, ethnic, and historical difference of Uyghur Muslims from the rest of the Chinese sect as they feel culturally closer to the Turks of Central Asia rather than to China; This is first (Wadrianto 2017).

The second factor is the feeling of the people of Xinjiang to the government's economic injustice towards them, given the Chinese state's exploitation of their natural resources, such as coal and petroleum, to develop other regions, without obtaining even a small part. The third factor is Beijing's fears of Turkish interference in the region to strengthen Separatist movements there, it is mentioned that the Uyghur minority are ethnic Turks, as we mentioned (Thomas 2008). This third factor has led to excessive tension in Xinjiang, as the government showed its violence towards them. It is not surprising to hear recently that the Chinese government has put in place a violent regime that draws the world's attention, the most important of which is banning the wearing of the niqab women in public places, exempting men from beards, preventing the people of this region from attending public schools, and carrying out mass detentions, claiming that they are just centers. Professional education to learn the Mandarin language and to keep the population away from extremism, and to prevent employees, students and professors from performing the Ramadan fast. These circumstances raise international concern and fears of the emergence of new terrorist groups, whether from within or from abroad. It is noteworthy that the people of this race have previously been subjected to

several major massacres, one of which was in 1949, when two million Muslims were killed.

It is worth mentioning that the Muslim Uyghurs are not the largest demographic in China, the tribe Hui, the second largest group, the 55 recognized it is officially in China, is home to the largest number of Muslims in China, or at least 10 and a half million people, and is adapted from the newspaper Tempo Newsletter. The newspaper also reported that the sons of the Hui race (Hui) enjoys complete freedom to perform Islamic worship and rites, as they can pretend their authentic Islamic identity in front of the community with complete ease and are hardly subject to any kind of marginalization from the Beijing government, and the city of Linxia from Gansu Province is one of the largest Islamic centers in China, where the children come to sweat Hui to learn about Islam.

Under the pretext of fighting terrorism and cracking down on separatist movements, the Beijing government continues to implement a system of ethnic discrimination against Uyghurs and severely limits expressions of religion and culture. Therefore, I see that the problem that caught the world's attention is not a religion and a war against Islam, but rather a security policy. It was supposed to be the marginalization of all Muslims, or at least directed to the largest number. The biggest proof of this is the clear discrimination by the Chinese government in dealing with the Hui race and Uyghurs, since the first, enjoys complete freedom in performing Islamic teachings unlike the second, even though the first is the largest in terms of the number of Muslims. Whatever the reasons behind this marginalization, the Chinese government should stop relying on the security approach alone and start strengthening the conditions of Uyghur citizens, the most important of which is the economic aspect. Young people are limited by their focus on terrorist and criminal activities. The Uyghurs must begin to obey the official government of the Chinese government as part of the state, as it is not originally a colonized area as in the case of Palestine in the Middle East or the Pattani race in Southeast Asia.

1.2. Thailand

Talking about the Muslim minority in Thailand is equivalent to talking about Palestine colonized by Israel; talking about the occupation of the Kingdom of Siam towards the Pattani Kingdom of Malay. The Kingdom of Pattani, before colonialism,

enjoyed prosperity in terms of progress in all fields, foremost of which is the economic and commercial aspects. Pattani people are famous for their ingenuity in trade and their exploitation of their strategic geographical location, as they have had a long commercial relationship with the Kingdom of Saudi Arabia and China, which attracts the interest of the Kingdom of Thailand, and soon this position turned into a strong will to seize all areas of Patani, which succeeded after several attempts strong support from the first British government, and the weakness of the sultans of Kelantan Malaysia and that was in 1786 AD after heroic attempts by a series carried out by Muslims to defend faith and land, so Patani became a vassal state that pays tribute to the Thai government (Hifza and Aslan 2019).

The main challenge of the crisis that the Pattani people are facing is that the Thai government wants to standardize the Thai Hindu culture nationally, but is very strict towards groups or races that appear to be culturally different. What we mean by the culture here includes language, culture, and customs. On the other hand, still sons Patani maintain the culture of their ancestors with all their strength as they believe that Islam does not mean anything if the person does not possess the culture and customs of the Malay. Therefore, preserving the culture of the ancestors is tantamount to preserving the Islamic religion as far as they believe.

Therefore, we can see now that this ethnic group is different from all ethnic groups of Thailand, both in terms of language habits, but still rely on the writing in Malay alphabet which is the Arabic alphabet, and Malay language. Concerning the persecutions against the residents of Patani, we summarize the following, for example: (1) The displacement of a large number of Thais are Buddhists to the Patani to ease the number of Muslims there, but give them the right of getting a homeland. (2) Weakening the Patani people economically and socially, as they were isolated from the outside world, including preventing outside journalists from publishing the real situation there on the pretext that this is an internal issue; (3) Forcing all Pattani residents to use and learn the Thai language, and never to use the Malay language again in daily life; (4) Working to erase the Islamic identity through the demolition of mosques and Islamic centers, which led to the destruction of many ancient Islamic monuments; and (5) Spreading immorality and corruption among Muslims by opening nightclubs and showing pornographic acts among

them in front of Muslims, in launching campaigns to sabotage the Islamic faith and Malay civilization at the same time. All these pressures and persecutions against the Muslims of Patani aim to enhance the state's influence on all segments of society without exception, and thus the state will appear to be its hegemony at the national and international levels.

1.3. Myanmar (ancient Burma)

While Thailand is trying hard to defend all its ethnic segments from escaping from its power, Myanmar is the opposite, wanting to throw away a slice of its ethnicity; it is the Rohingya ethnicity who are from Bangladesh originally and live in Arakan State, located west of Myanmar, according to the estimates done in 2017 amounting their numbers in the state about 912 thousand. The Myanmar government considers this group to be irregular immigrants from Bangladesh and should leave the country as soon as possible, while Bangladesh refuses to absorb them.

Therefore, the United Nations confirmed in 2013 that this ethnic group is one of the most persecuted minorities in the world, and suffers from the deprivation of citizenship under Myanmar law, and the non-recognition of it by Bangladesh. Myanmar has at least 135 ethnic groups, the majority of which are Burmans A genetic relationship with China 68% followed by Shan with a 9% stake, then 7% Karens, then 4% Rakhine then the rest of the ratio spread over 131 other race group to be 135 recognized defined by the government, as reported by the World Intelligence Agency. There are also several religions, most of which are Buddhist 70% distributed in Burma, Shanmon races, followed by Islam 15-20% in the Rohingya race in Arakan province, then Christian 8% in Kachin, Chin, Naga, and Karen states, then the rest are Hindus and other beliefs.

The tragedy of this ethnicity began a year before independence, and that was in 1948 when all ethnic groups gathered in Burma to talk about independence and the expulsion of British colonialism. The strange thing here is that the Rohingya were not involved in this historical occasion, which led to their failure to obtain government recognition, and this is evident when the government issued Burma Civilization Law in 1982, she decided not to obtain citizenship, which led to her not being entitled to own real estate within the borders of Myanmar, or to obtain adequate education at all levels, or to hold desirable jobs. They were also denied the right to engage in political activities,

the most important of which is voting in elections. Rather, the government considered the best solution to get rid of these people to deport them to their country of origin, which is Bangladesh.

2. The Western World, Represented by the United States of America and Britain

2.1. United States of America

Talking about the minority in the Western world, especially the United States of America, representing the continents of America, Britain, France, Australia, and New Zealand representing the European and Australian continents, is very exciting because of the domination of these countries over the world and their progress in all fields, and then because they claim the best democratic country in the world, human rights are protected without exception.

According to available sources, the history of the Islam and American relationship, began in the sixteenth century, coinciding with the exploratory campaigns organized by the Spaniards or the Black Africans, it has been said that he hides his Muslim identity from the Spaniards due to political pressure. Then, waves of Islamic immigration followed at the end of the nineteenth century, specifically 1875, coming from Syria, Jordan, Lebanon, and Palestine. The largest campaign was almost in the twentieth century, specifically in the period between the forties to the seventies, most of them from Palestine after the beginning of the Israeli occupation, The Arab Republic of Egypt under the chairmanship of President Gamal Abdel Nasser, and Iraq and the countries of Eastern Europe because of the pressure of the Communist (Kartini 2004).

There are no fixed statistics regarding the number of Muslims there, the more circulating are estimates that are difficult to rely on. In 2004, the number of Muslims was estimated between 5-10 million people, the majority of whom were Africans 42% as the Pew Research Center indicated that it is estimated 3,45 million people or 8,5% of the total population of America, according to estimates last May 2015 (Kartini 2004). Muslims did not concentrate in a particular city or region, as is the case in Britain. They are spread according to their ethnic backgrounds. In California and Los Angeles, there is a Muslim community from Iran; in Texas, there are many Muslims in South Asia. As for the Arab community, they are present in Detroit, and most of them come from Lebanon, Iraq,

Palestine, and Yemen. In Chicago, there are many Eastern European Muslims of different ethnicities: Albania, Bosnia, and Turkey. The African race often live in Cleveland (Kartini 2004)

The research for the Muslim minority in the United States of America is to talk about the American government and people's view of Islam. The stereotype of radical Islam and terrorism has been ingrained in the minds of most Americans. This reinforces the role of the media there, which often presents a negative image of Islam. The evidence for this is a series of incidents and the practice of violence that the Muslims were accused of committing until it was finally found that they were innocent. for example, of what happened in 1995 when the bombing of a federal building in Oklahoma City, the media publish rumors directed that Islam is behind this incident until he finally discovered that the perpetrator is one of the white color American, Timothy McVie, and was executed in Jun 2001.

The last tragedy of 11 September 2011 has become undisputedly confirmed by the accusation that Islam has been repeatedly leveled on the claim that it is a terrorist, intolerant, and timeless religion that does not recognize pluralism, and other accusations based on hatred. Following that incident, the Bush administration issued a policy of *uniting America and strengthening it by providing the tools required for the resistance against terrorism and obstructing it. The USA Patriot Act* and activating it for an unlimited period gives the Executive Council the power to arrest suspected terrorists of Muslims with Arab faces and names. Many Islamic charities there were also closed and their operating license revoked. In addition, the exaggerated attitude towards Islam gained the support of the majority of citizens, which caused the Muslims there to be in trouble and under psychological and social pressure throughout those periods.

The fact, that the relationship between America and Islam is fine, but the role of media and resolve the matter. The relationship between the two parties will fluctuate from time to time, and very quickly, depending on how the transfer of media to many internal and external chain of events, such as suicide bombings in Bali and London in 2002, and in front of Hotel Ji Wei Marriott and Ritz-Carlton in Jakarta 17th July 2009 and the bombing of the train station in the Belgian capital, Brussels then automatically all eyes turned to Islam and the Muslim minority because of the transmission of non-neutral news.

This situation raises exaggerated fears and unnatural sensitivity towards Islam and Muslims, which led to the spread of what is known as the Islamophobia reformer. This phenomenon not only appeared in the United States but also spread throughout the Western world, especially the allies of the United States: Britain, Australia, and France, as the origin of the term. In the end, we would like to list the positive aspects of the conditions of our brothers who are a minority there; (a) Allowing the establishment of Islamic associations or institutions, easily; (b) The active role of Muslims in the presidential elections, which led to the attention of many political parties and candidates for the presidential race; (c) The US President's acknowledgment of the presence of Muslim communities in America, by inviting them to break their fast in the presidential palace during the holy month of Ramadan; (d) Opening thousands of mosques, and giving Muslims the freedom to manage them, especially during the blessed month of Ramadan. (e) The result of the 2016 US presidential election, in which President Trump, who incites hatred towards Islam and Arabs throughout his political campaign, in the popular vote defeated runner-up Hillary Clinton by a wide margin, although the result was in his favor, with his victory in the Electoral College, which led to the exit of thousands of Americans to show Dissatisfaction with the outcome of the election (Domonoske 2016).

2.2. British

This victory is not only for Muslims and the minority, but it is also a victory for the British origins for their success in overcoming the so-called "Islamophobia" barrier, and also evidence of democratic maturity and showing the tolerant face of the city of London in particular and the state of Queen Elizabeth in general. The political campaigns against him were very fierce. Not only have they targeted them personally, but British society, especially the Muslim community, was directly pervasive. However, the reaction can charm all the people of London with different races and backgrounds, was quoted as saying "I am a Londoner, I am British, I am a Muslim, and of course I am proud of my Islamic identity. I have Pakistani origin. I am a father, and a spouse, and a pro club in Liverpool for a long time. I am all this, but great in this city is that you can be Ndnaa from any belief or without any belief, we do not accept each other only, but we respect each other and embrace each other and celebrate with each other. This is one of the great advantages of being a Londoner.

As for the social aspect, there is no greater phenomenon than what was presented by the Muslim player Mohamed Salah, the Liverpool striker, and the Egyptian national team, where the term has recently spread Salah's Effect. A study at the American Stanford University which is published by the Stanford Journal and the Immigration Policy Institute showed British have reduced hate crime levels in the province of Merseyside to 18,9% compared to other provinces since the transfer of this Muslim striker from the Italian club. anti-Muslim rhetoric in Twitter accounts has also decreased compared to other football teams, and the study proved that many believe that Islam is compatible with British values (Steimle 2019).

The British newspaper BBC also expressed that some of the Liverpool fans expressed their love for this player, and some even announced their conversion to Islam via Twitter the German website Deutsche Welle reported that the fans at Enfield stadium were chanting songs about Salah and Islam, next to the legendary anthem of the team. You'll never walk alone Would not walk alone) Some Liverpool fans Siatnicon Islam because of Mohammed Salah 2018. Let us conclude the research on the Muslim minority and Islam in Britain with beautiful words from Ben Baird, a fan of Nottingham Forest English Club, who converted to Islam because of Mohamed Salah: "I'm not a fan of Liverpool, but another great club; Nottingham Forest. But the fact of Mohamed Salah inspired me a lot. I learned a lot from him, I learned not to change my habit) of watching Nottingham matches (after I converted to Islam, I wish to meet him, just to say thank you) in Arabic" my life after changed what began to do work on the doctorate from Mohamed Salah phenomenon message, under the guidance of a teaching university. The study was centered on the phenomenon of the crowd, which began chanting the name of Mohammed Salah within the nasheeds routine in the stadium, so wonderful song, but increased splendor after my conversion to Islam. Mohamed Salah has become a gift to me from God. His performance and his behavior on the field have become for the benefit of the warriors of Islamophobia, his prostration after scoring goals in the middle of the field and front of millions of followers around the world simply teaches you how you are supposed to be a natural Muslim, as he teaches you how to be yourself, not anyone else (Bird 2018).

CONCLUSION

A minority, whether Muslims or others, has the ability of reading classical texts and heritage books and translation of the traditions of their parents in a modern way, and then interpreted by context, locals with strong adherence to the values of religious moderation. Then these immigrants can live in a completely different weird crowd to adapt quickly and properly so that we can live with the majority side by side. We have mentioned in this study the phenomenon of Mohammed Salah, the player whose humility and ability of adapting to British society magnificently make the West impressed and admit that Islam is the religion of mercy, flexibility, and friendly with all religious and social backgrounds.

In contrast, maintaining the identity of ethnic, as practiced by a group of Pattani in Thailand and Rohingya in Myanmar, is not its utility does not return to Islam nor the same race, but they are threatened with death because of it. The preservation of Islamic identity without trying to merge with local traditions is the danger back to everyone. Teachings of Islam are characterized by bitter and validity in all local and temporal conditions.

This study contributes to academic discourse by offering a nuanced understanding of migration and the treatment of Muslim minorities across diverse geopolitical contexts. Future research should focus on exploring the impact of specific policies on the well-being of Muslim minorities and the role of international organizations in addressing systemic discrimination, particularly in regions with ongoing human rights violations.

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