***Едвард Окиере-Дарко***

***«Міжнародно-правові механізми захисту прав людини: теоретико-правовий аспект»***

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**Relevance of the Topic.** This work examines whether or not the core tenets of the declaration of Human Rights: Dignity, Liberty, and life preservation are adequately recognized in the current technological climate we find ourselves. The author supposes that the emergence of digital assets and the proliferation of social networks warrants the urgency to consider how people's fundamental rights are protected in the centre of all these. Human rights are the only internationally acceptable recognized ideology that justifies the essence of revisiting its objectives when there is a shift from conventional ways of life into a contemporary manner. The work is divided into three parts. Part One addresses the Dignity of Humans as the cornerstone in our modern era. An attempt is made in this section to rope in the new trends in which specific areas of people are being succumbed to becoming who they are, not all inherent to gaining the favour and acceptance of others. Part Two dives into article three (3) of the declaration of human rights, where an effort is made in chronicling the urgent need to regulate digital assets, expand the control of social networks, and the nuances of gun violence such as mass shootings. Part three focuses on numerous abuses ranging from racial via the Internet.

**The goal** of this paper is zeroed on how effectively fundamental human rights based on shared values like dignity, fairness, equality, respect, and independence is and will still be valued, defined, and protected by law in the current technological climate and beyond. Human Rights must be applied regardless of where one is from, which era one is in, what one accepts or how one decides to live life. The chiefly reliance on the Universal Declaration of Human Rights is borne out of its importance as the cornerstone of the fundamental Human Rights in our world. This paper is also interested in exploring situations that, when technology is applied enthusiastically, will help, if not eradicate, ease the abuse of fundamental human rights and all lead to the goal of protecting human rights internationally. We found ourselves in an era where the way of life has shifted from the close-knit family to the present-day forces of separation, such as distancing societal changes, Insulating modern technologies etc. The whole notion of the paper sums up this: How do we ensure that the fundamental rights of Humans are not trampled considering the technological direction the world is finding itself? This is what, in general, the paper seeks to address in several fields ranging from finances to social media usage and what have you. The theoretical basis for the study of this topic were scientific works of domestic and foreign scientists, namely: Alston. P, Amador G, Felipe Gómez Isa, Steven L, John Feffer, Abby Norman, Allison Sneider, A. Andrews, W. D. Hines, Randolph L, Vanden Heuvel, William Jacobus, David J, Varun Kumar, T. Fiévé, Nicolas, Waley Paul, Remy Debes, Matthew Amlot, A. Henriques, Diana B, Bryce Welker, Paul Vigna, Eun-Young Jeon, Nathaniel Popper, Brian L, Kemp C. G, Collings S. C, Stephen P, Brennan Weiss, Rainie Lee, Barry Wellman, T. Campbell and others.

**The object** of the work is modern ways human rights are trampled upon and measures we can take to prevent such abuses as we advance.

**The subject** of the research is the strong positive and negative effects of the technological era on the international protection of human rights.

**The following methods**are used in this thesis paper: inductive and deductive analysis, comparative, quantitative, qualitative research, statistical analysis, benchmarking, regressive analysis, analytical analysis and so on.

**The research database** is articles of foreign authors, reports, books, monographs, special journals, information data on the Internet, statistics data, UN Commission Statistics Division and Eurostat.

**The novelty** of the paper is to provide in-depth sensitization on the urgent need to invest in cybersecurity as the cornerstone in the protection of Human Rights in the current era and future generations.

**The practical importance** of the thesis: The result of this work can be used by the United Nations of stakeholder-countries, different non-governmental organizations and individuals who have a particular interest in protecting Human Rights Internationally.

**General characteristics** of the work. The work comprises a presentation, three sections (9 sections), conclusions, a list of sources used (70items). The total volume of the work is pages.

**CHAPTER 1. FORMATION AND DEVELOPMENT OF THE INSTITUTE OF HUMAN RIGHTS PROTECTION AT THE UNIVERSAL-INTERNATIONAL LEVEL**

**1.11 Legal regulation of human rights protection during the League of Nations**

           The notion of protection of human rights is not a new phenomenon in the dispensation of the leading actor of international law: the State. But the rules and systems for international authorized protection of the rights of individuals are a significant product of a post - 1945 development. Even before the inception of the United Nations General Assembly and subsequent declaration and adoption of Universal Human Rights, some individuals sought the immediate and complete emancipation of all slaves in the first half of the nineteenth century. The motives of these individuals were explicitly clear: the virtue of human dignity is supreme and cannot be cheapened under any circumstances. The impact of the disastrous World War I was valuable, coupled with an incredible toll of lives lost. The war exposes the world to the necessity of individual liberty, human dignity, etc. The core reason behind the signings of the peace treaties, Woodrow Wilson's fourteen points, and the formation of the League of Nations was predominantly about securing and stabilizing peace in the world, especially in Europe. Whereas in America and parts of the globe, the war gave African Americans the urgency to demand their liberties. The Yalta conference, which in my candid opinion contributed towards the end of World War II, propelled the emergence of an evidence-based system where issues of human dignity, individual liberty, and other fundamental rights, in general, would be sensitized, observed, and protected internationally through respective states. It is, therefore, in my view to say that it took the catalyst of World War II to propel the need to adopt fundamental human rights and the urgency to protect and uphold them into the global conscience. The United Nations was the catalyst for change by bridging the gap between the old theoretical systems into new evidence-driven practices. The adoption and reliance of the Universal Declaration of Human Rights of 1948 in my cursory observation triggered the pursuit of freedom for Countries under colonization, with Ghana amongst one of the first countries in West African to gain its independence. The transgression of Belgian King Leopold in greatly mistreating the people of Congo came to an end in 1960. This was the first significant impact or, to say, the victory of the Universal Declaration of Human Rights and the United Nations as a whole. The reception of the Universal Declaration of Human Rights by the General assembly opened the way for several other International Conventions ranging from the International Covenant on Civil and Political Rights, 1966 additionally International Covenant on Economic, Social and Cultural Rights.

           We cannot condone the importance of conventional instruments in practice such as the Convention for the protection of Human Rights and Fundamental Freedoms, the American Declaration of the Rights and Duties of man, the American Convention on the Human Rights, the African Charter of Human and People's Rights, furthermore the Universal Islamic Declaration of Human Rights. Let me hasten to add: all these already-taken actions are to reiterate that the dignity of man is and will, in any era, forever be the cornerstone of the practical significance of Human Rights. The whole notion of International Protection of Human Rights strives on ensuring that the dignity of man is protected. Many states have incorporated some protection for the Universal Declaration of Human Rights within the framework of their constitutions in recognition of the inherent dignity also the equivalent and basic privileges of all individuals from the human family as the establishment of opportunity, equity and harmony on the planet. Notwithstanding all the structures present to curtail or mitigate the deprivation of Individual Liberty and the hampering of human dignity, there are still Individuals and a particular group of people who find themselves at the backdoor of the positive significance and impact of the Universal Declaration of Human Rights. And until every soul on earth is covered, we still have a lot of work to do. As far as we have reaffirmed our faith in fundamental rights as can be found in point four (4) of the Universal Declaration of Human Rights preamble, the people groups of the United Nations have in the Charter reaffirmed their trust in the major basic liberties, the respect, furthermore worth of the human individual and the equivalent privileges of people still up in the air to advance social advancement and better norms of life in bigger opportunity; (The term "human rights and fundamental freedoms" appears in Article 55 of the United Nations Charter). We must not rest until every individual Right in the corner of the world is recognized. As Jimmy Carter puts it during his Inaugural Address in 1977: We have as of now tracked down a serious level of individual freedom, and we are currently battling to improve correspondence of chance. Our obligation to common freedoms should be outright, our laws reasonable, our normal excellence safeguarded; the incredible should not oppress the frail, and human poise should be improved. We can whitewash the fact that the ratio decidendi behind the adoption of the Universal Declaration of Human Rights was to prevent the inestimable abuses that happened during the era of the Salem witch trials, the shameful period of slavery, the fight for women's suffrage, the genocide and ethnic cleansing of World War I and the Holocaust of World War II from repeating. With this in my mind, a thorough assessment of what erupted from all these abuses will be under severe examination and its remedies equally and thoroughly studied before being considered as a stipulation into the Universal Declaration of Human Rights. As shown in the thirty (30) articles stipulated strictly interested in preventing what has happened before not recurring.

           The rising ubiquity of the Internet in the early 1990s has become the driving force behind the mode by which paradoxically, Human Rights can be internationally protected and or abused. The negligence and hatred for Human Rights, which resulted in barbarous acts which outraged the conscience of humankind in the past, necessitated the adoption of the Universal Declaration of Human Rights have been repackaged and perpetuated in a different mode with the help of the Internet. The olden day's method of committing murder which requires the presence of the murderer, can now be done in the comfort of the home of the murderer via the Internet. The olden day prostitution and the abuse of underage girls can now be done covertly through the Internet. The old days of planting spies and informants in a hostile territory can now be achieved by using satellites and drones, respectively. We found ourselves in an era where life has shifted from the close-knit family to the present-day separation forces, such as distancing societal changes, modern insulating technologies etc. [Global Warming Issue, p 20, 2007], [Pre‑Suasion, Robert Cialdini, P 47]. We are heading into a period where homeschooled and online education will overshadow the standard mode of in-person instruction. This ordinarily should bring joy to us; however, it also raises concerns on how the rights of both students and teachers will not be abused. Before the Universal Declaration of Human Rights in 1948, we lived in a world where the unity amongst people relied on shared identities instead of general tenets. The world depended on the categories and varied cultures individuals use to define themselves and their groups, such as race, ethnicity, nationality, family, and political and religious affiliations. And it wasn't surprising that the thirty (30) articles embedded in the declaration of Human Rights and International Human Rights Treaties and other Instruments of Human Rights were influenced directly or indirectly by the then current happenings and activities.

**1.2. Legal regulation of human rights protection in the UN.**

          The scope of legal regulation of human rights protection at the UN level rests nicely on the maximum cooperation of the States whereby the Right to dignity can be adequately scrutinized and stringently upheld. The broader scope of liberty can be made for easy conceptualization for the layperson as the State of being accessible and independent of oneself. The Right to opportunity is quite possibly the most fundamental basic liberty. The Right to freedom is the Right, everything being equal, to deliver their individual – opportunity of development and independence from subjective detainment by others. At the worldwide level, states have met up to draw up specific settlements regarding the matter of common freedoms. These arrangements build up true principles of conduct for states, forcing on them certain obligations towards people. They can be of two sorts: legitimately restricting or non-restricting. A limiting record, frequently called a Treaty, Convention or Covenant, addresses an intentional responsibility by states to carry out basic freedoms at the public level. States independently focus on being limited by these guidelines through approval or promotion (basically marking the record doesn't make it restricting, in spite of the fact that it addresses the eagerness to work with this). States can reserve a spot or affirmations in accordance with the 1969 Vienna Convention on the Law of Treaties, which excluded them from specific arrangements in the archive, the thought is to get whatever a number of them as could reasonably be expected to sign. [Ibid., Article 68] All things considered, it is smarter to have a state promising to conform to some basic freedoms arrangements than with none. This system, in any case, can now and then be mishandled and utilized as a guide for denying fundamental basic freedoms, permitting a state to escape worldwide examination in specific regions. Basic freedoms have, be that as it may, likewise saturated restricting law at the public level. Worldwide common freedoms standards have propelled states to cherish such principles into public constitutions and other enactments. These may likewise give roads to change for common freedoms infringement at the public level. [G. Goodwin-Gill, supra note 2 1 at 156].

          The main worldwide basic freedoms instrument is the Universal Declaration of Human Rights, taken on in 1948 by the General Assembly of the UN. This is really generally acknowledged that its underlying non-restricting person has changed, and a lot of it is presently much of the time alluded to as legitimately restricting based on standard worldwide law. It is the standard basic freedoms instrument from which many other global and provincial instruments, and many homegrown constitutions and other enactments, has drawn motivation. The other several enactments which all facilitate the legal regulation of human rights includes the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) both came into power in 1976 and are the fundamental legitimately restricting instruments of the overall application. The two Covenants were drafted to develop the privileges illustrated in the UDHR and to give them lawful power (inside a deal). Along with the UDHR and their separate Optional Protocols, they structure the International Bill of Rights. [Human Rights Law Journal. P 18] There has been activation for the possibility of specific freedoms or recipients – for instance, youngster privileges for kids – as in spite of the use of all common liberties to kids and youngsters, kids are not seen to appreciate equivalent admittance to those overall freedoms and they are needing explicit extra securities. In addition to the International Bill of Rights, the UN has embraced a further seven deals tending to specific freedoms or recipients:

A. The Convention on the Rights of the Child (1989) perceives that youngsters have common freedoms as well and that individuals younger than 18 need uncommon security to guarantee that their full turn of events, their endurance, and their general benefits are regarded.

B. The International Convention on the Elimination of All Forms of Racial Discrimination (1965) precludes and denounces racial separation and requires states gatherings to find ways to finish it by every single suitable means, regardless of whether this is completed by open specialists or others.

C. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW, 1979) centres around the segregation which is frequently foundationally and regularly endured by ladies through "differentiation, prohibition or limitation made based on sex which has the impact or reason for impeding or invalidating the acknowledgement, happiness or exercise by ladies of basic liberties and major opportunities in the political, financial, social, social, common, or some other field". (Article 1) States embrace to denounce such separation and find quick ways to guarantee equity.

D. The Convention Against Torture and Other Forms of Cruel, Inhuman or Degrading Treatment (1984) characterizes torment as "extreme torment or enduring, regardless of whether physical or mental" (Article 1.1), which is deliberately incurred to get data, as discipline or compulsion or in view of separation. This arrangement requires states gatherings to go to viable lengths to forestall torment inside their ward and disallows them from returning individuals to their nation of origin, assuming that there is motivation to accept they would be tormented there.

E. The Convention on the Protection of the Rights of Migrant Workers and their Relatives (1990) alludes to an individual who is to be locked in, is locked in or has been occupied with a compensated movement in a State of which the person in question is certainly not a public (Article 2.1), and to individuals from his/her family. Just as depicting the overall basic freedoms which such individuals should profit from, the settlement explains that whether or not recorded and in a customary and legitimate circumstance, separation ought not to be experienced compared to the pleasure in privileges like freedom and security, insurance against savagery or hardship of freedom.

F. The Convention on the Rights of Persons with Disabilities denotes a pivotal shift not just in its meaning of individuals with handicaps yet in addition in their acknowledgement as equivalent subjects with full and equivalent common liberties and central opportunities. The settlement explains the use of freedoms to such individuals and obliges states gatherings to make sensible convenience for individuals with inabilities to permit them to practice their privileges successfully, for instance, to guarantee their admittance to administrations and social life.

G. The Convention on Enforced Disappearances tends to a peculiarity that has been a worldwide issue. The arrangement disallows the capture, confinement, kidnapping or some other type of hardship of freedom (Article 2), regardless of whether by state specialists or others acting with the states' passive consent followed by a refusal to recognize the hardship of freedom or by the disguise of the destiny or whereabouts of the vanished individual. It expresses that no uncommon conditions at all for this refusal to recognize the hardship of freedom and the covering of the destiny and whereabouts of casualties. Its goal is to end this pessimistic ploy and endeavour to cause genuine basic liberties infringement and pull off it.

          Unfortunately, we are in an era where freedoms and or liberty of people can be tangled by the use of technological instruments such as social networks and the rest. Since 2002 (creation of Friendster, before Facebook)(creation of Friendster, before Facebook), a new socio-specialized upheaval has occurred on the Internet: the ascent of informal organization locales where presently all human exercises are available, from individual collaboration to business, to work, to culture, to correspondence, to social developments, and governmental issues. Informal community Sites are online administrations that permit people to:

1. Fabricate a public or semi-public profile inside a restricted system

2. Articulate a rundown of different clients with whom they share an association.

3. View and traverse their list of references and those made by others within the system.

In time globally spent, social networking uses surpassed email in November 2007, and it beat email in several clients in July 2009. As far as clients, it arrived at 1 billion by September 2010, with Facebook representing about half. In 2013 it almost doubled, mainly because of increasing use in China, India, and Latin America.

Countries and cultures have a great diversity of social networking sites (SNS). Facebook, which began for Harvard-just individuals in 2004, is available in the majority of the world, yet QQ, Cyworld, and Baidu overwhelm in China; Orkut in Brazil; Mixi in Japan; and so forth. As far as socioeconomics, age is the really differential variable in use, with a drop in frequency of service after 50 years of age, especially 65. In any case, this isn't only a young person's action. The fundamental Facebook U.S. classification is in the age bunch 35–44, whose recurrence of utilization is higher than for younger people. Almost 60% of grown-ups in the U.S. have something like one SNS profile, 30% two, and 15% at least three. Females are pretty much as present as guys, with the exception of when there is a general gender gap in society. We notice no distinctions in instruction and class, yet there is some class specialization of SNS, for example, Myspace being lower than FB; LinkedIn is for experts. Hence, the main action on the Internet now goes through social networking, and SNS has become the chosen platforms for all kinds of exercises, individual fellowships or visiting, however for advertising, web-based business, schooling, social innovativeness, media and amusement dispersion, wellbeing applications, and sociopolitical activism.

          This is a critical pattern for society at large. In view of when Facebook was all the while delivering information (this time is presently gone), we realize that in 2009 clients went through 500 billion minutes out of every month. This isn't just with regards to fellowship or relational correspondence. Individuals do things together, share, act, precisely as in society, although the personal dimension is always there. Thus, in the U.S., 38% of adults share content, 21% remix, 14% blog, and this is growing exponentially with the improvement of innovation, programming, and SNS enterprising drives. On Facebook, in 2009, the normal client was associated with 60 pages, gatherings, and occasions, individuals cooperated each month to 160 million items (pages, gatherings, occasions), the normal client made 70 bits of content each month, and there were 25 billion bits of content shared each month (web joins, reports, sites posts, notes, photographs). SNS are living spaces interfacing all elements of individuals' experience. This changes culture since individuals share the involvement in a low passionate expense while saving energy and exertion. They rise above existence, yet they produce content, set up joins, and interface rehearses. It is a continually organized world in each element of human experience. They co-develop in long-lasting, numerous associations. Yet, they pick the details of their co-development. Subsequently, individuals carry on with their genuine lives however progressively associate in various dimensions in SNS. People are comfortable with social networking use because of the belief of its safety towards their being and information. The statistics above show how invaluable social networking is to human lives and survival and, as such, should be appropriately scrutinized and regulated to prevent abuse. Unfortunately, these networks have been guilty of breaching specific fundamental laws about privacy. Social networks that are meant to provide a haven have now been turned into the place of abuse and unwarranted threats ranging from Offensive name-calling, Purposeful embarrassment, Stalking, Physical threats, Harassment over a sustained period of time, Sexual harassment. A Pew Research Center review of U.S. grown-ups in September 2021 sees that 41% of Americans have actually encountered some type of online badgering in somewhere around one of the six key ways that were estimated. And keeping in mind that the general pervasiveness of this sort of misuse is as old as was in 2017, there is proof that internet-based badgering has escalated from that point forward. Web-based media networks fill in as a method for virtual travelling for millions of people as it's through these means, people can feel what is happening in other countries without being there in person. Most people have been found to have aborted plans of paying visits to certain places as the direct result of a series of threats meted out to them for making such a journey. As a result, this mere cause restricts movement and traditionally makes people feel the brutes associated with physical prison. This is what I'm against. The issue of secret recording is gaining notoriety nowadays either by the government or the people. We have incidents where government officials harass successful people or their opponents by secretly spying on their movements through their phones to achieve a purpose.

          There's no discussion over the way that the biggest threat to liberty is through incarceration. Jails and prisons do more than deprive their inmates of freedom. The extraordinary greater part of the large numbers of people who are detained worldwide out of the blue, and of the several million who spend to some degree part of the year in a correctional facility, is restricted in states of foulness and defilement, without sufficient food or clinical consideration, with hardly anything to do, and in conditions in which viciousness from different detainees, their guardians or both is a consistent danger. No one should be surprised by the routine cruelty of imprisonment. Despite international declarations, treaties and standards forbidding this, it is ensured even in nations that are pretty much aware of basic freedoms since jails, by their temperament, are carefully concealed; and on the grounds that detainees, by definition, are untouchables. All around, detainees themselves can't point out the maltreatments they endure. With the exception of political detainees, the incredible greater part is not gifted in getting sorted out or discussing, while they are cut off from the remainder of the world in jail. Once out of prison, they are anxious to keep away from proceeding with recognizable proof with detainment facilities. As needs are, it is up to other people, carrying on of an eagerness to concern themselves with the suffering of their fellow human beings and out of a commitment to the rule of law, to concern themselves with prisons. The institutional mechanisms devised to deal with suffering and promote adherence to the rule of law include nongovernmental human rights organizations and the human rights bodies of the United Nations. Unfortunately, these agencies have done little to challenge the routine cruelty of imprisonment. Pre-trial detention conditions are generally much worse than those of long-term incarceration. Pre-trial detainees are often overcrowded and dirty in police stations and other poorly equipped facilities. In many places, pre-trial detention is ruled by the interests of the investigation, and inmates are isolated and subject to harsh interrogation and physical abuse. The length of pre-trial detention, which should be brief, often reaches several months and sometimes years in Turkey, Spain, Poland, Peru, Zaire and elsewhere. Detainees are thus held for long periods in facilities equipped for only short-term stays. [Human Rights Watch World Report, P 27]

           Another issue to be considered is the act of plea bargain.

Often, accused persons - whether innocent or guilty- have their heads back on the wall with some overzealous prosecutors. Most ignorant people are forced to accept strange sentences offered them through plea bargains due to bestowing decisions of such delicate nature in the hands of some Prosecutors who are only interested in chasing glories to enhance their careers. These are what I call "being Box in a gag," contrary to the spirit of the Right to liberty. The recommendation for pre-trial detention should be avoided whenever possible and should be replaced by a bail system; it should always count as time served and never exceed the maximum sentence for the offence a detainee is charged with, and its duration should be limited by law; [Human Rights Watch World Report, P 32]

**Conclusion for chapter one**

          Proper and responsible regulation of social media especially platforms known for condoning harassment and abuse is the first step in sanitizing a deeply opaque system. New laws must be enacted to purposefully target a certain rate on their income turnover if they fail to root out online abuses and harassment. States should put measures in place to ensure the possibility that the top hierarchy of these platforms could face criminal action. This particular approach, in my view, will reinforce the right to freedom of expression and guarantee democratic political debate and journalistic content is protected. Many individuals would contend that the helpless common freedoms record on the planet is an aftereffect of the absence of appropriate requirement components. It is generally expected surrendered to individual states to conclude whether they complete suggestions. As a rule, regardless of whether an individual or gathering right will indeed be ensured relies upon tension from the worldwide local area and, generally, on crafted by NGOs. This is not exactly an agreeable situation since it tends to be a significant delay before a common freedoms infringement is really tended to by the UN or the Council of Europe. Should anything be possible to change this? First and foremost, it is fundamental to guarantee that states ensure common freedoms at the public level and that they foster an appropriate component for curing any infringement. Simultaneously, pressure should be put on states to invest in those instruments that have authorization strategies. I also expect the media to refrain from their usual aggravation and distorting perception by dwelling into scary reports based on anecdotal observation and biased commentary. I implore them to focus on the numerous times the State has abused its "right to take the liberty" of a person through unreasonable imprisonment ranging from coercing witnesses, planting pieces of evidence, buying of Juries, and many other dark acts which have been going on for so long. Day in day out, we bear witness to numerous innocent people being released from jails, some of which have spent decades in incarceration. These people are often overlooked after their release. But this is not where the problem lies. If we want to uphold the Right to liberty to the highest, then people that bear force witnesses must all be brought to book after it has been established as such.

**CHAPTER 2.** **INTERNATIONAL, REGIONAL INSTITUTIONAL MECHANISM FOR HUMAN RIGHTS PROTECTION.**

**2.1. Institutional system of human rights protection of the Council of Europe.**

           The Council of Europe comprises various institutions that work together to promote human rights through international conventions and monitor the situation in member states. All the Council of Europe institutions have adopted working methods that consider children's rights. The Council of Europe advocates the opportunity of articulation and of the media, the opportunity of the gathering, balance, and the assurance of minorities. It has dispatched crusades on issues like kid security, online disdain discourse, and the freedoms of the Roma, Europe's biggest minority. The Council of Europe helps part states battle defilement and psychological warfare and attempt vital legal changes. It is a gathering of established specialists, known as the Venice Commission, who offers legitimate counsel to nations all through the world. The Council of Europe advances common freedoms through global shows, like the Convention on Preventing and Combating Violence against Women and Domestic Violence and the Convention on Cybercrime. It screens part states' advancement here and makes suggestions through autonomous master checking bodies. All Council of Europe part states has cancelled capital punishment. The European Court of Human Rights administers the execution of the Convention in the part stated. People can carry objections of basic freedoms infringement to the Strasbourg Court once all prospects of allure have been depleted in the part state concerned. The Council of Europe is the main supplier of help for Human Rights, Democracy and the Rule of Law. The Council protects human rights with the reliance on the EU Charter of Fundamental Rights, and this record set out the basic privileges and opportunities perceived by the European Union. With the section into the power of the Treaty of Lisbon in 2009, the rights, opportunities and standards nitty-gritty in the sanction turned out to be legitimately restricting on the EU and part states while executing EU law. The Treaty additionally requires the European Union to consent to the European Convention on Human Rights.

The Treaty of Lisbon sets out the commitment:

• to regard crucial privileges inside the European Union

• to progress and solidify common freedoms in EU outside activity

The Council ensures that crucial privileges are considered when developing EU legislation and action. It also works on promoting human rights in relations with non-EU countries and international institutions and the negotiation of international agreements. Human rights development relies on the common liberties instruments which are a record of our most recent understandings of what human pride requires. Such instruments are probably going to be consistently one stage behind, in that they are tending to difficulties that have as of now been recognized rather than those that remain so standardized and inserted in our social orders that we actually neglect to recognize them as privileges and freedoms infringement. In the Council of Europe, the standard-setting work of the association tries to propose new lawful guidelines to react to social measures to manage issues emerging in the part States concerning issues inside their ability to the Committee of Ministers. These actions might incorporate proposing new legitimate guidelines or adjusting existing ones. This is the manner by which the systems of the European Court of Human Rights are developing with the goal that it stays powerful, how arrangements for nullifying capital punishment have been taken on, and how new show based instruments, like the Convention on Action against Trafficking of Human Beings, embraced in 2005, have become visible.

In this sense, basic liberties instruments will keep on being modified and progressed for days of yore. Our arrangement, case law and – in particular – our support will keep on pushing, pull and stretching common liberties ceaselessly. The way that the arrangements of basic liberties shows and settlements are now and then seen as being beneath what we would here and there expect ought not to be motivated to address what basic freedoms address as an expectation for mankind. Common freedoms law will frequently stay behind what basic liberties backers would expect, yet it additionally remains their most dependable help.

          Global and local instruments, for the most part, maintain similar least norms, yet they might contrast in their concentration or in raising territorially engaged worries. For instance, the worry with inside uprooted people was led in the African district before the issue truly arose as an issue for UN concern; likewise, the component of visiting spots of confinement with an end goal to forestall torment was first settled at the European level before an Optional Protocol considered a similar system under the UN Convention Against Torture. These models show how local and worldwide standards and systems can improve the advancement and assurance of common liberties. The reasonable benefit of having territorial common freedoms standards and frameworks for the security of basic liberties is that they are bound to have been made in the premise of nearer geographic, verifiable, political, social and social affinities. They are nearer to 'home' and are bound to appreciate more prominent help. They are additionally more available to strategy producers, government officials and casualties. We may consequently consider them to be the second 'front' for the maintaining of common liberties, the first being homegrown, the second territorial and the third global. Four of the five world areas have set up common liberties frameworks for the assurance of basic freedoms. The goal of provincial instruments is to explain basic liberties norms and components at the territorial level without minimizing the comprehensiveness of common freedoms. As territorial frameworks have been created, regardless of whether because of a monetary impulse or for more recorded or political reasons, they have likewise wanted to express a provincial common liberties responsibility, frequently supporting the instruments and assurances of the UN framework. Without a doubt, there have been numerous models where local norms surpass universally concurred guidelines, one model being the African framework's spearheading acknowledgement of the requirement for security, for evacuees as well as for inside uprooted people.

          The notion of the right to life is, more than ever, under threat in our current world than it was in 1960 - the 1970s as the rate of disregard for human lives has been on the rise. The contemporary life of humanity can be taken away in various ways compared to fifty years ago. The old way of plotting to kill has been overshadowed by long-term death involving deliberate psychological and physical torture. The modern patterns range from the internet, denying abortion to women, and rationalizing the bearing of arms. Many faceless killers rely on the anonymity afforded by the internet to commit heinous and senseless crimes ranging from forcing people to suicide, hiring assassins, and perpetuating the acts themselves via technological crafts. The concept of Suicide and the Internet have increasingly important relationships as internet use becomes more ubiquitous. Several Internet suicides have occurred, and social media and suicide issues have acquired some consideration. A study has discovered that self-destruction hazard people who went online for self-destruction related purposes, contrasted and online clients who didn't report more huge self-destruction hazard manifestations, were more averse to look for help and saw less friendly help. Jurisdictional obstructions have now and then kept states from adequately limiting support of self-destruction destinations and locales that depict self-destruction techniques. SAHAR, an Israeli region, tried to forestall self-destruction by giving steady discussions and references to help assets. In 2008, police in the United Kingdom communicated worry that "Web religions" and the craving for accomplishing notoriety through web-based commemorations might empower suicides. Relevant Information from the Centers for Disease Control and Prevention shows self-destruction is the third driving reason for death among youth ages 10–24, and 17% of US secondary school understudies report they truly considered endeavouring self-destruction in the previous year. In a carefully associated world — where, as per the Pew Research Center, 92% of youngsters go internet-based day by day and 72% report they invest energy with companions via web-based media — it has become basically critical to devise self-destruction anticipation devices and assets that can arrive at youth where they mingle: on the web. One more point is the multiplication of the dull web where professional killers are employed to kill for a charge. A police examiner in Russia is accepted to have been killed by two young people who a medication dealer on the darknet recruited. The BBC discovered that the slayings had been appointed on one of the wide commercial centres on the darknet where sedates and taken Visas are sold. It was, by most records, the man realized that assassination generally will be effectively appointed on the dull web. This isn't to say the web might be a hazardous stage, where self-destructive individuals may track down self-destruction strategies or consolation to commit suicide; however, these facts are to guide us in how we can help lessen such impending canker. The protection of fundamental rights is a horizontal issue, which affects all fields of EU activity. This means they must be considered by all Council bodies in their work, irrespective of their level or the topics they cover. In addition to this, there is a specialized body dealing with all issues related directly to fundamental rights: the Working Party on Fundamental Rights, Citizens' Rights and Free Movement of Persons.

**2.2. Institutional system of protection of the Organization of American States**.

           The Organization of American States (OAS) is a provincial multilateral association that incorporates every one of the 35 autonomous nations of the Western Hemisphere (however Cuba as of now doesn't partake). It was set up in 1948 as a gathering where the countries of half of the globe could associate with one another and address issues of common concern. Today, the OAS focuses on four expansive goals: vote based system advancement, common liberties assurance, financial and social turn of events, and provincial security collaboration. It does an assortment of exercises to propel these objectives, frequently giving approach direction and specialized help to part States. Numerous investigators think about the American common freedoms framework, comprising of the Inter-American Commission on Human Rights (IACHR) and the Inter-American Court of Human Rights, to be the best piece of the OAS. The Court appeared in 1979 after the section into the power of the American Convention. The Court is the preeminent legal organ set up by the American Convention and activities both argumentative and warning purview. The Court is made out of seven adjudicators chosen for a term of six years who might be reappointed once. The Court is low maintenance body, with its seat in San Jose, Costa Rica. Not at all like the majority of the association's bodies, the IACHR and the Inter-American Court are independent, permitting them to execute their commands without expecting to build up an agreement among part states on each activity. Thusly, advocates keep up with, the two bodies can assume the "urgent job of judgment and early admonition in light of circumstances that subvert the solidification of majority rule government and law and order" in the half of the globe. [Advisory Opinion No. 10, OC-10/89, 14 July 1989, para. 41].

           The IACHR has the order to advance and ensure basic freedoms in the area. In the principal, a very long time after its 1959 beginning, the IACHR's documentation of basic freedoms infringement carried global thoughtfulness regarding the maltreatments of harsh systems. Albeit the common liberties circumstance in the half of the globe has changed significantly because of the spread of popular government, the IACHR keeps on getting, dissecting, and examining in excess of 2,500 charges of basic freedoms infringement yearly. The IACHR additionally gives solicitations to state-run administrations to take on "prudent steps" in specific situations where people or gatherings are in danger of experiencing genuine and unsalvageable damage to their common liberties. Also, the IACHR notices the overall common freedoms circumstances in part states, leads nearby visits to do inside and out investigations, distributes exceptional reports when justified, and notes in its yearly report which nations' basic liberties circumstances merit extraordinary consideration, follow-up, and checking. Just states gatherings to the Convention and the Commission reserve the option to present a case to the Court (Article 61(1) ACHR). People can't bring a case straightforwardly to the Court; they need to record a grievance with the Commission; the Court can possibly manage individual objections when they have been thought of and alluded to it by the Commission. States gatherings can bring cases straightforwardly to the Court. It ought to be noted likewise that, dissimilar to the European Convention, the American Convention doesn't need that those documenting protests with the Commission be simply the casualties of the supposed infringement; any 'individual or gathering of people, or any non-administrative substance lawfully perceived in at least one part states' might hold up petitions with the Commission. The procedures under the watchful eye of the Court in disagreeable cases end with a judgment, which is conclusive and not exposed to pursue. The Court might be mentioned to decipher the importance or extent of any judgment in line with any party to the case (Article 67 ACHR and Article 46 Rules of Procedure). While the choices of the Court are just restricting on the gatherings to the case, the Court's translation of the freedoms contained in the Convention are definitive and have a more prominent reasonable importance than their proper status would propose. In its latest yearly report (given in April 2017 and covering 2016), the IACHR made extraordinary note of the basic freedoms circumstances in Cuba, the Dominican Republic, and Venezuela. Beginning around 1990, the IACHR has made rapporteurships to cause to notice arising basic liberties issues and certain gatherings that are especially in danger of common freedoms infringement because of weakness and segregation. There are presently 10 rapporteurships, which centre around the opportunity of articulation; common freedoms safeguards; financial, social, and social privileges; and the privileges of ladies, kids, native people groups, afro-relatives, detainees, transients, and lesbian, gay, sexually unbiased, trans, and intersex (LGBTI) people.

          The OAS boast of two (2) mechanisms that instil the standards and supervisory consisting of the American Declaration of the Rights and Duties of Man and the American Convention on Human Rights and its Protocols. The very Diplomatic Conference that embraced the OAS Charter broadcasted the American Declaration of the Rights and Duties of Man (ADHR) (2 May 1948). Despite the fact that it was taken on as a nonbinding instrument, its person has steadily changed. These days it is considered to be the definitive translation of 'the basic freedoms of the person', which Article 3 (j) of the OAS Charter declares as one of the standards of the Organization. The Inter-American Court affirmed the lawful power of the American Declaration in Advisory Opinion No. 10 on the Interpretation of the American Declaration of the Rights and Duties of Man inside the Framework of Article 64 of the American Convention on Human Rights (see paras 43 and 45). The Commission gets individual grumblings charging infringement of the Declaration regarding OAS part expresses that are not gatherings to the ACHR. The American Convention on Human Rights (ACHR) was embraced on 20 November 1969 and went into power on 18 July 1978. As of March 2010, 25 states have embraced the Convention. The Convention consults ability regarding matters identifying with the satisfaction of its commitments to two organs: the Inter-American Commission on Human Rights and the Inter-American Court of Human Rights. The administrative framework given by the Convention is lawfully restricting just on the states gatherings to it. Albeit the ACHR contains fundamentally thoughtful and political freedoms, Article 26 communicates the overall responsibility of states gatherings to take on measures with a view to the full acknowledgement of financial, social and social privileges [moderate acknowledgement of monetary, social and social privileges P 14].

**2.3. Institutional system of defence of the African Union and the League of Arab States.**

           The African Commission on Human and Peoples' Rights frames part of the African provincial arrangement of common liberties, which has its premise on the African Charter on Human and Peoples' Rights. The Charter set up the African Commission on Human and Peoples' Rights as an organ of execution of its meaningful arrangements. The AU Constitutive Act doesn't perceive the African Commission on Human and Peoples' Rights as one of the organs of the AU. Nonetheless, the African Commission on Human and Peoples' Rights was fused as an organ of the AU in 2002. The Commission is made out of eleven individuals chosen by the AU Executive Committee from part States and named by the AU Assembly. The individuals from the Commission serve in their ability. The Commission is controlled by a Secretariat in its everyday exercises. The financial plan of the African Commission on Human and Peoples' Rights is given by the AU as a feature of the general financial plan of the AU Commission. The African Commission on Human and Peoples' Rights is given three commands: limited time, defensive and interpretative.

           Under the special order, the Commission works for the consciousness of common freedoms in Africa through various strategies like distribution, research on basic liberties issues in Africa and joint effort with African and other global organizations worried about the security of human and people groups' privileges. The defensive order of the Commission, for the most part, gives that the Commission will 'guarantee the insurance of human and people groups' freedoms under conditions set somewhere near the current Charter.' Under the defensive command, the African Commission on Human and Peoples' Rights inspect State reports, between state interchanges, and in restricted cases, individual grumblings of common liberties infringement. The African Commission on Human and Peoples' Rights is given the overall ability to 'depend on any suitable strategy for examination' subsequently giving it some scope to take on examination techniques inside the limits of its defensive command. Thus, the Commission has created other significant defensive capacities throughout the long term. The utilization of reality observing missions in part States and the arrangement of Special Rapporteur on topical issues of basic freedoms on the mainland are the two principle defensive capacities embraced by the African Commission on Human and Peoples' Rights. All the previously mentioned defensive proportions of the African Commission on Human and Peoples' Rights bring about reports and suggestions which are conveyed to the concerned State parties and the Assembly of the AU. The AU Assembly might demand the Commission to make further inside and out examination assuming it accepts that the report of the Commission shows genuine basic freedoms infringement. Any action that might be taken by the Commission inside its defensive order stays private until the AU Assembly chooses in any case.

Middle Easterner League, also called the League of Arab States (LAS) is a territorial association of Arab states in the Middle East and North Africa, framed in Cairo on March 22, 1945, following the reception of the Alexandria Protocol in 1944. It expects to be a territorial association of Arab states with an emphasis on fostering the economy, settling debates and organizing political points. The establishing part states were Egypt, Syria, Lebanon, Iraq, Transjordan (presently Jordan), Saudi Arabia, and Yemen. Different individuals are Libya (1953); Sudan (1956); Tunisia and Morocco (1958); Kuwait (1961); Algeria (1962); Bahrain, Oman, Qatar, and the United Arab Emirates (1971); Mauritania (1973); Somalia (1974); the Palestine Liberation Organization (PLO; 1976); Djibouti (1977); and Comoros (1993). (At the point when Yemen was an isolated country, from 1967 to 1990, the two systems were independently addressed.) Each part has one decision on the League Council, choices being restricted just on those states that have decided in favor of them. The Arab League was made to fortify relations between and among Arab part states, to advance the government assistance of all part states and work towards shared objectives while securing the freedom and power of every part. The League today serves essentially as a component for political, monetary, social, and logical participation among Arab states. The League likewise gives a discussion to Arab states to discuss and direction strategy positions on issues of normal concern. As yet one model, part state Lebanon assembled an unprecedented conference in January 2013 to evaluate the circumstance of outcasts escaping the contention in Syria. While not a piece of the establishing sanction of the Arab League and still a fringe issue, basic liberties have become fairly more relevant to the League's exercises as of late. As far back as 1960, the Union of Arab Lawyers had campaigned for the League to embrace a "Bedouin Convention on Human Rights." In 1994, parties drafted an underlying form of such a contract, the Arab Charter on Human Rights; in any case, part states never endorsed it and it neglected to go into power. A second form of the Charter, embraced in 2004, at last, went into power in 2008 later the seventh Arab state approved the report. Albeit the Charter has been censured by Arab common society as missing the mark regarding global basic freedoms guidelines in some huge ways, it reveres key common, political, financial, social, and social privileges. It likewise builds up a free Arab Human Rights Committee, accused of exploring reports presented at regular intervals by endorsing states.  
Especially since the 2011 Arab uprisings, CSOs have progressively tried to draw in the Arab League to communicate worry over basic liberties infringement. They have, for example, approached the League to guarantee more compelling assents on the Syrian government for suspected atrocities and to have conversations identifying with progressing brutality between Egyptian state security powers and allies of the Muslim Brotherhood. In 2015, with CSO support, the League started zeroing in on the rising brutality between Houthi assailants and the Yemeni government, including by sending an appointment to Yemen to screen and archive presumed privileges infringement. The League has been a dynamically more vocal promoter against denials of basic freedoms identified with the Israeli-Palestinian clash, also. Bedouin common society has likewise looked to all the more adequately understand the basic freedoms security order of the Arab League, and to revise the Charter as per generally settled worldwide basic liberties guidelines. Endeavors have likewise been progressing beginning around 2013 to set up a provincial common freedoms court for Arab League part states, working inside the structure of the Charter. The Arab League at long last took on the Statute for an Arab Human Rights Court in September 2014, however, the court has not become functional.  
The Arab League, as far as it matters for itself, has shown some expanded receptiveness to working with common society to resolve basic issues confronting the Arab world. The Riyadh Declaration, given after the 2013 Arab League Summit in Saudi Arabia, remembered explicit help for common society interest for advancement and featured endeavors to foster components for more noteworthy CSO-government participation. Acknowledgement of CSOs' developing investment and commitment with the League provoked part states to name 2016-2026 the Decade of Arab CSOs. During a dispatch occasion for the Decade of Arab CSOs, on February 22, 2016, the UAE and different gatherings gave a report perceiving the job CSOs play in the turn of events and trying to foster a more good climate for Arab CSOs to assume that part successfully. Moreover, in March 2019, the Center for Law and Democracy (CLD) (Canada), Transparency Maroc (TM), Palestinian Center for Development and Media Freedoms (MADA) and Maharat Foundation (Lebanon) dispatched the Charter for Improving Civil Society Engagement with the League of Arab States before the March 31, 2019, Arab League Summit that was held in Tunis. The Charter set out the least principles for what the Arab League needs to do to further develop its commitment rehearses with common society and different partners. By the way, it actually is not yet clear if and how broadly individuals from the Arab League will act to execute the ongoing proposition. The Arab League had to adjust to unexpected changes in the Arab world when famous fights also called the Arab Spring broke out in a few nations in the Middle East and North Africa in late 2010 and mid-2011. In February 2011 the Arab League suspended Libya's interest in the association in the midst of its system's rough reaction to the Libya Revolt, and in March it upheld the burden of restricted air space to ensure adversaries of Libyan pioneer Muammar al-Qaddafi from air assaults by supporter powers. Libya's support in the Arab League was reestablished in August under the portrayal of the Transitional National Council (TNC) after Qaddafi was ousted. In the meantime, as the 2011 uprising in Syria developed progressively fierce, the Arab League agreed with the Syrian

**Conclusion**

          From the above-elucidated facts, it’s clearly evident the European board situation for legitimate insurance of freedoms is flawed and it can and ought to be improved. Yet, inside its constraints, we ought not to fail to remember that it is the most exceptional of existing frameworks for the global security of privileges and opportunities, both on all-inclusive and territorial levels. As I would see it, the most trademark and fundamental component of the European situation lies morally justified of an individual application, that is the opportunities for any individual professing to be the survivor of an infringement of on me of the freedoms perceived in one of its regulating conventions, when all homegrown cures have been depleted, to stop an application before global council with compulsory locale, which will choose whether or not there was an infringement, and will settle the grumbling through legitimately restricting judgment.

Territorial associations do assume significant parts in worldwide administration. We have seen that they can offer help to different protection and responsive measures when confronted with serious compassionate emergencies. The Quartet recognized the responsibility of the League of Arab States to promote a peaceful resolution of the situation in Libya and welcomed its determination to continue these efforts and achieve national reconciliation among all Libyans based on the Libyan Political Agreement as reiterated by the recent Arab Summit held on 29th March 2017. It also welcomed the mediation efforts of the Special Representative of the Secretary-General, including during his recent consultations in Tripoli, Tobruk and Bayda. The Quartet welcomed the continuing support of the European Union aimed at accompanying Libya's transition towards an inclusive democracy, in particular its efforts to foster stabilization and rehabilitation, including its substantial cooperation assistance package, as well as its enhanced cooperation and dialogue with Libyan authorities and institutions and international partners to enhance their capacity to address the challenges of irregular migration.

**CHAPTER 3. INTERNATIONAL LEGAL REGULATION OF THE PROTECTION OF CERTAIN CATEGORIES OF PERSONS**

**3.1. Protection of women's rights.**

           "All individuals are conceived free and equivalent in respect and privileges. They are blessed with reason and still, small voice and should act towards each other in a feeling of fellowship." The concept of human rights is espoused by the belief in the dignity and the equality of man. The conviction that all individuals hold a unique worth tied exclusively to their humanity doesn't have anything to do with their group, race, sexual orientation, religion, capacities, or other elements other than being human. Ladies are qualified for partaking in similar common liberties and basic opportunities as others. Worldwide basic freedoms settlements require State gatherings to find proactive ways to guarantee those ladies' basic liberties are regarded by law and to wipe out separation, imbalances, and practices that contrarily influence ladies' privileges. Under worldwide common liberties law, ladies may likewise be qualified for explicit extra privileges like those disturbing regenerative medical care. As an especially weak gathering, ladies include uncommon status and insurance inside the United Nations and provincial common freedoms frameworks. Worldwide common liberties arrangements deny segregation based on sex and furthermore expect States to guarantee the insurance and acknowledgement of ladies' privileges in all spaces – from property proprietorship and independence from brutality to approach admittance to school and cooperation in government. There are several international human rights instruments, such as treaties specifically addressing women's rights, and I will talk about a few. The United Nations (UN) Convention on the Elimination of Discrimination against Women (CEDAW) is the most exhaustive arrangement on the privileges of ladies. It censures any type of oppression of ladies and reaffirms the significance of ensuring equivalent political, financial, social, social and social liberties to ladies and men. CEDAW gives that there ought to be equivalent political, monetary, social, social and social liberties for ladies paying little mind to their conjugal status and expects States to order public enactment forbidding segregation (articles 1, 2 and 3). It licenses States to go to impermanent unique lengths to speed up the accomplishment of uniformity practically speaking among people (Article 4), and to make moves to adjust social and social examples that propagate separation (Article 5). States parties concur that agreements and other private instruments that limit the legitimate limit of ladies "will be considered invalid and void" (Article 15). The Convention additionally addresses the requirement for equivalent admittance to schooling (Article 10). CEDAW expects States to go to proper lengths to take out segregation in issues identifying with marriage and family and underlines the equivalent obligations of people with regards to day to day life (Article 16). The Convention additionally underlines the requirement for childcare offices and other social administrations to assist ladies with fulfilling family commitments alongside work liabilities and investment in open life (Article 11). CEDAW calls for non-prejudicial wellbeing administrations for ladies, including family arranging administrations (Article 12). Uncommon consideration is given to the issues looked at by rustic ladies (Article 14), sexual dealing of ladies, and other sexual abuse of ladies (Article 6).  
[ A/RES/48/104, 20 December 1993, craftsmanship. 1]. The entitlement of Human Rights can be accorded to human beings irrespective of their background and or social status. I find such a concept as a fraud as it's not what we witness in practicality. Countless people have been maligned in consequence of who they are either by choice or by nature. In spite of States' commitments under worldwide law, ladies all over the planet keep on encountering infringement and maltreatments of their common freedoms. The absolute generally hurtful and predominant maltreatments happen in the accompanying regions: viciousness against ladies, regenerative wellbeing, cooperation in the public arena and government, marriage and family, work and business, and property freedoms. Likewise, the worldwide local area has perceived the specific difficulties looked by ladies who are basic liberties protectors. Viciousness against ladies has been characterized to incorporate "any demonstration of sex-based brutality that outcomes in, or is probably going to bring about, physical, sexual or mental mischief or enduring to ladies, including dangers of such demonstrations, pressure or discretionary hardship of freedom, regardless of whether happening out in the open or in private life. In this chapter, I will show how countless people have been disrespected over the years due to their make-up being. We will find out how the dignity of innumerable people have had their dignity disrespected over some time by religious institutions and others using religion as justification. You will be shocked to know that an unmarried female who is found not to be a virgin can be subjected to shame, ostracism, or even honour killing in some cultures. And what we fail to acknowledge is that humans are ruled by emotions and shaming people is acid to their emotional world. Their self-concept is eroded. Below are some of the clandestine religious and cultural modes through which the dignity of humans, especially women are tacitly trampled upon:

           1) A 19-year old Pakistani girl, Rida, is being forced by her community to wear a very long dress covering all parts of her body, wearing hijab and shoes. She wears all these under over 40-degree Celsius (40C) scorching sun while men are free to wear whatever they prefer.

           2. Martha, a British born, is denied the right to put on necklaces and earrings because she happens to be an Adventist, limiting her to the beauty of life and fashion while the men are entitled to everything they choose to.

           3. Samira Merrick fell in love with Karl Carpenter during her sophomore year at Harvard University. The time was due for their marriage only for Samira Merrick, a Muslim, to be told that she's not allowed to marry someone outside her religion. Thus, she is forced to marry someone she has no affection for.

           4. Oprah leaves the house as early as 6:30 am to work and returns at 7:30 pm. The husband exits the house at 8:30 am and returns from work at 3:30 pm daily, making it a 4 hours interval with the wife. The husband, David, either watches football, relaxes on the couch, or pays visits to friends after work and this constitutes his leisure while his wonderful wife is expected to cook for him even after coming home late. They are both from Mali.

           5. Fatimah is the eldest child in her nine (9) family in Iran. Before Fatimah can move out from the house or maybe receive her friends in the house is incumbent upon her to seek permission from Fawas, the only male child, whom Fatimah is thirteen (13) years older than.

            6. Farida Ahmed, an Afghani citizen, is married to Metab Abdullai. One sunny Sunday afternoon in the capital of Afghanistan, Kabul, Farida mistook someone for Metab Abdullah after they both got separated. She leaned slightly on this new person's (Malik Mustafa) shoulders for about 49 seconds. Unfortunately, Metab saw her actions and briskly took her picture as concrete evidence. Farida was accused of fornication the following day and was subjected to beheading a few hours after the accusation. Meanwhile, Metab had four additional wives.

           7. Hafsat Abdallah, an Iraqi citizen, was raped when she was 14 years by an unknown group of thugs. Hafsat rape incident was widely known in her vicinity, where she even received numerous sympathetic messages from people. At age 26, Hafsat got married to Shazaad Najam. After two (2) days of their marriage, Hafsat is accused of prostitution because she was not a virgin. She was beheaded a few minutes after the accusation in the full glare of the public.

           8. Aisha Yussif, an Egyptian, suffered from a car accident with wounds in the head and face. Doctors have advised her to allow fresh air into the scars on both the head and face, which means she must not put on her veil for some time. Aisha final exams were due a week after the accident, and she was prevented from taking the exams because Aisha decided to heed the doctor's advice.

           9. Sofalta Rokaya, a Nepalese, is coerced by her beliefs to leave home early in the morning to sleep among her family's cows because she is in her menses or let me say she is in her menstruation period. The name for the 16years old Soaflta beliefs is called the Chhaupadi which is linked to Hinduism and Sofalta is a staunch believer in the Hindu doctrines. Chhaupadi in simple form means untouchable being or banishment to a cattle shed or makeshift hut because of women's impurity during menstruation. Chhaupadi dictates what a woman (Sofalta) can eat, where She can sleep, with whom she can interact, where she can go, and who she can touch while she's menstruating. Sofalta is not allowed to enter her house, cook, touch her parents, go to school, or eat anything but salted bread or rice as long as she is in the shed. Sofalta is made to believe that if she disobeys this senseless practice (Chhaupadi) or diktats will bring destruction and death to her family. If she touches a crop, it will wilt; if she fetches water from a well, the well will dry up; if she picks fruit, it will not ripen.

           10. Russel Farhan, a sikhist, lost her 28-year old husband in a car accident in their country, India. She was 25-years old when her husband died. Russel desires to remarry; But, as a widow, she was rather encouraged to burn herself on her husband's funeral pyre (sati) than to remarry because a widow is not entitled to remarry according to her beliefs. Though men who share the same beliefs with Russel have the latitude to remarry after the demise of their wives and men are even allowed polygamy.

           11. The Taliban proclaimed that ladies were illegal to go to work and they were not to leave their homes except if joined by a male relative. At the point when they went out it was necessitated that they needed to wear an all-covering burqa. Under these limitations, ladies favoured formal education. Ladies were generally compelled to remain at home and paint their windows with the goal that nobody could see in or out.

           There are around 130 million young ladies and ladies on the planet who have encountered female genital mutilation/cutting, with multiple million young ladies in Africa every year in danger of the training. More than 60 million young ladies overall are kid ladies, hitched before the age of 18, fundamentally in South Asia (31.3 million) and sub-Saharan Africa (14.1 million). Savagery and misuse portray wedded life for a large number of these young ladies. The surest and easiest way to kill a man is to rip off all the dignity he possesses. Let me put it in a concise form "if you want to kill a man, take away all his dignity." Give freedom to an innocent person who has been wrongfully incarcerated without clearing his or her name or vacating his or her sentence and observe if such person will appreciate your gesture. It is mind-blogging to know that there is still the existence of such nefarious practices in our modern world. Despite the longevity of the UN and other international bodies responsible for upholding the dignity of humans, there seems to be more. There are other categories of people even in our modern cities facing such a dignity crisis. I will touch on a few of such categories: HIV patients, Atheists, and the LGBTQ. The issue of HIV patients is essentially vilified. HIV-related disgrace and segregation allude to bias, adverse perspectives and misuse coordinated at individuals living with HIV and AIDS. In 35% of nations with accessible information, more than half of individuals report having biased perspectives towards individuals living with HIV. Stigma and discrimination manifest themselves in numerous ways.

           Segregation and other common liberties infringement might happen in medical care settings, banning individuals from getting to wellbeing administrations or appreciating quality medical care. Certain individuals living with HIV and other key impacted populaces are disregarded by family, peers and the more extensive local area, while others face helpless treatment in instructive and work settings, the disintegration of their freedoms, and mental harm. These all limit admittance to HIV testing, treatment and other HIV administrations. Starting in 2015, a bigger number than 70 nations were utilizing the HIV Stigma Index, in excess of 1,400 individuals living with HIV had been prepared as questioners, and north of 70,000 individuals with HIV have been met. Discoveries from 50 nations demonstrate that approximately one in every eight individuals living with HIV is being denied wellbeing administrations in light of shame and separation. How do we justify that all human beings are born free and equal in dignity and rights when actions meted to a certain class of people even restrict them from equally accessing certain fundamental rights? There should be enacted laws purposely targeting people found to be tramping over HIV victims.

           The next aspect under consideration is Atheist. These people are sometimes even more persecuted and have their dignity dragged on the floor more than any other section of the group. The abuse even goes to the extent of death in most cases. There exist some countries that sanctioned the death penalty and withdrawal of legal status on atheists. This is to tell you how serious people under atheism have no laxity of article one of the declaration of human rights. Thirteen Muslim nations authoritatively rebuff secularism or abandonment by death and Humanists International affirms that "the mind-boggling greater part" of the 193 part conditions of the United Nations, "best-case scenario, oppress residents who have no faith in a divine being and to say the least can imprison them for offences named obscenity".

           In some Muslim-greater part nations, nonbelievers face abuse and serious punishments like the withdrawal of legitimate status or, on account of renunciation, the death penalty. As indicated by a 2012 survey, 25% of the Turks in Germany accept agnostics are mediocre people. Present-day speculations of sacred vote based system accept that residents are mentally and profoundly independent and that state-run administrations should pass on issues of strict conviction to people and not constrain strict convictions utilizing assents or advantages. The constitutions, common freedoms show and the strict freedom statute of most sacred popular governments give lawful assurance of sceptics and rationalists. What's more, the opportunity of articulation arrangements and enactment isolating the congregation from the state likewise serve to ensure the freedoms of agnostics. Therefore, open legitimate victimization sceptics isn't normal in most Western nations. Be that as it may, bias against sceptics exists in Western nations. "A University of British Columbia study led in the United States observed that adherents questioned sceptics however much they did attackers". The concentrate additionally showed that nonbelievers had lower business possibilities.

           Another factor causing the most heinous degradation to

People's lives and society, in general, is illiterate. The product of illiteracy is ignorance which happens to be the big underlying bridge that separates developing countries from developed countries, the rich from the poor, and war-torn societies from serendipitous societies. Illiteracy birthed ignorance. I mean complete ignorance. And ignorance breeds many problems in the world. The biggest frustration a man can ever he has to discuss very delicate issues with an ignorant person. Most of the concerns associated with the abuse of dignity are the result of illiteracy. Our options now are simplified for us. States and international bodies should direct their attention to eradicating such cancers by encouraging people to get educated. This can be done through sound policy enactments and implementations.

           The matter of Unemployment and underemployment cannot be condoned as a key culprit when it comes to the loss of the dignity of a person. A young guy in his early twenties completes school with an MBA degree but ends up with no job. He manages to get himself in one of the so-called developed countries and thereby ending as a dishwasher, mower, and other menial jobs below his standards in regards to his qualification. He hangs his life paycheck to paycheck and thus finds it difficult to pay his bills, send home as he intended to, save enough, and feed himself probably and ends up dying at a younger age. Unemployment is what will drive young and vibrant youths from Niger and Congo who will trek through the desert of Libya to reach the shores of Italy with the hope for better lives. They are enticed to undertake such journeys due to lack of employment opportunities in their home countries and then end up miserable. There is overwhelming evidence that supports the assertion that poverty indeed is the killer of all dignity. Hans Rosling summarizes poverty in this way: In the year 1800, roughly 85% of humanity lived in outrageous destitution, under a dollar daily. There are individuals from the other side of the globe who just needed more food. The vast majority head to sleep hungry a few times each year. Across Britain and its settlements, kids needed to attempt to eat, and the normal kid in the United Kingdom began work at age ten. One-fifth of the whole Swedish populace fled starvation to the other parts of the world, mainly the United States.

           How can we forget the famine that affected almost 44,500,000 people in Rajputana and the Great Persian famine which claimed about 1.5 – 2 million lives? In 1997, 42% of the population of both India and China were living in extreme poverty. As of 2015, we have nearly half of the world's population — more than 3 billion people — survive on less than $2.50 a day. More than 1.3 billion people live in extreme poverty — less than $1.25 a day. Just when ladies and young ladies have full admittance to their privileges – from equivalent compensation and land possession privileges to sexual freedoms, independence from brutality, admittance to instruction, and maternal wellbeing privileges – will genuine fairness exist. Just when ladies have taken administration and peacemaking jobs and have an equivalent political voice will economies and nations be changed. What's more really at that time will all ladies and young ladies have the self-assurance they are qualified for.

**3.2. Protection of children's rights**

Youngsters are qualified for similar common liberties and essential opportunities as all people, however, as other especially weak gatherings, for example, ladies and native individuals, kids have been given exceptional status and security inside the United Nations system and in local basic freedoms settlements. These arrangements make positive commitments of States to guarantee the security of youngsters. Infringement of kids' basic liberties by State entertainers are viewed as especially grave. In not really far off occasions numerous public overall sets of laws grouped kids alongside wedded ladies and crazy people as being legitimately clumsy and in this manner not qualified for practice a wide scope of freedoms for their own sake. More terrible still was the way that, while wedded ladies and maniacs were viewed as qualified for unique proportions of assurance, youngsters were not. All things considered, the earliest enactment, for example, the Roman patria potestas tenet regarded the youngster as parental, and generally fatherly, property. Since the mid-tenth century, such suspicions have continuously been deserted and youth has come to be perceived as an uncommon status justifying the reception of unique proportions of insurance. As of late, the kids' freedom development has assembled extensive strength and the reception of worldwide lawful principles has been seen by numerous individuals as an especially helpful means to dig in public law the thought that kids have privileges. Overall those privileges cross over essentially with every single basic liberty, however, they additionally stretch out to an assortment of exceptional measures to which kids are entitled by ethical limits of their uncommon weakness. The principal endeavors at the global level were attempted by the League of Nations, which set up a unique advisory group to manage questions identifying with the security of kids and embraced shows denying the traffic in ladies and youngsters (1921) and subjugation (1926)., The Geneva Declaration of the Rights of the Child, taken on in 1924 by the Assembly of the League, was not projected as far as state commitment yet of obligations announced and acknowledged by "people, all things considered" and as per which "the kid should be given the means imperative for its typical turn of events, both substantially and profoundly." However, the main strategy articulation in this field taken on by the General Assembly is the 1959 Declaration of the Rights of the Child. Focusing on that "humanity owes to the kid the best it needs to give," the Declaration's 10 standards confirm the right of the kid to get uncommon assurance, to be given freedoms and offices to empower him to create in a sound and ordinary way, to partake in the advantages of government-backed retirement, including sufficient nourishment, lodging, entertainment and clinical benefits, to get training and to be ensured against all types of disregard, cold-bloodedness and abuse. A large portion of these freedoms was in this way reaffirmed in arrangement structure in the International Covenant on Economic, Social and Cultural Rights embraced in 1966. Notwithstanding those generally referenced, a wide scope of other global instruments contain arrangements for the insurance of kids specifically circumstances. The issue of characterizing both the lower and upper age limits for a "youngster" has in no way, shape or form been settled by the applicable global lawful instruments. As far as possible the subject of the privileges of the unborn kid stays dubious notwithstanding the way that moderately couple of instruments give, as does the American Convention on Human Rights, that the right to life should be ensured by law and, by and large, from the hour of origination.  The hope of a better tomorrow is the most intrinsic positive stimulator of mankind. The belief that being locked in the prison of negativity won't always be the same is what drives humans to behave and act normally in our world. Contrastingly, a man is virtually dead when he has no hope. It's this same fundamental assumption that warrants me to speak in favour of the essence to normalize and regulate abortion. The urgent need for the world to accept and tolerate the nuances of abortion stems from the undeniable fact that thousands of kids are hopelessly brought into this world without recourse to their sustainable needs. For instance, it is better to prevent a baby from coming into a corrupt war-torn drug-infested community with low literacy rates, lack of the needed basic infrastructure such as (roads, bridges, tunnels, hazardous waste management, electrical grids and telecommunications) abnormal infant mortality rate, food insecurity, chronic corruption, lawlessness, execrable health care and systems including fake and expired drugs which even forces the witless leaders and the rich amongst to seek medical treatment somewhere leaving their citizens and poor colleagues in languishing than succumbing to morality clauses whiles acting on impulse by refusing abortion. In my candid opinion, the right to life is not just the traditional acceptance of breathing; instead, the right to life encompasses numerous factors consisting of an adequate standard of living, a healthy environment, and peace. The right to a palatable lifestyle needs, at any rate, that everybody will partake in the essential resource freedoms: sufficient food and sustenance, attire, lodging and the vital states of care when required. The fundamental point is that everybody will be capable, without disgrace and without preposterous impediments, to be a full member in conventional, regular connection with others.

            Hence, individuals ought to have the option to partake in their fundamental requirements in states of nobility. Nobody ought to need to reside in conditions by which the best way to fulfil their requirements is by corrupting themselves or denying themselves of their essential opportunities, for example, through asking, prostitution or constrained work. According to this viewpoint, the right to a solid climate and the right to harmony show up as augmentations or culminations of the right to life. The crucial person of the right to life renders insufficient tight ways to deal with it; under the right to life, in its advanced and legitimate sense, not exclusively is insurance against any discretionary hardship of life maintained, yet moreover, states are under the obligation to seek after arrangements which are intended to guarantee admittance to the method for endurance for all people, all people groups and unborn infants. With this impact, states are under the commitment to stay away from genuine natural dangers or dangers to life and to set into movement checking and early-cautioning frameworks to recognize such genuine ecological perils or hazards and critical activity frameworks to manage such dangers. Until such unique measures are put in place by the state to enable a somewhat easy life, the right to abortion should be wholeheartedly embraced by everyone.

           The specious attitude of protecting and saving lives by the state while clandestinely allowing officials meant to uphold the law to kill freely is abnormal. Isn't it sad that the very people tasked to protect life and to enforce the notion of the right to life are the same people taking out life? What kind of society are we in that lives are taken away like candy with the pretentious reasoning of self-defence by the core people responsible for protecting such lives? The information delivered by the US Bureau of Justice Statistics (2011) showed that from 2003 to 2009 no less than 4,813 individuals passed on while being captured by nearby police. U.S. police killed 1,093 individuals in 2016 and 1,146 individuals in 2015, though police shootings over a similar period killed 4,355 individuals. In the last piece of the 2010s in the US, there has been an addition in the amount of police furious cases. In 2013, the number of passings brought about by cops offence expanded from 397 to 426 passings. In a review done by the Research Triangle Institute in 2015, capture related passings were positioned higher than strengthening crime reports in US passings by roughly 4%.

           A review led by the police savagery following site [fatal encounters.org](http://fatalencounters.org/) showed the records of the north of 26,000 individuals killed by police across the US starting around 2000, at a normal of more than 1300 individuals each year until 2019. These stunning passings are more than the complete loss of lives of US servicemen (7058) in the entire conflict on dread. In 2017, there were 1,147 passings represented by the police, of which in 13 cases cops were accused of wrongdoing. 640 of the passings brought about by cops that year were reactions to peaceful offences and no wrongdoing was accounted for. 149 individuals killed by the police were unarmed. A review done by [mappingpoliceviolence.org](http://mappingpoliceviolence.org/) shows that in 2019 there were just 27 days where police in the United States didn't kill somebody. In Brazil, More than 6,160 individuals were killed by the Brazilian police in 2018. In 2019, the territory of Rio de Janeiro alone enlisted 1,814 killings by individuals from the police power 2019, establishing another standard. The Annual Police Conduct Report is considered to be that in the period of 10 years the police had shot and killed seven individuals in New Zealand.

           The absurdity in all of this is that the total number of deaths (7057) from the war on terror is far lesser than the number of lives taken by law enforcement officers. The problem here is the indiscriminate manner of people bearing arms. And anyone who bears arms at any given point is generally perilous to the immediate environment when confronted with even the slightest provocation. These same people are by default posed as a threat to law enforcement agents' lives and the lives of others. This has been the root of the problem that needs to be, if not completely eradicated, at least lessened. The death toll extends beyond Officers and civilians to civilians and civilians which leads me to a mass shooting. The term mass shooting is seen nowadays as an everyday phenomenon considering its rapidity. We normally tagged the perpetrators of such heinous crimes as despicable creatures instead of tackling the systems that permitted such acts to happen. This doesn't surprise me anymore since we live in a society where paradoxically we vociferously pretend to propagate the essence of observing article 3 and at the same time defend the need for people to have the right to bear arms: the same object that has been used to carry out countless actions against humanity. The U.S. Constitution gives Americans the right to bear arms and about a third of U.S adults claim they own a gun.

          There are contrasts in weapon possession rates by ideological group alliance, sex, geology and different variables. For example, 44% of Republicans and Republican-inclining free movers say they own a firearm, contrasted and 20% of Democrats and Democratic leaners. Men are almost certain than ladies to say they own a firearm (39% versus 22%). Furthermore, 41% of grown-ups living in country regions report claiming a gun, contrasted and around 29% of those living in suburbia and two of every ten living in urban communities. Government information recommends that weapon deals have ascended lately, especially during the Covid pandemic. In 2020, the quantity of month to month government historical verifications for weapon buys was reliably essentially 20% higher than around the same time in 2019, as indicated by the FBI's National Instant Criminal Background Check System. The biggest relative rate point contrast happened in July 2020 – when around 3.6 million record verifications were finished, 44% more than were directed in July 2019. A great many people refer to individual security or assurance as to the justification for claiming weapons. In a Gallup overview led in August 2019, weapon proprietors were probably going to refer to individual wellbeing or security as the explanation they own a gun. About six in ten (63%) said this in an open-finished inquiry.

           Essentially more humble offers gave various reasons, including hunting (40%), unclear diversion or game (11%), that their gun was a collectable or a family treasure (6%) or that the weapon was related to their calling (5%). A Pew Research Center survey drove in 2017 found similar models in firearm owners' communicated purposes behind asserting a weapon. More than 500 people pass on reliably from gun fierceness and 44% of all homicides universally incorporate weapon viciousness which fundamentally is credited to mass shootings. There were 1.4 million firearm-related passings overall someplace in the scope of 2012 and 2016. A normal 2,000 people are hurt by shots every single day. Something like 2 million people are living with firearm wounds all around the planet. Coming up next are the Percentage of killings submitted with firearms: 72% in Brazil, 91.1% in El Salvador, 58.9% in Honduras. A large number of people experience the genuine and long stretch mental effects that weapon violence – or the risk of gun viciousness – brings to individuals, families and their more broad neighbourhoods.

           In the USA, very nearly 134,000 people were discharged and hurt by weapons in 2017. We can't fulfil article 3 of the comprehensive show of essential freedoms when we comparative people won't take the needful and indispensable actions against the fitting for people to convey weapons. There are about 8 million new little arms and up to 15 billion rounds of ammunition conveyed each year. The little arms trade justifies a normal US$8.5 billion consistently. This evidence proves that the propagation of the right to life is simply rhetoric and not an actionable mechanism. Firearm viciousness can prompt an infringement of the most basic common liberty – the right to life. States must fight actual or foreseeable threats to life and should therefore take measures to protect people from gun violence. The true meaning of article 3 can only be realized when we try our very best to ameliorate, if not total eradication, all actions and inactions that lead to the loss of lives. The actions can be amendments of archaic laws, enactment of new laws, minimizing corruption, tackling organized crime, correcting dysfunctional criminal justice systems to further fuel the problem. and any other actions legally that seem to hinder the full dispensation of article 3.

           New Zealand has a severe cycle through which any resident needing to lawfully utilize a gun should go through; this establishes a climate through which the standard regular citizen doesn't represent a default danger to law authorization specialists' day to day routines or the existences of others. One can carefully choose the genuine examinations, or refer to certain investigations that have thusly been disparaged, yet the extraordinary main part of the investigations show that firearm control laws don't truth be told control weapons. On net equilibrium, they don't save carries on with however cost lives.

**3.3. Protection of the rights of minorities and indigenous peoples**

  The concept of Minorities under international law is a field that, in my opinion, has been overlooked from time immemorial. Taken on by agreement in 1992, the United Nations Minorities Declaration in its article 1 alludes to minorities as in light of public or ethnic, social, strict and semantic character. It gives that States ought to ensure their reality. There is no universally concurred definition concerning which gatherings comprise minorities. It isn't unexpectedly focused on the fact that the presence of a minority is an issue of reality and that any report should incorporate both objective elements (like the presence of a common nationality, language or religion) and emotional variables (counting that people should recognize themselves as individuals from a minority). The trouble in showing up at a generally adequate definition lies in the assortment of circumstances in which minorities live. Some live respectively in distinct regions, isolated from the prevailing piece of the populace. Others are dissipated all through the country. A few minorities have a solid feeling of aggregate character and written history; others hold a divided idea of their normal legacy. The term minority, as utilized in the United Nations fundamental liberties framework, alludes to public or ethnic, strict and semantic minorities, compliant with the United Nations Minorities Declaration. All States have at least one minority grouping inside their general regions, described by their own public, ethnic, phonetic or strict personality, which varies from the larger part of the populace. As indicated by definition presented in 1977 by Francesco Capotorti,  a minority is a gathering mathematically modest compared to the remainder of the number of inhabitants in a State, in a non-prevailing position, whose individuals - being nationals of the State - have ethnic, strict or phonetic qualities varying from those of the remainder of the populace and show, if by some stroke of good luck verifiably, a feeling of fortitude, coordinated towards saving their way of life, customs, religion or language. While the ethnicity measure determined, the above definition has regularly been tested, the necessity to be in a non-prevailing position stays significant. In many occurrences, a minority gathering will be a mathematical minority; however, in others, a mathematical greater part may likewise end up in a minority-like or non-prevailing position, like Blacks under the politically-sanctioned racial segregation system South Africa. In certain circumstances, a gathering which establishes a larger part in a State, all in all, might be in a non-prevailing situation inside a specific area of the State being referred to. Moreover, it has been contended that the utilization of emotional measures, for example, the will with respect to the individuals from the gatherings being referred to protect their qualities and the wish of the people worried to be viewed as a feature of that gathering, joined with specific, explicit objective prerequisites, those recorded in the Capotorti definition, ought to be considered. It is regularly acknowledged that acknowledging minority status isn't exclusively for the State to choose, yet ought to be founded on both evenhanded and abstract rules. The inquiry regularly emerges concerning whether, for instance, people with handicaps, people having a place with specific political gatherings or people with a specific sexual direction or character (lesbian, gay, sexually open, transsexual or intersexual people) comprise minorities.   
          While the United Nations Minorities Declaration is committed to public, ethnic, strict and etymological minorities, it is likewise vital to battle numerous segregation and to address circumstances where an individual has a place with a public or ethnic, strict and phonetic minority is additionally victimized on different grounds like sex, inability or sexual direction. Additionally, it is essential to remember that, in numerous nations, minorities are frequently observed to be among the most underestimated sets in the public arena and seriously impacted by, for instance, pandemic illnesses, like HIV/AIDS, and overall have restricted admittance to wellbeing administrations. [1/E/CN.4/Sub.2/384/Rev.1, para. 568]. The Plight of Refugees is the human indicator of political dependability. equity and request in a significant part of the world. They establish proof of political disappointment or achievement in the present human culture. A critical number of exiles residing at a given spot is frequently a decent mark of a breakdown in administration in their place of beginning, or of the way that a group have turned into their very own casualty government's maltreatment or of an outside attacker. or on the other hand that intelligent administration has stopped existing. The improvement of worldwide evacuee law since the Second World War has been set up, at first sight. a design permitting refugees to be characterized. secured and ensured key basic liberties The assurance of evacuees has its starting point in a common freedoms viewpoint and the General Assembly has recognized worldwide insurance as the important fùnction of the United Nations High Commission for Refugees.' in the displaced person law setting. The idea of assurance incorporates an endorsed class of people as well as an unlimited common freedoms capability. [For a definition of the human-rights perspective, see Chapter 2]. Maybe the best way to see the value in the full human component of the situation of displaced people in nations of "asylum" is to really encounter refùgeehood. A clarification, for example, the one that follows can't completely depict the degree of human affliction, weakness. Fear, absence of safety, outrage and the absence of security that is the truth, once the "fantasy" of global assurance is scrutinized. An exile escapes from a hazardous circumstance in the expectation of tracking down prompt wellbeing and security and an opportunity to remake a future. For most outcasts, life someplace far off, banished for good is pretty much as awful as or surprisingly more dreadful than the conditions escaped in the nations of beginning. Many are restricted to broken-down camps or detention centers near the lines of their nations of origin where they are the casualties of consistent cross-line assaults. They rely upon a global or private foundation for endurance." For those exiles who are in the end resettled, a considerable lot of them never rise up out of the socially underestimated areas of society." They keep on enduring distance, underemployment and joblessness.  
[J. Hathaway, "The Evolution of Refugee Status in International Law: 1920- 1950" (1984) 33 International Court Law Quarterly at 348 to 380.]  
 In our current climate, I view minority and indigenous people as a certain class of people who find themselves in situations and conditions that are beyond their willpower to protect themselves. Refugees, LGBTQs, HIV patients and all other people groped under minorities do not require more protection than that of an investor. People banking their future on the thread of their investments warrant absolute protection.  The security of such people should be paramount. This leads me to the essence of the right to security. The notion of the security of a person has moved on from the mere protection from being physically harmed all-encompassing from the ever-growing reliance on the internet. Instead, our right to security is on the behest of the nefarious actions of the select few fraudsters, hackers, and faceless behemoths that take away peoples hopes and aspirations via several dubious schemes hence rendering them in perpetual hopelessness which in some situations lead to suicides. The concept of article three is to protect lives. The concept of having a life, to me, is boasting of having a future. We find ourselves in an era where money is equally in tandem with hope and human life. We have various situations where lives were lost incalculably as the direct result of the loss of money either through legitimate investments or through Ponzi schemes. The thoughts of money loss through investments and or savings kill faster than a bullet which warrants the need to protect people from it. The incessant loss of investments in the late 20th and this 21st-century age despite the enormous improvements in development is what has triggered me to consider the non-protection of people's money as the abuse of human rights and the collective failure to give a proper interpretation of the universal declaration of Human Rights.

           Below are some of the popular schemes that took place in the late 20th century:

• Greater Ministries International, an evangelical Christian ministry, ran a Ponzi scheme taking out of $500 million in 1997 from 18,000 people.

• Moneytron's Jean-Pierre Van Rossem's 1991 Ponzi scheme conned investors out of an incredible $860 million.

• Caritas promised to help the struggling citizens of Romania. Instead, from 1992 to 1993, it stole between US$1 billion and $5 billion from investors.

• European Kings Club was a large-scale Ponzi scheme operated from 1991 to 1994 in Switzerland, Germany and Austria. In 1997, the company's owner Damara Bertges was convicted. He had a reported net loss of $1.1 billion.

• MMM's was a Russian company that perpetrated one of the world's largest Ponzi schemes in the 1990s. Estimates place victims between 5 to 10 million people lost their savings totalling $10 billion in 1994.

• Mutual Benefits Company's Ponzi scheme swindled 28,000 terminally ill people out of $1 billion, from 1994 to 2003.

• The 21st century has likewise demonstrated to be more accommodating to illegal investments and or Ponzi schemes. The following are some examples:

• Bernie Madoff ran the biggest Ponzi conspire ever, worth about $64.8 billion. He was a one-time non-leader director of the NASDAQ securities exchange.

• Tom Petters used his firm Petters Company Inc. which stole $3.65 billion in a Ponzi scheme.

• Allen Stanford's Ponzi scheme, conducted through his Stanford International Bank, masterminding a $7 billion Ponzi scheme.

           The loss of monetary investments have shattered more dreams, eroded hope for a better tomorrow, and ultimately killed more people than the war on terror. So mind you this is just not a kids game rather this is about hope, life, and death. People are likely to be killed by the knock-on effects of Ponzi schemes, cyberattacks, and failed investments, resulting in potential job loss, health deterioration, and a fall in living standards. A review distributed in the British Journal of Psychiatry recommended that self-destruction rates across Europe increased in 2009 after long periods of falling and stayed raised until 2011. The ascent related to 7,950 extra suicides contrasted with past patterns in 2007 and 2010. A comparative pattern was likewise found in Canada and the US. Another review, distributed in the clinical diary The Lancet, observed that the 2008 monetary emergency was possibly connected to around 260,000 abundance malignant growth-related passings in the Organization of Economic Co-activity and Development (OECD) nations alone somewhere in the range of 2008 and 2010." So the chief architects of these scandals should be treated as traitors, terrorists, and pre-meditated murderers instead of fraudsters. Protecting people's investments shouldn't be a laxity but a must.

           We end up in an exceptionally special circumstance where government-issued money is under danger by the development of digital currencies. It shouldn't come as unexpected that actual cash represents under 10% of all cash. As of January 1, 2021, the total money in circulation amounts approximately to US$37 trillion in circulation, including all the physical money and the money deposited in savings and checking accounts, whereas money in the form of investments, derivatives, and cryptocurrencies exceeds $1.2 quadrillion. As of 19th February 2021, the market cap of just the top 11 cryptocurrencies has reached the equivalent of $1.4 trillion, equaling half of the African continent GDP as of 2019. The use of physical money is reducing year by year and transactions are becoming more digital. As digital payments increase in popularity, the amount of physical money is likely to fall even further in decades to come. In Sweden, for example, 80% of all transactions are now done digitally. By 2050, Sweden's national bank believes that the amount of physical money circulating in the country will be cut by half.

           And considering such quantum of money pumped into cryptos, there's a high tendency that the biggest stock exchange markets such as New York, Tokyo m, and the UK, shortly, preferably three decades to come 2051, will adopt, streamline, and trade fiat as stocks. This adoption, in case it happens, by these prominent exchanges will deepen public trust and open the floodgates for people to trade. This equally joyous moment is also the perfect opening for fraudsters, hackers, and faceless behemoths to pounce on. And we should just imagine losing such magnitudes of investments to hackers and fraudsters. Just imagine the lives that would be lost if we allow such calamity to befall us. The adverse outcomes because of such misfortune will be multiple times more awful than what occurred in the Japanese urban communities of Hiroshima and Nagasaki on August 6 and 9, 1945, separately where the two atomic weapons killed roughly 129,000 and 226,000 individuals. It is fair to say that the world is sitting on a time bomb readying to explode considering the lack of investment in cyber security for cyber-attacks protection.

           We cannot underestimate the possibility of the above prediction considering already successful schemes and cyberattacks in recent years against high profile financial institutions and cryptocurrencies including, among others: the European Central Bank, etc. Cryptocurrencies malfeasance include Bitconnect's cryptocurrency investment program scam, from 2016 to 2018, achieved an all-time-high market cap of $2.6 billion and PlusToken. As per Chainalysis, a New York-based firm that plans programming that can break down cryptographic money information and assist with following unlawful exchanges, PlusToken was a Ponzi plan and it drew financial backers mostly in South Korea and China in 2018 and the main portion of 2019. It got basically $2 billion.

           The reality now is that Crypto crime is expanding and urgent steps must be taken now to avert the unthinkable in the future. Ponzi plans and different cheats including bitcoin and digital currencies tricked basically $4.3 billion from financial backers in 2019. That was a greater take than the consolidated $3 billion out of 2017 and 2018. Cryptocurrencies have also opened a new stream for terrorism financing, ransomware, and other illegal activities with their cashouts amounting to nearly $6 billion in 2019. Overall losses caused by Defi exploits have totalled $12 billion so far in 2021, according to Elliptic, a firm that tracks movements of funds on the digital ledgers that underpin cryptocurrencies. Fraud and theft accounted for $10.5 billion of that sum — a sevenfold increase from last year. And such developments warrant the urgent need to direct our focus into cybersecurity. The full-time adoption of cybersecurity will not only guarantee people's savings and investments in the financial sector but rather will protect numerous lives and properties. The full-time adoption of cybersecurity must go hand in hand with the regulation of cryptomarkets.

           We can no longer sit aloof and ignore the devastating havoc cyber attacks can inflict on the world's order. Cybersecurity at this moment shouldn't be readily available to countries that can only afford it but must be embraced similarly to the declaration of human rights 1948. This paper has established not only the threats to our financial security is under but also the return to the shameful habit of tolerating racial abuse as happened before the adoption of the Universal Declaration of human rights. Again, cybersecurity regulations shouldn't be only the job of companies and organizations protecting their systems from cyberattacks. With the same urgency that propelled the birth of human rights and its adoption, that same insistence is required to tackle cyberattacks. There must be new legislation and conventions for countries and international organizations, respectively, backing cybersecurity. The faces behind cyberattacks must be treated the same way as war criminals, terrorists, murderers, and traitors. Scholarships should be available to entice deserving students to study, and experts should be engaged in numerous measures to prevent cyberattacks. I implore government and state institutions to do, especially banks, to order a limit of investments one can do based on their savings, salaries, and debts. The same way banks can't take away one total money to offload obligations, and it's the same way banks can do with the direct legal backing from the state to protect citizens. Failure to do these will spell doom for us, considering the era we find ourselves in and entering in at the same time. In the period where there are unaccountable clandestine ways of concealing weapons, there are several ways of funding for weapons without detection, such as cryptocurrencies etc. The time where AI and man-made consciousness is taking space.

           States and International Organizations should think of substantial strategies on how advanced monetary forms ought to be operationalized. The rise of digital currencies is synonymous with the California Gold Rush of 1848-1855, where everyone is rushing for their fortunes. Calamity stares us in the face if we do not pay heed to the red flags and pitfalls we are discovering at the moment. And when we can accomplish such a feat, then we can say indeed the security of a person is protected and hence putting the interests of certain categories of people such as minorities to the above extreme.

**CONCLUSION FOR CHAPTER 3**

           We had thorough discussions on the necessities of protecting the rights of people. The dignity of humanity must be paramount irrespective of race, gender, cultural practices, sexual orientation, and origin. The essence of human rights cannot be considered to have been manifested if undignified scenarios and examples that the paper enumerated are not critically considered and tackled head-on by various agencies and institutions mandated to oversee such abuses. We have learnt through chapter three how specific categories of persons fundamental rights are undermined through covert ways. The issue of excessive loathe towards the LGBTQ persons are one out of hatred, and this is what entreat individual States and Nations to strengthen their hate crime laws which are already available. Perpetrators of hate crimes must be made to face the full rigours of the law not just to send as a deterrent to others but also to send a message to others that sidelining people on the mere fact that their sexual orientation is a bane to our existence as people. The United Nations must invest heavily in the committees tasked to ensure that groups like the LGBTQ are protected on the international level. We learnt through this paper the numerous covert ways in which women's rights were overlooked.

           The illustration that arises from cultural practices and religious beliefs at different times and in other parts of the world is that more work is still needed to overcome the harsh treatment meted out to women. In the eyes of the law, a woman is a person who needs to be acknowledged as such and protected with the sole reason that she is a woman being. Therefore, there should be room for limitations on some religious and traditional practices that put women's dignity and existence into disrepute. There's the need for specific standards set by States and international Institutions to stop certain practices. Women shouldn't be shamed because she is menstruating. Women should not be disdained and discriminated against simply because she has opted to have an abortion. Ladies ought to be offered an equal chance as men to pick to choose whom they want to wed and not the alternate way round, as some cultural practices still insist. Women should be allowed to wear the clothes they want to wear freely and willingly as men and not the other way around. As much as there are already established and accepted, laws devoted to women rights protection, more still needs to be done. Painfully, in my candid opinion, there is no unified transnational position that ensures the security required for women, all ingrained in religion and traditional practices. From a human rights standpoint, the rudeness women face is intrinsically eccentric and offensive as I have already stated that more work is required to afford women similar rights with men in all facets of political, economic, cultural, social and family life. According to law, States must protect women's special requests and interests and slowly perfect their social security method concerning women.

           Human rights have versatile relevancy. But in a similar instance, human rights must be context-sensitive. The conviction that Human rights must be founded upon the real plights of humans in their social context has influenced me to state that children should be protected from evil adults who ask to marry them. These practices shouldn't be only under the domain of a particular set of people. Instead, the entire world must rise and fight such abomination at once. The implicit tolerance of under 16-year-old children being coerced to marry to fulfil a particular purpose beats the conscience of humanity. All kids have this large number of freedoms, regardless of what their identity is, the place where they live, what language they talk, what their religion is, the thing that they think, what they resemble, assuming they are a kid or young lady, on the off chance that they have an incapacity, assuming that they are rich or poor, and regardless of who their folks or families are for sure their folks or families accept or do. No youngster ought to be dealt with unjustifiable under any circumstance. Laws protecting children should likewise be universally accepted as the universal declaration of Human rights. We must begin with a careful review of distinctive circumstances in which children are typically abused. About seven million girls in sub-Saharan Africa live as child brides. This is unthinkable. At the point when grown-ups simply decide, they should contemplate what their choices will mean for youngsters. All grown-ups ought to do what is best for kids. States should ensure youngsters are secured and cared for by their folks, or by others when this is required. Legislatures should ensure that individuals and spots liable for caring for youngsters are working effectively. The careful consideration that I call for should hover around the "why" these children are being pushed into such situations. Human rights need a distribution that evades the authority of the state and the enterprise at local levels. Hence, there must be double frays for democracy and rights at the provincial Echelons and institutional

**REFERENCES**