

Minorities In Liberal State - Challenges And Models Of Integration

Prof. Dr. Qashif Bakiu¹

¹University of Tetova, Republic of North Macedonia

Corresponding Author : Qashif Bakiu. E-mail: qashif.bakiu@unite.edu.mk



Abstract: During the 20th century in the development of the liberal state, a new aspect of tolerance comes to the fore - ethnocultural tolerance, respectively ethnocultural tolerance as a matter of state policy. The legal basis for this type of tolerance is the installation of the concept (category) of the minority. This concept or this category occupies an important place in international law, but at the same time it is presented as a problem in public law - of states.

In this paper, in addition to the four basic types of minorities (National, Ethnic, Religious and Linguistic), we also deal with the subtypes that appear in each segment. We also deal with the distinguishing elements of the same. In legal terms, we deal with their position in the unitary state, as well as rights based on international law. We also analyze practices from concrete states with heterogeneous population composition, examples of good experience, but also examples of non-respect of international law and freedoms and human rights for different minority categories.

Keywords: heterogeneity, minorities, nations, ethnicity, linguistic minority, race, international law, public law, human rights, state, etc.

Introduction

During the 20th century, a new aspect of tolerance came to the fore - ethnocultural tolerance, respectively ethnocultural tolerance as a matter of state policy. The legal basis for this type of tolerance is the installation of the concept (category) of the minority.

Population (and territory) is a substantial element of the state, because a state cannot exist without population (and territory). In the course of historical development, state borders, jurisdiction and territory change. Such a thing also leads to the change or overthrow of the ethnic substratum of the state. As a result of this, as well as the population of larger groups of immigrants and refugees, the ethnic composition of the state's population is heterogeneous.

Depending on the character of different ethno-social societies, included in the population, the joint states organize and include different ethnic groups. The legal position of ethnic communities is determined by the constitution of each state, separately.

Ethnic self-determination, ethnic identity is based on three attributes (traits), while they are: mother tongue, religion and their culture (customs, traditions and customs). In their community (whole); combined or separately, these attributes of the common state justify the existence of different social groups, defined as minorities, nationalities or communities.

Minority concept

The concept of minority represents the quantitative definition in terms of the base, defining ethno-social community in the respective state. In contemporary states there are several types of minorities, which can be distinguished in terms of their characteristics.

The population of a country, as a separate category, can be treated in several segments. One of the main segments is its composition. In the framework of the composition, the characteristics, functions or changes (differences) which can be presented within the population, or in any of the certain groups, which represent parts of its entirety, can be analyzed. In this regard, the composition of the population can be homogeneous or non-homogeneous (heterogeneous). Homogeneity, as one of the main characteristics, is directly related to several characteristics: ethnicity, religion, language, culture, etc. As such, depending on their presence, they may be disproportionately related to the homogeneity of the population in a given state. In cases where these characteristics are presented to a part of the population, in a separate or combined form, then it can be estimated that it is a question of population groups in which there are differences from the rest of the population - the majority. These groups are the minorities.

In contemporary theories, a unified definition for minorities has not yet been reached. One of the factors for the lack of this definition for these categories of the population of a state is the resistance created by the great powers, especially those in whose territories there are different minorities. Meanwhile, the representatives of the German legal school, as well as the political elites from this country, support the opposite thesis, with a continuous trend of the progressive position for minorities within the state.¹

Another problem related to this issue is the limit for minorities, respectively the number or percentage that would determine the minority status. Even in spite of the fact that the option to accept this status with quantitative criteria over one fifth (20 percent) of the population was initially considered, very soon this idea will encounter great opposition and will be rejected. Characteristics which distinguish these social groups in relation to the rest of the population of the respective state are accepted as a determining factor, respectively self-identification is accepted as the main factor.²

Attempts to define the minority category are very old. Despite this, the first more serious definition in this direction comes from the International Court of Justice (ICJ) in the case of the dispute between the Greek and Slavic communities in the Republic of Albania (1930), and regarding minority schools (1935). In this case, this international court gives some elements, which are incorporated in the definition of minorities. According to the decision of this court, minorities are special groups, real minorities (real and existing), racial, religious or linguistic groups, different from the majority, a group that is characterized by solidarity, as well as a group that wants to preserve the characteristics that make it different. "Any group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination."³

Several attempts to define this definition follow, of which we can mention the effort of the Commission against discrimination and the protection of minorities (1950), the General Declaration of Human Rights by the United Nations Organization (UN), the study of Francesco Kapotori for the rights of ethnic minorities..., until Resolution 47/135, accepted by the UN General Assembly on December 18, 1992. However, even in this resolution, the fact that there is no definition for minority is evident.

In later research about this problem, the well-known Russian theoretician Stanislav Cernichenko, estimates that it is desirable to make a "working definition" which will be flexible and practical, and will allow the concept of minority to have more content. wide. According to him, the minority can be defined as a group of individuals, who live permanently in the territory of a state, whose number is less than the rest of the state's population, who have other ethnic, religious, linguistic or other characteristics, according to which they are distinguished from the rest of the majority, as well as the manifestation of the desire for existence and identity of the group.⁴

¹ Z . Gruda, *Mbrojtja ndërkombëtare e të drejtave të njeriut*, botimi II; Prishtina, 2002; p. 164.

² UN Resolution 47/135, adopted by the UN General Assembly on December 18, 1992

³ Louis Wirth, "The Problem of Minority Groups", in Ralph Linton (ed.), *The Science of Man in the World Crisis*, Columbia University Press, New York, 1945, p. 347

⁴ Z . Gruda, *Mbrojtja ndërkombëtare e të drejtave të njeriut*, botimi II; Prishtina, 2002; p. 167

“A group numerically inferior to the rest of the population of a State, in a non-dominant position, whose members – being nationals of the State – possess ethnic, religious or linguistic characteristics differing from those of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religion or language.”⁵

In Henrard's approach, the concept of a minority is constructed through a combination of objective and subjective criteria: distinctive ethnic, religious or linguistic characteristics and a non-dominant position constitute important objective elements, while the subjective component concerns the group's willingness to preserve its distinct identity.⁶

According to this, we can conclude that "minorities are groups of people in a state, who differ from the rest of the population according to characteristics accepted by international law (race, gender, language, religion, nationality, etc.)".⁷ Based on this definition, the existence of several types of minorities has been accepted:

- National (national)
- Ethnic
- Religious
- Linguistic
- Racial

National minorities

The lack of a general definition for the minority category is undoubtedly reflected in the definitions regarding the types of minorities. In the case of national minorities, this problem is even more serious, as the definitions "nation" and "ethnos (ethnicity)" often collide. The same definitions are often accepted for these two terms.

In addition to the fact that there is no definition for national minorities, no international act has specified the elements, according to which these two types of minorities would have been distinguished from other minorities, especially ethnic minorities. The only element that can be taken as a basis for this type of minority is the characteristic that the characteristics of the members of this type of minority consist (are the same) with the characteristics of another nation organized in another state. “By national minorities, I mean groups that formed functioning societies, with their own institutions, culture, and language, concentrated in a particular territory, prior to being incorporated into a larger state.”⁸ Preece's definition of a national minority contains five principal elements: a group numerically inferior to the rest of the population of the state; a group in a non-dominant position; a well-defined and historically established group residing in the territory of the state...⁹

National minorities are groups of individuals who are citizens of the state in whose territory they live, and are connected to the nation or ethnicity, language, culture and tradition of another state.

⁵ Francesco Capotorti, Study on the Rights of Persons Belonging to Ethnic, Religious and Linguistic Minorities, United Nations, 1979, p. 96, para. 568

⁶ Kristin Henrard, Devising an Adequate System of Minority Protection: Individual Human Rights, Minority Rights and the Right to Self-Determination, Martinus Nijhoff Publishers, 2000, pp. 16–55; veçanërisht diskutimi i elementeve të definicionit, pp. 31–43

⁷ Борисов, Правата и задълженията на малцинствата според международното право; С., 2007., p.13.

⁸ Will Kymlicka, *Politics in the Vernacular: Nationalism, Multiculturalism, and Citizenship*, Oxford University Press, 2001, p. 54.

⁹ (Jennifer Jackson Preece, *National Minorities and the European Nation-States System*, Oxford University Press/Clarendon Press, 1998, p. 28.)

In most cases, this type of minorities lives in neighboring countries of their homeland. In such cases, the geographical proximity and the relationships they create thanks to this proximity represent one of the main reasons for their existence, and to a high degree it is also the main factor for the preservation of their language, culture, traditions, as well as in most cases of religion as well. The cultural exchange between the minority and different segments of the homeland directly depends on this factor. This cultural exchange also determines the degree of preservation of the language, culture, tradition, as well as other common characteristics with the respective nation. Such a thing comes to the fore especially in the cases of states where the rights of national minorities are at the level of what is foreseen in contemporary international law. We can come to this conclusion if we do a comparative analysis between the national minorities that are located in the neighboring state of the homeland, and the national minorities that are located in a more distant state. The differences between the two minorities are obvious, especially in relation to the risk of their disappearance or assimilation into the larger community. National minorities who live in a country further away from their homeland are usually positioned in the neighboring region, although this is not a strict rule (there are national minorities who live in countries far from their homeland). Minorities living in states of their homeland region are usually not large minorities in terms of their numbers, but despite this they maintain their common characteristics with their nation, such as language, tradition and culture. Their legal status in the country where they live is rarely defined as a national minority and they are usually recognized as cultural communities. Such a thing to a certain extent narrows (suppresses) the possibility of their existence, thus the preservation of their language, culture and traditions. Despite the fact that states have accepted international resolutions on the rights of minorities, there is actually a tendency to limit the rights of this type of minority. In this case, in addition to the limitations of the above-mentioned nature, one can also add the hidden tendency for their assimilation (Albanians in Turkey, Croatia; Bulgarians in Moldova, etc.).

Without going into the ways and factors for their existence as communities, we will only mention that national minorities are present in most countries in Europe. However, a distinction must be made between national minorities and communities of economic migrants. When we talk about national minorities, in this case also about ethnic ones, we cannot identify them with the communities of Pakistanis in Great Britain, Moroccans in France, Turks in Germany, or the various Latin American communities in the United States of America.

Ethnic minorities

Very often no distinction is made between national and ethnic minorities. This is because the terms nation and ethnos (ethnicity) are close in meaning. The word nation derives from the Latin word "natus", which means "I am born or he is born". On the other hand, the word "ethnos" comes from the Greek word *vetes*, which means family or tribe. If we compare both words, we come to the conclusion that the basis of both is the family. Meanwhile, to clarify the category of ethnic minorities, it is necessary to clarify the concept of ethnos.

Traditions, customs, morals, internal norms are the characteristics by which each ethnicity differs from the other. Meanwhile, ethnic culture represents that part, which makes one ethnicity different from another ethnicity, or makes the ethnicity in question unique.

All ethnicities are spread over a certain territory. This territory, therefore, does not always correspond to the administrative borders of the state. But even if we assume an ideal case, where an ethnicity extends only to the territory of the state, nevertheless in the interior of this territory there are individuals or groups, which have different characteristics from those of the majority, respectively belong to another ethnicity.

Monoethnic (one ethnic) states do not exist. This happens due to many factors, both in the past and also in the modern world. The reason for such a thing is the numerous wars, the occupation of foreign territories together with the population, captivity, border changes after wars, migration, etc. In this sense, in all contemporary states there is no homogeneity in terms of the ethnic composition of the population. An additional reason in this regard is that some ethnic groups, for various reasons, do not have their own state (or they had it and lost it, or they never managed to create it). For this reason, in most countries there are minorities - communities, nationalities (in some countries they can be known by other names), which are different from the ethnic group which constitutes the majority of the population in the respective country. Meanwhile, the groups that differ from the

majority on the basis of language, traditions, customs, internal norms, etc., represent ethnic minorities. "The definition of ethnic minority includes above all people who self-identify as part of an ethnicity, regardless of the fact that they can also be classified according to other indicators".

There are no precise parameters through which a group could be defined as an ethnic minority within a state. This means that the status of the ethnic minority cannot be determined according to the number of the community (percentage), which belongs to an ethnic group, which is different from the majority.

"An ethnic minority is a group which is numerically inferior to the rest of the population in a society, which is politically non-dominant and which is being reproduced as an ethnic category."¹⁰

Ethnic minorities are mainly positioned in a certain part of the state's territory. With this, they try to protect (maintain) homogeneity in certain regions, with which they would have been able to survive more easily, especially to organize themselves politically, creating organizations, movements, political parties, etc., through which to realize their rights. Theirs.

"A group numerically inferior to the rest of the population of a State, in a non-dominant position, whose members – being nationals of the State – possess ethnic, religious or linguistic characteristics differing from those of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religion or language."¹¹

According to accepted international acts, states are obliged to accept the existence of ethnic minorities, when they have them. Such a thing means the obligation of the state to ensure, in addition to civil rights, also basic rights for the development of their culture, language, tradition, etc. According to international law, people who belong to ethnic minorities, in addition to civil rights, also have political rights, such as: active participation in making decisions in the state, which affect ethnic minorities; to be served with the achievements of the ethnic culture itself; to actively participate in cultural, social and state life. They also have the right to create their own associations and maintain relations with other members of their ethnic group, with other minorities, as well as with citizens of other states, with whom they are connected by ethnic ties (on the basis ethnic). However, these rights do not mean that the individuals belonging to these ethnic minorities can carry out concrete activities, which will contradict the national legislation and violate the norms of international law.

Religious minority

Historical trends related to numerous wars, occupations, demographic movements for various reasons such as migrations, etc., have been obstacles to the existence of a homogeneous whole, in relation to the structure of the population. Both in national and ethnic terms, this heterogeneity also reflects in relation to the religious affiliation of the population.

With the development of the state at the end of the Middle Ages, and especially with the formation of the national state, the parallel construction of the state religion or the national religion begins.

The construction of the state religion represents one of the important segments of national unification. This tendency, in most cases, is oriented towards the absolute religious conversion (either peaceful or violent conversion) of the entire population structure, with a single goal - the unified national and religious whole.

Even in spite of these general trends, certain groups have managed to survive these pressures and maintain their religious beliefs. On the other hand, even in spite of the official tendencies (which in certain moments have been more persistent, while in other cases more tolerant), certain individuals have moved to other sects or changed their faith and accepted other religions, creating new religious groups. In this aspect, we can also mention the groups of immigrants, who, in the new state, have also carried the

¹⁰ Thomas Hylland Eriksen, *Ethnicity and Nationalism: Anthropological Perspectives*, 2nd ed., Pluto Press, 2002 [botimi i parë 1993], pp. 147–148

¹¹ Francesco Capotorti, *Study on the Rights of Persons Belonging to Ethnic, Religious and Linguistic Minorities*, United Nations, 1979, UN Doc. E/CN.4/Sub.2/384/Rev.1, p. 96,

Turkish religion, different from the religion of the majority, respectively the state (national) religion. All these religious groups that differ from the larger religious community are known as religious minorities. In the absence of a general definition, we will accept that the religious minority represents a group of people, who are citizens of the state in whose territory they live, and are related among themselves to the religion different from that of the majority.

Most states in Europe have accepted the principle of the secular state, whereby the state is separated from religion. This principle, based on contemporary international law, raises the general value of religious pluralism, which means the existence and preaching of different religions. "According to international law, individuals who belong to religious minorities have the right: to use their religion, to perform (practice) religious rites, to participate in the religious life of the state, to establish or create their own associations for this purpose, to create and maintain free and peaceful contacts with citizens from other countries, with whom they are connected by religious ties, etc."¹² Most often, this issue is regulated by the highest normative acts of the states - the constitutions of the states, while as a consequence it is also reflected in the special laws, with which, in addition to religious life, the functioning of religious institutions and various related non-governmental organizations is regulated. with this purpose. In the legislature of the Republic of Macedonia, this matter, in addition to the Constitution,¹³ is also regulated by the Law on religious communities and religious groups.

On the other hand, some rights of religious minorities also reflect obligations (obligations), which have to do with not allowing the realization of activities, which will violate the laws of the state, and with this also the principles of international law. In most cases, religious affiliation is also related to the ethnic (national) affiliation of minorities. However, there are not rare cases when within a nation or an ethnicity there are more religions or more sects from a religion. In such cases, religious minorities may have backgrounds:

- From a nation-ethnicity,
- From different ethnicities
- From groups of immigrants.

Religious minorities from an ethnic group

Religious minorities from an ethnic group represent a group of people, who are citizens (citizens) of the respective state, in whose territory they live, and are related to a religion different from that of the majority (their fellow citizens), while from on the other hand, they have the same language, culture, and traditions, etc. There are many examples of this type of religious minorities (religious communities), but the Republic of Albania and the Republic of Bulgaria can be mentioned as typical examples from the region. In the Republic of Albania - the Albanian people contain four religious communities: the Muslim community - as the largest community, the Orthodox Christian community, the Catholic community and the Bektashi community (although in most countries this community is counted as part of the Islamic community). Meanwhile, the Bulgarian people include two main communities: the Eastern Orthodox Christian community and the Muslim community (otherwise known as "Bulgarian Mohammedans or the Pomak community").

Characteristic of this sub-type of minority is that smaller communities are not recognized as minorities. Even in both of the above-mentioned cases, it is not about ethnic minorities, such as the Greek minority in Albania or the Turkish Muslim minority in Bulgaria, but it is about parts of the Albanian people with the Orthodox Christian faith, respectively, in the second case part of the people Bulgarian with Islamic faith. In the case of the Republic of Albania, it should be mentioned as a unique case (even though tolerance is also expressed in the Bulgarian case, but not at the level of the Albanian one), in which between members of the same people with different beliefs, there is a tolerance and absolute understanding, not even finding isolated cases of discrimination, inter-religious clashes or disruption of coexistence. Not wanting to deal with the factors of this tolerance, it should be emphasized

¹² О. Борисов, Правата и задълженията на малцинствата според международното право, София, 2007 год.; стр.'

¹³ Constitution of the Republic of Macedonia, Article 10, Official Gazette of the Republic of Macedonia, no. 150; Skopje; 2007

that the same is expressed in the indivisibility of the nation - unity. In contrast to this case, there are countries or states (peoples, ethnicities) where religious differences cannot be avoided, while intolerance between different religious communities of the same ethnic origin often turns into inter-religious conflict. As examples in this direction, Ireland, Egypt, Lebanon, Iraq can be taken, while in recent history most of the countries that went through the so-called "Arab Spring" (in these countries we are dealing more with clashes between different currents or different directions of the same religion).

Religious minorities, which come from different ethnicities

Religious minorities, which come from different ethnicities, represent groups of people, who are citizens of the respective country, in whose territory they live, connected to each other by religion - faith, different from that of the majority, where apart from they are also different on ethnic grounds. In states with this type of minorities, differences (differences) are often generalized, respectively no distinction is made between religious and ethnic differences. In such cases, divisions are often accepted on an ethnic basis.

This type of minorities are the most discriminated minorities. In most of the states, in which this type of minorities live, religious rights are protected at an insufficient level, while this comes as a result of the general tendency to not respect the rights of minorities in general. This is also reflected on the relations between the communities, where there is a lack of mutual respect and quite pronounced intolerance.

Religious minorities can often be the object of stigmatization or discrimination. As an example of stigmatization, the term cult is used, with extreme negative connotations for other religious communities, which also appears for some new religious directions. A typical example for this type of minorities is the Republic of Bosnia and Herzegovina, where the three ethnic communities: Bosniaks, Serbs and Croats - at the same time also represent completely separate religious communities from each other, respectively Muslims, Orthodox and Catholics. The Republic of Macedonia, the Republic of Serbia, Greece... can also be taken as examples.

Religious minorities derived from immigrant communities

As a special type of religious minorities, we can see the minorities that have origins - come from immigrant communities. This type of minority is found in Western European countries and the United States of America, respectively in the most developed countries. In most cases, the communities that migrate maintain their religion and lead a religious life in the countries they migrate to. There are not few cases when they face discrimination in the countries where they settle. Where discrimination is expressed in the ban on the construction of religious buildings, as well as in terms of the use of religious symbols or traditional religious clothing in educational institutions or in general in state institutions. In some countries, discrimination against these minorities is also related to racial discrimination. As an example, the Muslim community in Switzerland can be mentioned, where in a canton of this country, through a referendum, the construction of a Muslim religious building was prohibited. France can also be mentioned, where by means of a law, the traditional Muslim dress of women was banned in public schools. Religious minorities face similar problems in Germany, Great Britain and other countries. Such a thing cannot be said about the United States of America, where the Muslim community, but also other religious communities, have the same rights as the majority religious community - the Christian community.

Religious minorities in some countries are often recognized as a threat to state security. In some cases, religious minorities are used by other states to destabilize and create conflicts in the states where they live.

Linguistic minorities

The right to use the mother tongue by certain minorities is a universal right, which is strongly supported in international law. This right is widely accepted and practiced in many countries, in which there are minorities, who in communication among themselves use a certain language, which is different from the official language used in the respective country. This issue is regulated in different ways in different countries. Mainly, the use of this right is regulated by the highest normative act - the Constitution. However, there are not few cases where the use of this right is also regulated by special laws. In the Republic of Albania,

Bulgaria, Romania..., the use of the language by minorities is regulated by the Constitution. Meanwhile, from the countries where such a thing is regulated by a special law, the Republic of Macedonia can be mentioned, in which the issue in question is also regulated by the Constitution. When we are in this case, it should be mentioned that with the Law on languages, this issue is regulated in such a way that, in addition to the official language - the Macedonian language, the frameworks for the use of other languages, which are used by the communities, are defined. While the Constitution provides a definition at the general state level, in this Law, a census of 20 percent has been installed for the number of the population, which speaks languages other than the official language, in a local self-government unit (municipality), as a condition that it to have the right to use her language. Even in spite of the restriction imposed by the relevant Law, the use of the Albanian language in practice encounters many difficulties. Regarding this problem, there are two interpretations, which come from two opposing sides - Macedonian and Albanian. The first interpretation (Macedonian) is that it is a right, the application of which is only for use in the administrative units of local self-government, where the definition is the use of the second language by more than 20 percent of the total population of the population in that municipality. This interpretation is mainly based on the Law. Meanwhile, the second (Albanian) interpretation acknowledges that the Albanian community is hereby given the right to use their mother tongue at the state level, as a second official language - just as the Constitution defines.

Linguistic minority represents a group of citizens who are citizens of the state in whose territory they live, but use languages different from the official language. Depending on this, we can define several groups of linguistic minorities:

- Minorities, who use the language of another nation
- Minorities, which do not have a common language with nations from other states
- Minorities who belong to one ethnic community but use the language of another ethnic community,
- Minorities who belong to an ethnic community, but use the language of another ethnicity, which is different from the language of the majority,
- Minorities belonging to a certain ethnic community, who use the language of the majority.

All the mentioned types of minorities on the basis of adequate attributes form their special identities. each minority maintains the difference in relation to the general, of the ethno-cultural coexistence and the diversity of the state.

Conclusion:

The idea of accepting minorities and protecting them from international law takes a new development during the second part of the 20th century. It is expressed in the formation of two ideological concepts: the concept of multiculturalism and the concept of multiethnicity in the contemporary state.

There are several concepts with which the complete integration of minorities in the unitary state is attempted. The first concept is the open society. This concept is based on the rights of equal citizens, respectively equal individual rights with which the equality of all citizens of the state is created. However, this concept guarantees individual rights, but not collective rights, which are significant for minorities (regardless of their type). With this concept, civil, political and other rights of the segment of human rights are guaranteed, but not rights with which minorities or communities would ensure the development and cultivation of the tradition, language or culture of minorities, respectively rights of the community and the nature on the basis of which they are distinguished from the majority.

The theory of multiculturalism is presented at the political, cultural and social level in Kanda during the 60s of the century. XX, which reflects the role of the English and French community "as building elements of the contemporary Canadian state in its federal structure, which also leads to the acceptance of two official languages - English and French".

Multiculturalism is conceived as an ideology which highlights the rights of minority communities and the need for the acceptance of their identity and full equality. Proponents of multiculturalism accept that through recognition - acceptance of equality between different languages and cultures, a new modern multicultural nation will be built, in which inter-ethnic problems will be solved.

In Europe, as T. Nedelçeva points out, another historical model of the formation of the nation and the national state was realized, also reflected in the constitutions of the European states. "They declare themselves as one-national states, including different minority communities, which are recognized as having the right to realize their own culture, but within the framework of the dominant nation and the official language."

This is why multiculturalism is not accepted as an official state policy in European countries. In these countries, ethnocultural differences are accepted only at the individual level, without officializing "minorities". In the constitution and in the laws, the rights of the citizen as a member of the national state are accepted and guaranteed, to speak his language, to realize his religious rights, to develop the ethnic culture within the national culture.

The problem lies in the different character of minorities. The center of determining the state policy in relation to minorities is the definition of the definition "national minority". The reason is that unlike other types of minorities, the national minority has not only a quantitative dimension but also a political dimension. The difference between the national minority and the majority "is based on the degree of participation in power, respectively access to government resources".

If the large states, which have communities of various types in larger numbers, have regulated these issues through a form of state regulation, or by creating autonomous units, in small states, or even in large states with minorities in smaller numbers, this is hardly feasible. Such a thing is made difficult by the continuously created political mentality, but also by state functionality. Therefore, the most appropriate variants are regionalization (the Italian model) and consociational democracy (the Belgian model). The concept of consociational democracy, through four main mechanisms, gives opportunities for minorities to integrate into the state, while it offers citizens the realization of individual and collective rights. This concept, regardless of their number, gives them the opportunity of representation, both in power and in state bodies and institutions. Undoubtedly, in this case, the role of minorities in decision-making is strengthened, as well as their independence from the will of the majority.

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