

## FEATURES OF THE CONSTITUTIONAL AND LEGAL STATUS OF NATIONAL MINORITIES IN THE REPUBLIC OF IRAN AT THE PRESENT STAGE

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The complex of ethnic composition of the Islamic Republic of Iran often manifests itself in the implementation of political, socio-economic and cultural human rights, and in particular of national minorities. In this regard, numerous ethnic minorities face fragmented integration in all spheres of the country's public life. This policy of the Republic of Iran in relation to non-titular nations leads to a high level of separatist ideas, the growth of terrorism and extremism, as well as the interest in this issue of some regional and other players. The purpose of this study is to characterize the features of the constitutional regulation of the status of national minorities in the Republic of Iran at the present stage.

**Materials and methods.** In writing this article were used the Constitution of the Republic of Iran and others. To analyze the normative documents were used formal legal and comparative legal method of research.

**Findings and their discussion.** About 15 different ethnic minorities live in the territory of the modern Islamic Republic of Iran. Representatives of national minorities make up a significant part of the local population, for the most part they are the indigenous inhabitants of Iran or have lived here for a historically long time. The large minorities primarily include the Azerbaijanis, the second largest people of Iran after the Persians, constituting, according to various estimates, from 16% to 40% of the population, then the Kurds up to 10%, and the Baluchis and Turkmens have quite significant enclaves. Small minorities are Assyrians, Armenians, Jews, Arabs, etc. [1]. The composition of the Iranian population is also distinguished by its polyconfessional nature, which gives rise to non-titular nations to hide their religious affiliation. This fact is associated with the discriminatory policy of the government towards Sunni Muslims and Bahais, and restrictions on cultural and political activities among the Azerbaijani, Kurdish, Arab and Baloch ethnic minorities of the country [2]. This is due to the geographical location of the Iranian Republic, since a significant part of the population is represented by divided peoples living on opposite sides of the Iranian border. Many communities had their regional spheres of influence and even sovereignty in the past, but their recent history has been affected by the successive attempts of the Iranian state to impose a single identity based on Persian culture and, after the 1979 revolution, on Shiite Islam. This centralization impulse manifests itself in attempts to assimilate minority cultures and languages, suppression of regional demands for self-government, and recurrent episodes of armed conflict over the years [3].

The disregard for national and international law and serious violations of the economic, social, cultural, civil and political rights of Iranians belonging to minorities is best understood in the broader context of widespread human rights violations. The country's prisons have long held political prisoners and prisoners of conscience, who belong to national minorities, who have been subjected to ill-treatment, torture and organized murder. Abuses of the use of force, violent and carried out with greater impunity, crimes are committed in areas with a Kurdish, Azeri, Arab or Baloch majority [4]. Strong denial of even minor claims of non-titular nations for certain linguistic, publishing and educational freedoms, coupled with harsh and outright economic and political repression, has left Iranian minorities disproportionately vulnerable to human rights violations [5].

It should also be noted that Iran's treatment of ethnic minorities not only contrasts sharply with Iran's international human rights obligations, but also with its own legal provisions. Since the Constitution of the Islamic Republic of Iran proclaims in Art. 12 Islam, and in particular, the Shia Twelver school of Jaafari is the official religion of the country. This article offers “complete respect for other Islamic schools. The Constitution states that they are completely free to carry out their religious practices and rituals, and even recognizes the supremacy of their canon in courts of inheritance, marriage, divorce and, in regions where they constitute the majority of the population, provides for local laws to be consistent with their religion within the framework of the constitution. However, Sunni Muslims is officially given higher status than other religious minorities. Iranian constitution formally provides for the fair treatment of his national minorities, since Art. 3 provides for the equality of all before the law. Art. 15 recognizes Persian as the official language and allows the use of “local and ethnic languages” and the teaching of “ethnic literature” in schools. In Art. 19 recognizes equality regardless of ethnic group, as well as not granting any privileges based on race or religious beliefs. In some other cases, the rights provided in the Constitution proclaim generally formulated provisions that leave great opportunities for denying the protection of the rights of national minorities. For example, Art. 26 states “the formation of parties, societies, political or professional associations, as well as religious societies, both Islamic and belonging to one of them” of recognized religious minorities, is permitted, provided that they do not violate the principles of independence, freedom, national unity, the criteria of Islam or the foundations of the Islamic Republic” [6].

**Conclusion.** Thus, the Islamic Republic of Iran, which is one of the regional leaders of the Near and Middle East, belongs to the countries of the "imperial" type with a complex ethnic composition. The risk of the growth of a separatist movement of numerous ethnic minorities and divided peoples, to one degree or another striving for autonomy and segregation, leads to destabilization of the situation both inside the state and outside it. In this regard, there is a growing need to reform state policy in relation to national minorities, and in particular to eliminate inequality in all spheres of public life.

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2. Treatment of religious Minorities [Electronic resource]. - Access mode: <https://www.hrw.org/world-report/2020/country-chapters/iran> - Date of access: 20.10.2021.
3. History of Iran [Electronic resource]. – Access mode: <https://www.bbc.com/news/world-middle-east-14542438> - Date of access: 15.10.2021.
4. Prisoners of conscience [Electronic resource]. – Access mode: <https://www.prisonersofconscience.org/what-we-do/iran/iran-background/>. – Date of access: 01.11.2021.
5. Disempowerment of national minority in Iran [Electronic resource]. - Access mode: <https://culturalatlas.sbs.com.au/iranian-culture/iranian-culture-religion> - Date of access: 10.10.2021
6. Constitution of Iran [Electronic resource]. – Access mode: <https://www.wipo.int/edocs/lexdocs/laws/en/ir/ir001en.pdf> - Date of access: 03.11.2021.

### PREVENTION OF JUVENILE DELINQUENCY

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The Italian thinker Cesare Beccaria wrote, "it is better to prevent offenses than to punish them". It is impossible not to agree with this thesis. Prevention of juvenile delinquency is one of the most important activities of the State. An indispensable condition for improving the fight against crime is the knowledge of its causes. In the Republic, special attention is paid to the prevention of juvenile delinquency – a contingent on which both the state of crime in general and the development of the younger generation depend.

It should also be noted that juvenile delinquency is a certain part of crime in society, it develops under the influence of the same factors as crime in general. At the same time, the analysis should be aimed at identifying factors and circumstances that are significant for juvenile delinquency, which make it possible to establish the specifics and necessary measures to prevent it.

A special direction in combating the prevention of juvenile delinquency is the preventive work of all state bodies, a special place among which is occupied by the Juvenile Affairs Inspectorate (JAI) – one of the structural divisions of the Department of Internal Affairs. This unit is designed to work on the prevention of neglect and delinquency among minors. The duties of JAI employees include the protection of children brought up in dysfunctional families, where adults negatively influence the behavior of minors or mistreat them.

**Materials and methods.** The materials are normative legal acts of the Republic of Belarus, the works of authors considering issues related to the prevention of juvenile delinquency, as well as statistical information of the Ministry of Internal Affairs of the Republic of Belarus on administrative offenses committed by minors. The substantiation of the provisions, conclusions and recommendations contained in the work was carried out through the integrated application of