

# THE MARGINALIZATION OF THE HINDU VOICES IN INTERNATIONAL HUMAN RIGHTS ADVOCACY

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## KEYWORDS

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## ABSTRACT

This paper examines the marginalization of Hindu voices in international human rights advocacy, highlighting the disparity in representation and attention given to the human rights abuses faced by Hindu communities globally. Despite being one of the largest religious groups in the world, Hindus often find their concerns underrepresented in international forums such as the United Nations Human Rights Council and Amnesty International. The paper provides an overview of the global Hindu population and documents specific cases of human rights abuses in countries like Pakistan, Bangladesh, and the Maldives. It explores the social, economic, and psychological impacts of these abuses on affected communities and offers case studies where Hindu issues have been overlooked or inadequately addressed by international organizations. By conducting a comparative analysis of advocacy efforts for other religious minorities, such as Muslims, Christians, and Jews, the paper identifies factors contributing to the disparity in representation. Furthermore, it proposes strategies for increasing Hindu representation in global human rights discourse, including recommendations for policy changes within international bodies. The role of Hindu grassroots organizations, particularly the Sangh Parivar in India and abroad, as well as the Hindu diaspora, is also discussed in terms of their potential to advocate for and protect Hindu rights on the international stage.

## INTRODUCTION

The third-largest religion in the world, Hinduism has more than 1.2 billion followers and is mostly practiced in South Asia, but there are sizable diaspora groups all across the globe. International human rights activism has often ignored Hindu voices, despite the religion's large following and rich cultural history. The purpose of this article is to investigate the gap, its effects on Hindus, and possible solutions to increase their visibility in international human rights discussions. No amount of global support for religious minorities can be emphasized enough. In order to protect the rights of marginalized groups, organizations such as Amnesty International and the United Nations Human Rights Council are vital. The problem is that Hindu problems have never been adequately covered on these venues. Violence, coerced conversions, and institutionalized prejudice are all forms of systematic persecution that Hindus have endured in nations such as Bangladesh, Pakistan, and the Maldives. The absence of sufficient involvement and assistance is a direct result of the international community's tendency to ignore these atrocities, no matter how serious they are. These human rights breaches have far-reaching effects on Hindu communities, affecting them on a psychological, social, and economic level. Affected people often experience social exclusion due to stigmatization and estrangement. From an economic perspective, discrimination may lead to people losing their jobs and having less access to resources, which in turn can keep them mired in poverty. Persecution trauma and the subsequent feeling of international community rejection may have far-reaching consequences on victims' mental health and wellbeing. Hindu rights are inconsistently advocated for in comparison to those of other religious minorities, like Muslims, Christians, and Jews, which worsens their marginalization. The world community pays close attention to and supports these organizations, but when it comes to Hindu matters, it is all too easy to turn a blind eye. Factors such as cultural misconceptions, political prejudices, and the

strategic goals of strong countries contribute to this difference. Finding ways to increase the visibility of Hindu perspectives in global human rights discussions is crucial for redressing this imbalance. Among these measures is a push to strengthen ties with global organizations, forge partnerships with other marginalized communities, and harness the power of grassroots Hindu groups and the diaspora. Furthermore, policy changes within global organizations are urgently required to guarantee that Hindu issues are fairly and inclusively represented. This paper will take a close look at these concerns and provide solutions to help bring more attention to and support for Hindu human rights throughout the world.

### OVERVIEW OF THE GLOBAL HINDU POPULATION

The third-largest religion in the world, Hinduism, has a worldwide following of more than 1.2 billion people and is one of the oldest surviving faiths. With about 94% of the world's Hindus residing in India, the subcontinent is home to the largest Christian population. Neighbouring nations like Nepal and Bangladesh both have large Hindu populations; the former has Hinduism as its official religion while the latter has a large Hindu minority despite its troubled past and present. As a result of migration and diaspora movements, Hindu communities have spread all over the world, especially in North America, Oceania, and Western Europe. Though they make significant contributions to the social and cultural life of their home nations, these groups are often left out of discussions about global issues. Though they come from varied walks of life and speak all kinds of languages, Hindus across the globe have a shared religious heritage and experience much of the same struggles with issues of representation, human rights, and identity. Worldwide, the estimated number of Hindus would increase from just over 1 billion in 2010 to about 1.4 billion in 2050. The general rise in population will be nearly met by this increase. Consequently, the proportion of Hindus on Earth will stay relatively constant between 2010 and 2050, at about 15%. In 2010, only two countries—Nepal and India—had a majority Hindu population; by 2050, that number is projected to rise to three. The Asia-Pacific area was home to the world's biggest religious minority in 2010, the Hindus. On the other hand, Muslims are projected to outnumber Hindus in the area by 2050. From an estimated 1.1% in 2010–2015 to 0.4% in 2045–2050, the yearly growth rate of the global population is predicted to decrease progressively over the next few decades. After 2030–2035, the estimated yearly growth rate of Hindus is predicted to fall below the global level, although it will still be close to or slightly below the global average. Because of falling birth rates in India, the Hindu population is projected to expand at a pace of around 0.2% per year by 2045, which is nearly half the rate of the world population generally.

**Table: 1 Ratio of Hindu Population Growth to Regional Total Growth from 2010–2050**

Region	Hindus (in millions)	Percentage of Region's Population
North America	160	26%
Middle East-North Africa	115	73%
Europe	93	- 6%
Asia-Pacific	34	22%
Sub-Saharan Africa	34	131%
Latin America-Caribbean	27	- 4%
World	34	35%

It is anticipated that the proportion of Hindus, as a fraction of the overall population, would remain relatively unchanged in each of the ten nations with the highest concentrations of Hindus in 2050 compared to 2010. For instance, in 2010, Hindus made up 80% of India's population; by 2050, that number is expected to fall to roughly 77%.

**Table: 2 Forecasts for 2010 Population Growth in Nations Home to the Highest Density of Hindus**

Country	Population Share (2010)	Population Share (2050)	Hindu Population (2010)	Hindu Population (2050)
<b>India</b>	17.8%	18.2%	79.5%	76.7%
<b>Nepal</b>	0.4%	0.5%	80.7%	79.8%
<b>Bangladesh</b>	2.2%	2.1%	8.5%	7.3%
<b>Indonesia</b>	3.5%	3.2%	1.7%	1.4%
<b>Pakistan</b>	2.5%	3.0%	1.9%	2.0%
<b>Sri Lanka</b>	0.3%	0.3%	13.6%	14.0%
<b>United States</b>	4.5%	4.2%	0.6%	1.2%
<b>Malaysia</b>	0.4%	0.5%	6.0%	5.0%
<b>United Kingdom</b>	0.9%	0.7%	1.4%	2.0%
<b>Burma (Myanmar)</b>	0.7%	0.6%	1.7%	1.6%

This same group of ten nations is projected to have almost the same percentage of the global population in 2050 as it had in 2010. As an example, in 2010, almost 18% of the world's population resided in India, and an even higher percentage is predicted to dwell there in 2050. Accordingly, the percentage of the global population that practices Hinduism is likewise expected to remain relatively unchanged at 15%. From a demographic perspective, culturally, and historically, Hinduism has strong roots in India. In 2010, almost nine out of ten Hindus (94%) resided in India. Roughly 80% of India's population identified as Hindu in 2010, ensuring that the country's majority-Hindu demographic lives on. Nine of the top ten nations by Hindu population were home to almost 99 percent of the world's Hindus in 2010. Apart from India, the nations that had the highest concentrations of Hindus in 2010 were Nepal (24.2 million, or 2% of the global Hindu population) and Bangladesh (12.7 million, or 1% of the global Hindu population). Of the top ten nations with Hindu populations in 2010, only the US and UK were located outside of the Asia-Pacific area. If projections hold, the United States will be home to more Hindus than any other country by 2050, with an estimated 4.8 million. With an expected 1 million Hindus in 2050, Canada is also expected to become one of the top 10 nations with the greatest Hindu populations.

Just as in 2010, the order will be as follows: India, Nepal, then Bangladesh.

**Table 3: Countries hosting the highest concentrations of Hindus between 2010 and 2050**

Country	Hindu Population (2010)	% of Global Hindu Population (2010)	Hindu Population (2050)	% of Global Hindu Population (2050)
India	973,750,000	94.3%	1,297,960,000	93.8%
Nepal	24,170,000	2.3%	38,120,000	2.8%
Bangladesh	12,680,000	1.2%	14,470,000	1.0%
Indonesia	4,050,000	0.4%	4,150,000	0.3%
Pakistan	3,330,000	0.3%	5,630,000	0.4%
Sri Lanka	2,830,000	0.3%	3,430,000	0.2%
United States	1,790,000	0.2%	4,780,000	0.3%
Malaysia	1,720,000	0.2%	2,270,000	0.2%
United Kingdom	890,000	< 0.1%	1,370,000	< 0.1%
Burma (Myanmar)	820,000	< 0.1%	1,070,000	< 0.1%

Subtotal for Rest of World	6,190,000	0.6%	11,120,000	0.8%
World Total	1,032,210,000	100.0%	1,384,360,000	100.0%

## IMPORTANCE OF INTERNATIONAL ADVOCACY FOR RELIGIOUS MINORITIES

Supporting religious minorities on a global scale is essential for several reasons. Often located in areas where they are routinely oppressed or disenfranchised, it offers a worldwide stage to bring attention to and solutions to the problems experienced by these groups. Violence, forced conversions, and discrimination are just a few examples of human rights breaches that may be brought to light via international advocacy efforts. Institutions and governments throughout the world are feeling the heat to act and take precautions because of this intense public scrutiny. Successful international lobbying is essential for securing financial backing, humanitarian assistance, and diplomatic interventions from across the world. Plus, it's a great way for activists and members of different minority groups to connect with one another and form a united front to tackle shared problems. These initiatives have the potential to improve the lives of religious minorities by influencing policymakers to listen to their concerns and work with international human rights organizations.

### Protection of Human Rights

Protecting the rights of religious minorities requires strong international advocacy. The goal is to make sure that these communities are safe from hate crimes, prejudice, and assault. Recognizing the freedom of religious minorities to exist, freely exercise religion, and participate in public life without fear of retaliation, the United Nations and other international organizations have created frameworks and legal tools. Governments may be held liable for human rights abuses and compelled to adhere to international norms when advocates work to do so.

### Promoting Social Cohesion

Promoting mutual understanding and tolerance among people of various faiths is one way that advocating for religious minorities helps to strengthen societal cohesiveness. To live in harmony with other various communities, it promotes the communication and teamwork that are necessary for this. Religiously contentious areas need more programs that promote mutual respect and understanding among different faiths. For instance, programs that help local communities' civil society organizations combat prejudice and increase interfaith communication may lessen tensions and strengthen communities' ability to bounce back after disasters.

### Addressing Structural Inequalities

Systemic inequities impede religious minorities' ability to participate in government, have their voices heard, and access resources. Advocacy on a global scale draws attention to these inequalities and promotes legislation that guarantee fair treatment. More inclusive and diverse governmental systems may be achieved via lobbying activities that recognize the distinct difficulties encountered by religious minorities. In order to tackle the root causes of marginalization and prejudice, this acknowledgment is crucial.

### Combating Hate Speech and Intolerance

The fight against religious intolerance and hate speech relies heavily on advocacy. Especially in light of the growing populism and hate speech on social media, international norms stress the need of combating incitement to violence and discrimination. Prohibiting hate speech and encouraging tolerance and respect for all faiths are two of the main goals of advocacy organizations. The establishment of safe spaces free from prejudice and violence where people of all views may openly express themselves depends on this.

## DOCUMENTATION OF SPECIFIC CASES OF HUMAN RIGHTS ABUSES FACED BY HINDUS IN VARIOUS COUNTRIES (E.G., PAKISTAN, BANGLADESH, MALDIVES ETC)

Case studies of human rights violations perpetrated against Hindus in different nations highlight the critical need for immediate action on a global scale.

Hindus in Pakistan have endured terrible persecution, including kidnappings and forced conversions. The kidnapping and forced conversion to Islam and marriage of young Hindu girls is a well-known case. Cases like the 2012 abduction, forced conversion, and forced marriage of 15-year-old Rinkel Kumari have brought this problem into the spotlight. Further adding to the Hindu community's marginalization and fear is the vandalization of Hindu temples and the regular complaints of violence and prejudice against them.

There has been systematic prejudice and violent assaults against Hindus in Bangladesh. Notable instances include the 2013 and 2017 Durga Puja events, when extreme groups stormed and destroyed Hindu houses and temples. Atrocities, including physical assault, arson, and social exclusion, befell Hindu populations throughout these times. Human rights violations against Hindus, a minority community, have been an increasing cause for alarm, as has the forced migration of Hindus as a result of economic constraints and religious persecution.

As a result of the Maldives' stringent Islamic regulations, the situation is especially bad for Hindus. Non-Muslim religious activities have been reported to face severe restrictions from the Maldivian authorities. Despite the limited number of Hindu expats, their faith is severely restricted, and it is generally illegal to publicly exhibit any Hindu religious symbols or rites. The larger problem of religious intolerance in the area is brought to light by accounts of prejudice and restricted rights for Hindu expats.

The larger trends of discrimination and persecution that Hindus encounter in different nations are shown by these instances. In order to confront and alleviate these human rights violations, it is crucial that impacted communities get the help and protection they need. This can only be achieved by increased international advocacy and involvement.

### IMPACT ON THE COMMUNITY: SOCIAL, ECONOMIC, AND PSYCHOLOGICAL

There are many different aspects to the social, economic, and psychological effects of human rights violations on Hindu populations in afflicted areas.

**Social Impact:** Hindu communities may experience profound social upheaval as a result of human rights violations including discrimination, forced conversions, and violence. Social and community ostracism and stigmatization are common experiences for victims. As a result, societal cohesiveness might be compromised, which in turn can amplify tensions and conflicts. Devastation of houses of worship and other places of worship only serves to heighten emotions of helplessness and inadequacy. Cultural and religious rituals are essential to the identity and unity of these communities, but they are becoming more difficult to maintain as a result of the weakening of their social fabric.

**Economic Impact:** Persecution and prejudice can wreak havoc on economies. Economic and job possibilities are more difficult to come by for Hindus in areas where they experience systematic marginalization. Loss of income, lowered educational and career opportunities, and general economic instability are all outcomes of marginalization. There are immediate and severe economic ramifications when property is damaged or companies are targeted, which may lead to long-term financial suffering and perpetuate cycles of poverty. Costs associated

with legal fights and recovery from assaults adds insult to injury to the already heavy economic burden.

**Psychological Impact:** Human rights violations have a devastating emotional and mental impact on victims and their communities. Anxiety, despair, and trauma are common symptoms among victims of persecution and violent acts. Mental health problems and chronic stress might develop as a result of living under the continual fear of violence and being displaced. Anxieties and hopelessness may be intensified by the perception of global community desertion and inadequate assistance. These traumatic events may have long-term impacts on the emotional and psychological development of children and adolescents, which in turn can impact their health, happiness, and opportunities for the future.

### **CASE STUDIES WHERE HINDU HUMAN RIGHTS ISSUES HAVE BEEN OVERLOOKED OR INADEQUATELY ADDRESSED IN INTERNATIONAL ORGANIZATIONS (E.G., UNITED NATIONS HUMAN RIGHTS COUNCIL, AMNESTY INTERNATIONAL).**

Case studies show that international organizations like Amnesty International and the United Nations Human Rights Council (UNHRC) have ignored or failed to appropriately handle Hindu human rights problems.

**1. \*\* Pakistan's Persecution of Hindus:** International human rights groups have seldom taken notice of the kidnapping and forcible conversion of Hindu girls in Pakistan, despite several accounts and testimony to the contrary. When compared to other human rights violations, high-profile examples such as the 2012 abduction and forced conversion of Rinkel Kumari have garnered relatively little public attention. There is a lack of international pressure on the Pakistani government to confront and repair these abuses since the UNHRC and Amnesty International have not prioritized these concerns in their campaigning.

**2. \*\* Bangladesh's Attacks on Hindu Temples:** As part of the Durga Puja celebrations in 2013 and 2017, fanatics brutally destroyed Hindu houses and temples. Despite widespread coverage in both domestic and foreign media, these assaults went unnoticed by prominent international human rights groups. In contrast to the considerable coverage of such violations against other religious minority, the UNHRC and Amnesty International's reactions were very subdued. It seems like there has been some lobbying and selective attention due to this lack of concentration.

**3. \*\* Maldives' Restrictions on Non-Muslim Religious Practices:** The tiny Hindu expat population in the Maldives is among those subject to the country's harsh prohibitions on non-Muslim religious activities. International human rights organizations have failed to give religious intolerance and discrimination a high priority, despite persistent reports of the problem. Because these issues have not been given top priority by the UNHRC and other groups, they have not been able to affect policy in the Maldives or start a global conversation about religious freedom in the area.

**4. \*\* Hindu Refugees and Displacement:** Gaining international recognition and assistance is frequently a struggle for Hindu refugees escaping persecution in nations like Sri Lanka and Afghanistan, among others. They often go unnoticed and unprotected because other refugee crises take center stage. As an illustration of the imbalance in global attention and lobbying, it is worth noting that Hindu refugees from Sri Lanka have had challenges in receiving sufficient help in comparison to their Muslim and Tamil counterparts.

International organizations have historically paid insufficient attention to human rights concerns affecting Hindus, as seen in these case studies. The need of giving equal attention to the human rights concerns of Hindu populations, as well as other religious minorities, should not be underestimated, and this lapse serves as a stark reminder of that need.

### **COMPARATIVE ANALYSIS OF INTERNATIONAL ADVOCACY AND REPRESENTATION FOR OTHER RELIGIOUS MINORITIES (E.G., MUSLIMS, CHRISTIANS, JEWS)**

In terms of worldwide representation and advocacy for religious minorities, a comparison of Hindus with other groups like Muslims, Christians, and Jews shows that Hindus get much less attention and support than other groups.

Concerns about conflicts in countries with a Muslim majority and the worldwide consequences of terrorism have led to widespread and long-standing international lobbying for Muslims. Human rights groups and organizations often bring attention to situations like the persecution of Uighur Muslims in China, the situation of the Rohingya Muslims in Myanmar, and the effects of anti-Muslim legislation in Western nations. A strong worldwide reaction and extensive media attention have brought these concerns to the forefront of international forums. Humanitarian relief, legislative changes, and increased international pressure on governments are common outcomes of advocacy work.

Strong support for Christians is also seen, particularly in areas where they endure persecution, such portions of Africa and the Middle East. The whole community has taken notice of reports of extremist organizations like ISIS in Iraq and Syria brutally attacking Christians. Church assaults and Christian marginalization are concerns that groups like Open Doors and International Christian Concern bring to light. Policies, diplomatic initiatives, and foreign assistance aimed at supporting persecuted Christian communities are common manifestations of the attention these concerns get.

Constant worries about anti-Semitism and the historical backdrop of the Holocaust have kept Jewish problems front and center on a global scale. In response to anti-Semitic acts, international organizations such as the UN and NGOs provide assistance to Jewish communities across the world. An example of an organization that does its part to fight anti-Semitism and keep the Holocaust remembrance alive is the International Holocaust Remembrance Alliance (IHRA). Consistent with past practices and the current worldwide discussion of anti-Semitism and Jewish history, there is a robust worldwide movement to support and defend Jewish interests.

On the other hand, when it comes to global activism, Hindu causes are often overlooked. Persecution of Hindus in nations like Bangladesh and Pakistan is mentioned here and there, but it doesn't always get the same amount of attention or funding as other causes. Geopolitical considerations, a dearth of globally coordinated Hindu advocacy networks, and the widespread belief that Hindu human rights concerns do not have the same pressing international effect as those of Muslims, Christians, or Jews all play a role in explaining the discrepancy in activism,

This comparative analysis highlights a need for increased international focus on Hindu human rights issues. Enhancing representation and advocacy for Hindus requires building stronger networks, fostering alliances with other minority groups, and ensuring that these issues are given equitable attention in global human rights discourse.

**Table 4: Comparative Analysis of International Advocacy Efforts**

Religious Group	Major International Advocacy Organizations	Key Issues Addressed	Level of Global Attention
Muslims	Amnesty International, UNHRC, Human Rights Watch	Rohingya persecution, Uighur repression, Islamophobia	High
Christians	International Christian Concern, Open Doors	Persecution in the Middle East, Africa	High
Jews	IHRA, ADL, Simon Wiesenthal Center	Anti-Semitism, Holocaust remembrance	High
Hindus	Hindu American Foundation, VHP	Forced conversions, temple attacks, discrimination	Low

### **EXPLORATION OF THE FACTORS CONTRIBUTING TO THE DISPARITY IN REPRESENTATION**

The underrepresentation of Hindu human rights concerns in global campaigning stems from a combination of reasons. International organizations are often swayed by political and strategic objectives in their concentration. Instead of focusing on regions that are fairly represented, regions that are very significant politically or are experiencing big conflicts may get greater attention, which might result in biased lobbying driven by global interests. The severity or worldwide effect of a problem may determine its priority for major human rights groups. Problems faced by Hindus may not always coincide with these goals, causing their worries to be under-emphasized. Hindu communities may not have the same level of influence on international agendas as other minority groups due to a lack of a unified and structured worldwide advocacy presence. The impact of media coverage on global lobbying efforts cannot be overstated. Less public knowledge and pressure on international organizations may arise from Hindu concerns not receiving the same degree of media attention as those affecting other minorities. Current lobbying agendas may be shaped by historical events and the lasting impact of previous fights. For instance, comparable historical circumstances for Hindus would not have the same influence as the Holocaust, which has resulted in on-going attention on Jewish concerns. Possible underrepresentation of Hindu problems might result from cultural and religious prejudices within international organizations or member states influencing the prioritization and resolution of issues.

### **STRATEGIES FOR INCREASING HINDU REPRESENTATION IN INTERNATIONAL HUMAN RIGHTS DISCOURSE**

It is crucial to take a multipronged strategy if we want to see more Hindu voices heard in global human rights discussions. Hindu concerns may be brought to the forefront by bolstering worldwide advocacy networks via coalition building with other minority organizations and by capitalizing on the power of Hindu diaspora populations. The inclusion of Hindu human rights issues in the agendas of international organizations like as the United Nations and Amnesty International must be prioritized. Strategic communication and collaborations with foreign press may also improve media coverage, which in turn can increase awareness and attract interest from across the world. One way to make sure that Hindu rights are fairly discussed at human rights conferences throughout the world is to form advocacy groups and push for them.

### **RECOMMENDATIONS FOR POLICY CHANGES WITHIN INTERNATIONAL BODIES**

The creation of Inclusive frameworks for addressing Hindu human rights concerns which prioritizes the compilation of reports and establishing a strong monitoring systems to track the cases of atrocities against the Hindu community. Moreover, International organizations such

as UNHRC and Amnesty International should increase their collaboration with the groups working in the field of Hindu human rights advocacy and allocate resources to aid the research for building comprehensive human rights programs, awareness and frameworks. Human rights advocacy should be both knowledgeable as well as responsive in nature, and it should be achieved by raising awareness among human rights experts and lawmakers.

**Table 5: Recommendations for Policy Changes within International Bodies**

Recommendation	Details	Expected Outcome
Inclusive Frameworks	Ensure Hindu issues are included in international human rights agendas	Equitable representation in global forums
Enhanced Monitoring	Implement monitoring mechanisms for Hindu rights abuses	Improved documentation and response
Equitable Resource Allocation	Allocate resources equally among religious minorities	Balanced advocacy and support
Strategic Partnerships	Foster partnerships with Hindu advocacy groups	Strengthened global network for Hindu rights
Training and Awareness Programs	Educate policymakers on Hindu issues	Informed and responsive international advocacy

### **THE ROLE OF HINDU GRASSROOTS ORGANIZATIONS AND THE HINDU DIASPORA IN ADVOCATING FOR THEIR RIGHTS**

The Sangh Parivar, an Indian grassroots organization with international branches, is vital in the fight for Hindu rights because of the vast networks and resources it has. There are a number of initiatives undertaken by these groups with the goal of bringing attention to and resolving human rights violations experienced by Hindus across the world. Sangh Parivar and similar groups are always trying to get politicians on both the national and international levels to listen to Hindus' concerns about human rights. Their goal is to make sure that human rights agendas include Hindu concerns and to reform policies accordingly. They are able to successfully lobby for funding, do research, and submit their findings to governmental and international organizations because of their extensive system of support. Grassroots organizations are instrumental in raising awareness about Hindu issues through media campaigns, public events, and educational programs. By disseminating information and organizing conferences, they help inform both the public and policymakers about the challenges faced by Hindu communities, thereby garnering support and fostering understanding. These organizations mobilize local and global Hindu communities to participate in advocacy efforts. They organize rallies, petition drives, and other grassroots activities to build momentum and draw attention to human rights abuses. By harnessing the collective power of their followers, they can create a significant impact on public opinion and policy. Grassroots organizations often provide legal aid and humanitarian assistance to victims of persecution. They work to document abuses, offer support to displaced individuals, and seek justice through legal channels. This direct support helps address immediate needs and contributes to broader advocacy efforts.

The Hindu diaspora plays a key role in advocating for Hindu rights on an international stage. Diaspora communities in countries like the United States, Canada, and the United Kingdom engage in lobbying efforts with local governments and international organizations to raise awareness and push for action on Hindu human rights issues. The diaspora can build strategic alliances with other minority groups and human rights organizations to amplify their advocacy efforts. Collaborating with diverse groups can enhance visibility and support for Hindu issues in international forums. Members of the Hindu diaspora often hold influential positions in various sectors, including politics, academia, and media. They can use their platforms to highlight Hindu human rights concerns, influence public discourse, and advocate for policy changes. The diaspora also engages in cultural diplomacy by promoting Hindu culture and

heritage abroad. By showcasing Hindu contributions and fostering intercultural dialogue, they can improve perceptions and create a more favorable environment for addressing human rights issues.

## CONCLUSION

There is a serious void in worldwide initiatives to safeguard religious minorities, as the silence of Hindus in human rights activism on an international scale is indicative of. International forums often fail to address the concerns of Hindu communities, even though they endure tremendous persecution in many parts of the world. This disparity can be attributed to a range of factors, including geopolitical interests, limited media coverage, and a lack of unified global advocacy. It is critical to forge connections with other minority groups, increase funding and attention from international organizations, and fortify the worldwide advocacy network for Hindu rights in order to rectify this imbalance. In this endeavor, the Hindu diaspora and grassroots Hindu groups play a pivotal role. These organizations may make Hindu issues heard on a worldwide scale by using their power, spreading awareness, and advocating directly. To further guarantee that human rights concerns pertaining to Hindus are given the seriousness and dedication they merit, international organizations should implement inclusive frameworks and improve their monitoring procedures. In the end, it will take a collective effort from everyone involved to ensure that Hindus are fairly represented in discussions on international human rights. Hindu communities may have their voices heard and their rights preserved on a worldwide scale via strategic alliances, legislative reforms, and persistent activism.

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