



**Social, Humanitarian and Cultural
Committee (SOCHUM)
Study Guide**

6th Annual ShoreMUN Conference

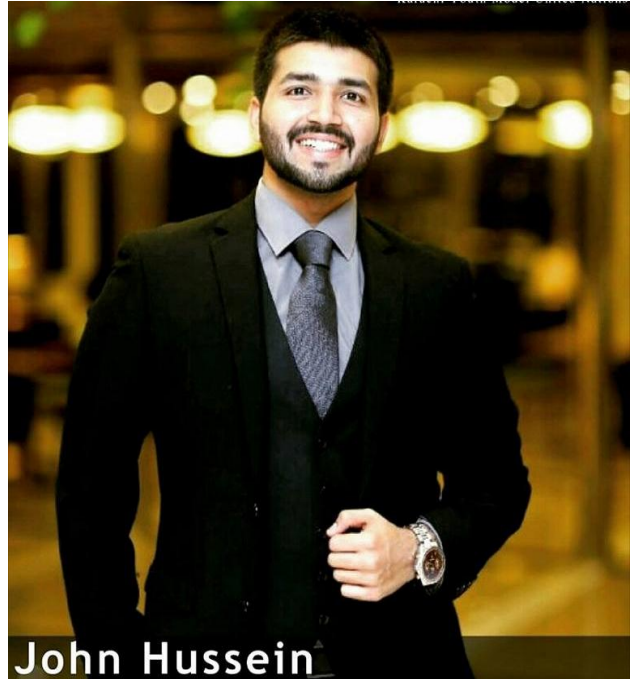
23rd & 24th September 2017

Committee Director's Note

Muhammad John Hussein

Dear delegates,

It is with profound pleasure that I welcome you to what you can safely call one the most politically charged committees of the United Nations. SPECPOL awaits your skill, oratory finesse and tactful diplomatic skills. The knowledge and skills that I have gained through MUN conferences are something that can be had by no other means, so unique is the offering of an MUN. It allows you to explore your potential, to hone your skills as a debater, and teaches you people skills which cannot be taught in a classroom. I have been in the debating circuit for the past 5 years and I can surely say, without a doubt, that competing in an MUN truly is a learning experience. The knowledge that you acquire in such conferences enables you to broaden the lens with which you view the world and you begin to understand the subtle mechanics involved in the politics, trade and diplomatic affairs of various countries of the world.



You get to meet new people, get to acquire different skill sets, get to see where you fit in or stand out, get to go through diverse experiences, and above all, you become a better person by learning how to listen to others and factor in their opinions and views in how you think. And I am confident that you will get to do all that more at the Southshore Model United Nations 2017.

Introduction to the Committee:



Social, Cultural and Humanitarian Committee

The General Assembly allocates to the Third Committee, agenda items relating to a range of social, humanitarian affairs and human rights issues that affect people all over the world.

The Social, Humanitarian and Cultural Committee, also known as SOCHUM, is often referred to as the Third Committee of the UN General Assembly and was created in 1946 along with the first session of the GA. Since the beginning the Committee has discussed questions relating to the advancement of women, the protection of children, indigenous issues, the treatment of refugees, the promotion of fundamental freedoms through the elimination of racism and racial discrimination, and the right of self-determination. In addition, the committee addresses important social development questions such as issues related to youth, family, ageing, persons with disabilities, crime prevention, criminal justice and international drug control.

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As part of the UN General Assembly, all 193 Member States are part of the SOCHUM Committee together with many NGOs that have gained observer status. Due to its extensive memberships, SOCHUM has become one of the largest and most important committees in the UN. As a result, it has created different sub-committees, such as the UN Children's Fund (UNICEF), the UN Office for the High Commissioner for Human Rights (OHCHR), and the United Nations Educational, Scientific, and Cultural Organization (UNESCO). Since its creation SOCHUM has passed more than 60 resolutions. Many of these resolutions were under the Human Rights agenda, showing its commitment and dedication to human rights issues.

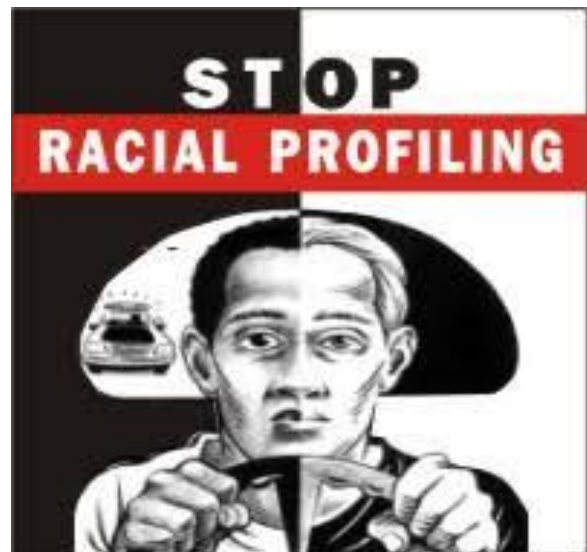
AIDS and tuberculosis rage almost out of control. Here the communities are in a virtual state of siege as racist police departments, under the pretext of fighting drugs, terrorize and intimidate. Here Black and Brown youth are routinely rounded up in sweeps, and have filled the nation's jails and prisons to the point of overflow, with 35 percent of African American youth either in jail or under the control of the criminal justice system. For Black and Brown people, racism means shorter, less healthy, less-valued lives.

According to the Oxford English Dictionary, the word xenophobia consists of two parts: xeno (a combining form meaning "guest, stranger, person that looks different, foreigner") and phobia, ("fear, horror or aversion, especially if morbid"). A xenophobic person has to believe at some level that the target is in fact a foreigner. This arguably separates xenophobia from racism and ordinary prejudice in the sense that someone of a different race does not necessarily have to be of a different nationality. In various contexts, the terms "xenophobia" and "racism" seem to be used interchangeably, though they can have wholly different meanings (xenophobia can be based on various aspects, racism being based solely on race and ancestry).

Xenophobia has two main objects: The first is a population group present within a society that is not considered part of that society. Among them are recent immigrants or even a group which has been present for centuries, or became part of this society through conquest and territorial expansion. This form of xenophobia can facilitate hostile and violent reactions, such as mass expulsion of immigrants or in the worst case, genocide. The second form of xenophobia is primarily cultural, and the objects of the phobia are cultural elements which are considered alien.

Racial Profiling

The term "Profiling" is a complicated term to describe. Oxford dictionary defines Profiling as "the recording and analysis of a person's psychological and behavioral characteristics, so as to assess or predict their capabilities in a certain sphere or to assist in identifying categories of people". Cambridge Dictionary and *Dictionnaire Larousse* offer us very similar definitions, because the term was mostly used for criminological reasons until recently. In some cases, however, the research on Profiling focused more and more on racial and religious criteria, thus highlighting people's origins or confession over their personal experiences and the stimuli of their family, a phenomenon called "Racial Profiling". Indeed, the Merriam Webster Dictionary comes to offer us a definition specifically for Racial Profiling: "the act of suspecting or targeting a person on the basis of observed characteristics or behavior".



The American Civil Liberties Union states that "racial profiling refers to the discriminatory practice by law enforcement officials of targeting individuals for suspicion of crime based on the individual's race, ethnicity, religion or national origin". So, the debate regarding the legitimacy of Profiling in the public sphere – for instance by the police or for demographic reasons – was

already heated by the 90s; arguments in favor of it focused on how much it facilitates the work of police officers and of politicians, and arguments against it underlined that Profiling deprives citizens of their individuality and promotes erroneous stereotypes. The progress of Social and Political Sciences and the collection of data by the public authorities, as time went by, gave more and more data for the procedures of Profiling, which, hence, included more information and factors but, simultaneously, more generalizations and presumptions on racial and religious grounds.

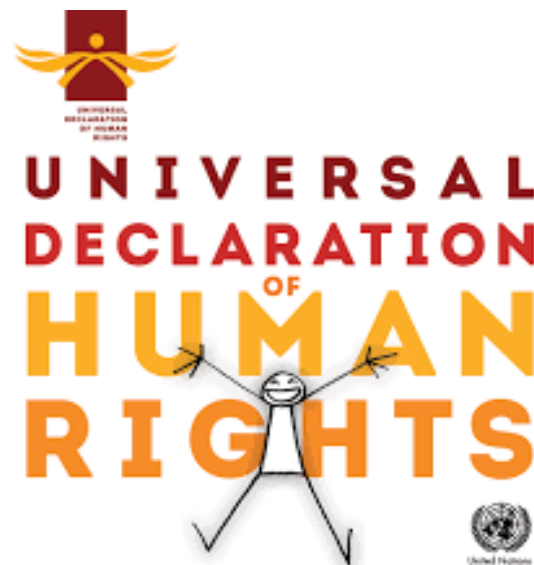


On September 2001 Al Qaeda, a terrorist organization whose ideology was fundamentalist Islamist, makes two planes fall on the emblematic buildings of the World Trade Center killing over 2000 people, while a third attack against the Pentagon of the USA is prevented just the last moment. Afterwards, many international interventions took place against Arabic and Muslim countries, such as the War of Iraq, the War of Afghanistan, the War of Libya and others – those conflicts took place on the grounds that those governments may facilitated the work of Al Qaeda and other similar terrorist organizations, among other reasons. Simultaneously, new terrorist attacks occurred against important European and American cities, such as London, Madrid, Boston and Copenhagen, but also within many Muslim countries whose governments did not interpret and apply Islam the way fundamentalist terrorists do, e.g. Lebanon, Tunisia and Pakistan.

Consequently, the Islamic State of Iraq and Syria, self-proclaimed The Caliphate, established itself in a big area in the Middle East, accomplishing incredible atrocities against the local population, neighbor countries and foreign people, until in 13 November they organized a fatal attack in Paris, bringing the whole world in mourning and shock.

Universal Declaration of Human Rights

During the last fifty years since the adoption in 1948 of the Universal Declaration of Human Rights, the international community has made some important progress in the fight against racism, racial discrimination, xenophobia and related intolerance. National and international laws have been enacted and numerous international human rights instruments, particularly a treaty to ban racial discrimination, have been adopted. Progress has been made - witness the defeat of apartheid in South Africa. Yet, the dream of a world free of racial hatred and bias remains only half fulfilled.



As technology brings the peoples of the world closer together and political barriers tumble, racial discrimination, xenophobia and other forms of intolerance continue to ravage our

societies. Horrors such as "ethnic cleansing" have emerged in recent years, while ideas of racial superiority have spread to new media like the Internet. Even globalization carries risks that can lead to exclusion and increased inequality, very often along racial and ethnic lines. As racial discrimination and ethnic violence grow in complexity, they become more of a challenge for the international community. As a result, new tools to deal with racism are called for. Since its creation, the United Nations has struggled to find measures to combat racial discrimination, ethnic violence and related intolerance. This commitment to human dignity and equality is reflected in all the last sessions of the General Assembly and in particular of the Social Humanitarian and Cultural Committee, where the elimination of racism and racial discrimination have been one of the major topics of the agenda.

With the adoption of the Universal Declaration of Human Rights (UDHR) in 1948, the UN made the first of many steps towards combating global racism, discrimination and intolerance. That same year, its efforts were further advanced by the Convention on the Prevention and Punishment of the Crime of Genocide, which made genocide a crime under international law both in war and peacetime (e.g. in the Nuremberg Trials, genocide was only cited as a crime against humanity for those acts committed after 1939).

In the 1963 Declaration and subsequent Convention on the Elimination of All Forms of Racial Discrimination (1965), racial discrimination was more clearly defined and specifically condemned. The definition of racial discrimination includes "indirect discrimination," meaning laws or societal constructs that may not explicitly discriminate against one group, but still result in the creation or continuation of prejudicial circumstances. The convention also expands on rights and freedoms

not delineated in the UDHR, including the right to work and join unions, right to inherit, right to housing and right to access to any space or service designated for general/public use. Most notably, however, was the convention's creation of a monitoring and reporting mechanism—the Committee for Elimination of Racial Discrimination.

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International Convention on the Elimination of All Forms of Racism

The Convention on the Elimination of All Forms of Racial Discrimination (ICERD) is a United Nations convention. A third-generation human rights instrument, the Convention commits its members to the elimination of racial discrimination and the promotion of understanding among all races. Controversially, the Convention also requires its parties to outlaw hate speech and criminalize membership in racist organizations.

The Convention also includes an individual complaints mechanism, effectively making it enforceable against its parties. This has led to the development of a limited jurisprudence on the interpretation and implementation of the Convention. It was adopted and opened for signature by the United Nations General Assembly on 21 December 1965, and entered

into force on 4 January 1969. As of April 2013, it has 87 signatories and 177 parties.

The Convention is monitored by the Committee on the Elimination of Racial Discrimination (CERD).

Part 1 (Articles 1 – 7) commits parties to the elimination of all forms of racial discrimination and to promoting understanding among all races (Article 2). Parties are obliged to not discriminate on the basis of race, not to sponsor or defend racism, and to prohibit racial discrimination within their jurisdictions. They must also review their laws and policies to ensure that they do not discriminate on the basis of race, and commit to amending or repealing those that do. Specific areas in which discrimination must be eliminated are listed in Article 5.

The Convention imposes a specific commitment on parties to eradicate racial segregation and the crime of apartheid within their jurisdictions (Article 3). Parties are also required to criminalize the incitement of racial hatred (Article 4), to ensure judicial remedies for acts of racial discrimination (Article 6), and to engage in public education to promote understanding and tolerance (Article 7).

Part 2 (Articles 8 – 16) governs reporting and monitoring of the Convention and the steps taken by the parties to implement it. It establishes the Committee on the Elimination of Racial Discrimination, and empowers it to make general recommendations to the UN General Assembly. It also establishes a dispute-resolution mechanism between parties (Articles 11 – 13), and allows parties to recognize the competence of the Committee to hear complaints from individuals about violations of the rights protected by the Convention (Article 14).

Part 3 (Articles 17 – 25) governs ratification, entry into force, and amendment of the Convention.

Previous UN Resolutions

Since the formation of the United Nations, many resolutions have been submitted and adopted in order to combat and eliminate racial discrimination and xenophobia. The “Office of the United Nations High Commissioner for Human Rights” (OHCHR) Initiated in 1993 with the Resolution on A/1993/20 the “Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination on, Xenophobia and Related Intolerances” in order to observe racist-motivated acts and discrimination on against people in minorities. The Rapporteur has been updated three times since 1993, with the first one being in 2008 with the Resolution on A/7/34, the second one taking place in 2011 with the Resolution on A/16/33 and the last one in 2014 with the resolution on A/25/32. Additionally, in the General Assembly resolution on A/68/329 of the 16th August 2013, the Secretary General, Ban Ki-moon, informs the General Assembly about the Special Rapporteur of the Human Rights Council and enumerates the contribution on provided by member states and other IGOs and NGOs.

Moreover, in 1997 the United Nations General Assembly declared in the resolution on A/52/111 the organization on of the “World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance”, which was held in 2001 in Durban, South Africa, in order to find applicable measures to eradicate discrimination on the grounds of race.

Furthermore, the General Assembly resolution on A/53/132 of 23 February 1999, which was on the “Third Decade to Combat Racism and Racial Discrimination on and the convening of the World Conference against Racism, Racial Discrimination on, Xenophobia and Related Intolerance”, announced that the year 2001 would be the “International Year of Mobilization on Against Racism, Racial Discrimination, Xenophobia and other Intolerance” and enacted

serious legislation on regarding the prevention on of racial discrimination.

The cornerstone in dealing with racism and xenophobia was General Assembly's Resolution 52/111 on the topic of "Third Decade to Combat Racism and Racial Discrimination and the convening of a world conference on racism, racial discrimination, xenophobia and related intolerance", which decided to hold the "World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance"³⁰, in Durban, South Africa in 2001. The conference addressed the topics of racism and xenophobia and examined the progress of each member state regarding the decisions taken over the past three decades, while set goals for the next century. The agenda mainly focused on the sources and causes of racism, the victims, the preventative measures that can be adopted, and the effective remedies of the issue.³¹ Although the conference did not focus on the educational aspect, education was extensively analyzed as a form of eliminating racism and xenophobia. As a result of this conference the Durban Declaration and Programme of Action (2001) was adopted setting recommendatory measures to be adopted at a global scale, for the first time.

Racism and White Supremacy

When Europeans arrived on North America's shores and set up their plan to suppress its people and conquer its land, started racism against Native Americans. Europeans believed the original inhabitants of America were heathens and barbarians who needed to be civilized through the culture and religion of Europe. Thus, they relied on violence in order to execute countless mass murders, stole lands, made attempts to wipe out the natives, and systematically assimilate them through establishments such as "Indian reservations". The portrayal of Native Americans as dangerous savages in the mainstream media helped the

European people to justify their actions. Furthermore, the long-term effects of these events can be seen today, Native Americans have the highest suicide rate of any group in the United States, according to the National Institute of Mental Health.

In 17th century, many Africans have been kidnapped from their homelands, and brought to America as slaves. Some of them were known to be royalty and highly educated. African men, women, and children were stripped of their names and identities, forced to "Christianize", beaten, tortured, and in many cases, murdered by their white masters, for whom slavery was key to keeping their rich properties and land. Families were separated through the process of buying and selling slaves. While not all Africans in America were slaves, a large number were, especially in the southern states. For those Africans in America who were free, segregation laws that forbidden them from owning property and voting.

Even though slavery was ultimately abolished and laws prohibiting segregation against African-Americans passed, racism against this community still remains and is demonstrated in subtler ways today. For instance, the Washington, DC, Fair Employment Practices Commission has found that blacks face discrimination in one out of every five job interviews. The American Sociological Association notes that, "today employers use different phases of the hiring process to discriminate against minorities (e.g., recruiting from primarily white schools instead of through job training programs) and offer higher status jobs and pay to white employees. Reports of job discrimination against African Americans are correlated with darker complexion, higher education, immigrant status, and young age."



In an extensive 2015 analysis, the Southern Poverty Law Center (SPLC) determined that 892 hate groups exist in America. Of these groups, 528 — or roughly 60 percent — subscribe to white supremacist ideologies. But under that umbrella, there are a number of organizations, which are slightly different in their set of beliefs. The white supremacists of America can be divided into six main groups: The Ku Klux Klan, white nationalists, racist skinheads, neo-Nazis, neo-Confederates, and followers of Christian Identity.

These groups can all be further divided into smaller ones, however the core set of teachings of each group is what was used to divide them:

a. Ku Klux Klan

Throughout history, the Ku Klux Klan have usually chosen a black victim, however the group also has a very strict anti-Semitic, anti-immigrant, anti-LGBTQ doctrine which their followers tend to subscribe.

b. Neo-Nazi Groups

The Neo-Nazi groups can easily be identified with their idolization of Nazi Germany and Adolf Hitler, and their particular resentment of Jewish people. They also target racial minorities, immigrants and LGBTQ people. According to the SPLC, neo-Nazis believe that “most of the

social or political problems are triggered by a Jewish conspiracy that supposedly controls governments, the mainstream media, and financial institutions.”

c. White Nationalist Groups

White nationalism is the broadest type of groups on this list, and many other groups (such as but not limited to Neo-Nazis and racist skinheads) might be characterized as such. Its ideology is defined by white separatism divorced with the belief that non-white people are inherently inferior to white people.

d. Racist Skinheads

Racist skinheads (not to be confused with non-racist skinheads) are usually not associated with any racist group, and their ideology is based on hatred toward racial minorities, immigrants, and, increasingly, the LBGQT community.

e. The Christian Identity Groups

The Christian Identity ideology states that whites (not including Jews) are the true Israelites God favors in the Bible. In Christian Identity literature, Jews are usually described as evil and satanic. But what began as a strictly anti-Semitic group has since expanded to adjoin beliefs with the KKK, neo-Nazis, and anti-immigrant groups. However, the fundamental ideology of Christian Identity is almost completely removed from mainstream Christianity.

f. Neo-Confederate Organizations

Neo-Confederate ideology is based upon romanticizing pre-Civil War America and Neo-Confederate people long to revive the racist aspects of the Southern States before the war, such as slavery and segregation against black people. They favor white separatism and similar to the White Nationalist groups, they are determined that black people are mentally and physically inferior to whites.

Key Problems

“Education has a central role in creating new values and attitudes and provides us with important tools for addressing deep-rooted discrimination and legacy of historical

injustices”³⁷, according to Mutuma Ruteere, special rapporteur on contemporary forms of racism for the United Nations. It is important to clarify that when we talk about education, we should think of the wider concept of „humanistic education“, which not only includes the conventional academic formal education, but also focuses on cultivating one’s values, attitudes and behaviors. However, arguably there are several problems that pose hurdles in achieving global elimination of racial discrimination through education, which should be closely examined and separately addressed.

Lack of Quality Education/ Infrastructure

Lack of access to education, especially in developing countries, is a grave problem since illiteracy levels remain high, particularly among the African continent. The main reason stands lack of infrastructure, especially within the rural areas. It is apparent that programs and initiatives focusing on education and aiming to eliminate racism and xenophobia, cannot be launched, if basic education is not guaranteed in the first place. Certain UN bodies and Non-Governmental Organizations have tried to offer assistance to African and South American countries by initiating educational projects within regions. The funding of such initiatives and projects can be gradually lead to the elimination of the existing problem. Nevertheless, it cannot be denied that funding constitutes a sensitive matter, which must be carefully addressed, in order to ensure the determination of the person (natural or legal), who will provide the assistance, and the one it will be directed to. That way, funds can be flowed into education and further assist the process of enhancing its quality and improve access to it.

Ignorance/ Lack of Information

Arguably, at the heart of racial discrimination and xenophobia lie two concepts, those being ignorance and fear.³⁸To be more precise,

everyone at some point through his/her life will adopt or experience a kind of prejudicial attitude based on someone’s “pre-judgment”, which is further based on ignorance. In fact, prejudice can operate in three separate stages.³⁹The first one is the cognitive level, in which an individual forms a stereotype for a particular group or race due to wrongful generalizations supported within society, but without evidential basis. Secondly, there is the emotional level, in which fear, caution or hatred is developed by an individual based on what he/she has been seen, experienced or heard of, as a sole, limited case. Thirdly, there is the behavioral level, in which an individual engages into discriminatory and racial behaviour.⁴⁰ The level, in which education starts playing a significant role, is the cognitive level, the root of each problem since an individual should be well-informed and educated, so as not to develop the initial stereotype, which then leads to the second and the third level respectively.

Religion

History has proven that religion and racial discrimination are strongly linked, from examples including Nazi Germany and Jews or biblical analogies to divine descendants and inferior ancestors. A religious fundamentalist prioritizes what his/her religion tells him/her; engage into prejudicial or racial behavior if he/she truly and strongly believes that this is what he/she is told to do. Religious racism is tied to basic life values of social conformity and tradition and is deeply rooted within a religious individual. However, our current times require the setting of a spotlight on Muslim and Western cultures. Although being Muslim or Christian is not a race per se, prejudicial and discriminatory behavior linked to religion is part of a cultural racism, in which xenophobia enters the picture.

Surpassing the religious hurdle in combating xenophobia and racism would certainly be the most demanding aspect, since even the

governments of certain highly religious countries will not accept implementing educational measures at a global level, as they are the ones promoting this discrimination in the first place. A fair balance needs to be reached between religious beliefs and tolerance towards people with different religion or culture. Fear and non-acceptance of different cultural, traditional, ethnic values can lead to expressions of racial and xenophobic behaviors. Recent attacks have taken place, vastly characterized as terrorist attacks, in cities such as, but not limited to: Paris and Nice (France), London (United Kingdom), Belgium(Brussels), Istanbul(Turkey), and Beirut(Lebanon).

Education and Media as means of promotion

Bearing in mind the above, another quite important obstacle towards attaining the elimination of racism and xenophobia is that, some countries are promoting racism and xenophobia to their own population. This promotion can be succeeded through education, via the conventional school curricula or even information means. Conceivably, media coverage can never be absolutely unbiased or objective and will even unconsciously project material, which can cultivate racial or prejudicial behaviors. From the more liberal media systems of the European Union's or Australia's, to the highly-manipulated press coverage of Turkey, Middle East, China, and peaking at North Korea, all individuals have been and will continue to be exposed to different opinions, thoughts and projections, which may well-breed and develop racist and xenophobic attitudes. Subjects, such as history, within schools, may often be biased or only reflect the favorable side of the coin to the young individuals, in order to enhance their national identity. Minorities are often neglected, and a nation's historical enemy, can be presented to students as a current threat through analogy. A need for a more rounded and humanistic educational system is required. Such

a system needs to be based upon two pillars; those being a) the adequate and accurate projections of facts, through a well- rounded prism, and b) a spotlight to be placed on all individuals' development and personality enhancement.

Globalization

Globalization can also be argued to have been reinforcing xenophobia and racism. The modern economic competition amongst countries has led to the reduction of services especially in areas such as education or social welfare, which have consequently influenced the population, which live on the margins of the society. As a result of globalization, more migrants are present within the Western countries, because of the EU free movement or even the current large movement of eastern populations towards the west. This causes the local populations' competition with them -a competition breeding the ground for xenophobic and racist attitudes. "Severe existing economic inequalities and the marginalization of people's conditions give rise to tensions and manifestations of racism and xenophobia". As a result, the blame is put on foreigners, refugees and migrants, who become the main targets of these attitudes.

Causes of Xenophobia

- Governments being unable to control the rising in crime levels in communities. This is a primary cause of xenophobia, because people become afraid of what is unfamiliar to them in their community and may consider it as a threat. It is a huge dilemma that can only be addressed by strengthening laws and making the community safer for everyone.
- The economic situation, because some citizens who are unable to secure jobs blame immigrants, so they get frustrated, depressed and potentially become xenophobic, and resort to violence.

- Corruption in many countries can be a main cause of xenophobia since natives become angry at the ability of illegal immigrants to have access to services, making communities resort to violence.
- Ignorance as it can cause people to see “others” as unequal. Ignorance of and lack of understanding of other cultures, religions will make a person view differences as frightening; therefore, developing multi-cultural social tolerance is essential in every community.
- Media has huge role in either fostering or eradicating xenophobia.
- Absence of quality education and peace education could play a major role in increasing intolerance and xenophobia.
- Lack of political, economic, and social policies on country level which stress diversity, and ensure upholding human rights of all citizens can lead to increase in intolerance and hate crimes.

Recent Developments and Current Situation

Xenophobic and other bias-motivated violence threatens a wide range of individuals and communities distinguished by ethnic origin, religious beliefs, race, sexual orientation, and other characteristics. This violence affects national minorities and people of immigrant origin, citizens and noncitizens, longtime residents and newcomers.

In many parts of the world, refugees, asylum seekers, internally displaced persons, stateless persons, and migrants have been among the principal targets of violence motivated by xenophobia, racism, and religious hatred. Their vulnerability increases when they are concentrated in a few urban areas and neighborhoods.

Refugees, asylum seekers, stateless persons, and migrants—from a wide range of countries, including Burma, China, Côte d’Ivoire, the Democratic Republic of Congo, the Dominican Republic, Ethiopia, Haiti, Iran, Iraq, Libya, Mexico, Sudan, Zimbabwe—have been the targets of xenophobic and other bias-motivated attacks.

Incidents of xenophobic and other forms of bias-motivated violence have been widely reported and well documented in many parts of Europe—raising concerns about the undermining of the overall protection environment for refugees, asylum seekers and other vulnerable populations. These forms of violence also present serious and increasing challenges in many regions of the world, and the following recent examples illustrate how xenophobic and other bias-motivated violence is a global phenomenon, not limited to any one country or region of the world:

- In the **Dominican Republic**, Haitian refugees, migrants and stateless persons of Haitian descent have been brutally assaulted and killed. Documented cases include street attacks, arsons, and a beheading.
- In **Egypt**, refugees and migrants from Sudan, Somalia, Ethiopia, and Eritrea have been the targets of racist violence and harassment.
- In **Greece**, there has been a rise in racist and xenophobic attacks against refugees, asylum seekers and migrants, including attacks on more than one hundred Asians and Africans carried out largely by extreme right-wing groups in May 2011.
- In **India**, there is a climate of racism, particularly towards those of African origin and violent attacks have been reported against Burmese Chin and Somali refugees.
- In **Italy**, the antiracism NGO Lunaria documented 186 assaults, including 18

murders, allegedly motivated by racism or xenophobia, between January 2007 and July 2009. Immigrants and refugees were among the most frequent victims.

- In **Malaysia**, xenophobic attitudes among the population toward refugees and migrants, particularly from Burma, have reportedly been on the rise in recent years. Violence at the hands of a government sanctioned civilian group as well as by ordinary citizens has been reported.
- In **Morocco**, racist violence, verbal threats, and physical assaults have targeted sub-Saharan African refugees and migrants
- In **Russia**, racist and ethnically motivated murders and other violent attacks by neo-Nazi skinhead groups continue to occur with an alarming frequency; migrants from Central Asian countries are among the primary victims of attacks.
- In **South Africa**, a number of serious incidents of violence against refugees and migrants, including those from Somalia and Zimbabwe, were reported in 2011. This is particularly troubling given the record of xenophobic violence in recent years, including the well-documented wave of violence against foreigners in 2008, which led to at least 62 deaths and the displacement of a hundred thousand people.
- In **Thailand**, migrants and refugees from Burma and elsewhere have been the victims of violent attacks and killings by government security forces and private individuals.
- In **the United States**, xenophobic attacks targeting people of Hispanic origin rose nearly 40 percent between 2003 and 2007. They declined in 2008 and 2009, before rising 10 percent in 2010. Refugees have also been the victims of hate crimes motivated by racism and religious intolerance. With the

election of President Donald Trump, statistics show that these attacks have actually risen.

- In **Myanmar**, Rohingya Muslims are being brutally targeted because of their religion and a systematic process of ethnic cleansing has gripped the nation.

Possible Solutions

- Countries should sign and ratify the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD). Although it provides comprehensive solutions only 27 States out of the 83 that have signed this treaty have ratified it. However, if all countries do sign the convention this will ensure a permanent ban on any kind of racial or xenophobic.
- States have the responsibility of bringing to justice the perpetrators of crimes caused by racial or xenophobic motivation and to fight against impunity. States should ensure that investigating racist and xenophobic crimes are carried out responsibly and impartially.
- Concrete steps should be taken to raise awareness among the population about the adverse effects of Racism, Racial Discrimination, and Xenophobia. The organization of cultural events, festivals, conferences, seminars, competitions, exhibitions, research work and publications, as well as information campaigns and other positive measures which contribute to the building of a society based on, tolerance, respect for cultural diversity and non-discrimination.
- In order to address the increased use of the Internet by extremist political parties, movements and groups to proliferate, promote and disseminate racist content, countries should implement fully articles 19 to 22 of the International Covenant on Civil

and Political Rights, which guarantee the rights to freedom of expression, assembly and association.

- Educational measures are indeed crucial in promoting human rights and democratic values at an early age specially adolescents. Students should be taught from their primary classes that all men and women in the world are equal. It is imperative that such education reforms are put into action to counter racism, and discrimination radically.

Questions a Resolution Must Answer (QARMA)

In order to formulate a holistic resolution that deals with some of the most pertinent issues, the following questions must be addressed.

1. Who are the marginalized individuals, groups or organizations subject to discrimination?
2. What actions can be taken at local national, regional, and international levels?
3. What measures should be taken to ascertain compliance of states to these proposed actions?
4. What is the role of political parties, the media and civil society in both countering and fostering racism?
5. How can the current systems be refined to combat xenophobia?
6. How will states address the “racialization” of religion?
7. How important is education in order to combat racism, particularly among adolescents?
8. What programs can be introduced to integrate marginalized people back into the societal fabric?
9. How can the growing movement of white supremacy and white nationalism be curbed?
10. What economic impact does white nationalism have on a country’s economy?

Material for Further Reading

1. International Day for the Elimination of Racial Discrimination
<http://www.un.org/depts/dhl/racial/>
2. Committee on the Elimination of Racial Discrimination
<http://www2.ohchr.org/english/bodies/cerd/>
3. International convention on the Elimination of all forms of Racial Discrimination
<http://www2.ohchr.org/english/law/cerd.htm>
4. Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and Related intolerance
<http://www2.ohchr.org/english/issues/racism/rappporteur/index.htm>
5. Working Group on the Effective Implementation of the Durban Declaration
<http://www2.ohchr.org/english/issues/racism/groups/index.htm>
6. World Conference against Racism, Racial Discrimination, and Xenophobia
<http://www.un.org/WCAR/>
7. Ad Hoc Committee on the elaboration of complementary standards
<http://www2.ohchr.org/english/issues/racism/AdHocCommittee.htm>
8. Durban Review Conference 2009

<http://www.un.org/durbanreview2009/sessions.shtml>

9. Fight against Racism, Discrimination and Xenophobia

www.unesco.org/shs/againstdiscrimination