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Bil College Model United Nations Conference

25-27 March 2024



TABLE OF CONTENTS

- I. Letter From the Secretary-General**
- II. Introduction to the Committee: United Nations Human Rights Council (UNHRC)**
- III. Introduction to the Agenda Item: Annual framework study on freedom from racial discrimination**
 - A. Key Concepts
 - B. Historical Background
 - C. Types of Racism
 - 1. Internalized Racism*
 - 2. Interpersonal Racism*
 - 3. Institutional Racism*
 - 4. Structural Racism*
 - D. Causes of Racism, Xenophobia and Related Intolerance
 - E. Consequences of Racism, Xenophobia and Related Intolerance
- IV. Past Actions and Related Bodies of the UN**
- V. Points that a Resolution Should Cover**
- VI. Suggestions For Further Research**
- Bibliography**

II. Introduction to the Committee: United Nations Human Rights Council (UNHRC)

Founded by the General Assembly in 2006 by Resolution 60/251 to take over the previous Commission on Human Rights, the United Nations Human Rights Council (UNHRC) is an inter-governmental body within the United Nations responsible for supporting and protecting human rights all around the world and addressing violations of human rights violations then recommending solutions to the United Nations General Assembly. The body brings together 47 member states elected by the General Assembly who are aiming to protect and promote human rights in the light of the Universal Declaration of Human Rights.

A year after its establishment, the UNHRC adopted an 'Institution-building package' in order to lead its work and constitute its procedures and methods. Included in this package were the Universal Periodic Review which serves to assess the human rights issues in all United Nations Member States, the Advisory Committee serving as the Council's 'think tank' that is made up of experts and advisors, and the Complaint Procedure that serves individuals and organizations a platform where they can inform the Council about violations of human rights. Through Complaint Procedure, individuals, groups or non-governmental organizations can claim to be victims of human rights violations or that have direct, reliable knowledge of such violations and can seek help from the council. The Human Rights Council also works with the UN Special Procedures established by the former Commission which includes special rapporteurs, special representatives, independent experts and working groups that monitor, examine, advise and publicly report on specific thematic issues or human rights situations in specific countries. Typically, these representatives or experts who work under the Special Procedures are experts on a single right or a single country.

During the last fifty years since the admission in 1948 of the Universal Declaration of Human Rights, the UNHRC has made some important development in the battle against violation of human rights. The UNHRC continues to work actively to protect the welfare, health, and rights of the people all around the world by making sure:

- All people know and understand their rights,
- All people have the same rights,
- All people can use their rights,

III. Introduction to the Agenda Item: Annual Framework Study on Freedom from Racial Discrimination

The 21st Century brought a lot of changes into our lives. With globalization, the world has become more connected and interdependent, and for most of us, that opened the doors of opportunities and dreams that we have never even imagined before. For some of us, it is easier to travel and move to another country, change our lives if we want, and reach like-minded people. Never before in the history of humankind have people communicated, become organized, and supported each other on issues of intolerance, human rights abuses, and violations. Social media enabled humans to learn more about what happens all around the world, and in a sense, it made it easier for most people to be heard and seen and to seek help.

While the modern world improved our lives in many ways, it also exacerbated some long-lasting problems. It is indeed easier for some people to aim higher and live better lives, but for others, it is still extremely difficult to get recognized, get paid and treated equally, feel safe and feel like they belong. With globalization, the immigration rates have increased as more and more people leave their countries hoping to find better business opportunities and a better life. Meanwhile, many others are forced to leave their countries behind and seek refuge in other countries as they escape poverty, hunger, conflict, human rights violations, abuses, inequalities, natural disasters, and environmental degradation. The increase in international migration presents many societies with major policy dilemmas, as most countries are becoming more

⁹ Permanent Mission of Switzerland to the United Nations, 2017

¹⁰ Zhu, 2022

¹¹ Ibid.

¹ General Assembly 3 Research Guide, 2019

² Sweeney, 2021

³ Permanent Mission of Switzerland to the United Nations, 2017

⁴ Ibid.

⁸ UN General Assembly, 2019

multicultural, multi-ethnic, multi-religious, and multi-lingual.¹² These changes challenge governments and civil society to accommodate and gain from this diversity in ways that promote peace and respect for human rights.¹³

According to UN High Commissioner for Refugees (UNHCR), at the end of 2021, the number of refugees, asylum seekers, and displaced people as a result of war, persecution and human rights abuses reached 89.3 million.¹⁴ Since then, the Russian invasion of Ukraine – causing the fastest and one of the largest forced displacement crises since World War II – and other emergencies, from Africa to Afghanistan and beyond, pushed the figure over the dramatic milestone of 100 million.¹⁵ Last year also saw the 15th straight annual rise in people displaced within their countries by conflict, to 53.2 million.¹⁶ As these rates increase, some centuries old problems are also on the rise: racism, xenophobia and related intolerance.

The extent and severity of these phenomena are becoming increasingly evident in the reports of mistreatment and discrimination against migrants, refugees and other non-nationals, which are emerging from every region in the world.¹⁷ The fact that an increasing proportion of international migration today is irregular and unauthorized, facilitates abuse and exploitation.¹⁸ But even when their movements are legal and authorized, non-citizens face high levels of discrimination.¹⁹

COVID-19 pandemic also fueled racist and xenophobic violence and discrimination against Asians and people of Asian ascent.²⁰ UN Secretary-General Antonio Guterres said that “*the pandemic unleashed a tsunami of hate and xenophobia, scapegoating and scare-mongering*” and urged governments to “*act now to strengthen the immunity of our societies against the virus of hate.*”²¹ Government leaders and senior officials in some instances have directly or indirectly encouraged these hate crimes, racism, or xenophobia by using anti-Chinese rhetoric.²²

¹² International Labor Office (ILO), International Organization for Migration (IOM), and Office of the United Nations High Commissioner for Human Rights (OHCHR), 2001

¹³ Ibid.

¹⁴ "UNHCR: Global displacement hits another record, capping decade-long rising trend", 2022

¹⁵ Ibid.

¹⁶ International Labor Office (ILO), International Organization for Migration (IOM), and Office of the United Nations High Commissioner for Human Rights (OHCHR), 2001

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ International Labor Office (ILO), International Organization for Migration (IOM), and Office of the United Nations High Commissioner for Human Rights (OHCHR), 2001

²⁰ "Covid-19 Fueling Anti-Asian Racism and Xenophobia Worldwide", 2020

²¹ Ibid.

²² Ibid.

Racism, xenophobia, and related intolerance are not only occurring towards immigrants and refugees. Racism towards people of African descent still exists, most especially within the USA. A new report published by the UN Human Rights Office (OHCHR) points out that even though more than two years have passed since the murder of George Floyd by a police officer in the United States, there's been only "*gradual progress*" in addressing systemic racism.²³ Although this event sparked the global Black Lives Matter movement, the approach of most countries towards racism, xenophobia and related intolerance is not enough to demolish structural, institutional and societal racism that existed for centuries.²⁴

The roots of racism, xenophobia, and related intolerance are buried deep within individuals, societies, and institutions. The consequences of them are severe. The international community's international, systematic and dedicated approach is essential to combat these destructive beliefs and attitudes.

A. Key Concepts

Asylum Seeker: A person who has left their home country as a political refugee and is seeking asylum in another country. An asylum seeker is a person looking for protection because they fear persecution, or they have experienced violence or human rights violations. Asylum seekers are not refugees until they are recognized by the country they arrived. Not every asylum seeker will ultimately be recognized as a refugee, but every refugee is initially an asylum seeker.²⁵

Colonialism: The policy or practice of acquiring full or partial political control over another country, occupying it with your own citizens, and exploiting it economically. Usually refers to European expansion which European nations explored, conquered, settled, and exploited large areas of the world.²⁶ Colonialism and racism are considered to be strictly related since during colonial occupation, colonizing groups were granted political, economic, and social privileges denied to the colonized, and the hierarchy was typically maintained by arguments that the colonized were racially inferior.²⁷

Colored: A term that is used to describe people who is not considered "white". The term can be used to describe people of African, Native American or Asian origin, or people from multiracial background. In its current meaning, the term originated in, and is primarily

²³ "Little progress combating systemic racism against people of African descent: UN report", 2022

²⁴ Ibid.

²⁵ "What's the difference between a refugee and an asylum seeker?", 2019

²⁶ Magdoff, 2020

²⁷ Go, 2004

associated with, the United States of America; but is used in other countries as well. The term is often seen as evidence of systemic racism and can be used in other connotations such as “people of color”, “men or women of color”. In the South African context, the term had a specific meaning. As officially defined by the South African government from 1950 to 1991, the term colored referred to a person of mixed European (“white”) and African (“black”) or Asian ancestry.²⁸ It was a social category rather than that indicated a status intermediate between those who were identified as “white” and those who were identified as “black.”²⁹

Cultural Pluralism: Cultural pluralism is a term used when smaller groups within a larger society (minorities) maintain their unique cultural identities, whereby their values and practices are accepted by the dominant culture, provided such are consistent with the laws and values of the wider society.³⁰

Discrimination: The unjust, unequal or prejudicial treatment of different categories of people, especially based on race, gender, social class, sexual orientation, physical ability, religion and other categories.

Displaced People: A person who is forced to leave their home country because of war, conflict, violence, human rights violations or persecution.

Racial Equality: A situation in which people of all races and ethnicities are treated fairly, equally and in the same way in political, legal and cultural settings, and are equal in exercising their rights.

Ethnicity: Ethnicity is a grouping of people who identify with each other on the basis of shared attributes that distinguish them from other groups. The fact or state of belonging to a group that is different than other groups on characteristics such as traditions, ancestry, language, history, society, culture, nation, and religion.

Hate Crime: A crime, typically one involving violence, that is motivated by prejudice on the basis of race, religion, sexual orientation, or other grounds.

Forced Displacement: Forced displacement is an involuntary or coerced movement of a person or people away from their home or home region as a result of persecution, conflict, generalized violence or human rights violations.

²⁸ The Editors of Encyclopaedia Britannica, 2016

²⁹ Ibid.

³⁰ Kwan, 2018

Diversity: The practice or quality of including or involving people from a range of different social and ethnic backgrounds and of different genders, sexual orientations, etc. Diversity is also about recognizing, respecting and valuing differences based on ethnicity, gender, age, race, religion, disability and sexual orientation. It often goes hand in hand with Inclusion.

Inclusion: The practice or policy of providing equal access to opportunities and resources for people who might otherwise be excluded or marginalized, such as those who have physical or mental disabilities and members of other minority groups.³¹ The aim of inclusion is to embrace all people irrespective of race, gender, disability, medical or other need.³² It is about giving equal access and opportunities and getting rid of discrimination and intolerance (removal of barriers).³³

Indigeneity: Means originating or occurring naturally in a particular place; native. Indigenous populations are the descendants of peoples who inhabited the present territory of a country wholly or partially at the time when people of a different culture or ethnic origin arrived there.

Immigration /Migration: Immigrate is to come into another country to live permanently. Migrate is to move, like birds in the winter.

Immigrant: An immigrant is someone who makes a conscious decision to leave his or her home and move to a foreign country with the intention of settling there.³⁴ Immigrants often go through a lengthy vetting process to immigrate to a new country.³⁵ Many become lawful permanent residents and eventually citizens.³⁶ Immigration is rather permanent change of residence.

Migrant: A migrant is someone who is moving from place to place (within his or her country or across borders), usually for economic reasons such as seasonal work.³⁷ Similar to immigrants, they were not forced to leave their native countries because of persecution or violence, but rather are seeking better opportunities.³⁸ Migration is a temporary change of residence.

³¹ "What do we mean by diversity and inclusion? | Victorian Government", 2020

³² Ibid.

³³ "What do we mean by diversity and inclusion? | Victorian Government", 2020

³⁴ "Migrants, asylum seekers, refugees and immigrants: What's the difference?", 2022

³⁵ Ibid.

³⁶ "Migrants, asylum seekers, refugees and immigrants: What's the difference?", 2022

³⁷ Ibid.

³⁸ Ibid.

Mistreatment: The act of treating a person or animal badly, cruelly, or unfairly.³⁹ Examples of mistreatment include: Threatening or abusive language, profanity, or language that can be perceived as rude, threatening, demeaning, sarcastic, loud, or offensive; Belittling or humiliating behavior, intentional neglect or exclusion from communications; offensive sexist remarks or names.⁴⁰

Nation: Nation is a group of people united on the basis of shared features such as ethnicity, history, culture, or language, inhabiting a particular country or territory. A nation is thus the collective identity of a group of people. Nation and state (country) are not necessarily the same though a state can be a nation-state in which case all citizens of the state identify themselves as a nation.⁴¹ Most of the time though, a state refers to an association of people characterized by formal institutions of government, including laws; permanent territorial boundaries; and sovereignty (political independence), and may comprise more than one nation.⁴²

Nativism: While there are some similarities between nativism and other prejudices such as racism and xenophobia, these ideas have a wider scope than nativism since nativism are ultimately and mainly related to the concept of nation.⁴³ The term nativism is used to describe people who believe that “*true national identity requires a particular racial, ethnic, or religious background*”.⁴⁴ These people often advocate, endorse, or believe in a racially, religiously, or ethnically defined notion of nationhood.⁴⁵ The implications of a particular national identity significantly impact whether and how national identity influences attitudes toward immigration. If an ethnic or racial majority dominates a nation's political structures, or if the definition of its national identity excludes certain racial or ethnic groups, that nation's identity is more likely to be linked to anti-immigration sentiment.⁴⁶

Oppression: A situation in which people are governed in an unfair and cruel way and prevented from having opportunities and freedom. The attitude that a person or a group adopt in order to devaluing, undermining, marginalizing, and disadvantaging of certain social identities in contrast to the privileged norm.

³⁹ "Cambridge Dictionary- Mistreatment", n.d.

⁴⁰ "What is Mistreatment? | UTRGV", n.d.

⁴¹ Feinstein, 2022

⁴² "What is the difference between a nation and a state?", n.d.)

⁴³ Guia, 2016

⁴⁴ Kleinfeld & Dickas, 2020

⁴⁵ Ibid.

⁴⁶ Citrin & Sides, 2008

Prejudice: An assumption, pre-judgement or an opinion (usually negative) that is not based on reason or actual experience about someone or a group of people. Prejudice is often based on stereotypes, beliefs and generalizations towards a person, group and its members.

Privilege: A special right, advantage, or immunity granted or available only to a particular group within the society generating certain unjustified benefits, differences and inequalities.

Race: Race is the idea that the human species is divided into distinct groups on the basis of inherited physical and behavioral differences.⁴⁷ Genetic studies in the late 20th century refuted the existence of biogenetically distinct races, and scholars now argue that “races” are social constructed to divide people into groups. Race is considered to be a cultural invention reflecting specific attitudes and beliefs that were imposed on different populations in the wake of western European conquests beginning in the 15th century.⁴⁸

The modern meaning of the term race with reference to humans began to emerge in the 17th century.⁴⁹ Since then it has had a variety of meanings in the languages of the Western world.⁵⁰ What most definitions have in common is an attempt to categorize peoples primarily by their physical differences.⁵¹ For example, the term race generally refers to a group of people who have in common some visible physical traits, such as skin color, hair texture, facial features, and eye formation.⁵²

Racism: Racism is the belief that humans may be divided into separate and exclusive biological entities called “races”; that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioral features; and that some races are innately superior to others.⁵³ The term is also applied to political, economic, or legal institutions and systems that engage in or perpetuate discrimination on the basis of race or otherwise reinforce racial inequalities in wealth and income, education, health care, civil rights, and other areas.⁵⁴

⁴⁷ Wade, 2020

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Wade, 2020

⁵¹ Ibid.

⁵² Ibid.

⁵³ Smedley, 2022

⁵⁴ Ibid.

Racial Segregation: Racial segregation, the practice of restricting people to certain circumscribed areas of residence or to separate institutions (e.g., schools, churches) and facilities (parks, playgrounds, restaurants, restrooms) on the basis of race or alleged race.⁵⁵ Racial segregation provides a means of maintaining the economic advantages and superior social status of the politically dominant group, and in recent times it has been employed primarily by white populations to maintain their ascendancy over other groups by means of legal and social color bars.⁵⁶ Most well-known example is the legal segregation of facilities and services such as housing, public bathrooms, medical care, education, employment, and transportation in the United States since the 1950s. Signs were used to indicate where “people of color” could legally walk, talk, drink, rest, or eat.



Refugee: Refugees are people who have fled war, violence, conflict or persecution and have crossed an international border to find safety in another country.⁵⁷ The difference of a refugee from an asylum seeker is that refugees are given refugee status and registered as such, therefore protected under international law.⁵⁸ Refugees are resettled in another country or waiting for resettlement.

Social Justice: Social justice is justice in terms of the distribution of wealth, opportunities; practice of equal economic, social and political rights, and privileges within a society.

Stereotype: Similar to prejudice, an often unfair and untrue belief that all people or things with a particular characteristic are the same.

Stigma: Similar to stereotype or prejudice, a set of negative and often unfair beliefs that a society or group of people have about something, someone or a group of people.

⁵⁵ "Racial Segregation | History, Meaning, Examples, Laws, & Facts", n.d.

⁵⁶ Ibid.

⁵⁷ "What is a refugee?", n.d.

⁵⁸ Ibid.

Supremacism: Supremacism is the belief that a certain group of people is superior to all others. The supposed superior people can be defined by age, gender, race, ethnicity, religion, sexual orientation, language, social class, ideology, nation, culture, or belong to any other part of a particular population. are superior to others and that those who belong to them have the right to rule, dominate, or oppress those who do not. White supremacist ideologies served as justification for centuries of European colonialism in the Americas, Africa, Australia, Oceania, and Asia.⁵⁹ The most infamous and well-known example of supremacism and how severe its consequences can be is, without a doubt, Nazism. Nazism was a totalitarian movement led by Adolf Hitler as head of the Nazi Party in Germany. Hitler's Nazi Germany promoted the notion of a superior race from 1933 to 1945. The state promoted the idea that Germanic peoples, also known as "Aryans," were a superior race and his "scapegoat" was Jews who were stigmatized and faced discrimination. Eventually, Nazism led to the genocide of European Jews which is known as Holocaust.

Xenophobia: There is no internationally recognized legal definition of xenophobia.⁶⁰ In 2020, The UN Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance suggested a definition whereby xenophobia "*denotes behavior specifically based on the perception that the other is foreign to or originates from outside the community or nation*".⁶¹ Basically, xenophobia can be defined as the fear or hatred of foreigners or strangers. While the word itself focuses our attention on fear, fear is not the only, or necessarily the primary, feeling involved in xenophobia.⁶² Often xenophobic individuals also experience envy and resentment towards people who they perceive as "others".

Although they might overlap in certain areas, there are essential distinctions between xenophobia and other forms of prejudice and discrimination such as racism. Whereas other forms of discriminatory beliefs are based on specific physical, biological or behavioral characteristics of people, xenophobia divides people into groups of "ingroup-familiar-similar to me" and "outgroup-foreign-different than me". Xenophobic people often falsely believe that people who are different from them (as in people who are from another ethnic background, speaks another language, believes in another religion and practices another culture) are a threat to their very own existence. Yet, this category of "other" does not necessarily refer to foreigners or immigrants. It can also refer to people of similar physical characteristics, even of shared

⁵⁹ Slavery in the United States, 2012

⁶⁰ United Nations High Commissioner for Refugees, 2020

⁶¹ Ibid.

⁶² United Nations High Commissioner for Refugees , 2020

ancestry. People who leave their home town or city and come back years later might also be considered as “other”. Although xenophobia and racism are similar, they are different enough that a person can be both xenophobic and racist.⁶³

B. History of Racism

The concept of “race,” as we understand it today, evolved in the 1500s, and was deeply connected with the evolution of two other terms, “white” and “slave.”⁶⁴ However, the words did not have the meanings that they have today.⁶⁵ The term “race,” used infrequently before the 1500s, was used to identify groups of people with a kinship or group connection.⁶⁶ The modern-day use of the term “race” (identifying groups of people by physical traits, appearance, or characteristics) is a social construction used to describe and categorize people into various social groups that gives or denies benefits and privileges.⁶⁷ Over centuries, the false notion that “white” people were inherently smarter, more capable, and more human than nonwhite people became accepted worldwide.⁶⁸ This categorization of people became a justification for European colonization and subsequent enslavement of people from Africa.⁶⁹

Slavery, as a concept has existed for centuries.⁷⁰ Enslaved people, “slaves,” were forced to labor for another.⁷¹ We can point to the use of the term slave in the Hebrew Bible, ancient societies such as Greece, Rome, and Egypt, as well as during other eras of time.⁷² Within the Mediterranean and European regions, before the 16th century, enslavement was acceptable for persons considered heathens or outside of the Christian-based faiths.⁷³ In this world, being a slave was not for life or hereditary - meaning the status of a slave did not automatically transfer from parent to child.⁷⁴ In many cultures, slaves were still able to earn small wages, gather with others, marry, and potentially buy their freedom.⁷⁵ Similarly, peoples of darker skin, such as people from the African continent, were not automatically enslaved or considered slaves.⁷⁶

⁶³ "'Xenophobia' vs. 'Racism' Where they overlap and how they differ", n.d.

⁶⁴ National Museum of African American History and Culture, 2021

⁶⁵ Ibid.

⁶⁶ Ibid.

⁶⁷ Ibid.

⁶⁸ National Museum of African American History and Culture, 2021

⁶⁹ Ibid.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² National Museum of African American History and Culture, 2021

⁷³ Ibid.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ National Museum of African American History and Culture, 2021

The word “white” held a different meaning, too, and transformed over time. Before the mid-1600s, there is no evidence that the English referred to themselves as being “white people”.⁷⁷ This concept did not occur until 1613 when the English society first encountered and contrasted themselves against the East Indians through their colonial pursuits.⁷⁸ Even then, there was not a large body of people who considered themselves “white” as we know the term today.⁷⁹ From about the 1550s to 1600, “white” was exclusively used to describe elite English women, because the whiteness of skin signaled that they were persons of a high social class who did not go outside to labor.⁸⁰ However, the term white did not refer to elite English men because the idea that men did not leave their homes to work could signal that they were lazy, sick, or unproductive.⁸¹ Initially, the racial identity of “white” referred only to Anglo-Saxon people and has changed due to time and geography.⁸² European colonists’ use of the word “white” to refer to people who looked like themselves, grew to become entangled with the word “race” and “slave” in the American colonies in the mid-1660s.⁸³ Racism continued to be at the heart of North American slavery and the colonization and empire-building activities of western Europeans during the 18th century as well.

Historically, those who openly professed or practiced racism held that members of low-status races should be limited to low-status jobs and that members of the dominant race should have exclusive access to political power, economic resources, high-status jobs, and unrestricted civil rights.⁸⁴ The experience of racism for members of low-status races includes acts of physical violence, daily insults, and frequent acts and verbal expressions of contempt and disrespect, all of which have profound effects on self-esteem and social relationships.⁸⁵ By the 19th century; racism had matured and spread around the world.⁸⁶ In many countries, leaders began to think of the ethnic components of their own societies, usually religious or language groups, in racial terms and to designate “higher” and “lower” races.⁸⁷ Those seen as the low-status races, especially in colonized areas, were exploited for their labor, and discrimination against them became a common pattern in many areas of the world.⁸⁸ The expressions and feelings of racial

⁷⁷ National Museum of African American History and Culture, 2021

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ National Museum of African American History and Culture, 2021

⁸¹ Ibid.

⁸² Ibid.

⁸³ National Museum of African American History and Culture, 2021

⁸⁴ Smedly, 2022

⁸⁵ Ibid.

⁸⁶ Ibid.

⁸⁷ Smedly, 2022

⁸⁸ Ibid.

superiority that accompanied colonialism generated resentment and hostility from those who were colonized and exploited, feelings that continued even after independence.⁸⁹

The most vivid reflection of racist thought in U.S history was **Jim Crow Laws**.⁹⁰ Jim Crow laws were a collection of state and local statutes that legalized racial segregation.⁹¹ Named after a Black minstrel show character, the law, which existed for about 100 years, from the post-Civil War era until 1968, was meant to marginalize African Americans by denying them the right to vote, hold jobs, get an education, or other opportunities.⁹² Those who attempted to defy Jim Crow laws often faced arrest, fines, jail sentences, violence, and death.⁹³

Black codes were strictly local and state laws that detailed when, where, and how formerly enslaved people could work and for how much compensation.⁹⁴ The codes appeared throughout the Southern states of the USA as a legal way to put Black citizens into indentured servitude, to take voting rights away, to control where they lived and how they traveled, and to seize children for labor purposes.⁹⁵ The legal system was stacked against Black citizens, with former Confederate soldiers working as police and judges, making it difficult for African Americans to win court cases and ensure they were subject to Black codes.⁹⁶ These codes worked in conjunction with labor camps for the incarcerated, where prisoners were treated as enslaved people.⁹⁷ Black offenders typically received longer sentences than their white equals and, because of the grueling work, often did not live out their entire sentence.⁹⁸ The roots of Jim Crow laws began as early as 1865, immediately following the ratification of the 13th Amendment, which abolished slavery in the United States.⁹⁹ So, even though slavery was abolished, the ideas of racism and racial segregation remained for another 100 years.¹⁰⁰

Another infamous example from history of racism is anti-Semitism and its peak within the Nazi Germany. **Anti-Semitism** can be defined as hostility towards or discrimination against Jews as a religious or racial group.¹⁰¹ The term anti-Semitism was coined in 1879 by the German agitator Wilhelm Marr to designate the anti-Jewish campaigns underway in central Europe at

⁸⁹ Smedly, 2022

⁹⁰ Onion et al., 2022

⁹¹ Ibid.

⁹² Ibid.

⁹³ Onion et al., 2022

⁹⁴ Ibid.

⁹⁵ Onion et al., 2022

⁹⁶ Ibid.

⁹⁷ Ibid.

⁹⁸ Onion et al., 2022

⁹⁹ Ibid.

¹⁰⁰ Ibid.

¹⁰¹ Berenbaum, 2022

that time.¹⁰² Even though anti-Semitism existed for a long time up until that point, in Nazi Germany, anti-Semitism reached a racial dimension never before experienced.¹⁰³



Christianity had sought the conversion of the Jews, and political leaders from Spain to England had sought their expulsion because Jews were practitioners of Judaism, but the Nazis—who regarded Jews not only as members of a subhuman race but as a dangerous cancer that would destroy the German people—sought the “final solution to the Jewish question,” the murder of all Jews—men, women, and children—and their eradication from the human race.¹⁰⁴ In Nazi ideology that perceived Jewishness to be biological, the elimination of the Jews was essential to the purification and even the salvation of the German people.¹⁰⁵

- *Anne Frank was a Jewish girl who kept a diary in which she documented life in hiding under Nazi persecution from her hiding place in an attic in Amsterdam. She died in the Holocaust.*

Up until that point, anti-Semitism was mostly a religious discriminatory thought, but Nazi anti-Semitism had a racist dimension in that it targeted Jews because of their supposed biological characteristics—even those who had themselves converted to other religions or whose parents were converts.¹⁰⁶ Eventually, Nazi anti-Semitism led to Holocaust, the systematic state-sponsored killing of six million Jewish men, women, and children and millions of others by Nazi Germany and its collaborators during World War II.¹⁰⁷ An estimated 5.7 million Jews were exterminated by mobile killing units; in such death camps as Auschwitz, Chelmno, Belzec, Majdanek, and Treblinka; by being worked to death; or through starvation.¹⁰⁸

¹⁰² Berenbaum, 2022

¹⁰³ Ibid.

¹⁰⁴ Ibid.

¹⁰⁵ Berenbaum, 2022

¹⁰⁶ Ibid.

¹⁰⁷ Ibid.

¹⁰⁸ Berenbaum, 2022

Racism creates hatred and distrust, and make any attempt to understand its victims impossible.¹⁰⁹ For that reason, most human societies have concluded that racism is wrong, at least in principle, and social trends have moved away from racism.¹¹⁰ Many societies have begun to combat racism by raising awareness of racist beliefs and practices and by promoting human understanding in public policies, as does the Universal Declaration of Human Rights, set forth by the United Nations in 1948.¹¹¹

Despite constitutional and legislative efforts conducted by states and other international organizations, racism, xenophobia and related intolerance persists in the 21st century. The **Black Lives Matter** movement is just one of the examples that people still suffer from racism, xenophobia, and related intolerance.

C. Types of Racism

It is possible to examine racism, xenophobia and related intolerance under four different categories. Internalized and Interpersonal racism are usually referred to as Individual Racism, whereas Institutional and Structural Racism are categorized as Systemic Racism.¹¹² Individual racism can be conscious or unconscious.

1. Internalized Racism

Internalized racism lies within individuals. This type of racism refers to our private beliefs and biases about race and racism, influenced by our culture. Internalized racism can take many forms.

Internalized Racial Inferiority/ Internalized Oppression: Accepting the role of “inferior” based on racial discriminations and acting according to this definition. It is the internalization of racial oppression by the racially subordinated. For example, if a “colored” person either consciously or unconsciously accepts that a racial hierarchy exists in which “white” people are ranked above people of color. Believing in negative stereotypes, adaptation to the cultural standards of “superior race”, self-hate, self-doubt, embracing “whiteness” through using hand straighteners or bleaching creams, rejection of ancestral culture, self-nicknaming can be manifestations of internalized oppression.¹¹³

¹⁰⁹ Berenbaum, 2022

¹¹⁰ Ibid.

¹¹¹ Smedly, 2022

¹¹² Ibid.

¹¹³ Jones, 2000

Internalized Racial Superiority/ Internalized Privilege: Accepting the role of “superior” based on racial discriminations and acting according to this definition. Deeply believing that you are superior than other just based on your race, religion, or culture; and that you are entitled to empowerment, unearned privileges, institutional power and advantages.

2. Interpersonal Racism

Also called Personally Mediated Racism, this is the bias that occurs when individuals interact with others and their personal racial beliefs affect their public interactions. Most of the time, when we say racism, xenophobia or any other kind of intolerance, we refer to attitudes that manifest themselves while communicating with others. Lack of respect towards the “other”, not communicating at all or communicating in a mean way, showing suspicion or outright hate towards the “other” such as not touching, not sitting next to, devaluation, scapegoating or dehumanization, open acts of violence, threats and abuses can be examples of interpersonal racism.

Interpersonal Racism can also manifest itself as Aversive Racism which is a form of racial prejudice felt by individuals who outwardly endorse egalitarian attitudes and values, promote equality of races but nonetheless experience negative emotions in the presence of members of certain racial groups.¹¹⁴ For example, if a White employer who supports equality nonetheless favors White candidates over Black candidates in job interviews when all the individuals’ qualifications for the position are the same.¹¹⁵

3. Institutional Racism

Institutional racism occurs within institutions.¹¹⁶ It refers to unjust and discriminatory policies, practices, procedures in particular institutions such as schools, workplaces, hospitals, police departments, and other public offices that routinely produce unequal outcomes for people from “other” races, while people from a certain race-usually the dominant race of the country- are presented with advantages, privileges and opportunities. Institutional racism can be intentional but it does not have to be, it can also be unintentional. For example, a school district that concentrates students of color in the most overcrowded, under-funded schools with the least experienced teachers.¹¹⁷

¹¹⁴ APA Dictionary of Psychology, 2022

¹¹⁵ Ibid.

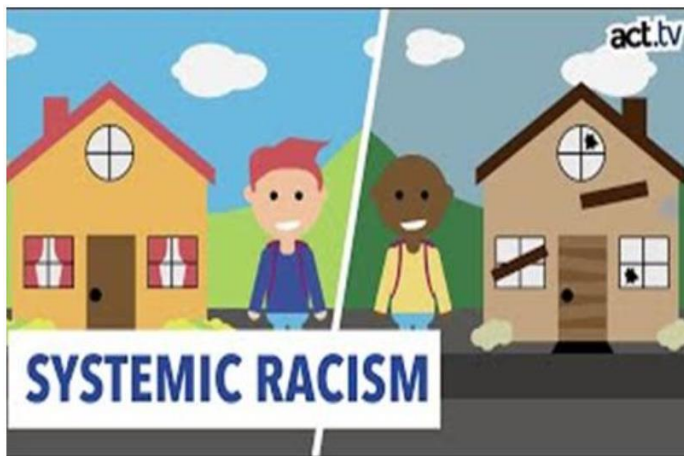
¹¹⁶ Race Forward, 2021

¹¹⁷ Ibid.

Even though all forms of intolerance and racism are hurtful, humiliating and dangerous in the sense that it fills victims of such attitudes with feelings of hopelessness, desperation and hate; systemic levels of racism must be worse than individual racism. It is excruciatingly painful to experience discrimination in your daily life by total strangers, but being rejected by people is one thing whereas being rejected by institutions is a completely different story. Imagine not getting good grades at school, not getting a job or not getting paid enough, being rejected to be treated as a patient, being served as a customer based on your race.

4. Structural Racism

Structural racism is racial inequities across institutions, policies, social structures, history, and culture.¹¹⁸ Structural racism highlights how racism operates as a system of power with multiple interconnected, reinforcing, and self-perpetuating components which result in racial inequities across all indicators for success.¹¹⁹ Structural racism is the racial inequity that is deeply rooted and embedded in our history and culture and our economic, political, and legal systems.¹²⁰



Imagine two neighborhoods. In one neighborhood lives a family of four, the Smiths. The neighborhood that Smiths are living is filled with trash, with abandoned and wracked homes, and poor-quality schools to which children usually walk. There are always a lot of police officers around and crime rates are high. Most of the

people living in this neighborhood are uneducated, unemployed and poor, and also most of their neighbors, including themselves, are people of color.

In the adjoining neighborhood is another family of four, the Jones. The Jones' neighborhood has plenty of fresh food markets, a robust bus and garbage collecting system, parks, health centers and good schools.¹²¹ Families flock there because all these services translate to

¹¹⁸ Race Forward, 2021

¹¹⁹ Ibid.

¹²⁰ Ibid.

¹²¹ Race Forward, 2021

economic opportunity and good health.¹²² Most of the families who live in this neighborhood, including the Jones, are White.

The racial composition of their neighborhoods did not just happen on their own.¹²³ Who lives in which neighborhood and whether that neighborhood has decent housing, good schools, and well-paying jobs is determined by multiple, institutional policies and practices.¹²⁴ Whether intentionally or not, these policies and practices have often discriminated by race, which is why we see so much difference in life outcomes based on race.¹²⁵

Systemic racism refers to laws, rules and norms that have been interwoven into the social fabric of society such as immigration laws, wage gap/education disparities between people from racial backgrounds. Neighborhoods with a high concentration of Black or Hispanic residents also typically receive fewer or worse public services. Lack of access to high-quality public schools also restricts opportunities for obtaining well-paying jobs with benefits or pursuing higher education, restricting upward mobility. Whites are less likely than blacks and Hispanics to be falsely accused of criminal activity, both by white private citizens and by law enforcement.¹²⁶ Aside from that, segregated and unfair neighborhoods contribute to abusive policing techniques. Whites are less likely than blacks and Hispanics to become victims of police brutality, including using deadly force without cause.¹²⁷ We call this reality structural racial inequity. Jim Crow laws and Nazi anti-Semitism can be given as examples of structural racism.

D. Causes of Racism, Xenophobia and Related Intolerance

Causes of racism, xenophobia and related intolerance are not very clear. Most of the time countries and organizations do not spend time trying to understand and analyze the causes of racism and related intolerance. Sociologists, psychologists and political scientists, on the other hand, focus on some factors that might contribute in racist ideologies and their persistence.

First of all, humans are inclined to organize people into distinct groups and categories which trigger ingroup loyalty and intergroup competition; and segregation.¹²⁸ We often think in categories and divide people into groups without consciously realizing.

¹²² Race Forward, 2021

¹²³ Ibid.

¹²⁴ Ibid.

¹²⁵ Race Forward, 2021

¹²⁶ Butrica, 2012

¹²⁷ Ibid.

¹²⁸ Ibid.

There is a considerable body of research showing that people, adults and children alike, tend to feel and act more positively toward those they consider to be like them and in their “ingroup.”¹²⁹ This means that they are likely to treat people from outside of their social circles less favorably.¹³⁰ We humans also like to hang around with people “like us”.¹³¹ We often put labels on people and we all fall for stereotypes at one point in our lives. We categorize people based on their clothing, hair, music taste, book preference and so on. We like to define ourselves through labels and categories such as “cat person”, “introvert”, “bookworm”. And, we tend to spend more time with people that have the same interests, background, culture and language which intensifies our sense of belonging.¹³² The downside is that it can also set up differences between other groups and, over time, this might lead to us thinking that our group is better than others.¹³³ We like to be approved and the unknown and different often scares us. Moreover, most of us also like to blame others for our problems. When we feel angry or frustrated, we often look for someone else to blame for our problems.¹³⁴ It is not so surprising that communities, do the same thing. In times of economic crises, political unrest, or social disturbances, people often try to find someone else to blame and immigrants, foreigners, minority groups or any other group of people who are perceived to be "other" are blamed and picked as "scapegoats".

Indeed, the way we think, perceive others and form our relationships might have an effect but more importantly we care about other people’s opinions and ideas. No one is born a racist. People often become racist if they come from families or communities who share and communicate racist ideologies. We take on the views of people around us and a lot of our attitudes are shaped when we are young.¹³⁵ When our family members or friends express racist opinions, it’s common that we will take on those views ourselves.¹³⁶

It is hard to change how we think but it is not impossible. More importantly though, we have to remember and remind that racism is a social construction. That scientifically there are no biological distinctions between different races and racism is learned. Often, willingly or

¹²⁹ Feder, 2020

¹³⁰ Ibid.

¹³¹ Australian Human Rights Commission, 2020

¹³² Ibid.

¹³³ Australian Human Rights Commission, 2020

¹³⁴ Ibid.

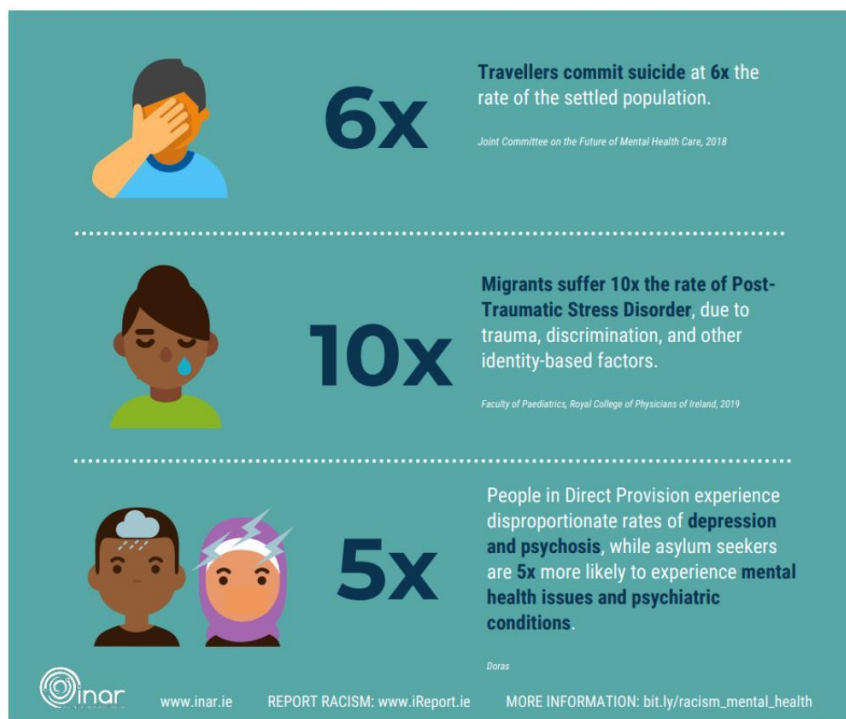
¹³⁵ Ibid.

¹³⁶ Australian Human Rights Commission, 2020

unwillingly, governments, hierarchical power structures, organizations themselves, and the media contribute in racist ideologies and intolerance.

E. Consequences of Racism, Xenophobia and Related Intolerance

The consequences of racism, xenophobia and related intolerance are severe for victims of these discriminatory attitudes, but they are not the only ones that suffer. Discrimination is a disease on our countries and societies, and it has social, economic, and psychological affects on the international community as a whole.



It is important to note that most people who face discrimination, racism, xenophobia and related intolerance are refugees and migrants. Generally, people living in extreme poverty, women, children and elderly, people with disabilities and LGBTQ people suffer more in the hands of intolerance and discrimination. Victims of

intolerance and discrimination often suffer from **mental health disorders** varying from low self-esteem, anxiety, depression, insomnia, to PTSD and suicidal thoughts. They feel isolated and are often in a constant state of hopelessness and fear.

If the racism is in systemic level, then they are denied of their most basic human rights such as right to have an adequate standard of living, access to food, housing, clean water and sanitation, social and health services, and education. They are often rejected, and humiliated when they try to find a work to earn a decent living, rent a house or get treated in medical institutions. They are often hired to work in dangerous low-paid jobs without social security and even if they are well educated, qualified and hardworking individuals, they are forced to be poor and hungry in this new country they seek refugee in just because they are perceived to be different.



From the point of view of the perpetrators of racism, xenophobia and related intolerance, refugees and immigrants cause a lot of problems. Economic arguments focus on the competition for jobs and the increased costs that some immigrant groups may place on the native state's social welfare, health, housing, and public education systems.¹³⁷

However, the issue that concerns the natives mostly and lead to the immigration restriction measures, are the crime rates. Anti-immigrant people assert that immigrants are responsible for higher crime rates, but recent research indicates that this claim is frequently exaggerated.¹³⁸

The **economic consequences** of racism are not only felt by the victims, it also effects international community and the host countries. If they are not given the opportunity to earn their living and contribute in the economy, then refugees do indeed become burden for their host countries. If they are not given a chance to get education and jobs, they might indeed turn to crime to feed themselves and their families, to pay for medicine and health services and basically to survive. Even if **crime rates** do increase when immigrants and refugees enter a country, it is not because they were all criminals in the first place. It is because discrimination and intolerance sometimes give them no other choice.

Democracy needs equality, inclusion and diversity to flourish. Only through embracing others, respecting others and protecting their rights as we would do for ourselves can societies become more connected, more functioning and powerful. Discrimination, inequalities and intolerance diminish democratic values and principles all around the world.

¹³⁷ "Is Britain full? Home truths about the population panic", 2016

¹³⁸ Flagg, n.d.

IV. Past Actions and Related Bodies of UN

The UN Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia, and Related Intolerance and the UN Special Rapporteur on Minority Issues are two mandates that deal with racial discrimination.¹³⁹ One of the UN's Special Procedures, the Special Rapporteur on Contemporary Forms of Racism, Racial Discrimination, Xenophobia, and Related Intolerance, investigates instances of racism and racial discrimination around the globe. The Rapporteur travels to various nations and offers Member States advice on combating discrimination.

Another Special Procedure that supports the implementation of the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious, and Linguistic Minorities is the UN Special Rapporteur on Minority Issues' mandate. Its mandate includes taking into account the opinions of non-governmental organizations, which is a crucial component. Under international human rights treaties, the UN has established other institutions. These organizations are composed of impartial experts tasked with keeping track of how well States Parties abide by their obligations under treaties.¹⁴⁰ The International Convention on the Elimination of All Forms of Racial Discrimination is being implemented under the supervision of the Committee on the Elimination of Racial Discrimination (CERD).¹⁴¹ The States that have ratified the Convention must submit reports on the state of rights in their nation, including the methods used to protect and strengthen rights. Following such reports, the Committee expresses its worries and advice to the member state in its "concluding observations." The reports submitted by the member states and the Committee's final observations can be helpful to advocacy resources for civil society organizations.

Moreover, the most significant occasion in the history of global efforts to combat racism was the World Conference against Racism, Racial Discrimination, Xenophobia, and Related Intolerance.¹⁴² It is referred to as the Durban Conference because the United Nations called it in 2001 in Durban, South Africa. The Conference was held in South Africa, which was a suitable location given that a new non-racial democracy had replaced apartheid's decades of institutionalized racism. A world conference, as its name suggests, is an event that brings together governments, inter-dimensions of racism, governmental and non-governmental organizations, or civil society organizations from all over the world and purports to represent a

¹³⁹ Kyrlylenko, 2021

¹⁴⁰ "International Decade for People of African Descent 2015-2024", n.d.

¹⁴¹ "UN- Race and Equality", n.d.

¹⁴² Ibid.

global opinion.¹⁴³ The Conference's objectives were to define a detailed action plan to end racism and to reach a global agreement on the evils of modern forms of racism.

V. Points That a Resolution Should Cover

In light of the problems presented in the preceding parts, the delegates of the United Nations Human Rights Council are expected to adopt a resolution consisting of recommendations for the Member States. This resolution should answer at least some of the following questions or cover the following points:

For the Preambulatory Clauses:

- What is racism, xenophobia and related intolerance? How do they manifest themselves? How many people suffer from these discriminatory attitudes and beliefs?
- Why is it important to eliminate racism, xenophobia and related intolerance? What will be achieved?
- Are there any previous actions taken on this topic by UN or other international organizations? What are they?
- What are social, humanitarian, economic and cultural consequences of racism?

For the Operative Clauses:

- What recommendations do the delegates of UNHRC give to Member States on eliminating racism, xenophobia and related intolerance?
- How can UNHRC help countries, organizations and international community to eliminate discrimination and inequality?
- Can we think of any mechanisms to encourage Member States to apply international standards on human rights and equality?
- Are there any previous decisions, recommendations, campaigns, projects or documents you approve and remind the international community? What are they?
- Which other UN bodies or institutions can we work with on this agenda item?
- What about funding? How are we going to fund the projects, conferences, conventions, expert groups or any other solution/mechanism we come up with?

¹⁴³ Dimensions of Racism, 2005

VI. Suggestions For Further Research

This guide is designed and prepared to familiarize you with the topic and act as a roadmap for your discussions in the committee. Only reading this guide will, unfortunately, not be enough. You should research the standpoint of the country you are going to represent and come up with ideas and solutions to the problems mentioned in this guide. Delegates are highly encouraged to check out several resolutions about the topic. Keep in mind that the resolution you will produce in the committee should be written in the committee with other delegates, and it should not be a copy of any other resolution, article, or webpage. We are not expecting you to write a long, complex, or comprehensive resolution like the official UN resolutions. Below are some links that might help you brainstorm and get more information on the topic.

- UN #Fight Racism: <https://www.un.org/en/fight-racism>
- Sustainable Development Goals and Human Rights: https://www.ohchr.org/sites/default/files/Documents/Issues/MDGs/Post2015/SDG_HR_Table.pdf
- Related UN bodies, Treaties, Documents and Links: (THIS IS IMPORTANT, MAKE SURE YOU CHECK THIS OUT) <https://unric.org/en/wp-content/uploads/sites/15/2020/06/racism-eng.pdf>
- World Conference (might also give you an idea about how a resolution should look like): https://www.ohchr.org/sites/default/files/Documents/Publications/Durban_text_en.pdf
- United Nations Human Rights Council on Racial Discrimination: <https://www.ohchr.org/en/topic/racism-xenophobia-intolerance>
UN High Commissioner for Refugees- Racism and Xenophobia (Might give you some ideas on solutions): <https://www.unhcr.org/5f7c860f4.pdf>
- Race, Racism and Prejudice: <https://www.youtube.com/watch?v=Jt0f5WyAoGU>
<https://www.youtube.com/watch?v=-aCn72iXO9s>
- Xenophobia: <https://www.youtube.com/watch?v=4Aicki4a4uI>
<https://www.youtube.com/watch?v=t-FeDQfSgGM>
- Systemic Racism: https://www.youtube.com/watch?v=YrHIQIO_bdQ
- Racial Wealth Gap: <https://www.youtube.com/watch?v=Mqrhn8khGLM>

- The Durban Conference Against Racism:

<https://www.youtube.com/watch?v=ukb7O4j69Z8>

<https://www.youtube.com/watch?v=zS-AT62WSuc>

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