

Regional Conference KhaMUN2017

"Challenges of the 21 century: cooperation for sustainable development"

Human Rights Council

Study Guide

“Education as a tool to prevent racism, racial
discrimination, xenophobia and related
intolerance”

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Introduction to the Human Rights Council

The United Nations Human Rights Council (UNHRC, HRC) is an inter-governmental body within the United Nations system responsible for strengthening the promotion and protection of human rights around the globe and for addressing situations of human rights violations and make recommendations on them. It has the ability to discuss all thematic human rights issues and situations that require its attention throughout the year. It meets at the UN Office at Geneva.

The Council was created by the United Nations General Assembly on 15 March 2006 by resolution 60/251. Its first session took place from 19 to 30 June 2006. The Council is made up of 47 United Nations Member States which are elected by the UN General Assembly. The Human Rights Council replaced the former United Nations Commission on Human Rights. The Office of the United Nations High Commissioner for Human Rights (OHCHR), provides substantive support for the meetings of the Human Rights Council, but the last one stays a separate entity from OHCHR.

There is a number of procedures and mechanisms, which compose the work of HRC. Among them:

- the Universal periodic Review which provides the opportunity for each State to declare what actions they have taken to improve the human rights situations in their countries and to fulfill their human rights obligations
- the Advisory Committee which expertise and advice on thematic human rights issues
- the Complaint Procedure which allows individuals and organizations to bring human rights violations to the attention of the Council.
- the UN Special Procedures which are independent human rights experts with mandates to report and advise on human rights. Such procedure can

be made up of one expert, called a special rapporteur or representative, or it can be a group of independent experts, called a working group.

Experts may hold one of two types of mandates: country mandates that request to focus on human rights situations in specific countries or territories, or thematic mandates that focus on a particular human rights issue in worldwide perspective. As of 1 November 2014, there are 39 thematic mandates and 14 country mandates. In the context of our agenda, specified for our committee, the delegates of HRC are enabled to appeal for Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance. His regular reports to the Human Rights Council are available on the following link.

Historical background of the problem

Debates over the origins of racism often suffer from a lack of clarity over the term. Many assume that racism is just a part of human nature: *people have always hated or feared people of a different nation or skin color*. Going deeper, some people identify recent forms of racism with *earlier forms of ethnic and national conflict* in the struggle for the land and strategic resources. Indeed, in antiquity Ancient Greece and Rome Empires viewed themselves as centers of the universe and looked on foreigners as inferiors. They fought wars of conquest against peoples they presumed to be less advanced. However, none of these cultural or ideological factors explains racism as we understand it today.

In its modern form, racism evolved in tandem with European exploration and conquest of much of the rest of the world, and especially after Christopher Columbus reached the Americas. Further European overseas exploration led to the rise of global trade and the European colonial empires, with the contact between the Old World (Europe, Asia and Africa) and the New World (the Americas and Australia) producing the Columbian Exchange: a wide transfer of plants, animals, food, human populations, including prisoners and slaves, both white and black colored. Europeans inhabited New World and established plantations there, requiring huge labor force.

The colonists first attempted to press the indigenous population into labor. But the Indians refused being forced to work, and they escaped into the surrounding area, which, after all, they knew far better than the Europeans. They then turned to white servants, who had obligations to their masters of four to seven years. For most of the 1600s, the planters tried to get by with a predominantly white, but multiracial workforce. But as the 17th century were on, colonial leaders became increasingly frustrated with white servant labor. For one thing, they faced the problem of constantly having to recruit labor as servants'

terms expired. Second, after servants finished their contracts and decided to set up their farms, they could become competitors to their former masters. And finally, the planters didn't like the servants' "insolence." The servants tended to assert their rights to better food, clothing, and time off. As a result, the costs of servant labor increased. Planters started to petition the colonial boards and assemblies to allow the large-scale importation of African slaves. For a little more than 400 years, from 14th to 19th century the African slave trade—involving African slave merchants, European slavers, and New World planters in the traffic in human cargo represented the greatest forced population transfer ever.

But planters looked at slavery primarily as a cheaper method of production. It was not, first and foremost, a system for producing white supremacy. How did slavery in the New World, become the breeding ground for racism?

After establishing that African slaves would cultivate major cash crops of the North American colonies, the planters then moved to establish the institutions and ideas that would uphold white supremacy. Most unfree labor became Black labor. Beginning in the late seventeenth century laws were passed in English North America forbidding marriage between whites and blacks and discriminating against the mixed offspring of informal liaisons. Without clearly saying so, such laws implied that blacks were unalterably alien and inferior. All new laws and ideas intended to underscore the subhuman status of Black people—in a word, the ideology of racism and white supremacy emerged over the next generation.

From this point of view, *racism appeared to be a product of capitalism*. It grew out of early capitalism's use of slaves for the plantations of the New World; it was consolidated in order to *justify western and white domination* over the rest of the world. By the end of the 17th century, racism had become an established, systematic and conscious justification for the most degrading forms of slavery.

During the Enlightenment, the greatest intellectual support to racist ideas was given by interpreters of Charles Darwin's theory of evolution and what he called the "survival of the fittest." Darwin argued that in a world of fierce competition for limited resources, the strong survive and evolve into higher forms while the weak perish. This theory was used by imperialists all over Europe who put African in their view belonged to Darwin's category of the "weak."

Moreover, scientific theory of race appeared, according to which human beings were subdivided into three to five races, usually considered as varieties of a single human species. In the late eighteenth and early nineteenth centuries, however, an increasing number of writers, especially those committed to the defense of slavery, maintained that the races constituted separate species that gives some nations more biological basis for being more intelligent and civilized.

The Nineteenth century was an age of emancipation, nationalism, and imperialism – all of which contributed to the growth and intensification of ideological racism in Europe and the United States. With expansion of imperialistic British interests in Asia (India, Singapore, Hong Kong) by the end of 19th century the British Empire became the most extensive empire, ruled approximately one-quarter of the world's population.

Although the emancipation of blacks from slavery in US in 1965 and Jews from the ghettos received most of its support from religious or secular believers in an essential human equality, the consequence of these reforms was to intensify rather than diminish racism. Race relations became less paternalistic and more competitive.

The climax of the history of racism came in the twentieth century in the rise and fall of what might be called racist regimes. In the American South, the passage of racial segregation laws and restrictions on black voting rights reduced African Americans to lower caste status. Extreme racist propaganda, which represented black males as ravening beasts lusting after white women, served to

rationalize the practice of lynching. A key feature of the racist regime maintained by state law in the South of America was a fear of sexual disease through intermarriage, which led to efforts to prevent marriages of whites with people of African ancestry.

Racist ideology was eventually carried to its extreme in Nazi Germany. It took Hitler to attempt the extermination of an entire ethnic group on the basis of a racist ideology (*holocaust*). Hitler gave racism a bad name. The moral rejection of people throughout the world against what the Nazis did served to discredit the scientific racism that had been respectable and influential in the United States and Europe before the Second World War.

Explicit racism also came under devastating attack from the new nations resulting from the decolonization of Africa and Asia and their representatives in the United Nations. The Civil Rights movement in the United States, which succeeded in outlawing legalized racial segregation and discrimination in the 1960s drew crucial support from the growing sense that national interests were threatened when blacks in the United States were mistreated and abused.

The one racist regime that survived the Second World War and the Cold War was the South African in 1948. The laws there banned all marriage and sexual relations between different "population groups" and required separate residential areas for people of mixed race ("Coloreds"), as well as for Africans. Starting in the 60's, a plan of "Grand Apartheid" was executed, emphasizing territorial separation and racial discrimination. The South African regime pursued the idea of "race purity of whites". However, the climate of world opinion in the wake of the Holocaust induced requirements for apartheid to avoid. Finally, after much struggle, the South African government ended apartheid in 1994. After that, equal rights were shared among both black and whites in law.

The defeat of Nazi Germany, the desegregation of the American South in the 1960s, and the establishment of majority rule in South Africa would allow

people to think that regimes based on biological racism or its cultural essentialist equivalent are a thing of the past. But racism does not require the full and explicit support of the state and the law. Nor does it require an ideology centered on the concept of biological inequality. Discrimination by institutions and individuals against those perceived as racially different can long persist and even flourish under the illusion of non-racism. The use of allegedly deep-seated cultural differences as a justification for hostility and discrimination against newcomers from the Third World in several European countries has led to allegations of a new "cultural racism." Recent examples of a functionally racist cultural determinism are not in fact unprecedented. They rather represent a reversion to the way that the differences between groups could be made to seem indelible and unbridgeable before the articulation of a scientific or naturalistic conception of race in the eighteenth century.

United Nations solutions

With the adoption in 1948 of the Universal Declaration of Human Rights, the international community established the goal of a world free of racial and xenophobic hatred and bias.

One of the first documents, adopted by the United Nations to prevent racism and racial discrimination was the Convention against Discrimination in Education, 1960. This multilateral treaty aims to combat segregation in the field of education, ensures the free choice of religious education and private school, right to use or teach their own languages for national minorities and prohibits any reservation. It has entered into force in 1962.

The International Convention on the Elimination of all Forms of Racial Discrimination (ICERD) is the most fundamental document in the sphere of elimination of racial discrimination, which was adopted at the General Assembly of the UN in 1965. The Convention was adopted after a motivation from a coalition of African nations to take concrete action to end racism worldwide.

ICERD is based on UN Charter principle “of the dignity and equality inherent in all human beings,” and on the Universal Declaration of Human Rights which proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set out therein, without distinction of any kind, in particular as to race, colour or national origin. The convention also established its expert monitoring body – the Committee on the Elimination of Racial Discrimination.

Declaration on Race and Racial Prejudice, adopted and proclaimed by the General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO) at its twentieth session, on 27 November 1978. The article 1 proclaims the human unity: “all human beings belong to a single species and are descended from a common stock”. Thus, any theory, claiming the superiority of

some ethnic groups over others has no scientific foundation and it is contrary to the moral and ethical principles of humanity. Further, the article 1 declares the environmental, historical and cultural diversity that is the right of all individuals and groups to be different have different lifestyles.

Article 5 of the present declaration appeals to the culture and education in its broadest sense as instruments for elimination of racism, adaptation to another ethnic group and building respect to the rights of all groups. Moreover, the article 5.2. proclaims the responsibilities of States, competent authorities and the entire teaching profession in following directions:

- to see that the educational resources are used to combat racism;
- to ensure that curriculum and textbooks include scientific and ethical considerations concerning human unity and diversity and that no invidious distinctions are made with regard to any people;
- to train teachers to implement educational measures for prevention of racism ideas;
- to make the resources of the educational system available to all groups of the population without racial restriction or discrimination;
- to take appropriate steps to remedy the handicaps from which certain racial or ethnic groups suffer with regard to their level of education and standard of living and in particular to prevent such handicaps from being passed on to children.

Among other important UN documents, related to the problem of discrimination is the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, proclaimed by General Assembly in 1981. It has been considered a major international standard-setting instrument pertaining to the freedom of religion or belief.

One of the latest documents, related to the agenda was adopted at the 2001 World Conference against Racism, Racial Discrimination, Xenophobia and

Related Intolerance that was held in Durban, South Africa, under UN auspices. It was set out to examine effective mechanisms to combat contemporary forms of racial discrimination and promote understanding and awareness of a global problem. The conference dealt with several controversial issues, including compensation for slavery and the actions of Israel. During the conference two delegations, the United States and Israel, withdrew from it over objections to a draft document equating Zionism with racism. Despite the controversy, the final document, Durban Declaration and Programme of Action was approved. The document comprises important information about the agenda, grouped under following themes:

Table 1. Main aspects of Durban Declaration

1.	Sources, causes, forms and contemporary manifestations of racism, racial discrimination, xenophobia and related intolerance	<ul style="list-style-type: none"> ✓ slavery ✓ the transatlantic slave trade ✓ colonialism ✓ apartheid and genocide ✓ xenophobia against non-nationals ✓ poverty, underdevelopment, marginalization, social exclusion and economic disparities contributes to the persistence of racism
2.	Victims of racism, racial discrimination, xenophobia and related intolerance	<ul style="list-style-type: none"> ✓ Africans and people of African descent ✓ Asians and people of Asian descent ✓ indigenous peoples ✓ non-nationals, particularly migrants, refugees and asylum-seekers ✓ Mestizo population of mixed ethnic and racial origins ✓ religious communities, such as Jewish, Muslim and Arab communities

3.	Measures of prevention, education and protection aimed at the eradication of racism, racial discrimination and related intolerance at the national, regional and international levels	<ul style="list-style-type: none"> ✓ implementation of the International Convention on the Elimination of All Forms of Racial Discrimination ✓ observance and protection of all human rights, economic, social, cultural, civil and political, including the right to development ✓ democracy, transparent, responsible, accountable and participatory governance ✓ education at all levels and all ages, including within the family, in particular human rights education, as a key to promoting tolerance and respect for diversity in societies ✓ media and advertising of the diversity of a multicultural society
4.	Provision for effective remedies, recourses, redress, [compensatory] and other measures at the national, regional and international levels	<ul style="list-style-type: none"> ✓ teaching about the facts and truth of the history of humankind from antiquity to the recent past ✓ reparation for grave and massive violations committed ✓ the memory of the victims of past tragedies, etc
5.	Strategies to achieve full and effective equality, including international cooperation and enhancement of the United Nations and other international mechanisms in combating racism, racial discrimination, xenophobia and related intolerance	Special measures or positive actions for the victims of racism, racial discrimination, xenophobia and related intolerance in order to promote their full integration into society. Those measures should include measures to achieve appropriate representation in educational institutions, housing, political parties, parliaments and employment, especially in the judiciary, police, army and other civil services, which in some cases might involve electoral reforms, land reforms and campaigns for equal participation.

Considering the objectives of Durban Declaration, presented above, the members of Durban Conference also established a practical Programme of Action against Racism, Racial Discrimination, Xenophobia and Related Intolerance. Presented action-oriented policies aim to ensure nondiscrimination in the spheres of social services, employment, housing, healthcare, and particularly, education. By the articles 117-147 (p. 51-59), the Programme puts a special focus on the education and awareness-raising measures as well as on media campaigns as the means to promote the anti-racism values of acceptance, tolerance and respect for the cultures. The delegates of HRC are expected to be acquainted with the above-mentioned articles, since they determine the international regulatory framework relating to our agenda and put the basis for future solutions to elaborate during the sessions of HRC.

Contemporary manifestations of racism, racial discrimination, xenophobia and related intolerance

First of all, there is a need to define the terms of racism, racial discrimination and xenophobia. The recent definition is presented in the latest Report of the Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance on May 2016.

According to this report *racism* has been defined as “an ideological construct that assigns a certain race and/or ethnic group to a position of power over others on the basis of physical and cultural attributes, as well as economic wealth, involving hierarchical relations where the “superior” race exercises domination and control over “others”.

Under the Convention (ICERD), the term "*racial discrimination*" shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

As for xenophobia, there is no internationally recognized legal definition of it. It is while acknowledged that there is a significant overlap between xenophobia and racism. While *xenophobia* has been described as “attitudes, prejudices and behaviour that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity.

Thus, while racism determines superiority over other race, xenophobia is mostly defined as an negative attitude toward other people, who consider as foreigners. Foreigners may be even of identical physical characteristics, even of shared ancestry. If local people consider them as outsiders when they arrive,

return or migrate to the host country, then it is the manifestation of xenophobia (see more at the source).

Contemporary racial and xenophobic discrimination occurs in the fields of education, employment, health, housing, immigration policy, as well as access to justice and political participation. Racial, ethnic and xenophobic bias and prejudices appear to be the basis for individual behavior, ideology of a separate political leader and also of an entire social movement or political party. Ideas of racism and xenophobia are striving to gain moral and even legal recognition through political discourse and further escalation in the media, on the Internet, namely on social networks.

There are some distinctive trends about new manifestations of racism and xenophobia, which take place around the world. Here are some recent incidents and trends¹:

- blaming migrants for economic and social problems, inter alia, increasing poverty, unemployment and crime rates, cuts in social benefits due to the rising cost of social subsidies, practicing by some political leaders;
- stigmatization and subjection to violence of individuals of the Muslim and Jewish faiths, persons of African descent and individuals from the Roma communities that can take the form of arson attacks on houses and the vandalizing of school property or places of worship;
- glorifying Nazism, such as the painting of swastikas on monuments dedicated to victims of the Holocaust or in Jewish schools, and the desecration of Jewish cemeteries;
- falsifying history, namely spreading ideas of Holocaust denial;
- spreading of extremist movements activity on the Internet and social media networks, which promote and incite racial discrimination;

¹ Reports of the Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance on 7 April 2016 and 13 May 2016
<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G16/071/03/PDF/G1607103.pdf?OpenElement>
<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G16/097/20/PDF/G1609720.pdf?OpenElement>

- increasing of cases of racist symbols and banners displayed during football matches, and the racist slogans and gestures used on those occasions;
- intensifying xenophobic rhetoric and discrimination against South Asian, Muslim, Middle Eastern and Arab communities living in the Americas and Europe on the background of the global war against terror;
- promoting and emphasizing the superiority of some religious groups in education systems of some Middle East and North Africa countries, which eventually contributes to ethnocentric understandings of history and other cultures;
- a growing trend of Islamophobia, in addition to long-standing Romaphobia in Europe as a result of unprecedented influx of non-European migrants, asylum seekers and refugees to the region.

Given that European Migration crisis has been recently become at the centre of global media coverage and popular debates, this problem deserves the special attention of our committee. Nearly two thirds (76 million) of all international migrants live in Europe, resulting in increased cultural heterogeneity and diversity in areas that are often grappling with economic decline and popular discontent. Some European governments have toughened migration policies for security, but not xenophobic reasons. It has, however, translated into high levels of harassment and discrimination at borders, on the streets. Other governments obviously perceive migration from outside the region as a direct threat to the cultural character of own country and the region as a whole. As a result, Europe is seeing rising levels of Islamophobia, the proliferation of political parties with overt anti-immigrant and often anti-minority agendas, as well as increasing street protests with high levels of xenophobic content. This has translated into public opinion that sees Islam as inherently opposed to European values of democracy and secularism and therefore unable and unwilling to integrate into European societies. Populist movements claiming to protest against the alleged Islamization

of Europe mixed various aspects of Islamophobia with general xenophobic sentiments. It is frequently reported that women wearing a headscarf were sometimes subjected to verbal abuse and harassment in public.

All trends, presented above, have an overall or regional nature. The delegates of our committee should deeper examine contemporary manifestations of cultural or religious intolerance at the level of their states. The final document, the resolution of HRC committee, should also address the gravest facts of racism, observed in some exact regions or countries.

Racism, xenophobia and education

What is the role of education in combating racism and xenophobia?

Most of all, there is a need in defying the term of education. To consider an education as a social institution is not enough. In connection with the complexity of our agenda, we should examine the term of education in the broader meaning. In this case, **education** includes all the influences, which are brought by the society, whether through the family, the church or the state educational institutions and which form person's experience during all his or her life. Thus, education presents as both a social institution and a lifelong process, which has different channels:

- education within a family,
- state institutions of education (schools, universities),
- clubs of interests,
- mass media,
- internet,
- religious organizations, etc.

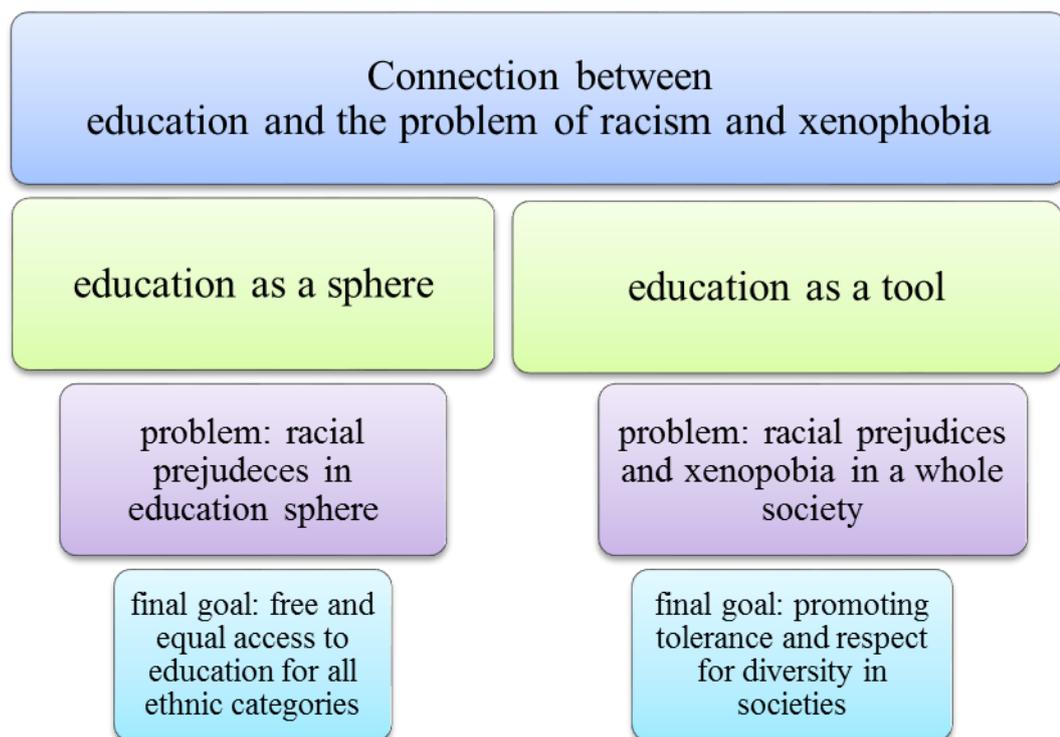
All presented institutions may be propagation channels for racist and xenophobic ideas among general public. That is why our possible solutions should include measures to prevent various kinds of intolerance and promote respect for diversity in societies through different educational channels.

Moreover, we should understand the ambivalent relations between education and the problem of racial intolerance and xenophobia (see the picture 1).

On the one hand, education sphere is one of those, affected by racial discrimination. From this point of view, it is necessary to deal with race inequality in education by promoting free and equal access to education for all ethnic

categories in each country, by eradication of prejudices among teachers concerning race of pupils, by ensuring equal treatment for pupils of all races.

On the other hand, education is among the key instruments to combat racism, racial discrimination, xenophobia and related intolerance. Education, in particular human rights education, acts as a means to promote tolerance and respect for diversity in societies among children and adults. For this purpose, learning process should have enough focus on the democratic values of justice and equity and it should form behavior, which enable individuals to learn to live together in a world characterized by diversity and pluralism. Education eventually should empower children and adults alike to become active participants in the transformation of their societies.



Picture 1 – Connection between education and the problem of racism and xenophobia

Therefore, there are two approaches in understanding the links between education and the problem of racism and xenophobia. Which of them requires

greater attention in accordance with our agenda? The point is that it is difficult to achieve the second one without the first. Before using education as an instrument for combating racism in a whole society, we should above all ensure that each of its members has an equal access to education institutions without any kind of racial discrimination. Thus, our solutions should ensure, that

- the first, that educational institutions implement policies and programs on equal opportunities, anti-racism and cultural, religious and other diversity, with the fair participation of teachers, parents and students;

- the second, all educators, including teachers at all levels of education, religious communities and the print and electronic media, to play an effective role in human rights education with a purpose to combat racism racial discrimination, xenophobia and related intolerance.

Review

The Study Guide examines issues, which can help participants to form a general understanding of the problem of racism, racial discrimination, xenophobia and related intolerance. The document presents the key definitions and approaches to the problem, which delegates should know in order to operate with the agenda efficiently. The following questions will help our participants to revise the information, presented above.

- What does the meaning for:

Apartheid

Zionism

Racism

Islamophobia

Xenophobia

Romaphobia

Racial xenophobic discrimination

Crishtianophobia

Holocaust

Education in the broadest meaning

Racial prejudice

Awareness raising measures

- What document does reflect the exact measures, which international community agreed with the purpose to combat racism, racial discrimination, xenophobia and related intolerance?
- Does the international community agree with the question of the single origin of human beings?
- What instrument does the UN use to monitor the situation with racism in countries?
- How exactly does the racial discrimination manifest in the education sphere?
- What channels can be used to implement the awareness raising measures?
- How did European Migration Crisis contribute to the xenophobic sentiments?

Key issues to discuss:

The following questions may help the delegates with further research:

- 1.** Historical background of the racial and xenophobic intolerance in your country;
- 2.** Current manifestations of racial, xenophobic and related intolerance in your country:
 - a) victims (migrants, indigenous peoples, people of African descent, etc.),
 - b) spheres of manifestation (in education, in the criminal justice system, in employment, in housing, in immigration policy, in political rights, other spheres),
 - c) specific examples of violent, discriminatory situations,
 - d) official position of the state on the matter of the problem and the measures taken by the Government;
- 3.** International regulatory framework to combat racism and relative intolerance (the fundamental documents);
- 4.** Measures on improving the education system and awareness-raising measures to promote racial tolerance and respect in societies;
- 5.** The most horrible tragedies in the history of humanity, related to racial, cultural, religious intolerance and measures for their remembrance;
- 6.** The most egregious current cases of racism and related intolerance in some specific country, region of the world and necessary measures to address these problems.

Reference

Documents:

1. All international documents, relating to the agenda, in the section
“PREVENTION OF DISCRIMINATION”

link:<http://www.ohchr.org/EN/ProfessionalInterest/Pages/UniversalHumanRightsInstruments.aspx>

2. Durban Declaration and Programme of Action 2001

EN: [https://documents-dds-](https://documents-dds-ny.un.org/doc/UNDOC/GEN/N02/215/43/PDF/N0221543.pdf?OpenElement)

[ny.un.org/doc/UNDOC/GEN/N02/215/43/PDF/N0221543.pdf?OpenElement](https://documents-dds-ny.un.org/doc/UNDOC/GEN/N02/215/43/PDF/N0221543.pdf?OpenElement)

RU: <http://www.un.org/ru/ga/durbanmeeting2011/ddpa.shtml>

3. Declaration on Race and Racial Prejudice 1978

EN:<http://www.ohchr.org/EN/ProfessionalInterest/Pages/RaceAndRacialPrejudice.aspx>

RU: http://www.un.org/ru/documents/decl_conv/declarations/racism.shtml

4. International Convention on the Elimination of All Forms of Racial Discrimination 1965

EN: <http://www.ohchr.org/EN/ProfessionalInterest/Pages/CERD.aspx>

RU: http://www.un.org/ru/documents/decl_conv/conventions/raceconv.shtml

5. Convention against Discrimination in Education 1960

EN:<http://www.ohchr.org/EN/ProfessionalInterest/Pages/DiscriminationInEducation.aspx>

RU: http://www.un.org/ru/documents/decl_conv/conventions/educat

6. Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief 1981

EN: <http://www.ohchr.org/EN/ProfessionalInterest/Pages/ReligionOrBelief.aspx>

RU: http://www.un.org/ru/documents/decl_conv/declarations/relintol.shtml

7. The resolution of the Human Rights Council: The incompatibility between democracy and racism, 2015

EN [https://documents-dds-](https://documents-dds-ny.un.org/doc/UNDOC/LTD/G15/134/72/PDF/G1513472.pdf?OpenElement)

[ny.un.org/doc/UNDOC/LTD/G15/134/72/PDF/G1513472.pdf?OpenElement](https://documents-ddsny.un.org/doc/UNDOC/LTD/G15/134/74/PDF/G1513474.pdf?OpenElement)

RU:[https://documents-](https://documents-ddsny.un.org/doc/UNDOC/LTD/G15/134/74/PDF/G1513474.pdf?OpenElement)

[ddsny.un.org/doc/UNDOC/LTD/G15/134/74/PDF/G1513474.pdf?OpenElement](https://documents-ddsny.un.org/doc/UNDOC/LTD/G15/134/74/PDF/G1513474.pdf?OpenElement)

Bodies:

8. The United Nations Human Rights Council

EN: <http://www.ohchr.org/EN/HRBodies/HRC/Pages/AboutCouncil.aspx>

9. The Committee on the Elimination of Racial Discrimination, which monitors implementation of the Convention on the Elimination of All Forms of Racial Discrimination by its State parties.

EN: <http://www.ohchr.org/EN/HRBodies/CERD/Pages/CERDIndex.aspx>

10. Overview of the mandate of the Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance

EN:<http://www.ohchr.org/EN/Issues/Racism/SRRacism/Pages/OverviewMandate.aspx>

11. Annual Reports of the Special Rapporteur to the Human Rights Council

EN: <http://www.ohchr.org/EN/Issues/Racism/SRRacism/Pages/ReportsHRC.aspx>

12. Country visits of the Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance

<http://www.ohchr.org/EN/Issues/Racism/SRRacism/Pages/CountryVisits.aspx>

Other sources:

13. Slavery and the origins of racism

EN: http://www.isreview.org/issues/26/roots_of_racism.shtml

14. United Nations: Country visit of the Special Rapporteur on contemporary forms of racism to Greece

EN: http://ap.ohchr.org/documents/dpage_e.aspx?si=A/HRC/32/50/Add.1

15. The Guardian: Why Britain's schools are failing to tackle racism

EN: <https://www.theguardian.com/commentisfree/2015/aug/12/racism-schools-government-reforms-targets>

16. Anti-racism education for Australian schools

EN: <http://www.racismnoway.com.au>

17. The Guardian: Racism in Russia laid bare: more than 100 incidents in just two season

EN: <https://www.theguardian.com/football/blog/2015/jun/04/racism-in-russia-incidents-world-cup-hosts>

RU: <http://inosmi.ru/russia/20150605/228415730.html>

18. Amnesty International: Training young human rights educators in the Middle East and North Africa

EN: <https://www.amnesty.org/en/latest/education/2016/10/training-young-human-rights-educators-in-the-middle-east-and-north-africa/>