



Diversity & Inclusion Youth Conference

RESEARCH REPORT

DIYC Human Rights Council

“Mutual Understanding Religion and Culture in Promoting Peaceful Coexistence”
Chairperson : Hakim Faizal

Diversity and Inclusion Youth Conference 2018
Universiti Teknologi Malaysia , Johor, Malaysia
6th March 2018 – 11th March 2018
“Young Moderates for Global Peaceful Co-existence”

Organized By:



In Collaboration With :



DIYC 2018 THEME : “Young Moderates for Global Peaceful Coexistence”

Peaceful Co-Existence - The aim of peaceful co-existence is to establish a foundation where all sides, having found the creed to respect each other, can enhance and enrich their respective philosophical and religious traditions. This is achieved by adopting moderation as a way of life steeped in the search for justice, equilibrium and equity.

ABSTRACT

The Diversity and Inclusion Youth Conference (DIYC) seeks to gather the youth together to understand how the values and practice of moderation, among themselves, can have a significant contribution towards peaceful co-existence in a multi-ethnic and multi-religious environment. By bringing together youth from various countries, this conference seeks to dissect and analyze the varied, multifaceted and evolving meanings of what it takes to create and maintain the peaceful co-existence between communities in their respective countries and regions.

The collective voices of the moderates needs to be heard to quell the extremist rhetoric that completely contradicts with the culture of peace. The rising threat of terrorism and violent extremism across the globe was a grim reminder of the need for sustained efforts to combat this phenomenon. The seeds of intolerance, hatred and extremism must not be allowed to take root and eradicating terrorism requires a collective global effort through moderation as an age-old principle embodied in all the great world religions and personified by many leaders, including Martin Luther King, Jr., Nelson Mandela and Malala Yousafzai.

Promoting a culture of peace was one of the ASEAN's intrinsic values, as affirmed by its “Community Vision 2025” plan and other policies that are firmly committed to do its part to inculcate and uphold the values and norms of peace, harmony, intercultural understanding, and the rule of law, good governance, tolerance, inclusiveness and moderation. ASEAN's endorsement of moderation via the Langkawi Declaration on the Global Movement of Moderates attests that it is very much an ASEAN value, deeply entrenched within the *ASEAN Way*.

What can the world learn from Malaysia and ASEAN that is otherwise lacking in other regions where conflict is rife? Moderation is the pillar of Malaysia's success in dealing with ethnic and religious diversity. The UNGA Resolution on Moderation tabled by Malaysia during the 72nd UNGA is a testament to the country's well-known track record of being a society which practices moderation, tolerance and mutual respect as this initiative was well-received by UN member states. Malaysia believes that moderation could complement the mission and work of the United Nations to proclaim 2019 as the International Year of Moderation, and DIYC aims to emphasize the promotion of dialogue and education in fostering inter-religious, inter-ethnic and intercultural understanding and dialogue, with broad participation amongst youths from around the world.

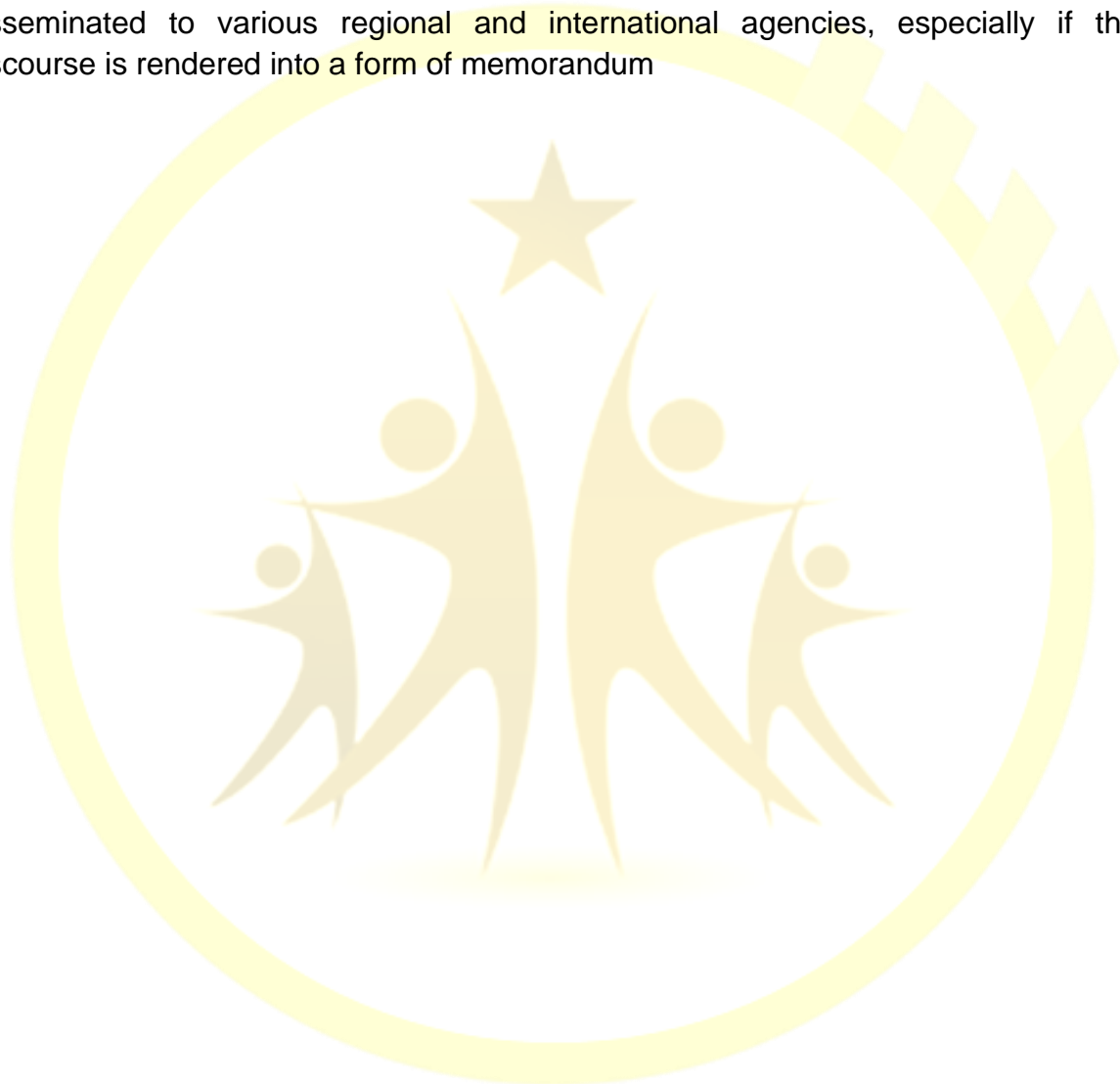
During the conference, participants will acquire the knowledge and tools to strengthen their ability to communicate across differences, interact with one another and look at diversity as an asset for cross-fertilization and inter-cultural exchange

from which mutual trust; better understanding and a global mindset can emerge and proliferate.

CONCLUSION

The Diversity and Inclusion Youth Conference seeks to highlight the pertinent issues at play. Indeed, the above is by no means easy to answer. But taking the first step, in the right direction, can add to the clarity. The Conference seeks to gather youths to understand the lessons of Malaysia with the attendant aim to understand how the voices of the youth from other regions can jointly enrich this debate too.

The outcome of the deliberations from the conference can also be shared and disseminated to various regional and international agencies, especially if the discourse is rendered into a form of memorandum





DIYC Human Rights Council

Hakim Faizal

“Mutual Understanding Religion and Culture in Promoting Peaceful Coexistence”

Managing Islamophobia - Acts of violence caused by terrorist groups in the name of religion, and the overwhelming display of migrants and refugees from the Middle East that have intensified in recent years have amplified unnecessary tensions between communities, leading to Islamophobia and a negative perception towards Islam. The Foundation undertakes proactive initiatives aimed at creating awareness and a better understanding of Muslims and Islam from the perspective of moderation.

Section I: Personal Introduction

Chair: Hakim Faizal

Hakim Faizal is one of the oldest MUN-ers currently still active in the Malaysian MUN scene, hailing all the way back to 2013 where he represented the delegation of Iraq in SPECPOL during his first MUN conference. With over 38 conferences to his name, he has been through it all as a delegate, chairperson, observer, and secretariat member.

"I am always passionate about vocalising on global affairs. The rigour of persuasion, advocacy of issues and evaluation of perspectives gave me various insights into the philosophy of politics. The leadership skills I honed through chairing in MUN helped me be more confident in sharing my own ideas and open towards others' opinions."

Being an avid learner of philosophy, Hakim has taken it upon himself to establish the Philosophy Society at Marlborough College Malaysia, where he was a student since the inception of the college in August 2012, until May 2017 when he graduated from the IB Diploma. Running the debate club single-handedly as President in his 2nd and 4th year in MCM, as well as the internal MCMUN conference as Secretary-General and chairperson for 2 consecutive years, his perseverance and dedication towards his passions long continue.

As of late, Hakim finds himself endlessly discussing (and ranting) about global politics and UK politics in particular (with Brexit dominating the headlines), as well as politics and history of anything in general. He is also interested in elections, both historical and current ones, as well as psephology, which is the mathematical study and analysis of elections.

Hakim is currently applying to the UK to pursue Physics or Physics and Philosophy in higher education, where he intends to further his passion in quantum mechanics and the philosophy of physics. He cites the Unification Theory and the late great physicist Richard Feynman as his sources of inspiration.

On the sports front, Hakim plays a variety of sports on a rotational basis; from football to rugby; from cricket to ultimate Frisbee; from hockey to badminton; this varied sportsman claims that even then, he is merely a novice at all of these sports! However, he boldly claims that he is a rather natural pool player, so do make sure that he is not left unchallenged on this one!

Should you wish to have a conversation with him on just about, he will be more than happy to do so whenever time permits; just expect him to be really engaged and nerdy if you happen to mention anything related to either physics, politics, philosophy, history or maths!

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Section II: Introduction to the committee

Introduction

The Human Rights Council is an intergovernmental 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 is made up of 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.

Creation

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. One year later, the Council adopted its "Institution building package" to guide its work and set up its procedures and mechanisms. Among them were the Universal Periodic Review mechanism which serves to assess the human rights situations in all United Nations Member States, the Advisory Committee which serves as the Council's "think tank" providing it with expertise and advice on thematic human rights issues and the Complaint Procedure which allows individuals and organizations to bring human rights violations to the attention of the Council. The Human Rights Council also works with the UN Special Procedures established by the former Commission on Human Rights and now assumed by the Council. These are made up of special rapporteurs, special representatives, independent experts and working groups that monitor, examine, advise and publicly report on thematic issues or human rights situations in specific countries.

Review of the council

When creating the Human Rights Council in March 2006 the United Nations General Assembly decided that the Council's work and functioning should be reviewed five years after it had come into existence at the level of the General Assembly.

Section III: Introduction to the topic

- Summary

Theme: Mutual Understanding Religion and Culture in Promoting Peaceful Coexistence

Managing Islamophobia – Acts of violence caused by terrorist groups in the name of religion, and the overwhelming display of migrants and refugees from the Middle East that have intensified in recent years have amplified unnecessary tensions between communities, leading to Islamophobia and a negative perception towards Islam. The Foundation undertakes proactive initiatives aimed at creating awareness and a better understanding of Muslims and Islam from the perspective of moderation.

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As time goes by, more and more groups of people are being stigmatized with a supposed prepossession of violent behaviors, such as terrorist acts, mass murders, social conflicts and extremist opinions. These oppressed groups cover a large spectrum of people, including Muslims, Arabs, and Hebrews, people of color, refugees and migrants. On the other hand, mass crimes committed by Europeans or White People are rarely really characterized as terrorist acts. Such mentalities and stereotypes that deprive humans of their individuality, violate the principle that all people are equal and free, leading to further forms of discrimination, for instance regarding media coverage or police control, sometimes even reaching political and legislative decisions. Our Committee will discuss the various aspects of the issue, examine the impact the phenomenon has on people's lives, analyze the practices that violate fundamental human rights and propose possible solutions in the terms of the United Nations framework.

Profiling

Profiling refers to the targeting of particular individuals by law enforcement authorities based not on their behavior, but rather their personal characteristics. It is generally used to encompass more than simply an individual's race. As used in this report, it encompasses race, ethnicity, national origin, and religion—and means the impermissible use by law enforcement authorities of these personal characteristics, to any degree, in determining which individuals to stop, detain, question, or subject to other law enforcement activities. Discrimination when it comes to profiling terrorists, especially under the influence of xenophobia, is rampant in the modern world.

Terrorist profiling is a newer form of profiling, and is occurring at alarming rates across the world. This means that groups of people, based exclusively on personal traits such as religious beliefs and background, ethnicity and race are being stigmatized as eager to radical ideas and violence, which results in the belief that they're potential terrorists as a whole. Examples of those groups are Arabs, Muslims and Black people, and the members of those population bodies are often deprived of their identities by the the general public, the mass media and various other factors of the sphere of the political and social life. Consequently, many of the human rights of those people are being violated or disrespected concerning the equality of all people, the freedom of all humans, the dignity of the human beings, the protection of the

physical and moral integrity, as well as rights related to religious and social life and labor market. Apart from xenophobia in general, islamophobia is the new tendency on the rise, and we will discuss how such racial profiling was entirely linked to harsh factual discrimination and unprecedented cruelty.

Now, an exact definition of the term profiling could be provided as follows; the recording and analysis of a person's psychological and behavioral characteristics, so as to assess or predict their capabilities in a certain sphere or to assist in identifying a particular subgroup of people. Now, profiling is often carried out on an individual level. This aids in law enforcement, legal matters and crime stopping. An individual or an organization comprising of individuals with suspicious history, past offences and psychological characteristics that fit in with any current offence being investigated will be treated as more likely suspects in any investigation. Such profiling lends aid to the legal justice system, and is, arguably, quite necessary. However, the trend of profiling on a much more generalized level is rapidly increasing, particularly when it comes to terrorism. Islamophobia, and xenophobia in general, have a huge part to play in these incidents of profiling that are occurring at an alarmingly rapid rate. These incidents of profiling are biased and factors such as race, religion, ethnicity and gender play a heavy part on the decisions of those profiling the terrorists. Certain incidents of the past have, however, changed the way most people view those they accuse of terrorism.

Terrorist Profiling

In September 2001 Al Qaeda, a terrorist organization whose ideology was radical Islamist, made two planes fall on the emblematic buildings of the World Trade Center killing over 2000 people, in the infamous 9/11 attacks, while a third attack against the Pentagon of the USA was prevented at just the last moment. Afterwards, many international interventions and invasions took place against Arabic and Muslim countries, such as the War of Iraq, the War of Afghanistan, the War of Libya and others – those conflicts took place on the grounds that those governments may have facilitated the work of Al Qaeda and other similar terrorist organizations, one of many reasons for carrying out these 'interventions'. However, none of these allegations were reported to be correct. Simultaneously, new terrorist attacks occurred against important European and American cities, such as London, Madrid, Boston and Copenhagen, but also within many Muslim countries whose governments did not interpret and apply Islam the way fundamentalist terrorists do, e.g. Lebanon, Tunisia and Pakistan.

Consequently, the Islamic State of Iraq and Syria, self proclaimed The Caliphate, established itself in a big area in the Middle East, accomplishing incredible atrocities against the local population, neighbour countries and foreign people, until in 13 November they organised a fatal attack in Paris, bringing the whole world in mourning and shock. At the dawn of all those events and factors, media presented Arabs and Muslims as cultures eager to violence and hatred, and many politicians demonized all of them as potential terrorists.

There are some solid reasons behind this unprecedented stereotyping: no other people has ever committed international terrorist acts at such a scale, while some parts of the Arab and Muslim population, varying between 2% and 15% per country, are profound sympathizers of these organizations, probably as a result of deep cultural complexes rooted in the Crusades, the Colonial Period and recent interventions in their homelands. Also, it is often said that it may be preferable to

have some prejudices by the public authorities and by the mass media, if this contributes to reducing the possibility of new deadly terrorist attacks. On the other hand, the actions of those people contradict the very Quran and are absolutely disregarded by the vast majority of Muslims, while the considerable diversity among various Muslim countries is severely underestimated: many people and governments perceive the Muslim confession or the Arab World as one cultural entity, while the differences among Lebanese, Bosnian, Bangladeshi, Tatar, Indonesian, Hui, Moroccan and other Muslim cultures are huge.

Above all, unjustified presumptions are made for a person based exclusively on the religious beliefs of his or hers. The complicated phenomenon of Terrorist Profiling has become a big obstacle for the intercultural communication of Muslims with the rest of the world and for the interaction of Muslim communities in the West – either minorities or immigrants - with the other people in their country of residence. Therefore, it affects the socio-political well being of millions of people and it is an issue of grave importance to the UNHRC. Indeed, civil liberties organizations such as the American Civil Liberties Union (ACLU) have addressed the issue of racial profiling, labeling it as a form of discrimination, saying, "Discrimination based on race, ethnicity, religion, nationality or on any other particular identity undermines the basic human rights and freedoms to which every person is entitled."

Another aspect of terrorist profiling is the tendency of media and law enforcement to not refer to white or Christian suspects as terrorists, using terms such as "militia-man" or "lone wolf". Racial discrimination of this level is of grave concern, and is, in essence, a matter of basic human rights. Not keeping these people on the same level is racial oppression, and the entire race or religion feels the reverberations of this act. Equality in profiling is something this Council would like the delegates to work towards, and avoid unnecessary oppression of peaceful communities. Recently, the Bundy militiamen incident caused a great deal of controversy, due to the inability of Western media to portray them as terrorists.

Islamophobia

1. **Islamophobia** is close-minded prejudice against or hatred of Islam and Muslims.
2. **Islamophobic acts** are directed at Islam or Muslims in general.
3. **Anti-Muslim discrimination** is directed at a specific individual, institution or group of individuals.

An Islamophobe is an individual who holds a closed-minded view of Islam and promotes prejudice against or hatred of Muslims.

It is not appropriate to label all, or even the majority of those, who question Islam and Muslims as Islamophobes. Equally, it is not Islamophobic to denounce crimes committed by individual Muslims or those claiming Islam as a motivation for their actions. Eventually, regardless of one's feelings toward Islam, Muslims, and the term Islamophobia itself, anti-Muslim sentiment is an important issue for the global community to address.

Before moving on to any form of solutions, it is necessary to understand and ameliorate the resurgence of Islamophobia in the post-9/11 USA. Many relevant works have been published since 2001; these can be organized according to whether they represent open or closed-view scholarship. Few seek, however, to comprehensively decipher the mechanisms and themes underlying Islamophobia. When these issues are explored, American Islamophobia emerges as a distinct,

contemporary phenomenon with deep historical roots, driven by "othering" and exploited for personal gain. It becomes manifest in society in various ways, especially in polemical discourse. In order to better understand (and address) such polemics, we have focused on five themes within Islamophobic discourse: violence, relations with Judaism and Christianity, democracy, modernity, and misogyny. Finally, in order to mitigate Islamophobia, it is suggested here to further develop Christian-Muslim interfaith dialogue by including in it affective, behavioral, and cognitive methodological components.

Historical reasons

Whether or not one believes a clash of civilizations between Islam and the West is inevitable, it seems that Europe's early encounters with Islam, at least, can be classified as a clash which left psychological scars. Centuries of encounter between Islam and Western Christianity, including the endemic growth and spread of the frontiers of Christian territory, as well as the long, drawn-out battles and skirmishes of the Crusades, left on both sides a legacy of misunderstanding, fear, prejudice, and, in some cases, hatred.

Stereotypes about Islam are not new to Western culture and can be traced back 1400 years. At the time, Islam and Christianity were involved in the Crusades during the Ottoman and Moorish control in Europe. Islam spread quickly to the West, and threatened the position of the Christian Church and the ruling classes. The Western elites, mainly the governments and the churches, then became highly involved in seeing that negative images were presented about Islam. As a result, not only were battles fought against Islam, but also a war of words was initiated to make sure that Islam would not have any converts or sympathizers in the West.

During the 17th century, the colonizers of the United States emerged, taking their stereotypes of Muslims along with them. These European roots continue to influence American Islamophobia today. Consequently, Most Americans, being descendants of European immigrants, grew up with a folklore in which negative images of the people, cultures, and religion of the Middle East persist. However, American Islamophobia has its own unique contributing historical factors: the sentiments of these European immigrants, beginning in the sixteenth century, transitioned into a distinctly American Islamophobia, to which the initial contributing factors were the Puritan worldview, continued influences from Europe, and secular literature.

One of the historical factors that most sources tend to leave out is that of art. One of the most famous and popular examples of nineteenth century art with this type of function is Hiram Power's sculpture "The Greek Slave". This book was not known for its enduring artistic merit, but rather for the underlying message outlined by the Muslim Turks, who were portrayed as barbarians who constantly persecuted the Christian. It was the result of such books that later on, the world began to view Muslims in such a light.

Besides religious and political beliefs, other aspects of American culture affected perceptions of Muslims as the "other." A large body of periodical articles, the precursor to modern popular media, was available to the general reading public regarding Islam and the Muslim world. In addition, Western Qur'an translations (including Western commentary) and biographies of the Prophet Muḥammad were available. Also available to the reading public was travel literature -- which was

immensely popular -- missionary writings, and fiction, notably translations of the Arabian Nights and its ilk. Although some of these publications were representative of uniquely American thought (encompassing ideas such as Manifest Destiny), others are illustrative of the continued influence of European thought on the formation of American Islamophobia.

Misrepresentation of Islam

The media has the unique and often grueling responsibility of reporting fair and unbiased news stories. However, it is a popular belief that the global media has launched a concerted campaign against Islam in the name of a campaign against terror and the more channels carrying the same campaign message, the greater the probability of acceptance by the audience.

Since the end of the Cold War, much media attention has focused on Islam as a disruption in the global order. Although Islam is the fastest growing religion in the West, the West has many stereotypes and misconceptions about Islam that are due to the media, prejudice, and ignorance. Islam is often looked upon as "extremist", "terrorist", or "fundamental" religion. However, it must be understood that such views are not held by each and every individual in the west. On the contrary there is a large number of Human Rights activists in the west who work to ensure that Muslims and other minorities live safe lives and are not discriminated against.

Today, the West, due to limited understanding of Islamic history, has identified a new enemy, "radical Islam", a stereotype common to Western thought, portraying Muslims as fundamentalists or potential terrorists. Some of these ideas that the Western people have developed about Islam are due to the unregulated mass media of the West. Reporters who cover the Muslim world at times have very little details about it and therefore, develop a distorted image of Islam that Western culture adopts.

In 1995 when Timothy McVeigh committed "the worst terrorist act in American history" by bombing the Oklahoma City federal building and killing 167 people, many of them children, reporters did not sensationalize the story by referring to McVeigh as a "Christian terrorist." Instead after the Oklahoma City bombing, the TWA 800 disaster, and the Olympic bombing, Muslims and Arabs were initially blamed, which resulted in harassment of Arab-Americans and Muslims. After the Oklahoma bombing, this resulted in approximately 220 attacks against Arab-Americans and Muslims.

Mohammed A. Siddiqi, a professor at Western Illinois University, said the coverage of Islam in major US newspapers contains most upsetting mistakes occur with the indiscriminate use of "fundamentalist" for any dedicated Muslim and the failure to distinguish between cultural practices that are national or regional in origin and not observed by Muslims in other countries. The New York Times was guilty of the latter mistake in a story from France dated January 11, 1993, about a Gambian woman jailed for mutilating the genitals of two baby daughters. The news article said female circumcision was an "age-old Muslim ritual" that "was originally applied in Muslim countries to control women."

The arrest of suspects in the New York World Trade Center bombing in 1993 led to exploration in the news media of their possible links to a radical Islamic group. Most national news media made it clear that the New Jersey mosque in question was an atypical Islamic center.

A major factor which contributes to Islamic stereotyping in the West is due to the media's selection of their words that describe Muslims. Some common names

heard or seen in the news about Muslims are "extremist" or "terrorist". These words are misleading and are mainly anti-Islamic. The media rarely uses more neutral terms such as "revivalist" or "progressives".

A majority of the media's reports that talk about Islamic fundamentalism usually describes most Muslims as extremists. For example, Time magazine published a photograph where Muslims soldiers were shown performing prayers with guns. The caption on the bottom of the picture said, "Guns and prayer go together in the fundamentalist battle". The part that the Magazine omitted or failed to state was that the Muslim soldiers were praying on a battlefield in Afghanistan. Common sense of the situation meant that the soldiers had to remain armed at all times in case of an ambush at any time.

With regard to the soldiers, another great misconception that exists is the truth about Jihad or "holy war" in Islam. Jihad literally means "The struggle in the path of God". However, the Western media often abuses the meaning of jihad by referring to it as a holy war where Muslims unreasonably kill non-believers. But the fact is that, jihad can mean a numbers of things that a Muslim does for the sake of God. Rarely has the Western media used this kind of a definition in their reports. The media often takes the word "jihad" out of context to propagate negative views on Islam. In their initial coverage, by emphasizing a build up to military action rather than exploring alternative solutions the western media provided support for, even helped create a context in which, armed intervention in Iraq was both expected and accepted. The globe witnessed a pre-emptive attack" on Iraq and the emergence of "embedded journalism".

By defining the solution to the initial attack as a war on terrorism, policy makers provided the moral mandate for legitimated the course of action taken to have conceived of it as a crime would have required a different and that for the USA politically less satisfying approach. The western media, especially the big ones, also promoted the causes of dehumanization representing the tribes of Afghanistan as warring factions of primitive barbarians.

Aside from the fact that the media misrepresents Islam, the media is also a profit-seeking organization. Islam has often been presented as a menace or a threat to the West and although negative images do not correspond to Islam, but are the belief of certain sectors of a particular society it influences people's views on Islam. The Western media's poor representations of Islam are due to poor language translations, the absence of developed news agencies with international networks and native reporters, and biased reporting by reporters.

According to Waseem Sajjad, former Chairman of the Senate of Pakistan the Islamic world is poorly represented in the West in terms of press and media coverage. Not only are there just handfuls of news agencies in Muslim countries; there is the concern over the number of inexperienced reporters. Many reporters don't understand the local cultures nor speak the language, leaving them with access to only those English or French speaking Westernized elites. Thus their representation is often a biased account of the political and social events from the point of view of the ruling minority in Muslim countries.

A negative image of Islam is becoming more inherent in the Western culture from inaccurate media coverage. The Western public often is misinformed about Muslims through the images on television, motion picture screens, magazines, radios, and comic strips in newspapers, which promote strong messages among their audiences. Western reporters often say that Muslims are terrorists. This

becomes a common image to the general person that all Muslims are terrorists. Edward Said's book, *Covering Islam*, talks about how the media and experts determine how we see the rest of the world. He says that:

"Today, Islam is peculiarly traumatic news in the West. During the past few years, especially since events in Iran caught European and American attention so strongly, the media have therefore covered Islam: they have portrayed it, characterized it, analyzed it, given instant courses on it, and consequently they have made it known. But this coverage is misleadingly full, and a great deal in this energetic coverage is based on far from objective material. In many instances Islam has licensed not only patent inaccuracy, but also expressions of unrestrained ethnocentrism, cultural, and even racial hatred, deep yet paradoxically free-floating hostility. As well as creating inaccurate images about Islam, the Western media usually identifies Islam in Muslim conflicts. The media hardly points other religions out in their conflicts. For example, the news would say, "five Israelis may have been shot, but they were shot by five Muslims", instead of saying "Five Israelis were shot by five Palestinians". The media often reverses this action when a conflict is against Muslims, for example the news would usually say "Bosnians are being killed by Serbians", but instead rarely says, "Muslims are being killed by Christians".

In addition to the media's inaccurate representations about conflicts, human rights of women in Islam, such as women veiling and women's rights. The media often represents Islam as a male dominant religion where Muslim men have complete authority over all groups of people. However, it is ironic of what the media represents, that the Prophet Mohammed (Peace be upon him) was one the greatest reformers for women. In fact, Islam probably is the only religion that formally teaches women's rights and finds ways to protect them and if practiced correctly, it provides an equal gender society.

As Islam came around, traditional pre-Islamic roles of women were replaced by new Islamic roles that women followed. Islam allowed women to have the right to be educated and the right to participate in political, economical, and social activities in their communities. This created upward mobility in their communities. Women were also given the right to vote, something the U.S. denied women until 1919. Women were given the right to inherit property and take charge of their possessions. While most of these rights are denied to Muslim women today as a result of cultural tradition, one should not associate this with Islam, because they do not correlate with it. Islamic women wearing veils is another commonly misunderstood concept in the West. It is thought of as a harsh custom that Islam requires of women. Although it is claimed that's veils infringe the rights of women, in fact, In Islam it is meant to serve just the opposite and protect them.

The role of mass media

In the status quo, mass media is more pervasive than ever before. The Media has virtually turned the world into a global village of communication.

The traditional role of mass media as defined by the media gurus' are- to inform, educate, entertain, and to persuade the people. The media can bring change in behavior and attitude of the people by emphasizing certain issues.

Meanwhile, with the revolutionary progress of mass communication, an unprecedented opportunity has been created to share and exchange information for knowledge and social change. But, the media has turned the affairs into a war of words. Actually, today's wars in the battlefields are the cumulative actions of what was designed, discussed, and persuaded through the media in molding a favorable public opinion.

The power of media has intimidated men for centuries. Now the power of live-actions video images on television has become even more intimidating. The books, newspapers, magazines, video cartoons, movie, radio, television and internet based websites are now widely used to manipulate the information, facts and believes. The instrument of mass communication in the modern world have an enormous potential for inducing newer images in shaping global politics, culture and the public believes.

Mass media is both a force for integration and for dispersion and individuation in society. Certainly the question of what most wide-ranging consequences follow from the media must also raise the question of motivation and use. With the emergence of modern communication technology, the society as a whole is now a simple hostage at the hands of the media. The time has come to ask whether the people are being managed, manipulated, massaged and brainwashed by the Media. Media men with a biased mind often become propagandists of their personal opinion, using the media as their vehicle. The media is also controlled by their sponsors.

The impact

Muslims justifiably worry that the terrorist activities of groups which call themselves Muslim have colored public opinion strongly against all followers of Islam. The term "Muslim terrorist" is a non sequitur, they say, because if one is truly a Muslim, he or she can not be a Terrorist. Muslims are now asking, if the attacks on New York and Washington were an assault on civilization, as claimed by Mr. Bush, why Muslims shouldn't regard an attack on Afghanistan as a war on Islam.

Obviously, distinctions between mainstream and unconventional groups are important to Muslims no less than to believers in other faiths; for that reason, among others, reporters must educate themselves to know what differentiates one group from another. For instance, most responsible journalists who cover Islam's spread among African-Americans know that the Rev. Louis Farrakhan, an outspoken militant, leads a sectarian branch called the Nation of Islam. They also know that many black Muslims in the United States have moved away from sectarian Islam into orthodox practices and have been welcomed into Islamic gatherings by foreign-born Muslims.

This argument, which represents a widely accepted view, fails to distinguish between promoting Islam by individual Muslims from different walks of life, as a result of the goodness of their character and attitude and the nobility of their actions, on the one hand, and promoting Islam through planned action undertaken by professionally trained Muslims, on the other. The latter requires the utilization of the most advanced skills and techniques available, most notably arts and technology. Arts include, among others, playwriting, acting, and singing. Technology includes the use of electronic media, whereby transmitted pictures and sounds can be employed to convey the message of Islam. The marriage of the two has produced powerful media, capable of transmitting values, beliefs, and views in the form of movies, theater plays, documentaries, educational programs, talk shows, cartoon shows, and others.

But, despite the importance of electronic media and the profound impact they have made in effecting cultural change, they have not yet become tools and instruments for the dissemination of the message of Islam. One important sign of the lack of appreciation of these powerful tools may be seen in the fact that Islamic higher learning institutions do not consider arts and technology to be useful means for reaching out with the message of Islam, but continue to focus on interpersonal communication, and to a lesser extent on public speaking. Recently, print media has received more emphasis by Islamists. However, newspapers and magazines published by Islamists are very often oriented towards Islamic movement audiences, rather than the public at large.

An internet survey of 1,360 people was carried out by Global Market Insight, Muslim Voice UK, Queen's University in Belfast and the University of Liverpool UK. Muslims blame Islamophobia on the portrayal of their religion in the media, a survey has revealed. The research found that 40% of Muslims blamed anti-Islamic feelings on the media, while 74% of non-Muslims blamed Islamophobia on the 9/11 bombings. "The Muslim-West relations have become increasingly strained due to a string of events such as the September 11 attacks in 2001, the Afghanistan war in 2002, the Iraq war and the London bombings in 2005." In this current climate, it is essential to gauge Muslim and non-Muslim attitudes with a view to resolving differences. The research found that both sides agree that Muslims and non-Muslims "don't understand each other" but have different concerns about the cause of the culture clash.

Since the 9/11 attacks in the United States, 32 percent of British Muslims report being subjected to discrimination at airports. Police carrying machine guns have conducted identity checks on 11-year olds at German mosques. The personal data of 8.3 million people were searched in a massive German data mining exercise which targeted—among other characteristics—people who were Muslim, and which did not identify a single terrorist. These are examples of ethnic profiling by police in Europe— a common, longstanding practice that has intensified in recent years. Evidence from countries across the European Union shows that police routinely use generalizations about ethnicity, religion, race, or national origin in deciding whom to target for identity checks, stops, and searches. Contemporary concerns about terrorism underlie a rising interest in ethnic profiling in Europe, which many see as an effective way to identify terrorist suspects. It might be comforting to believe that police can spot terrorists and other criminals based on generalizations about ethnicity, race, national origin, or religion. But that is not the case. As this report demonstrates, ethnic profiling by police in Europe may be pervasive, but it is inefficient, ineffective, and discriminatory.

Meanwhile, the UNESCO in July 2005 organized a debate on "Islam, media and public opinion". Over 150 participants representing the academic world, the media and civil society participated in the debate from which it became clear that any difficulties that may be seen concerning the place of Islam in western society is clearly one of perception and, by no means a reality related to the religion itself or to its practice. A call was made by all participants for more tolerance and openness in dealing with different cultures, religions and socio-cultural backgrounds.

Case studies on Islamophobia

Islamophobia dominates in mainstream media and public speech; however, it is no longer limited to unofficial politics. Recently islamophobic parties are being on

the rise throughout Europe, with some countries, like Hungary, Slovakia, Denmark, Poland and Finland having them in their very government. We can find examples of extremely islamophobic behaviour in governmental policies in many countries. In August 2015 Slovakia announced that, contrary to the decision taken at the Summit of the European Council, it will only accept refugees if they are Christians, with the Interior Minister saying "How can Muslims be integrated, if they are not going to like it here?" Likewise, the following November the Polish Minister of European Affairs, Konrad Szymanski, stated that Poland will not fulfill its obligations for the EU relocation plan for the Syrian refugees, because their existence will bring about instability in the country's political and social life.

Surprisingly Eastern European states, the countries with the smallest percentages of Muslims and the countries that have sent millions of refugees in the rest of the World in their recent history, are the ones who have the most islamophobic stance during the Migratory Crisis. In the meantime, the decision of the EU court for those affairs is still pending up to December 2015. Another event that didn't go unnoticed is the fact that refugees are sometimes obliged to wear coloured wristbands in order to be visibly different from other people, in Britain and in Germany. This is a humiliating policy reminding us of the star-bracelet that Jews were forced to carry during the Nazi rule.

Denmark, Switzerland and some German states, such as Bavaria, have voted in the period 2014-2016 laws, according to which the authorities have the right to seize from refugees all valuable things above a certain (small) amount of value as compensation for the cost their existence means for the country. Those laws have been voted despite the disagreement of the United Nations, the Council of Europe and the International Amnesty and in spite of the widespread critics they received by the international community.

Also, in December 2015-January 2016, Greece received harsh critics by the European authorities and various European governments and it is being threatened with expulsion from the Schengen Area of free movement of people and capitals, because it saves all incoming people without distinction of race, nationality and religion and it does not apply the measures in order to prevent people from the Middle East and Africa from entering Europe and identify them, as decided by the EU Summit.

Furthermore, Islamophobic statements and proposals by the Front National in France – one of the three most important political parties of the country – and by one of the most popular candidates for the Republican Party's leadership and for the Presidency of the United States of America, Donald J. Trump, during his electoral campaign, are other examples of the danger of islamophobia spreading in politics. Donald J. Trump in June 2016 renewed his call for the United States to consider profiling as a preventive tactic against terrorism in the aftermath of the mass shooting in Orlando, Fla.

"I hate the concept of profiling, but we have to start using common sense," Mr. Trump, the presumptive Republican presidential nominee, said in an interview on CBS.

Of course, Islamophobia is also found at many countries' social life, with numerous events being noticed; those events degrade Muslims and end up marginalising them. In May 2015 a Muslim academician, Tahera Ahmad, during her flight with an American airline, United Airlines, was denied an unopened bottle of diet coke - unlike the rest of the passengers - because the flight attendants believed she could use the unopened bottle as a weapon for a terrorist act, an opinion with which

none of the co-passenger disagreed. Via a Facebook post, Mrs. Ahmad initiated an online campaign which went viral, using the hashtags #IslamophobiaIsReal and #UnitedforTahera and ended up to a boycott of the United Airlines and to an acknowledgement by the company.

A similar event occurred in Athens, Greece in January 2016. Two Israeli Jews demanded two Israeli Arabs and one Palestinian to leave the plane they were on, due to suspicion that the three Muslims are potential terrorists. The flight delayed 90-100 minutes over the fights that took place on the airplane and at the end the three innocent Muslims were forced to abandon humiliatingly their flight and travel the next day. Even worse, over 60 passengers defended the demand of the Israeli Jews and no one on the plane disagreed with the islamophobic opinion; in fact, according to a passenger's statement, "no one was racist, we expressed our concerns in an objective way, just like when you see someone suspicious in the street".

Hardest of all, refugee camps throughout Europe, have been attacked various times by islamophobic groups all the time throughout 2014, 2015 and 2016, while media and political parties constantly criticise Germany, Austria, Greece and Italy for their pro-refugees stance. Nevertheless, we should never stigmatise Europeans and Americans as islamophobic at their whole. Statistics show that the majority of people in many Western countries have a positive view of Muslims. According to Pew Research Center, 72% of Britons, 76% of Frenchmen and 69% of Germans have a favourable opinion for Muslims, while Poland and Italy are the only European countries where Islamophobes are the majority of the population. At the same time, in many European countries, such as Germany, Greece, Austria, Portugal, Italy, France and Spain pro-refugees and anti-islamophobic governments are on power or similar parties are on the rise.

The Islamic Center at Fort Pierce — the mosque the Orlando nightclub shooter Omar Mateen attended — has been refused a security detail by Orlando law enforcement. Since the shooting occurred, the mosque has been cooperating with the FBI's ongoing investigation, while at the same time experiencing hateful actions from passerby and receiving threatening phone calls. As worries of anti-Islamic attacks mounted, an imam from the mosque reportedly asked the sheriff's office for a security detail to provide protection for worshipers as they entered and exited the mosque for Ramadan prayers during evening hours. Officers agreed to patrol the area infrequently, but stopped short of guaranteeing a stationed security detail at the mosque. As of July 1, Bryan Beaty, the sheriff's public information officer, said providing a security detail was a possibility and that the office is in communication with the mosque. In the meantime, the mosque has hired its own team of private security guards to protect worshipers.

As we can see, Islamophobic opinions and ideals are very real.

- **Xenophobia, Racism and/or Profiling in different countries**

France

A report published on 1 July 2015 indicating that during the first six months of 2015, anti-Muslim physical assaults (necessitating at least 8 days of temporary work interruption) had skyrocketed by 500%, whilst verbal abuse had increased by 100%. Physical acts against mosques had soared by 400%. As can be expected, 75 % of assaulted persons are women, while 25 % are men (both in 2015 and 2014). All these figures are drawn from individual contacts made with the C.C.I.F. by wronged

Muslims. Few of these victims ultimately file complaints against their aggressors, either because they think the police will hear none of it, or because they know that if condemned at all, the wrong-doers will be meted out mild sentences.

The attacks carried out on 13 November caused 130 deaths. They were unprecedented in France since 1945. After the Charlie Hebdo attacks, some police vans were seen outside certain mosques (even in Seine Saint-Denis, which is something of a comfort zone for many Muslims) to protect Muslims from Islamophobic assaults. Since the Bataclan attacks though, the police have been raiding the very same mosques (Pantin, Aubervilliers, Gennevilliers) they had been protecting ten months earlier. This speaks volumes about the French government's change of appreciation: from potential victims to be sheltered, most Muslims have now become suspects.

Germany

The EASY-System of the Ministry for Migration and Refugees (BAMF) has estimated that around 1 million people were registered as refugees in Germany in 2015. Reports in Germany switch between reporting a "flood", a "migrant crisis" or a "refugee crisis". Throughout the year, the immigration of people primarily from Syria, Iraq and Afghanistan has led to physical, material and verbal attacks throughout Germany. In January 2015, the Bertelsmann Foundation issued its report on religions showing that 61 % of Germans believed that Islam as a religion does not fit into the Western world and that 57 % of all Germans find Muslims threatening. And already before the influx of asylum seekers, 24 % of Germans were of the opinion to deny 'Muslims' immigration to Germany. Thus, Islamophobia has important implications for domestic and international politics, even extending European or German borders.

This Islamophobic attitude is mirrored by the internationally renowned PEGIDA movement (Patriotic Europeans Against the Islamisation of the Occident), which came into existence in autumn 2014 and thus falls in line with a longer discourse of anti-Muslim racism. According to the Ministry of the Interior, around 25,000 people took part in the weekly demonstrations in Dresden alone (Deutscher Bundestag. Drucksache 18/4067). It is not mentioned, however, how many people took part in other local PEGIDA demonstrations all over Germany throughout 2014 and 2015. Next to the unreliable data, we also witnessed a general social confusion over the 'true' constituency of PEGIDA: discussions in Germany thus revolved around the recurrent questions as to whether the phenomena of PEGIDA is only one of the 'Wutbürger' (enraged citizens) who feel neglected and tricked by German politicians and the media. Or, are they a more mainstream version of the right-wing extremist ideologies inside of Germany? In its anniversary demonstrations in October 2015, again around 20,000 people took to the streets in Dresden.

In line with the aforementioned, PEGIDA views 'Muslims' as more criminal, sexist, homophobic and terrorist than white Germans. PEGIDA discourse tries to disarm any allegation of racism through the positive evocation of Judeo-Christian values, sometimes expressed by the waving of Israeli flags or inviting orations by Israeli speakers. PEGIDA also claims that Muslims and refugees endanger the German economy and welfare state permitting free rides in an already precarious economy from which many PEGIDA supporters consider themselves to be "left out" or "neglected".

Islamophobia has risen markedly in Germany, a study published on Wednesday showed, underscoring the tensions simmering in German society after more than one million migrants, mostly Muslims, arrived last year. Every second

respondent in the study of 2,420 people said they sometimes felt like a foreigner in their own country due to the many Muslims here, up from 43 percent in 2014 and 30.2 percent in 2009. The number of people who believe Muslims should be forbidden from coming to Germany has also risen, the study showed, and now stands at just above 40 percent, up from about a fifth in 2009. The influx of migrants has fueled support for the anti-immigrant Alternative for Germany (AfD) party that wants to ban minarets and the burqa and has described Islam as incompatible with the German constitution. The number of attacks on refugee shelters has also risen.

United States of America

Islamophobia in the US is running rampant and being spread at an unprecedented rate. Attitudes towards Muslims are becoming more and more mistrustful and hostile, for a number of reasons. Attacks in Europe, namely Paris have caused a huge wave of hate and slander against Islam to spread. Indeed, at the forefront of the Islamophobic movement is a favourite for President, and the Republican nominee, Donald. J. Trump. His hate speech has radicalized a large chunk of the US against Muslims, and Islam in general.

Violent incidents against Muslims are far too numerous to recount individually, but since the Bataclan attack in Paris, Muslim men and women, American citizens, have been assaulted, abused, harassed and persecuted. They have been removed from flights on account of their skin colour and detained as terrorists. This level of racial profiling is sweeping across the US at an alarming rate. During the course of 2015, there were approximately 174 reported incidents of anti-Muslim violence and vandalism, including: 12 murders; 29 physical assaults; 50 threats against persons or institutions; 54 acts of vandalism or destruction of property; 8 arsons; and 9 shootings or bombings, among other incidents. At least three separate incidents of violence involved perpetrators who were public supporters of presidential candidate Donald Trump. There was otherwise a strong perception among American Muslim leaders that political rhetoric created fertile ground for threats and acts of anti-Muslim violence.

United Kingdom

More than half of Britons see Islam (the mainstream religion, not Islamist fundamentalist groups) as a threat to Western liberal democracy. Over 30 per cent of young children believe Muslims are 'taking over England' and hate crime against Muslims continues to rise, up by 70 per cent in the last year, according to the Metropolitan police.

Iraq

The UN reports that although Christians comprise less than 5% of Iraq's population, they make up nearly 40% of the refugees fleeing Iraq. More than 50% of Iraqi Christians have already left the country since 2003. Iraq's Christian community numbered 1.4 million in the early 1980s at the start of Iran– Iraq War. But as the 2003 invasion has radicalized Islamic sensibilities, Christians' total numbers slumped to about 500,000, of whom 250,000 live in Baghdad. Furthermore, the Mandaean and Yazidi communities are at the risk of elimination due to ethnic cleansing by Islamic extremists.

Jordan

Apart from the general anti-West sentiments, racism is sometimes manifested in sports as well. One such example is football where some people in the audience cause factious affairs since Jordanians usually support Al Faisaly football club and Palestinians support Al Wehdat. The players and fans often have to face hostilities and 'extra checks' when playing at the opposition's home ground.

Oman

Omani society is largely tribal. Oman has three known types of identities. Two of these identities are "tribalism and Ibadism", the third identity is linked to "maritime trade". The first two identities are widespread in the interior of Oman, these identities are closely tied to tradition, as a result of lengthy periods of isolation. The third identity, which pertains to Muscat and the coastal areas of Oman, is an identity that has become embodied in business and trade. Consequently, the third identity is generally seen to be more open and tolerant towards others. Thus, tension between socio-cultural groups in Omani society exists. More importantly, is the existence of social inequality between these three groups.

According to the CIA, Oman's population primarily consists of Arab, Baluchi, South Asian (Indian, Pakistani, Sri Lankan, Bangladeshi), and African ethnic groups.

The descendants of servant tribes and slaves are victims of widespread discrimination. Omanis of slave origin are sometimes referred to as "khaddam" (servant) and some are subservient to previous masters, despite legal emancipation. Oman was the one of the last nations on earth to abolish slavery in 1970.

It is believed that migrant workers in Oman are treated better than in other Arab states of the Persian Gulf. The plight of domestic workers in Oman is a taboo subject. Every 6 days, an Indian migrant in Oman commits suicide. There has been a campaign urging authorities to check the migrant suicide rate.

Palestine

Various Palestinian organizations and individuals have been regularly accused of being anti-semitic. Much of Muslim hatred of Jews stems from the ongoing Arab-Israeli conflict and that peace in the Gaza would significantly reduce anti-semitism.

Saudi Arabia

Racism in Saudi Arabia against labor workers who are foreigners, mostly from developing countries. Asian maids have been persecuted victims of racism and discrimination in the country, foreign workers have been raped, exploited, under- or unpaid, physically abused, overworked and locked in their places of employment. The international organisation Human Rights Watch (HRW) describes these conditions as "near-slavery" and attributes them to "deeply rooted gender, religious, and racial discrimination". In many cases the workers are unwilling to report their employers for fear of losing their jobs or further abuse.

Discrimination fueled by religious sentiment is quite common in Saudi Arabia. The most prominent is the discrimination against the Shia sect of Islam minority in the Eastern and southern regions of Saudi. The Shia are disenfranchised by not being allowed into the military, and forbidden to hold key positions in government as well, this is in contrast with Hadar who have a long tradition of holding key positions in the government which dates back to the early days of the Saudi conquest of the Kingdom of Hejaz. The Sufi sects of Sunni Islam which are present in Tihamah and Hijaz are also not exempt from harassment from the strict mainstream Wahabi sect.

One need not stress that there is a discrimination against non-Muslims "usually western foreigners" in general, this usually goes unnoticed as their numbers are quite negligible in comparison to other minorities.

These are just some specific examples which are just to serve as examples for delegates to get a clearer picture of how discrimination is present in all corners of the world.

Racial Profiling

Another form of profiling is racial profiling, prevalent in the West, where those who are not white are generally looked upon with suspicion. Racial profiling has devastating effects, from daily harassment of individuals to unfair treatment on the street, in schools and communities; all the way to illegal imprisonment and murder. Racial profiling not only harms a person's confidence, but harms entire groups and ultimately the sense of justice in a democratic society. It is important that racial profiling is clearly defined so that people become aware of what it is and how it affects their lives and/or the lives of those around them. To end racial profiling, the first step is developing awareness of the issue, followed by reducing prejudice and bias, while building intercultural understanding together with developing and implementing policies to ensure fair treatment of all citizens.

Racial profiling is the act of suspecting or targeting a person of a certain race based on a stereotype about their race. An example of racial profiling is a black man standing on the street waiting for a bus, and being asked by a police officer who he is and where he is going for no apparent reason. This seemingly harmless suspicion translates to a much more brutal and dangerous mindset. In 2015, more than 100 unarmed black people were killed in the US by policemen. Most of them were given no warning, and several had in fact already surrendered to the police.

Why does racial profiling occur?

Racial profiling mainly occurs due to cultural and ethnic stereotypes embedded within the societies of the world. As far as the psychological approach of racism, racial discrimination and stereotyping is concerned, it has been concluded, after multiple researches using both biological and pneumatic methods, that such phenomena are typical of our brains. It has already been acknowledged, that humans categorize several aspects in their minds, so as to be able to comprehend them more easily, quickly and effectively. This categorization, however, does not only apply to things but to humans as well. Therefore, human beings tend to create different categories in their brains on the grounds of sex, race (namely color of skin) and age and consequently racist ideas and stereotypes too.

To conclude, racial discrimination and stereotyping could be described as innate characteristics and natural reactions. Nevertheless, the implications of these phenomena are critical and can both impinge on the psychology of the victims and cost the lives of innocent people. Black people, Hispanics migrants, all are more likely to be targeted as criminals and terrorists than the average white person.

Cases of racial profiling

In the past, racial profiling has been carried out on a very wide scale. There are several cases that we shall examine; in which race was a defining factor in the profiling of the criminal.

A comparison of criminal penalties for crack cocaine and powder cocaine offenses demonstrates the disproportionate effects of criminal sanctions on minorities. The federal statutes relating to crack prescribe a five-year mandatory prison term for possession of five grams of crack cocaine; but under the same law, possession of five hundred grams of powder cocaine is required for the same five-year prison term. In 1999, 85 percent of those serving long sentences for crack cocaine under this law were African American. The tougher policy for crack was based on the belief that it was more addictive and a greater threat to public.

Economic competitions in illicit street crack markets produced significant violence in poor communities, but not crack addiction. Powder cocaine markets, however, were concentrated indoors in wealthier communities, thereby avoiding the violence but not the addiction. Policies emphasizing the criminal rather than the public health aspects of the use and trafficking of illegal drugs over the past two decades, coupled with more aggressive policing against street crack markets, in poor urban communities contributed to widening racial disparities in the criminal justice system and produced consequences of crisis proportions in the black community, especially for young black males. Increases in drug arrests combined with an increased use of incarceration for punishment for drug offenses during the 1990s had a particularly severe effect on minority youth. Drug arrests for juveniles (10 to 17 age group) in the 1980 to 1993 period fell 28 percent for whites but increased by 231 percent for blacks. In 1980, black and white rates for juvenile drug arrests were similar; by 1993 black rates were more than four times the white rate, and 46 percent of all juvenile drug arrests were black youth.

Critical analysis of racial profiling

From an entirely objective point of view racial profiling does have its merits. If you look statistically at the number of terrorist attacks and the organizations that promote them have a very strong tie to certain racial statistics. By using these statistics as a starting point you can greatly enhance a current security measure. Couple this with the geographic locations that are known to be prevalent with terrorist activity it can be reasonably assumed that a certain type of person is more likely to be either associated with or working for one or more of these groups. For example, most terrorist groups reside in Southeast Asia and the Middle East. Combine this with the majority of terrorist groups being associated with religious fanaticism as well as tending to be between the ages of 18 and 30 and male you can reasonably assume that a 23 year old male hailing from Southeast Asia, traveling alone, wearing religious paraphernalia may be associated with these groups and potentially cause an major problems. This is the specific reason we have criminal profilers to help law enforcement and security personnel isolate types of people that are statistically tied to certain crimes.

Another example is in the case of serial killers. The average serial killer tends to be male between the ages of 25 and 40, white, single, and from middle to lower economic upbringing. In the event a series of serial killings takes place these are the people you screen for suspects. In essence racial profiling is the equivalent of rounding up the usual suspects but instead of just a handful of people that might have ties to a crime you are screening people that statistically are tied to a potential crime. To be clear, criminal profiling is entirely for the purposes of prevention.

Additionally compared to other forms of criminal screening racial profiling is a lot cheaper and allows for more autonomy by the screening professionals; compared to full body scanners or metal detectors that require specifically trained personal,

extensive overhead, as well as lengthy screening processes. This as well as that any major screening measure like these only last as long as the group you're trying to prevent from causing trouble figures out how to bypass them.

One of the biggest issues people have with racial profiling is the overt racism associated with it. By its nature you are singling out a specific race under the assumption that there is a greater chance that they will potentially cause trouble. Couple this with confirmation bias and you have a one two punch for an individual to be racist towards a specific group. The justice system is built on the idea of equal and fair treatment of all mankind; Innocent until proven guilty. Racial profiling, however, reverses this notion by applying guilt to individuals based mostly on their physical characteristics and then makes them prove their innocence. This on top of the fact that there is no guarantee that it will actually succeed at preventing or finding anyone associated with any criminal activity.

Even when used by trained professionals statistically it leads to greater racial discrimination at very little reward. At its best it may find one or two subjects of potential criminal activity out of thousands. All of that at the cost of detaining, investigating, and interrogating a majority of innocent individuals just for the potential to possibly prevent someone from causing a problem. This is especially relevant in the wake of various cases of racially motivated police misconduct. We as a society rely on our police and security personal to be impartial. If we cannot put our faith in our own protectors then they do not deserve to have that position.

The migrant issue

In the European Union, the recent influx of refugees from Syria and other Arab countries has seen a sharp rise in Islamophobia, and xenophobia in general. Violence carried out by and against these migrants is very detrimental to the socio-political atmosphere of these countries. Steps must be taken to inculcate harmony and bridge the gap between the communities. Despite having accepted 90,000 people last year, Austria is the latest country to impose quotas on asylum seekers and send refugees towards Germany. Chancellor Faymann has been dwarfed by an emerging nationalist star, the 29-year old minister of foreign affairs, Sebastian Kurz, who lobbied hard for the ring-fencing of Greece after failing to force the Greek government into pushing back boats in the Aegean Sea. A declaration branded the refugee crisis an illegal migration issue, cynically ignoring the suffering of hundreds of thousands of people escaping war. Consider for a minute the "invasion" these leaders are moving against.

Figures show 34% of refugees are children, thousands of them unaccompanied. Another 20% are women. The vast majority of these people are families fleeing conflict. Just under half are Syrians escaping Islamic extremism themselves. The refugee influx amounts to less than 0.5% of the European population. This was never an unmanageable problem for the EU: it is an issue only for nation states. But resorting to nationalist fixes is a cheap solution. These immigrants are seen as terrorists and criminals. There have been several incidents of violence by refugees, but rather than improving screening processes, people are lobbying for a blanket ban on Syrian refugees entering the EU, and the removal of any offers of asylum for refugees.

No security system is perfect so alienating and passing judgment based solely on race does not accomplish anything other than indirect racism. In Conclusion, racial profiling has both its merits and its faults. However, its faults are far greater than its merits. In a perfect world it would have a logical reason for being but this

sadly not a perfect world. Far too often it is distorted, abused and misused for all the wrong reasons and for this it stands to reason that racial profiling has no place.

Although racial profiling is now widely associated with police using race as a key factor in deciding whether to make a traffic or street stop and interrogate a member of the public, it is not a new phenomenon. Discretionary decision making based on stereotypes (race, ethnicity, or gender) has long been in use by police. Indeed, since the 1980s, legislation and court decisions have granted law enforcement officers increased latitude in making judgments about whom to stop, search, and arrest.

While there is a widespread view among the public that race should not be the criterion used as the basis to stop or search a citizen, considerable debate continues—especially in the wake of terrorist threats—about police legitimately using race or ethnicity as a factor in making a stop or conducting a search. The NAS Committee on Police Research also cautioned that current data gathering methods used to determine whether police agencies are engaging in inappropriate or illegal racial profiling are not very effective, and recommended that greater effort should be made to collect more accurate and reliable data.

A growing body of research suggests that the belief that police engage in racial profiling is widely held by the public, and that support for police is undermined if they are thought to be doing so. An overwhelming majority of minorities (67 percent of blacks, 63 percent of Hispanics) believe that racial profiling is widespread in traffic stops. Studies indicate that police make more stops of African American male drivers, that African American drivers (male and female) and Hispanic male drivers are less likely than whites to report that the police had a legitimate reason for making the stop, and that African American and Hispanic men are more likely than whites to report that police acted improperly at the stop.

Further studies find that race and personal experience shape attitudes about the police, with African Americans more likely than whites to “view racial profiling as widespread, and to disapprove of profiling”. This study also concluded that views about the procedural fairness of police (i.e., neutrality, objectivity, and consistency in decision-making; treatment with dignity and respect; and trustworthiness) significantly affects inferences people made about their contacts with police.

BJS also collects data on the nature and characteristics of contacts between members of the public and the police over a 12-month period. A nationally representative sample of nearly 80,000 residents aged 16 or older provided information on their face-to-face contacts with police, including the reason for the contact, outcomes, and respondent opinion on police behavior during the contact. Data from a survey indicated that the likelihood of being stopped by police did not differ significantly among white, black, and Hispanic (about 9 percent) drivers. However, blacks and Hispanics with police contacts were more likely than whites to experience police threat or force during the contact. About 3 percent of black and Hispanic Drivers versus about 1 percent of white drivers stopped by police were to report that excessive force had been used. In addition, black and Hispanic drivers were more likely to report being subjected to a physical search of the driver or having their vehicles searched (black, 7.1 percent; Hispanic, 10.1 percent; white, 2.9 percent).

Racial profiling in the USA

The issue of racial profiling has become an increasingly worrying problem in the United States of America, Approximately 32 million Americans, a number equivalent to the population of Canada, report they have already been victims of racial profiling along with the chance of over 87 million Americans being victims of such actions in the future. Racial profiling in USA mostly encompasses ethnicities including;

- a) Native Americans;
- b) Asian Americans;
- c) Hispanic Americans; 52% of non-Hispanic whites expressed anti-Hispanic attitudes;
- d) African Americans;
- e) Arab Americans;
- f) Persian Americans;
- g) American Muslims.

Immigrants are also highly likely to fall victim to such acts of racism. The most largely evident of all; these being Racism against African Americans present within the country causing a clash between even the national police forces as well due to strikingly high stats of black inmates being present at large with them being made the target of such actions. African-Americans comprise only 13% of the U.S. population and 14% of the monthly drug users, but are 37% of the people arrested for drug-related offenses in America making up 57% of the populations in state prisons. Recent studies also suggest that police are more likely to pull over and frisk blacks or Latinos than whites. In New York City, 80% of the stops made were blacks and Latinos, and 85% of those people were frisked, compared to a mere 8% of white people stopped. Police violence against blacks is a greatly controversial matter, leading to the #BlackLivesMatter movement.

As we can see, discrimination and oppression is extremely widespread in the profiling of terrorists and criminals. How can we change such ideologies?

Section IV: Past actions taken (Past Precedence)

United Nations Educational, Scientific and Cultural Organization (UNESCO)

The “United Nations Educational, Scientific and Cultural Organization” is one of the main UN bodies that actively contribute to the eradication of racial discrimination and xenophobia. Its main objective is to promote equality amongst races and this will be achieved through research and various projects. Finally, UNESCO has participated vigorously in the “World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance” in Durban and in the “Third Decade to Combat Racism and Racial Discrimination”, which officially ended in 2003.

Office of the United Nations High Commissioner for Human Rights (UN OHCHR)

The UN OHCHR has adopted a lot of resolutions concerning the elimination of racial discrimination, since its formation in 1993. The “High Commissioner for Human Rights” supervises the “Human Rights Council”, situated in Geneva and in collaboration with the Council, the Commissioner has organized the “World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance” in South Africa and the “Third Decade to Combat Racism and Racial Discrimination” from 1994 until 2003.

The European Union (EU)

The European Union has contributed effectively to the World Conference in Durban by mentioning the special legislation against racial discrimination applied in the EU countries. Moreover, the EU has established the “European Monitoring Centre on Racism and Xenophobia” which is collecting information on racially discriminatory incidents. Finally, the European Commission, having amended the pre World Conference meetings held in Durban, has donated the substantial amount of 3.7 million Euros to the World Conference, to other NGOs and to some LDCs (Least Developed Countries), so as to guarantee their attendance in the conference.

Previous United Nations Resolutions:

- GA A/RES/52/111,
- GA A/RES/53/132,
- GA A/RES/68/151,
- A/HRC/RES/7/34,
- A/HRC/RES/25/32,
- ICERD,
- A/HRC/RES/16/33,
- GA A/RES/68/329,
- A/RES/1993/20.

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

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

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

Withal, the General Assembly resolution A/68/151 of the 14th of February 2014 reiterates the importance of the complete obliteration of xenophobia and racism in accordance with the Durban Declaration and Programme of Action, formed during

the “World Conference against Racism, Racial discrimination, Xenophobia and Related Intolerances” in Durban.

Lastly, the “International Convention on the Elimination of all Forms of Racial discrimination” (ICERD), which is active since January 1969 and has been signed by 88 members, promotes racial differences and endorses the elimination of discrimination based on race. Albeit several resolutions have been voted and adopted, the problem of racial discrimination and xenophobia remains vital.

In order to have desired effects as regards its eradication, governments need to promote awareness and education on this topic. For instance, governments could organize special awareness campaigns with the aid of United Nations bodies, including lectures, concerts, conferences and other interactive activities, so as to inform people about the implications of racism and xenophobia and warn them against it.

Under no circumstances should governments neglect schools and primary or secondary education, since children should be definitely informed regarding the dangers of racism and should learn how to avoid it. For example, countries could create multicultural school classes in public schools, in order for children to get used to ethnic diversity from an early age.

In addition, governments could include in the education system's books foreign names and characters of different nationalities as well, so as to show students that being different is not a disadvantage.

Last but not least, governments should focus on justice and create legislation and special laws that prohibit all forms of racism and condemning them illegal, hence making racial discrimination disfavored among society.

Universal Declaration of Human Rights

- Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world (preamble)
- Whereas it is essential to promote the development of friendly relations between nations (preamble) - All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. (art. 1)
- Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. (art. 2)
- All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination. (art. 7)
- Everyone has the right to seek and to enjoy in other countries asylum from persecution.
- This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nation (art. 14)

- Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. (art. 18)
- Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. (art. 19)
- Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author (art. 27).

International Covenant on Social and Political Rights

- Recognizing that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights (preamble)
- Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. (part II, art. 2, par. 1)
- In time of public emergency which threatens the life of the nation and the existence of which is officially proclaimed, the States Parties to the present Covenant may take measures derogating from their obligations under the present Covenant to the extent strictly required by the exigencies of the situation, provided that such measures are not inconsistent with their other obligations under international law and do not involve discrimination solely on the ground of race, colour, sex, language, religion or social origin. (part II, art. 4, par. 1)
- No one shall be required to perform forced or compulsory labour (part III, art. 8, par. 3a)
- Everyone charged with a criminal offence shall have the right to be presumed innocent until proven guilty according to law. (part III, art. 14, par. 2)
- Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching. (part III, art. 18, par. 1)
- Everyone shall have the right to hold opinions without interference.
- Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.
- The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain

restrictions, but these shall only be such as are provided by law and are necessary:

- For respect of the rights or reputations of others;
- For the protection of national security or of public order (ordre public), or of public health or morals (part III, art. 19)
- Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law (part III, art. 20, par. 2)
- In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language. (part III, art. 27)

International Covenant on Economic, Social and Cultural Rights

- The States Parties to the present Covenant undertake to guarantee that the rights enunciated in the present Covenant will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. (part I, art. 2, par. 2)
- Developing countries, with due regard to human rights and their national economy, may determine to what extent they would guarantee the economic rights recognized in the present Covenant to non-nationals. (part I, art 2, par 3)
- The States Parties to the present Covenant recognize that, in the enjoyment of those rights provided by the State in conformity with the present Covenant, the State may subject such rights only to such limitations as are determined by law only in so far as this may be compatible with the nature of these rights and solely for the purpose of promoting the general welfare in a democratic society. (part I, art 4)

There is no doubt that terrorist profiling constitutes a severe form of racial discrimination. Victims of terrorist profiling and other forms of racial profiling suffer from a severe degrading of their human rights. For instance, some of the rights violated include the right to dignity, the right to religious expression, the equality of all human beings and the right to free participation in social and cultural life. It is up to the delegates of this committee to formulate a comprehensive plan on how to deal with this practice in various spheres of life, keeping the stances of their countries in mind and offering cohesive solutions.

Section V: Possible courses of action/Questions a Resolution Must Answer

1. Who are the marginalized individuals, groups or organizations subject to discrimination?
2. To what extent do Islamophobia and xenophobia violate or disrespect human rights?
3. How can xenophobic and Islamophobic views be corrected to prevent discrimination of individuals and communities?
4. What can the United Nations deduce from past incidents of discrimination and racism and what strategies can be implemented to ensure such events do not take place again?

5. How states like Pakistan and India, USA and Mexico, China and Japan cooperate to reduce racism and other xenophobic acts?
6. What action can be taken against those responsible for carrying out discriminatory practices and violence in workplaces, media, educational institutes, Sports events, airports etc? (Detailed frameworks are expected)
7. What organizations can be involved in the efforts to control xenophobia and how these organizations will help?

(Keep in mind these are only some of the questions pertaining to the topic, in the draft resolutions, delegates will have to come up with a substantial number of strategies each strengthened by a detailed and workable plan)

Section VI: Links for further research

- <http://web.stanford.edu/~jbaugh/Black%20Linguistics.pdf>
- http://vcoss.org.au/documents/2013/06/Insight8.AnthonyKelly.Final_.pdf
- <http://www.asanet.org/sites/default/files/savvy/images/press/docs/pdf/ASARaceCrime.pdf>
- https://www.aclu.org/files/pdfs/humanrights/cerd_finalreport.pdf
- <http://thefederalist.com/2015/01/14/threeliberal-arguments-for-islamophobia-thatdont-hold-up/>
- <http://gulfnews.com/news/passengersfrom-regional-countries-face-strictscreening-on-us-bound-flights-1.561994>
- <http://www.theaugeanstables.com/reflections-from-second-draft/islamophobia-andcriticism-of-islam/>
- <https://www.reference.com/worldview/solutions-commonly-proposed-solveracism-5959e7c25a56ba96>
- <https://www.cctvcambridge.org/node/91024>
- <http://www.telegraph.co.uk/comment/columnists/charlesmoore/7104133/Youcant-stop-the-terrorist-threat-if-youare-unable-to-profile-it.html>
- http://www.alternet.org/story/145024/not_only_is_profiling_for_terrorism_racist,_it_s_tremendously_ineffective
- <https://www.theguardian.com/commentisfree/2010/aug/14/india-visa-rule-persecutespakistanis>
- <https://www.theguardian.com/science/2010/sep/14/psychological-profile-behaviouralpsychology>
- <http://fair.org/extra/quotthis-isntdiscrimination-this-is-necessaryquot/>
- <http://theunhivemind.com/wordpress3/police-use-cultural-profiling-to-target-freethinkers-of-all-races/>
- <http://salvomag.com/blog/2012/04/genderdiscrimination-is-sometimes-good/>
- <https://hassaanaliw.me/acmun.github.io/guides/unhrc.pdf>
- https://issuu.com/algeriamun/docs/amun_2016_dais_profile_description
- <https://social.shorthand.com/ymuntaiwan/nCzziHCTMT/sochum-i-islamophobia-and-xenophobia-in-europe>
- http://www.un.org/en/letsfightracism/pdfs/United%20against%20Racism_English_web.pdf
- <http://bismun.com/wp-content/uploads/2016/03/Study-Guide-HRC.pdf>