



Discrimination against refugees because of their skin color and how to with it

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Introduction

Discrimination strikes at the heart of the human essence. It harms a person's rights because of who he is and what he believes in. Discrimination harms and perpetuates inequality.

We all have the right to be treated equally regardless of race, race, nationality, class, sect, religion, belief, gender, gender, language, gender identity, sexual characteristics, age, health, or others. ... However, we often hear sad stories about people who are treated cruelly simply because they belong to a "different" category from those in positions of privilege or power.

Discrimination occurs when a person cannot enjoy his/her human rights or other legal rights on the basis of equality with others because of unjustified discrimination, whether in politics, law, or treatment. The work of human rights organizations is rooted in the entrenchment of the principle of non-discrimination. We must therefore reject discriminatory laws and practices to ensure that all human beings enjoy their rights on equal grounds.

Discrimination can take many forms:

Direct discrimination: When there is explicit discrimination between groups of people, resulting in individuals in some groups becoming less able to exercise their rights. For example, a law requiring women, not men, to provide proof of a certain level of education as a precondition for voting would constitute direct discrimination on the basis of gender.

Indirect discrimination: When a law, policy, or practice is developed in a neutral form (i.e., without express discrimination) but disproportionately absent from a specific group or groups. For example, the law requiring each person to provide proof of a certain level of education as a precondition for voting has an indirect effect on groups or groups that are less fortunate in obtaining the required level of education (such as disadvantaged ethnic groups or women).

Multifaceted discrimination: When several forms of discrimination come together and cause greater harm to a particular group or group. For example, unfair discrimination against women often means that women are paid less than men for the same work. Discrimination against an ethnic minority often results in lower wages for members of that group than others who do the same work. When women from a particular minority group are paid less than other women belonging to another group and less than men of the



same minority, this means that they suffer multifaceted discrimination on the basis of sex, gender, and race.

Discrimination against non-citizens, sometimes known as xenophobia

Discrimination against non-citizens is often based on racism or ideas of superiority and is often fueled by politicians seeking scapegoats for the country's social and economic problems.

Since 2008, South Africa has experienced several waves of violence against refugees, asylum-seekers, and migrants from other African countries, killings, looting, or burning of shops. In some cases, violence has been fueled by hate speech used by politicians who have classified foreign citizens as "criminals" and accused them of being a burden on the health system.

Discrimination has also remained a feature of the authorities' response to refugees and asylum-seekers in other parts of the world. This situation is seen by many people in countries receiving refugees and asylum-seekers as a crisis, with leaders and politicians constantly exploiting those concerns by pledging to develop abusive and illegal policies, sometimes promising to implement them.

For example, in 2018, Hungary passed a punitive package of laws targeting groups designated by the government as supporting refugees and migrants. The authorities also pushed refugees and asylum-seekers out of bounds using violence and ill-treatment and arbitrarily arrested persons who tried to enter Hungarian territory.

Discrimination and bullying against children because of color in Egypt

The discrimination suffered by refugee children from Sudan, South Sudan, Ethiopians, and other African countries because of the color of their skin. It is an unfortunate reality on the one hand, and harmful to the interests of Egypt and Egyptians, on the other. Works of art and social media channels are full of racist attitudes. And the slips of the tongue, and sometimes even deliberate statements, revealing this racism are not few.

Education conditions for refugee children in Egypt



Since the increasing number of asylum seekers and refugees registered with UNHCR in Cairo due to the crises of neighboring countries, the need for educational services for children of these nationalities has emerged, initially supporting donors and UNHCR communities to establish their educational centers and community schools, but in 2013 decisions were issued allowing the integration of (Syrians- Sudanese- South Sudanese- Yemenis) In Egyptian public schools, it provided for the treatment of students of these nationalities such as the treatment of Egyptian students, and here the support of UNHCR and donors moved to Egyptian schools to make them available to refugee students, as a result of which the reduction in support for educational centers for refugees, especially since the other 54 nationalities seeking asylum at UNHCR in Cairo are entitled to enter Egyptian schools only with expenses.

Although there is a decision allowing Sudanese students to be enrolled in Egyptian schools and Sudanese, whether residents or refugees have been present in Egypt since the 1990s, some Sudanese, both north and south of asylum seekers, go to Sudanese educational centers, in an attempt to link children to customs that correspond to their customs, exposing children to excellence because of color, according to the testimonies of several mothers.

Slibo Amoum Deng, director and co-founder of Dar al-Ma'ari Educational Center, South Sudan, explained that the center has students from all levels of education, whether pre-school or school education up to the eighth level, and opened on an area of four roles, registered with more than 500 students, mostly from Sudan and South Sudan, and confirmed that The educational center receives indirect support through the Catholic Relief services 'CRS' Authority and through a grant given to students to pay school expenses, which is a small grant to be paid in two installments, the average expenses in educational centers are 1500 pounds throughout the year, and some students do not pay school expenses despite receiving educational grants due to the economic situation of these families and these exceptional situations.

Since the first day he faces challenges he said about «the beginning of the establishment there was a rejection of the population for its presence in the middle of the dwellings and we talked with the people of the area that the management of the center will control the students and over time the population accepts our presence naturally» after which another challenge emerged is «sometimes friction with children and exposing them to excellence and we try to reduce these frictions with the students with the help of the people of the region because we became brothers». Another challenge that Slibo said was the lack of



support for tools and textbooks, and to address this, students were asked to return textbooks to the school after the end of the school year, an attempt by us to address the problem and parents to print books themselves in the absence of a textbook.

UNHCR data show that 91,034 children under the age of 18 were registered as of August 31, 2018, mostly from Syria, Sudan, Ethiopia, Eritrea, South Sudan, and Somalia. 235,397 refugees and asylum seekers in Egypt from 58 different nationalities were registered with UNHCR, more than half (56%) of whom were from Syria and other nationalities.

Since 2016, Ethiopian asylum seekers have flocked to Egypt, the idea of establishing a community school for Ethiopians began, because children were unable to enter Egyptian schools because they had no right to do so and were also unable to attend Sudanese community educational centers because children and their families did not know Arabic or English. Al-Masri.TheUfa Community School was founded by asylum seekers and refugees of Ethiopian nationality, especially the Arumu Muslim tribes, and relies on volunteer teachers from the community who suffer from a severe lack of funding that has led to the closure more than once and changed its place more than once in an attempt to reduce expenses, said Raji Manger, headmaster of Ova School.

Raji attributed the lack of financial resources to the school and the school's work to serve students with the individual support of members of the Oromo community, as well as equipment support from some donors.

Arabic and English are taught to ensure integration into Egyptian society, in addition to teaching them the customs and traditions of the Oromo community, as well as supporting students who have suffered harsh conditions on the asylum journey, especially since the school has a full separation of children without their parents and needs special treatment and psychological support «In light of the lack of material and moral support we can close the school and therefore our children will be at risk if they do not receive educational services».¹

Save the Children has been supporting 35 primary and preparatory schools in different areas of Cairo since 2015, in addition to supporting the assembled schools of the Ministry of Education, which the Authority has monitored as Syrian students, which included

¹ From a report. Titled Situations Education for refugees inside Egypt – Egyptian Today - September 21 – 2019

<https://www.almasryalyoum.com/news/details/1357761>



maintenance work for schools, additional seats within the school, training teachers on positive politeness, and preparing camps within the school to integrate Syrian students with Egyptians. As for the educational problems of African students, especially those who do not have the right to enter Egyptian schools free of charge, they have a special barrier to language and also a problem in accepting Africans in Egyptian society, and this resulted in discrimination because of color, forcing parents to register their children in community educational centers of NGOs supporting refugees .

The Ministry of Education grants Yemeni, Syrian, Sudanese, and South Sudanese refugees and asylum seekers the right to attend Egyptian public schools on an equal footing with Egyptians.

UNHCR supports the Ministry of Education by building technical capacities such as teacher training and operational assistance through school renovations, classroom construction, and the provision of equipment, furniture, and other supplies in high-density areas for refugees.

An example of the cooperation between UNHCR and the Ministry of Education is the establishment of 720 smart digital classrooms in some public schools and will only target middle school children to allow the Egyptian government to build on this in secondary grades thereafter.

UNHCR, in collaboration with its partners, has developed an academic program to help Sudanese and Southern Sudanese students move smoothly from educational centers to public schools if they so choose. While refugees of other nationalities, including Iraqis, Somalis, Ethiopians, and Eritreans, rely on private education institutions, UNHCR has confirmed that it will continue its case with the Ministry of Education to ensure the successful integration of all refugees into Egyptian public schools.

How to respond to discrimination against refugees because of color

The need to combat racial discrimination can be addressed from the entrance to Egypt's accepted international obligations to join international and African human rights conventions, particularly the International Convention on the Elimination of All Forms of Racial Discrimination adopted in 1965, which came into force 50 years ago in January 1969. Respect for the provisions of the Convention is necessary, including a policy to eliminate racial discrimination in all its forms and to achieve equality between human beings, not just to refrain from "acts or practices of racial discrimination".



The first thing that comes to mind is addressing the concept of "Africans" as a change; considering that Egyptians are one thing and Africans are another. The obvious fact is that Egyptians are Africans. This concept is linked to a conception of Africa created by European colonialism in the nineteenth century and continued to be used after the decolonization, and we embraced it and even participated in its promotion, namely, the division of the continent into North Africa and sub-Saharan Africa. This is an artificial and divisive division, which, at best, reflects ignorance of the relations between the different regions of Africa. The regions of the central, western, and northern continents, and between the east and west. The 40th of Assiut, passing through Oases and Sudan to Mali and Ghana in the west of the continent, carried people, goods, and cultures in both directions. It was only when colonialism established vertical relations between African economies and its European empires, to serve its own economies, rather than exchange and convergence between the continent's regions.

The policy of eliminating racial discrimination, which is absolutely morally and reformed, must be based on a change in the perception of Africa as divided into two while contributing to this change.

What could this policy be formed? Measures in education, communication, international cooperation, civil society, etc., can complement foreign policy actions in the gradual elimination of racism in society.

Experts in each of these policies know how to formulate the measures required in each of them. We are just here to give examples of these measures. In educational policy from primary to secondary school, Arabic language courses and social sciences should include the concepts of equality, combating discrimination, concern for Africa, geography, and history. Biology must examine the vacuum of claims of racial superiority that are scattered in semi-scientific cloaks. Combating racial discrimination in our countries is a fight against discrimination against us in other countries. In higher education, it is necessary to consider establishing and combating studies of racism, on the one hand and expanding African studies, on the other. There is an Institute for African Studies at Cairo University. This institute must be strengthened on one side, and the establishment of others as well as centers for research on African affairs in a number of Egyptian universities, on the other. Research should include not only our relations with the rest of the African regions and countries, but also the political problems and obstacles to their development in the fields of agriculture, water, industry, and others African research institutes and studies centers



can host professors from different African countries who give lectures and conduct research with their Egyptian colleagues.

The communication policy includes procedures for journalists and other professionals Training courses can be organized for young and less young journalists in combating racism and in identifying their African continent Effectively without being direct or preaching. The policy of international cooperation can significantly increase the number of African students in Egyptian universities. Man, fears what he and those who do not know and distinguish himself from them.

Increased friction with African students would show our community what Morocco and Tunisia are doing to attract African students like this. Africa has good universities in Uganda, South Africa, Ghana, Senegal, and others, Sending Egyptian students and professors there to get to know the African academic circles and contribute to their activities can be contributed by the policy of international cooperation.

The policy of civil society should encourage Egyptian NGOs to move for humanitarian and development purposes in various regions of the continent. We stress that action should stay away from political and security considerations.

These considerations abort what is intended of it. as it is humanitarian and development action that will establish human relations between Egyptians and their fellow continents, combating racism and contributing to the goals of African policy for Egypt Politics and security are the goal, but the effective means is humanitarian and development action. ²

Racism is a stigma that we suffer and its elimination is a moral duty to ourselves.

² From an article Eliminating discrimination Racial and African politics for Egypt Dr Ibrahim Awad Newspaper Sunrise - January 12, 2019

<https://www.shorouknews.com/columns/view.aspx?cdate=12012019&id=7651672a-7a35-4a93-90d4-f718295315d1>