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## Preface

The *Multilingual Practical Training Guide* is a compilation of basic facts and advises for the teachers and trainers who work with second-generation immigrants. It was generated in an European Union programme for lifelong learning and edited by principal researchers of the project. The table of contents shows that the authors have thoughtfully systematised their material in order to provide as much help as possible, and as much alertness as possible, to the educators who deal with this group of population. As the authors rightly point out in the introduction, lumping people into any groups is an arbitrary business that, at best, highlights but one aspect of human social existence. This sensitivity for theoretical exactness as well as ethical concerns remains a constant throughout the text, thus providing education for educators as well.

The first chapter, titled *Migration theory and second generation migrants*, brings a well-rounded series of explanations of basic facts, concepts, both legal and social theoretical, and practical delineations of the problem at hand, namely migration and all its complicit phenomena: globalisation, first and second generation of migrants, various perspectives on migration processes, etc. Of special value is the subchapter on legal and practical definitions of second-generation migration in various EU countries. This chapter, like all the following ones, concludes with a summary in the form of “assignments for adult educators and trainers”, and opens with a short introduction.

The second chapter titled *Theoretical perspectives on migration and second generation migrants* brings a systematic survey of three most current divergent perspectives on migration processes: the network theory, assimilation theory and the transnationalism prospective. This chapter concludes the theoretical part of the guide: the following chapters address issues that are both much more concrete and of immediate concern to any person who, in the capacity of a trainer or an educator, deals with people whose parents were foreigners. Chapter three, titled *Identity construction of second generation migrants and gender approach*, addresses (self)understanding issues that may be especially troubling or seen as controversial by either second-generation migrants or their social surroundings; gender issues are treated to begin with. The fourth chapter entitled *Prejudice, racism and second generation migrants* addresses issues that all migrants of first and second, and the following generations, may encounter regardless of gender and age: namely, racist prejudice and bigotry in its diverse and sometimes sublime forms. Chapter five, titled *Emotions in the everyday life of second generation migrants*, in a sense brings together the themes addressed in previous two chapters by shifting the perspective to the experience of the individual. Many hypothetical and generalised situations are described and as previously, illustrated by individual testimonies that familiarise the reader with the scope of problems and specific vulnerabilities that second-generation migrants and their parents, prforce of circumstance, incorporate in their individual, family, transgenerational and social arenas.

All the said chapters bring, aside to comprehensive explanations, an abundance of instructive materials and elucidating testimonies that an intercultural teacher should find of great help when working with second-generation migrants. In summary, the guide in question is carefully prepared, bound to raise awareness of intercultural realities, and a compilation of expert knowledge made readily accessible to educators.

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## Preface

The volume Multilingual Practical Training Guide, edited by Alenka Janko Spreizer and Silvana Greco focuses on disadvantaged second generation migrants and various social, cultural, economical and other problems they face. The volume is an outcome of an international research project Bridge: Successful Pathways for the Second Generation of Migrants.

The volume on the one hand provides theoretical discussion on recent migrations in Europe and their various consequences, and on the other hand represents excellent intercultural manual for trainers and educators, who work with migrants and their descendants in various fields. Throughout the past century and especially since 1980s Europe has witnessed profound changes instigated by migration processes. Different types and forms of migration have had profound and lasting social, cultural and economic effects in Europe. In social sciences, migrants are primarily associated with issues of demography, economy, social exclusion and discrimination, cultural changes, assimilation and integration, transnational connections, multiculturalism etc. On the contrary, descendants of migrants, or second generation migrants, receive less attention, and too often various problems they face, are not thoroughly analysed, problematised and dealt with.

Initially, the authors of the volume stress that second generation migrants are not explored as a uniform group. It is in fact a rather problematic category, because it is not clearly and uniformly defined and because actual individual examples and experiences often diverge from the common understanding of the concept. However, this also entails an important and socially critical message: despite the fact that second generation migrants in Europe are not a uniform group, their social, economic, educational and employment situations in different countries and different contexts are often very similar. They are predominantly characterized by prejudices and stereotypes, discrimination, social exclusion or even racism aimed at migrants as well as their descendants. This message opens important issues of exclusionary politics and practices of European multiculturalism, which allows different groups to coexist, but conversely also promotes discrimination and ghettoisation of those perceived and/or labelled culturally (too) different from the majority.

Multilingual Practical Training Guide is a six-language volume, based on extensive anthropological and sociological research among second generation migrants in different countries. It aims to provide adult educators and trainers with theoretical and practical knowledge on defining and understanding migration and life of second generation migrants, their identity construction, the importance of the role of emotions, gender issues, prejudices and social exclusion they encounter, and issues of entering labour market. Theoretical discussions in the volume is clear and successfully complemented with practical pedagogical assignments. The training guide enables people working with second generation migrants to better understand their situation, and help them fight various forms and dimensions of racism they encounter in daily life and in labour market – stigmatization, segregation, exclusion, institutional racism etc.

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## Multilingual Practical Training Guide



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## Description of the project Bridge

'Bridge: Successful Pathways for the Second Generation of Migrants' is a European project (Project number 502260-LLP-2009-1-IT-GRUNDTVIG-GMP) based on the cooperation of different organisations in seven European countries, experienced in European cooperation and various kinds of European projects, Grundtvig included.

The seven organisations participating in the project consortium are:

- Università degli Studi di Milano, Facoltà di Scienze Politiche, Italy (project promoter)
- BEST Institut für berufsbezogene Weiterbildung und Personaltraining GmbH, Austria (coordinator)
- Univerza na Primorskem, Fakulteta za humanistične študije Koper, Slovenia
- University of Glasgow, Faculty of Education, United Kingdom
- CFL, Centrum för Flexibelt Lärande, Söderhamn, Sweden
- ROC Nijmegen, Netherlands
- WREDE Ideenmanagement & Projektbetreuung, Germany.

The situation of second generation migrants (SGM) is similar throughout Europe: they may encounter cultural, linguistic and social difficulties, sometimes they have to face prejudices and their self-esteem can suffer as a consequence. The main idea behind this project is to prevent such situations of prejudice and self-discrimination, particularly among young low skilled second-generation migrants, when they are looking for a job.

The bridge between different cultures and a path towards social inclusion is what the partnership seeks to develop for teachers and trainers of second generation migrants. The partnership produced materials which should be useful to both teachers/trainers and second generation migrants who are looking for a job and want to improve their self-esteem and communication skills.

What do we understand by 'second generation migrants'? The definition is controversial and is therefore an important part of the Multilingual Practical Training Guide for adult educators and their trainers; additionally, within the project there is a handbook for autobiographical pedagogical approaches with a theoretical background and practical suggestions on how teachers, trainers and guidance counsellors can apply the autobiographical approach to support second generation migrants. This handbook includes explanations of the term 'second generation migrants' and focuses on the main results of the training course and the pilot test, which were developed during the life of the project. It is hoped the multilingual practical training guide can be adopted in all Europe by anyone interested in adult education for SGM.

## Prejudice, racism and Second Generation Migrants

(by Silvana Greco)

### Introduction

In this part of the multilingual training guide we will focus on prejudice and different forms of racism of which, according to our qualitative research, almost all our respondents (second generation migrants) have been victims. In the first section we will briefly outline the development of racism. In the second we will describe basic forms of racism. In the third section we will examine the forms of racism used against second generation migrants, based on the findings of our qualitative research, and its consequences for them. In the fourth we will consider explanations of racism based on sociological literature. In the fifth we will describe one assignment for trainers and teachers which is useful for helping people examine the different forms of racism, including those used against second generation immigrants.

### The development of racism

Racism is influenced by a range of historical, social, political and economic factors. It takes different forms in different contexts and as a result has been defined in many different ways.

A first broader definition of racism, which we can propose before analysing the different forms of racism in the next section, is a doctrine that divides human beings hierarchically into different 'races' in which some are 'superior' and others are 'inferior'.

The criteria for division of human beings into different races are based on biological factors such as different facial traits, bodies, genes, hormones (classical racism) or on cultural differences and practices (cultural racism). In the latter the arguments are that the cultural difference in terms of values, norms and customs of the 'inferior race' are enormously different and completely incompatible with those of the 'superior race'. Moreover, since the cultural background of the 'inferior' is so different, the people belonging to this 'race', a term which now has become a taboo, have to be excluded from the 'superior' race.

There are different perspectives on how racism is considered to have developed. Some scholars from a range of disciplines (anthropology, history, sociology) think that racism and its different forms have always existed because it is a 'typical trait' of human nature.<sup>55</sup> The arguments behind this is that racism is understood as a particular modern form of ethnocentrism, which is an anthropological concept. These scholars argue that in each society – traditional, modern and post-modern – human beings have always seen themselves as belonging to a particular social and cultural group and have judged other cultures from their point of view. Every group has

magnified its own culture, its own Gods and has been proud of its ancestors. Every group thinks that its culture, norms, values are the only correct ones and despise those of other groups, those of the 'foreigners'. As Summer affirms, the main characteristic of ethnocentrism is to divide humanity into 'we' and 'they, the Others', exaggerating the positive element of 'our' culture compared to those of the others which are devalued and denigrated. By contrast, other scholars argue that racism, which differs from ethnocentrism, started and is strictly connected to the rise of modernity. Racism is a social construction of West-European modernity.<sup>56</sup> It grew with the development of capitalist colonial expansionism into continents such as Africa and India, a 'necessary' step in procuring low-cost raw materials for capitalist development.

### Elementary forms of racism

In addition to the broader definition of racism, many scholars have tried to identify different forms of racism that have been realised in history. From the sociological and philosophical literature, we can identify four main forms of racism which are very often strongly interconnected (see Figure 1) – Main categories of racism:

- First of all, a '*cognitive racism*' is constituted by a person's beliefs, ideas, pre-constructed opinions, racial prejudices and stereotyped assumptions about other cultures perceived as 'inferior' to his or her own. For example, a white racist thinks that a black person is inferior to white people.<sup>57</sup> These beliefs are reinforced by prevailing social attitudes towards people who are seen as different and are often a reflection of the values which underpin social relations and institutional practices. Behind these opinions and ways of perceiving reality, there are generally three main attitudes: i) an *essentialist perspective* concerning identity which means that the racist person thinks that human beings can be categorized into different races due to different physical and cultural traits and that these traits are perceived as permanent; ii) *stigmatization* of the victims of racism. The victim of racism is seen as having a particular stigma.<sup>58</sup> These stigmas make them 'impure' compared to the 'superior race' and threaten the social order; iii) the belief that some human beings are not civilizable.<sup>59</sup>
- Secondly, these racist cognitive beliefs can have an impact on the ways in which individuals interact (social interaction) and their behaviour with the group which is a victim of racism. These behaviours and actions concern both the different kinds of *racist practices* in everyday life but can also be more formalized and institutionalized by specific actions and policies of governments, such as residential *segregation* (marginalization)

56 Taguieff, P.A. (1999), *Il razzismo. Pregiudizi, teorie, comportamenti*. Milano: Cortina (or. ed. 1997).

57 Taguieff, P.A. (1999), *Il razzismo. Pregiudizi, teorie, comportamenti*. Milano: Cortina (or. ed. 1997).

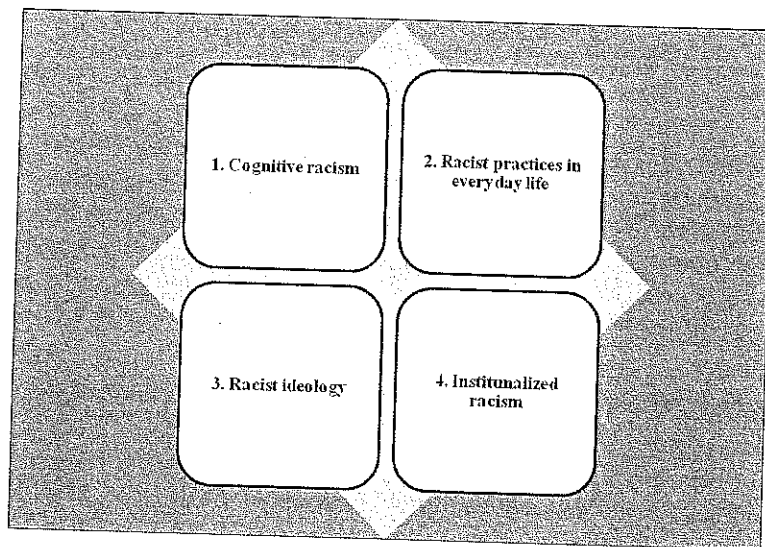
58 Goffman, E. (1963), *Stigma: Notes on the Management of Spoiled Identity*. Prentice-Hall.

59 Taguieff, P.A. (1999), *Il razzismo. Pregiudizi, teorie, comportamenti*. Milano: Cortina. pp. 63-66.

of ethnic minorities, different forms of *discrimination* on the basis of 'race' in different areas of social life, such as *verbal and physical violence*. This can develop into persecution, even to the extent of extermination or genocide of a particular social group<sup>60</sup>

- Thirdly, *ideologies*.<sup>61</sup> The birth and development of ideologies based on ethnicity and race are strongly connected with the birth of the Nation-State in early modernity and with the imperialistic development of capitalism from the 19<sup>th</sup> century onwards. Indeed, there are strong links between the birth of the Nation-State, the definition of citizenship, the mechanism of inclusion (who belongs to the Nation-State and who has a right to citizenship) and exclusion (who is excluded from the Nation-State and does not have the right to citizenship) and the definition of the foreigner<sup>62</sup>
- Fourth, another form of racism is '*institutional racism*' or '*systemic racism*' which occurs when institutions such as governments, legal, medical and education systems and businesses, discriminate against certain groups of people based on race, colour, ethnicity or national origin.

Figure 1 – Main categories of racism



Source: elaboration of the author

60 Taguieff, P.A. (1999), *Il razzismo. Pregiudizi, teorie, comportamenti*. Milano: Cortina, p. 67

61 Balibar, E. and Wallerstein, I. (1991), *Race, Nation, Class: Ambiguous Identities*. New York: Verso.

62 Siebert, R. (2003), *Il razzismo*. Roma: Carocci, p. 93.

### Racism against second generation migrants and its consequences

From the analysis of the qualitative research based on 140 in-depth narrative interviews, all recorded, it transpires that almost all second generation migrants have been victims of racism. The racist behaviours and attacks from native populations are experienced from early childhood until adulthood and affect different areas of social life: at school, work, everyday life – in public transport, supermarkets, stadiums, streets.

The forms of racism were different, from verbal insults to violent physical attacks. In addition, in some countries, like Italy, institutionalized racism is notable in applications for new residence permits, which can take up to a year to be processed.

The consequences of racism at school for the second generation of migrants which came out from our interviews are that it affects people's state of happiness and self-confidence. Our results and the sociological literature have underlined the following effects of racism on second generation migrants: lower self-esteem or feelings of failure; feeling anxious or depressed; being afraid of going to school; having trouble studying and concentrating in class; staying away from school; feeling anxious and unhappy; falling behind in schoolwork; getting lower results in exams; not speaking their first language for fear of being teased or picked on; rejecting their own culture and parental values; being confused about their own identity; being aggressive or disruptive.

In addition, these different forms of racism can also affect school attendance, the emotional climate and educational outcomes.

All these negative experiences in early childhood and adolescence may then affect a person's self-perception and self-esteem in early adulthood.

All these negative experiences related to racist attacks can also have a negative impact when second generation migrants enter the labour market. From our findings the racist behaviours and attacks are generally less frequent in adulthood and in the labour market and generally take other forms: more the form of discrimination than that of verbal and physical attacks. As T. affirms:

*Yes at my work I sometimes experience it. People will come up to me and speak to me in a rude manner even though I'm being polite. I've also noticed that after I serve a customer and I put my hand out to receive the payment, they don't want to put it directly into my hand but rather lay it out on the table for me to gather it because they don't want to come into contact with me. I suppose the colour of my skin disgusts them. There's not much I can do when this happens. I feel bad, but I just go on and do my job. (T., woman, part-time waitress).*

Feeling disgust is a traumatic experience for one's own dignity and self-confidence. It produces

a strong sense of shame and a feeling of not being fully human, as Franz Fanon already highlighted in the 1950s.<sup>63</sup>

### Different explanations for racism

In the social sciences there are different explanations for racism. We will explore three which focus on different aspects of racism.

- The first explanation focuses on the historical conditions in which racism developed and highlights mechanisms are collectively constructed in order to support racist ideologies. Racist ideologies are based on ethnic and racial stereotypes. Stereotypes are standardized and simplified conceptions of groups based on some prior assumptions. The term *stereotype* (*στερεότυπος*) derives from the Greek words *στερεός* (*stereos*), 'firm', 'solid' and *τύπος* (*typos*), 'impression', hence 'solid impression'.<sup>64</sup> According to social psychology stereotypes have different functions. First, a cognitive function which helps us understand a complex phenomenon by simplifying it. Second, stereotypes have a normative function. They protect the values and beliefs of a specific social group, which are considered positive, while they emphasize the negative traits of the Other social group (in our case SGM). Third, stereotypes serve to justify and differentiate. Using stereotypes helps us to evaluate positively the collective actions of 'our' social group compared to those of the 'Others'. It helps to differentiate between 'We' and the 'Others'.<sup>65</sup>
- The second explanation of racism focuses on the personality of the racist person.<sup>66</sup> From a psychoanalytic perspective, the theory that explains which psychological processes characterize the racist person, is the theory of projection. Projection, what was firstly introduced by Sigmund Freud and then further developed by his daughter Anna Freud, is a defensive mechanism in which qualities, feelings, wishes or even 'objects', which the subject refuses to recognize or rejects in him/herself, are expelled from the Self and located in 'another person' ('the Other') or thing. As Renate Siebert affirms, the mechanism of projection offers the subject two kinds of benefits. One, it gives the subject the opportunity to think about himself only in positive terms. Two, the negative elements, which are projected onto the Other and not tolerated, can be eliminated through the persecution of the Other.<sup>67</sup>

63 Fanon, F. (1996). *Pelle nera, maschere bianche. Il nero e l'altro*. Milano: Marco Tropea (or. ed. 1952).

64 It was invented by Firmin Didot in the world of printing; it was originally a duplicate impression of an original typographical element, used for printing instead of the original. American journalist Walter Lippmann coined the metaphor, calling a stereotype a 'picture in our heads' saying 'Whether right or wrong [...] imagination is shaped by the pictures seen [...] originally printers' words, and in their literal printers' meanings were synonymous.

65 Villano, P. (2003). *Pregiudizi e stereotipi*. Roma: Carocci. See also: Allport, G.W. (1958). *The Nature of Prejudice*. New York: Doubleday Anchor Books and Memmi, A. (1989). *Il razzismo. Parola dell'altro e diritto alla differenza*. Genova: Costa e Nolan.

66 Adorno, T.W. (1950). *The Authoritarian Personality*. New York: Harper and Row.

67 Siebert, R. (2003). *Il razzismo*. Carocci: Roma.

- The third explanation for racism focuses on the victims of racism and on the physical, psychological and social consequences of racism, which we will now analyze.
  1. According to recent literature, the consequences for the victim of racism are at least four. First of all, being a victim of racism has a *physical consequence* for the person's body.<sup>68</sup> Not being recognized and constantly feeling the disdain and hatred of others, as well as physical rejection – for example, when someone on public transport refuses to sit near a 'coloured' person – leads to a great *sense of solitude*, according to Franz Fanon.
  2. As well as the physical consequences of this rejection, racism has strong psychological consequences for victims of racism: it reduces self-esteem and self-confidence due to different forms of 'miscognition'. The German sociologist Axel Honneth has developed a theory of recognition based on Hegel's theory of the 'struggle for recognition' and Mead's social theory of the significant Other, which is very important for understanding racist behaviours and ideologies.<sup>69</sup> For Axel Honneth, being recognized by the Other produces self-esteem while miscognition – not being recognized by the Other - leads to disrespect and humiliation, and reducing self-esteem and self-confidence. Forms of disrespect identified by Axel Honneth are: i) physical violence such as abuse, rape and torture, which has an effect on the physical control of a person's body; ii) the denial of and exclusion from some rights (economic, social and political) which lead to a loss of self-respect and self-worth; iii) denigration and insult which deny value to a specific group of people, which threatens their honour and dignity.
  3. Moreover, recent studies have demonstrated that racism has a strong effect also on a person's *health*. A range of health problems including high blood pressure and heart disease, depression, anxiety, low birth rate and premature birth can all be caused directly by people's personal experiences of racism.
  4. Finally, the different forms of racism affect not only individuals but also has a larger impact on the *whole of society*. It destroys community cohesion and creates divisions in society. It is the opposite of the democratic principle of equality and the right of all people to be treated fairly.

68 Fanon, F. (1996). *Pelle nera, maschere bianche. Il nero e l'altro*. Milano: Marco Tropea (or. ed. 1952).

69 Honneth, A. (1996). *The Struggle for Recognition: The Moral Grammar of Social Conflicts*. Cambridge: Polity Press.



### Practical Assignments for adult educators and trainers

*What do I know about racism? Description of the activities for adult education teachers*

First, the teacher invites all course participants to form groups of 3 and provides each group with the worksheet for this exercise (see worksheet 1).  
Second, the trainer explains that the aim of the assignment is for each group to consider what different forms of racism exist. Each group has 30 minutes for discussion. To facilitate discussion, four main categories of racism have already been identified. Through the group discussion, the group should find different examples of these main categories and write them down on the worksheet. These categories are related to: i) cognitive racism; ii) practices of racism in everyday life; iii) racism as an ideology; iv) institutionalized racism  
Third, once the discussion is over the adult educator invites each group to discuss its findings with the rest of the group. The trainer can expand on other forms of racism that were not mentioned by the course participants.

Duration: approximately 1 hour.

### *What do I know about Racism? Worksheet 1*



*Photo by Aanette Ramstrand*

Please write down some concrete examples of different forms of racism. Racism related to ideas, opinions and ways of thinking about the world.

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Racism related to specific actions in everyday life. Think about your workplace and other areas of your daily life such as in buses, supermarkets, at sporting events

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Racism related to ideology, both in your own country and in other countries and moments in time.

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Racism related to different institutions such as governments, legal, medical and education systems and businesses, which discriminate against certain groups of people based on race, colour, ethnicity or national origin.

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