

From greenhouses to hip hop: Ethnic and racial discrimination in the labour market

This module focuses on how ethnic and racial discrimination influences access to the labour market, how discrimination in the labour market relates to other types of discrimination and their consequences, such as housing and segregation in cities, and how people have resisted discrimination. Zooming in on experiences of migrant workers in the European agri-food industry, the module highlights how stereotypes, prejudice and systematic discrimination affect individual biographies and inequalities.

Learning objectives and outcomes

GENERAL LEARNING OUTCOME

Understand the different ways in which migrants and their children are discriminated against in society and particularly in their access to the labour market

SPECIFIC LEARNING OBJECTIVES

Understand what ethnic and racial discrimination is and identify the interlinked sources of discrimination

Understand how ethnic and racial discrimination affects individual biographies

Understand the difference between individual and institutionalized discrimination

Reflect on how we can resist discrimination

Class structure and timeline

No preparation before class

Development in class

- **Activity 1:** Stories from greenhouses in Europe (ca. 15 min)
- **Activity 2:** What is ethnic and racial discrimination? (ca. 15 min)
- **Activity 3:** Understanding structural discrimination through hip hop (ca. 15 min)

Homework

- **Option 1:** Who is your role model? (ca. 60 min)
- **Option 2:** A playlist about discrimination (ca. 60-120 min)

↘ Document overview

Background information for teachers.....	2
Activities: Assignments, explanations and answers	4
Materials and work sheets for students	11
Further resources	19

↘ Background information for teachers

The aim of this short document is to provide background information on ethnic and racial discrimination based on relevant research. The information provided specifically aims to:

1. Define ethnic and racial discrimination and its origin
2. Discuss research about how ethnic and racial discrimination affects inequalities
3. Outline factors influencing ethnic and racial discrimination
4. Highlight ways to resist and reduce ethnic and racial discrimination

In research, ethnic and racial discrimination refers to the **unequal treatment of persons or groups on the basis of their ethnicity or race** (Pager & Shepherd 2008). Migrants and descendants of migrants are often discriminated against in mainstream society because they are **perceived to be different from the dominant groups in society**. Contemporary research shows strong evidence of ethnic and racial discrimination in the context of employment, housing, criminal justice, education, cultural heritage, medical care, dating, and finding friends. Research on discrimination focuses on (i) perceptions of discrimination by affected individuals themselves; (ii) attitudes and actions of dominant groups, e.g. employers; (iii) factors influencing discrimination and (iv) ways to resist and reduce discrimination. In this module, a special focus is put on **labour market discrimination**, which refers to the unequal treatment of persons and groups with regard to access to work and working conditions.

Contemporary research – in contrast to much research in the past – shows that both race and ethnicity are **social constructs**, whose definitions are place-, time- and context-specific. The modern concept of race was invented by European colonial scientists, in particular anthropologists and philosophers, in the late 17th and 18th century. They used geographical location and phenotypic traits like skin color to place people into different racial groupings. Yet, contemporary research shows that race has no genetic basis: Not one characteristic, trait or even gene distinguishes the members of one “race” from that of another “race”. Human subspecies don’t exist. Ethnicity similarly has no biological roots. Rather than skin color, ethnicity is understood mainly in relation to aspects of social life and cultural identity. Migrant populations are often ethnicized according to their national origin.

Ethnic and racial discrimination often intersects with **gender discrimination and religious discrimination**. For example, discrimination in the French labour market is especially strong for French women of African origin (Duguet et al. 2015). Furthermore, research shows that discrimination faced by job applicants is particularly strong for Muslim men but varies across destination countries in Europe, with Spain being the most accommodating context and Norway the least favourable (Di Stasio et al. 2021).

While race and ethnicity are social constructs, they have very **genuine, real-world influence** – in the way in which societies are structured, which rights and privileges are assigned to which groups, and in the way in which people are treated. For example, the concept of race served to dehumanize African-descended people and to justify European colonization and slavery. Acts of ethnic discrimination also already occurred in the European Middle Ages against Jews and Muslims (Bell-Fialkoff 1993). Still today, ethnic and racial discrimination plays an important role in the access to resources and opportunities, thus **producing oppression, domination and inequalities in our societies** (Montoya 2016). Dominant groups in society continue to produce and reproduce systems of discrimination to protect economic, social and political interests and to justify inequality.

Research shows that discrimination is shaped by factors at the **individual, organizational and societal level** (Pager & Shepherd 2008). On the individual level, **prejudices, unconscious racial biases and stereotypes** fuel discriminatory behaviour. For example, in the school context, such behavior comes to the surface through expressions of intentional and unintentional verbal, behavioral and environmental microaggressions against ethnic and racialized groups (Sue 2010). However, framing discrimination solely as a result of individual acts underestimates the persistence of organizational and structural discrimination.

On the **organizational level**, dynamics can **create and maintain group boundaries** that protect the privilege and interest of dominant groups/elites. A study by Ramos, Thijssen and Coenders (2019), for example, examined discrimination against job candidates of Moroccan origin in Spain and the Netherlands and showed that job candidates of Moroccan origin are 6% less likely to receive a positive response from an employer in Spain, and 14% in the Netherlands.

On the societal level, research distinguishes between three dimensions of structural discrimination: (i) First, there is a **legacy of historical discrimination**, when past discriminatory actions bring about present-day inequalities. For example, the apartheid system in South Africa or the Chinese Exclusion Act of 1882 in the US, which prohibited all immigration from Chinese labourers, still shape contemporary forms of stereotypes and discrimination and how wealth inequalities have maintained over time. (ii) Second, there are **contemporary state policies and practices** that systematically disadvantage certain groups, such as racial profiling by police across European countries (ECRI, Body-Gendrot, 2010) or the caste system in India. (iii) The third dimension of structural discrimination is the **accumulation of disadvantage**, which refers to how effects of discrimination in one domain may have consequences for a broader range of outcomes: discrimination in the housing markets, for example, contributes to residential segregation, which is associated with poor health outcomes, limited educational and employment opportunities. Discriminatory hiring practices lead for example to **occupational segregation**, when ethnic minorities are concentrated in jobs with lower levels of stability and fewer career opportunities.

Across history, people have taken **collective action** against discrimination and systemic inequalities and for social and political change, by forming communities of **solidarity and resistance**. Resistance has taken various other forms, from political and social movements (e.g. Civil Rights movement, Black Lives Matter movement and the Roma social movement), to everyday resistance in daily conversations (Ellefsen & Sandberg 2021) and through music and art such as hip-hop and street art (Martinez 1997). Research focusing on systemic change and ways to reduce, resist and eradicate discrimination overall point to the challenges linked with transforming the multiplicity of social structures that produce oppression and domination (Montoya 2016). Various norms, habits, symbols, practices and assumptions producing and reproducing discrimination are left unquestioned, or are even denied, justified and minimized (Bonilla-Silva 2010; Kivel 1996). Given the deep history of discrimination and its structural embeddedness in society, **ethnic and racial discrimination are likely to require constant policy interventions for years to come**. Yet, as these social structures were often deliberately built, it gives also hope for the possibility to deliberately dismantle them at all levels where discrimination takes place.

In this module, **students learn to understand how ethnic and racial discrimination affects inequalities**, first, by reading about the experiences of four people working in the European agri-food industry, and, second, by engaging with a song which addresses structural discrimination. The module finishes with two **creative home assignments about how to resist discrimination**; one focusing on role models and one focusing on songs which imagine an alternative equal future and non-oppressive ways of being.

Activities: Assignments, explanations and answers



Development in class | **Activity 1**

Stories from greenhouses in Europe



LEARNING OBJECTIVES

- Students learn about the agri-food industry and migrant labour in Europe



MATERIALS

- Text 1: Labour migrants in the European agri-food industry
- Text 2: Four stories from the greenhouse
 - Story 1: Paula from Pilzno working in 's-Gravensande
 - Story 2: Anour from Amsterdam working in Westland
 - Story 3: Anna from Haghorst working in the Betuwe
 - Story 4: Mamadou working in a greenhouse close to Almería
- Four soundclips:
 - Soundclip 1: Paula picking strawberries
 - Soundclip 2: Anour watching video of Alinda in the bus
 - Soundclip 3: Anna going to new work at bike shop
 - Soundclip 4: Mamadou spraying plants in the greenhouse
- Blackboard



LENGTH 15 MIN.



EXPLANATION ACTIVITY AND DIDACTIC SUGGESTIONS

Introduction

- Start the class with a personal reflection about why you want to address discrimination; share thoughts about your own identity and how it has influenced your experiences and views on discrimination

Part 1: Reading exercise

- Students form four groups (one for each of the stories) and read: 1) the short text about the agri-food industry in Europe and 2) one of the four stories from the greenhouse. The stories' characters are fictitious but were created from interviews with workers in greenhouses in the Netherlands and Spain and describe common experiences of workers employed in the agri-food industry in Europe

Part 2: Group discussion

- Students brainstorm answers to the following questions:

- What are the main socio-economic characteristics of the person and what is his/her legal situation? (for example age, gender, education, religious background, previous job experience, migration experience)
- What are his or her working conditions?
- Why does the person work in this job? What does s/he want to achieve?

Part 3: Quiz and short presentations in the plenum

- Play the four soundclips in class and let each group have a guess which soundclip belongs to their story
- One student of each group gives a brief summary of their character and reports the group's brainstorming to the whole class
- Make four columns on the blackboards for each character, add comments from students

 **SOLUTIONS AND SUGGESTED ANSWERS**

- Working experiences differ based on nationality / legal status, gender, religious background, ethnicity/race
- Even if migrant workers face discrimination in the agri-food industry, working in the greenhouse is still often a way to achieve an aspiration later or elsewhere



Development in class | **Activity 2**

What is ethnic and racial discrimination?



LEARNING OBJECTIVES

- Students reflect on a definition of discrimination
- Students foster an understanding of ethnicity and race as social constructs
- Students explore diverse mechanisms of ethnic and racial discrimination



MATERIALS

- Sticky notes and pen



LENGTH 15 MIN.



EXPLANATION ACTIVITY AND DIDACTIC SUGGESTIONS

Part 1: Group discussion

- Students stay in the same groups as before.
- Ask the following two questions to the groups:
 - How would you define discrimination?
 - What is racial and ethnic discrimination in your opinion?
- Students discuss possible answers. Encourage them to reflect on the stories they read. For example:
 - In which ways were the workers you read about treated unequally?
 - How were they affected when being discriminated?
 - Think about:

- How do their housing and working conditions differ from each other and what was this related to?
- Which stereotypes did each character encounter and struggle with?
- Which strategies did they use to deal with the discrimination they faced?

Part 2: Plenum discussion

- Facilitate a discussion about different forms of discrimination.
- Each group first reports to the plenum, the answers of each group are collected on the blackboard.
- Then reflect together what the terms ethnicity and race mean and why they are social constructs.

🕒 SOLUTIONS AND SUGGESTED ANSWERS

Definition of discrimination and examples from the stories

- Discrimination refers to the unequal treatment of different categories of people, especially on the grounds of race, ethnicity, age, gender, sexual orientation, religion or disability. Ethnic and racial discrimination refers to the unequal treatment of persons or groups on the basis of their ethnicity or race.
- As shown in the four stories, the impact of ethnic and racial discrimination can include feeling that one's culture is undervalued, feeling unsafe, not working in a job one has studied for, working in a less secure or harder job as a consequence, not finding appropriate housing.
- Discrimination in the labour market can mean being invited less often to a job interview, working longer hours, being paid less, having less or no access to health insurance or social benefits, facing intimidation by employers and/or employment agencies. It can also have long-term consequences such as occupational segregation in flexible jobs with few career opportunities.
- Discrimination in the labour market often interacts with discrimination in other fields, such as housing – see examples of all four characters, especially Mamadou and Anour.
- Ethnic and racial discrimination often interacts with gender and religious discrimination – see stereotypes towards Polish women or Muslim men – see Paula and Anour.
- Discrimination is often cumulative: Anour works in the greenhouse because he (and his father) could not find employment in the field of his studies; as a result, he worked in an insecure job that was affected quickly by the pandemic.
- Individual strategies to resist discrimination in the workplace can be: looking for a different and better job, staying together with friends and co-workers to build solidarity, focusing on plans for the future, filing a complaint.
- Some have more possibilities to resist discrimination than others: While working in the same job as Anour and Paula, Anna is not financially dependent on the job in the greenhouse but works there to make new experiences and to have more money for her hobbies, she has the freedom to leave and work somewhere else. Mamadou and Paula feel that they cannot speak out because they are afraid to lose their jobs.

Mechanisms of discrimination (see background information)

- Migrants and people with a migration background are often discriminated against in mainstream society because they are perceived to be different from the dominant groups in society based on their ethnicity or race.
- Ethnicity and race are social constructs – it is about who we believe to be different rather than difference in genetic terms
- Discrimination is influenced by prejudices and stereotypes on the personal level but also through state policies and state institutions, such as the educational system, the police or the judiciary, which treat people unequally on the basis of race or ethnicity.
- Examples of discriminatory state policies and institutions are the reliance on undocumented migrant labour in the agri-food industry and the implicit acceptance

of differential working conditions but also the racial profiling by police across European countries.



Development in class | **Activity 3**

Understanding structural discrimination through hip hop



LEARNING OBJECTIVES

- Students understand how state policies and state institutions discriminate on the basis of race and ethnicity
- Students understand how music can be used as a tool to speak out against discrimination



MATERIALS

- Speakers
- Songs (links below)
- Printed worksheets with translated lyrics and questions
- Blackboard



LENGTH 15 MIN.



EXPLANATION ACTIVITY AND DIDACTIC SUGGESTIONS

- This activity uses hip hop to provide authentic historical and social context to issues of structural discrimination. Hip-hop is an art form and a cultural practice connected with oral traditions of African diasporas.
- In education, hip hop offers a unique educational resource, as hip hop artists often represents demographics that are silenced in mainstream culture. The songs express authentic stories as lived experiences. This offers teachers the opportunity to include diverse voices and forms of knowledge.
- The at times violent language of hip hop can feel controversial. Try to embrace the language of hip-hop as a pedagogical resource and opportunity rather than a limitation. Metaphors take a central role in rap music. Steer the discussion towards reflecting on the use of language in speaking up against systemic discrimination together with your students.

Part 1: Listen to one of the two songs in class:

- **KRS-One – Sound of da Police** (Language : English)

<https://youtu.be/9ZrAYxWPN6c>

The song is from 1993 but police brutality continues to be a pressing social issue until today (e.g. African-American Breonna Taylor and George Floyd were killed by police officers in 2020).

- **DJ Cut Killer – Nique la police / Assassin de la Police** (Language : French/English)

<https://www.youtube.com/watch?v=Hq7QKif27UI>

The song is part of a scene in Mathieu Kassovitz's film 'La Haine' which takes place in a Parisian suburb. Kassovitz started writing the movie script on April 6, 1993. It was the day French-Zairian teenager Makome M'Bowole was killed by a police officer in the Parisian suburbs. The film is a classic known for its vivid portrayal of structural police violence in France.

Part 2: Students fill out the worksheet

- Hand out the worksheet with the lyrics and reflection questions.
- Explain that the assignment is about interpreting the songs and connecting the songs to the topic of this class. Emphasize that 'right' or 'wrong' interpretations do not exist and encourage students to analyse the songs in their own ways.
- Let students fill out the worksheet individually. Invite students to write freely: Ask students to write down anything that comes to their minds when reading the questions. Tell them that no one will look at what they write. It is just for themselves.
- Time 1 minute for each question and then move to the next.

Part 3: Plenum discussion and closing

- Invite students to discuss in the plenum what they learned about systemic discrimination
- Summarize key takeaways

Student assignment: see worksheet

 **SOLUTIONS AND SUGGESTED ANSWERS**

KRS-One Sound of da Police

1. How is discrimination addressed in the song?

- Through its lens on institutional racism in the criminal justice system and law enforcement (line 3-5) and police brutality against African-Americans.
- It imitates police sirens as a form of sonic resistance.

2. What does the artist critique exactly?

- By drawing a historical comparison between slavery in the Americas and today's police brutality, the artist compares police officers with slave drivers who were also known as 'overseers'. A slave driver or overseer was a slave plantation guard who managed the exploitative workflow and was responsible for disciplining and punishing slaves. (line 8-20)
- The artist critiques practices of racial profiling (line 2 and line 14). Racial or ethnic profiling refers to measures taken by police or other security, such as border control and customs officials. These measures include identity checks, questioning, surveillance, searches or even arrests, which are carried out based on especially skin color or (assumed) religious affiliation.

LA HAINE/DJ Cut Killer – Nique la police / Assassin de la Police

3. How is discrimination addressed in the music clip?

- By focusing on the criminal justice system and police brutality in one of Europe's most extreme cases of segregated housing. The lyrics "Who makes the law? Justice why?" refer to the fact that the artist (and youth in the cité) does not feel represented by the French judicial system. The sentence "The last judge I saw had more vices than the dealer on my street" refers to corruption and discrimination he has experienced and seen in the justice system.
- As a state-led housing project, the cité which appears in the film, was built in the 50s, 60s and 70s as a cluster of concrete tower blocks. The banlieue is connected to France's history of colonialism and shows how colonization is still affecting

society today. The youth living in the Parisian 'banlieue' (English: suburb) is a generation of French citizens who are born and raised in France, but are excluded from equal participation in many societal aspects (e.g. lack of acceptable living conditions, unequal access to educational and employment opportunities, political exclusion).

4. What does the sample from Edith Piaf's iconic song 'Non je ne regrette rien' mean in this context?

- The use of Edith Piaf's iconic song 'Non je ne regrette rien' (English: No, I regret nothing) can be seen as a way to resist French mainstream culture. Initially, the 'chanson' might seem out of place in a hip hop track. Sampling and using Piaf's chanson marks the youth's knowledge of French culture and their familiarity with this music genre which has become an icon for 'Frenchness' and authentic French music.



Homework | **Option 1**

Who is your role model?



LEARNING OBJECTIVES

- Students identify individuals who have found ways to fight ethnic and racial discrimination
- Students reflect on strategies how to resist ethnic and racial discrimination



MATERIALS

- Pen and paper
- Or a computer/laptop



LENGTH 60 MIN.



EXPLANATION ACTIVITY AND DIDACTIC SUGGESTIONS

- Give a few examples of individuals that have found ways to openly address and fight ethnic and racial discrimination. The examples should be individuals that students are interested in and/or examples of individuals or characters that you as a teacher take inspiration from. Examples of individuals could be: Nelson Mandela, Tutu Desmond, Wangari Maathai, Greta Thunberg, Aboubakar Soumahoro, Beyoncé, M.I.A.
- Bring in some inspiring materials such as books, pictures, website links, magazines, short videos to offer examples of individuals/characters in case students are struggling to choose their role model.
- By inquiring their own areas of interest (for example books, movies, series, or direct environment), students can decide for themselves who inspires them.
- By having students choose their own inspiring individual/character, they are more likely to genuinely relate to them and learn from their strategies in dealing with inequality and discrimination.



STUDENT ASSIGNMENT

- Find a role model that has experienced discrimination. This can be a figure from a movie, a TV series, or a book or someone you know personally, for example a family member or a friend.

- Write a short text addressing the following questions: What inspires you about your role model? How did your role model deal with discrimination? What has helped your role model to get to where they are today?



Homework | **Option 2**

A playlist about discrimination



LEARNING OBJECTIVES

- Students identify songs that address experiences of racial and ethnic discrimination
- Students learn that music can be a powerful tool to speak out against discrimination and imagine societal change



MATERIALS

- Smartphone or laptop
- Pen and paper



LENGTH 60-120 MIN.



EXPLANATION ACTIVITY AND DIDACTIC SUGGESTIONS

- Students create a playlist with a minimum of 3 songs that address racism and/or racial or ethnic discrimination.
- Students make a playlist booklet (1-2 pages) to illustrate their selection of songs. For an example of such a booklet, see the student worksheet.
- (Optional) Students add their songs to a collective class playlist and present their booklets in class.

Student assignment: see student worksheet

↘ Materials and work sheets for students

Text 1: Labour migrants in the European agri-food industry

1 Many of the food products we enjoy on a daily basis, such as tomatoes, meat, milk, cheese,
2 strawberries, oranges and melons, are produced by the agri-food industry. Jobs in the
3 European agri-food industry are often physically hard work, low-paid and insecure. In many
4 European countries, local people often do not want to work as farmworkers in the agri-food
5 industry anymore. Researchers explain that one of the main reasons why local workers
6 often refuse to do these types of jobs is because they are seen as 'below' their status, and
7 because of the hard working conditions and low pay. Whether we look at Northern or
8 Southern European countries, one thing they all have in common is that, today, many
9 migrants work in the agri-food industry. Besides both EU and non-EU migrant workers, also
10 asylum-seekers and undocumented migrants find work in agriculture.

11 Employment agencies are often involved in managing and organising migrant labour in
12 agriculture. Migrant workers' insurance, working contracts and housing are usually
13 organized by these employment agencies. This makes migrants very dependent on their
14 employers and recruiters because if they lose their job, they can also lose their housing
15 and health insurance. Contracts in the agri-food industry are usually based on flexible 0-
16 hour agreements. This means that, if there is not enough work to be done, workers are
17 sent away. Contracts are also usually short-term since the work is centred around seasonal
18 products such as strawberries, oranges and asparagus. Because of this, labour migrants
19 often move from job to job through countries. In such jobs, labour migrants can face long
20 working hours, intimidation by employers and recruitment agencies, discrimination, and
21 underpayment. They often live in precarious housing, such as shared family homes, old
22 office buildings, caravans at the farm, or even temporary self-made constructions. The type
23 of housing available and its conditions differs among countries and contexts across
24 Europe.

25 Asylum-seekers and undocumented migrants often work without a labour contract as they
26 are legally not allowed to work. Working without a contract means that a person can be
27 more easily exploited or paid below the nationally determined minimum wage. However,
28 also EU migrant workers experience exploitation while working in the agri-food industry.
29 The main reason for these exploitative working conditions is price and quality pressure that
30 large retailers and multinational companies, who buy these food products, put on farmers
31 and producers.

32 Let's have a closer look at the situation of migrant workers in a few countries across
33 Europe. In Italy, the agri-food industry relies on cheap and flexible migrant labour with the
34 majority of workers coming from Romania, Bulgaria and Poland as well as undocumented
35 migrants from Sub-Saharan Africa. They work in the orange and tomato fields of Southern
36 Italy, as well as the apple and peach harvests in the north of the country. In Spain, the
37 Southern region of Almería is home to the largest concentration of greenhouses in the
38 world. Here, seasonal farmworkers from both North and West Africa as well as European
39 countries like Romania pick the fruits and vegetables destined for Europe's supermarkets.
40 In Germany, mainly Polish and Romanian as well as migrant workers from South-East
41 European countries work in the asparagus fields, fruit orchards and blueberry farms. And
42 in the Netherlands, there are over 400.000 labour migrants from Eastern Europe according
43 to a report from 2021. Whenever you eat a strawberry produced in the Netherlands, or any
44 other food product, it will usually be produced and harvested by people from Eastern
45 European countries like Poland, Romania and Bulgaria. However, it is hard to know the
46 exact numbers because many labour migrants remain unregistered while being in the
47 Netherlands. Some stay for two months, six months or even the whole year, only going
48 home to visit friends, partners and children once in a while.

49 Work in the agri-food industry is usually not considered a dream job by migrants
50 themselves. But providing additional income for the family, paying for studies, or saving up
51 for future dreams are common reasons to decide to migrate for employment in the agri-
52 food industry. Stories about migrant workers' living and working conditions usually only
53 reach the news when a very bad case comes to light. We then get a glimpse into this
54 somewhat invisible world of labour which is providing us with so many of our daily products
55 we find in the filled shelves of our supermarkets. However, it is important to realize that
56 such conditions are not one-time-events. They occur all year-round and are an inherent
57 part of how the labour market of the agri-food industry is organized.

58 Have you ever listened to the stories of the people who produce our food?

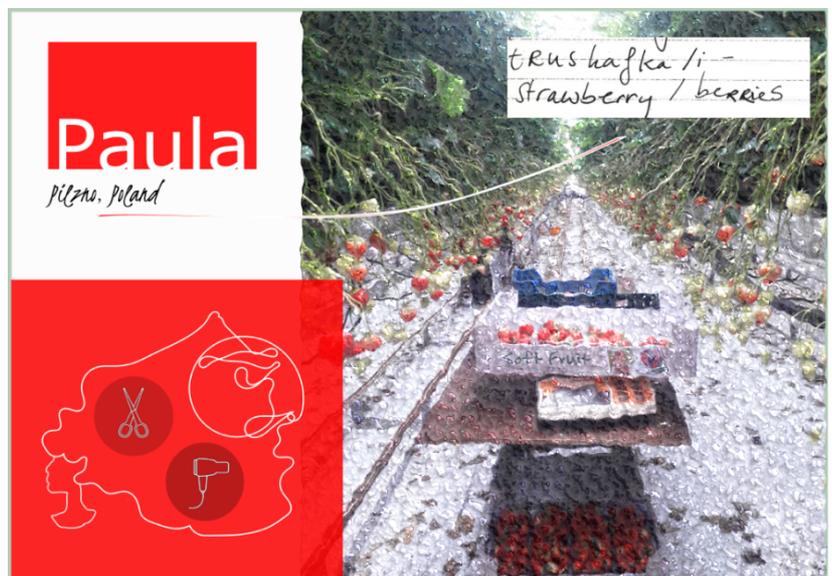
Text 2: Four stories from the greenhouse

STORY 1: PAULA FROM PILZNO WORKING IN 'S-GRAVENZANDE

1 My name is Paula and I am 30 years old. I come from Pilzno, a small town in the center
2 of Poland, where I have lived for most of my life. Quite some industries have come to
3 settle in this region. After finishing high school, I worked as a secretary in one of the
4 factories. It was one of the only jobs I could find because there were few jobs around and
5 they were only looking for male workers in the factories. I have a boyfriend since five
6 years but, for the moment, I still live with my parents. We will move in with each other
7 once we get married – my parents are quite traditional when it comes to marriage and
8 church like many other people in Pilzno. My dream is to start my own hairdressing salon
9 but the salary I earned as a secretary was not enough to pay for the Hair Academy and
10 the start capital I would need for opening a salon. Then one day, a friend told me about
11 'easy and fast money' jobs in the Netherlands and I got curious about this. For me as a
12 Polish woman, it's easy to work in the Netherlands because I do not need a residence or
13 work permit because Poland is part of the European Union.

14
15 This is how I got in contact with a Dutch employment agency for temporary jobs in
16 agriculture six years ago and since then, I have been working part of the year in 's-
17 Gravenzande in the Netherlands. For the next two months, I am picking strawberries in a
18 greenhouse. My colleagues are mainly Polish but there are also some local high school
19 students and a few men from the village working here. We all earn 10 euros an hour,
20 which is quite a good salary in Poland but for the Netherlands, it is little. Usually, we work
21 six days a week, starting at 6.30 and finishing around 17.00. The work is repetitive and is
22 all about picking as many strawberries as precisely and fast as possible. When your
23 boxes are full, you put them on a pallet, take some empty boxes and continue. Working
24 six days a week without having much time for myself is exhausting. Getting enough rest
25 is important, otherwise I simply cannot keep up. I can't keep on working this hard for
26 such intense periods much longer. While I'm here, I only focus on working since I am far
27 away from family and friends. I miss my boyfriend a lot, we have decided to get married
28 as soon as I open the hair salon back home. In 's-Gravenzande, I live in a shared house
29 with other people from Poland. This house was arranged by the employment agency
30 which also organized my contract, travel, and insurance. There are 12 beds and two
31 kitchens, everyone shares a room with somebody else. The walls are thin and there is
32 little privacy because we can hear everything from each other. This is a daily difficulty
33 because when I want to rest, my roommate watches movies or listens to music or other
34 people are loud in the kitchen.

35
36 When the strawberry season is finished, my contract is over. I don't really know what will
37 happen then. Maybe I will find another job, move to another place or return to Poland for
38 a while. I feel like people here in the Netherlands see people from Eastern Europe as all
39 the same; as super
40 hard-working people
41 who don't need the
42 same amount of rest
43 and comfort as other
44 people. The other day,
45 I overheard my boss
46 saying that Poles work
47 much faster than
48 locals. I felt weird
49 because I don't like
50 working harder than
51 anyone else. But, at
52 the same time, I am
53 afraid that I won't get
54 a job here anymore if I
55 do not live up to the
56 standard expectations
57 of a 'fast Polish
58 worker'



STORY 2: ANOUR FROM AMSTERDAM WORKING IN WESTLAND

1 My name is Anour, I was born in Amsterdam in 1985. My father came from a small town
2 in the Rif (Morocco) to the Netherlands in the early 1970s. He used to be a teacher back
3 in Morocco but in the Netherlands, he found work as a miner. He always told us that it
4 was all worth it – for the sake of his children.

5
6 I grew up in the Bijlmer neighborhood in Amsterdam, because this is where my father
7 could find an apartment before the arrival of my mother. He often told me how difficult it
8 was to find an apartment as a foreigner back then and that he finally found our home via
9 a childhood friend who had migrated to the Netherlands before him. I went to school in
10 the Bijlmer and then did a professional training program in hospitality management. I
11 always wanted to have my own restaurant or hotel and be my own boss. I applied to
12 many jobs after I finished my training and received even more rejections. I don't really
13 know why but I always had the feeling it was linked to my name. In the end, I started to
14 work as a waiter and kitchen assistant. After some time, I couldn't stand the long shifts
15 until late at night anymore and started looking for other possibilities and ended up in the
16 cleaning sector. So now I am working really hard to develop my own cleaning business.
17 People around me joke about this type of work. Saying that it is not very inspiring or
18 exciting. Cleaning is certainly not my passion but I did not have many other opportunities.
19 Also, I really needed a job when I became a father. My wife Imke and I had our first child
20 a year ago. For now, I am the only one with a paid job because my wife is still training to
21 become a nurse.

22
23 At the moment, I work at a strawberry farm in Westland. Due to the Covid19 pandemic,
24 there was little work in the cleaning sector, and at some point, I had to find something
25 else. The work in the greenhouse is tiring, we start at 6.30 and work six days a week but
26 it is the best option I have for now. Also, it gives me some stability because I know that I
27 will be able to stay while the rest of my colleagues get sent away at the end of the
28 season. I think it is because I speak Dutch and the others don't.

29
30 I am not very close to my colleagues but everyone is friendly and we sometimes joke with
31 each other. At the same time, there is also some tension among us workers because we
32 have to compete for hours. When there will be less work, most of the Polish workers will
33 be sent home early and usually I am the only one asked to stay. To be honest, I am
34 happy they ask me because my family can use the money. This job is a good temporary
35 solution for me but I hope to get back to building my own company and at some point
36 employ people myself so that I would have more time with my daughter Alinda.

37
38 I miss her a lot when I am away. On the way to work, I often watch videos I recorded of
39 her playing and giggling and making baby sounds. She was born here; the Netherlands is
40 her first home. I want the best for her future and this is mainly why I work so hard. My
41 dream is that she will be
42 accepted and treated as
43 someone with equal
44 rights and opportunities
45 like children born in this
46 country. This is not easy
47 with all the comments I
48 am constantly reading
49 on social media and the
50 news or have
51 experienced in my life
52 here. Every day, there is
53 a post or article framing
54 Dutch Moroccans as
55 bad or Muslim men as
56 terrorists or as treating
57 women badly. I hope
58 she will find her way in
59 this society despite all
60 these prejudices.



STORY 3: ANNA FROM HAGHORST WORKING IN THE BETUWE

1 I am Anna, I'm 17 years old and I go to high school. I'm from Haghorst, a small village in
2 the south of the Netherlands. When I was 10 years old, my family decided to move to the
3 Betuwe, a region in the centre of the Netherlands, south of Amsterdam, where I have
4 been living with my mother and two brothers since. I started working in a greenhouse
5 close by during the summer to earn money and not to have to ask money from my
6 parents. In the beginning, I actually did not want to work but because of the pandemic, I
7 was bored and it was nice to do something new.

8
9 This is my first job at a farm. I pick strawberries, usually from 8 - 12. My older brother
10 and his friends also work here. My brother stopped a few weeks ago because he finished
11 high school and is doing a volunteering year in Germany. Another group of workers are
12 from Poland but our breaks are separate and I don't have much contact with them. I think
13 they are the same age as my mother and although I don't know if they have children, I
14 realize how lucky I am to be able to see my mom every day.

15
16 I miss my brother here now that he is gone. Since he left, I often feel uncomfortable
17 during work. His friends are quite annoying. Especially Jan, he stares at me in weird
18 ways and says stupid things. The other guys support him, they don't talk to me directly
19 but laugh when he makes a joke about me. My Southern accent is still strong and he
20 often makes jokes about my way of speaking Dutch. I usually never know what to answer
21 because it makes me really sad.

22
23 But last weekend I had enough. During the break, I was chatting with my friend Emilia.
24 Jan interrupted us, while imitating my accent, he said "Why did you cut your hair, Anna? I
25 like it longer. No boy will ask you out anymore". Then he sat down next to me. So close
26 that I could smell his breath. I moved away from him but he kept moving closer to me.
27 "Are you stupid? Is it so difficult to understand that I don't want you to sit here? You have
28 no right to talk to me like this or touch me!", I said. Being with Emilia gave me the
29 courage to speak up for myself. After the break, I started listening to my favourite song
30 You Don't Own Me on my headphones. A song that always gives me strength and makes
31 me smile. In that moment, I decided to quit and look for another job. I also informed the
32 employer about how Jan had been bothering me and that I was done with it. I realized
33 that I can change a situation I don't like.

34
35 After some time, I started helping my mom's friend out in her bike shop. She repairs
36 bikes and designs her own bike clothes and bags from different materials. Although I
37 miss working together with Emilia, I love this shop and dream of starting my own
38 company one day.



STORY 4: MAMADOU WORKING IN A GREENHOUSE CLOSE TO ALMERÍA

1 My name is Mamadou, I was born in 1994 in a village in the South West of Mali where I
2 spent all my life. I'm the seventh of fourteen brothers and sisters. In my free time I love
3 playing football, going running and watching Spanish TV shows. My father is a mango
4 farmer. We used to go to the fields and eat delicious mangoes whenever we wanted. On
5 eid, when we celebrated the end of the holy month of Ramadan, the whole family would
6 gather together – it was always my favourite time of the year. Back home, after I finished
7 high school, I trained to become a house painter and I did that job for a few years. It was
8 a good job but not enough to support my siblings, since my father was getting old. Back
9 then, I heard stories about life in Europe and how you could become rich there. That way,
10 I thought, I would be able to provide extra income for me and my family. I also really
11 wanted to play professional football and Spain has great football clubs. So I decided to
12 travel to the 'promised land'.
13

14 First, I went to Algeria and worked in construction so that I could pay someone to drive
15 me to the border at night to enter Morocco. It took me almost two years until I could cross
16 the 'Melilla fence'. This fence – the border control that separates Spain from Morocco – is
17 six meters high and is equipped with all sorts of blades. After many failed attempts, I
18 managed to enter Melilla and then crossed the Mediterranean to Almería.
19

20 I felt so relieved at that moment but also soon realized that my journey was not over yet.
21 The biggest problem was to find a job in Spain. After some time, I heard that there were
22 opportunities for work in a greenhouse nearby for which I would not need to show my
23 papers or a work permit. They told me to wait at the roundabout close to the village until
24 someone in need for workers for that day would pick me up. This is how I started working
25 in the greenhouses around Almería where they grow tomatoes and watermelons. The job
26 is very irregular and hard: I never know whether I am going to work the next day or not.
27 I'm exposed to pesticides and a lot of heat, especially in the summer. I work six days a
28 week and get five euros per hour. This is much less than Spanish workers earn but I
29 don't dare to complain because I am afraid to get fired and loose the only job I could get.
30 I still have debts to pay from my travels and I am also sending some money home, so
31 that my youngest brother can go to school. I'm very proud of him. My co-workers in the
32 greenhouse are nice, I mostly work with people from different African countries. We help
33 each other whenever we can; we are like a family.
34

35 At the moment, I live in a slum called Atochaes where I share a room with two other
36 guys from Mali. We don't have electricity or drinking water here. The houses are made of
37 plastic and wood and sometimes get caught on fire but it was the only place I could find.
38 Everyone always asks for your papers and income when you want to rent a real house,
39 especially when you are black.
40

41 I am not telling my
42 family about the
43 difficulties here because
44 I don't want them to
45 worry. They think I have
46 a good life here. I really
47 hope that I can get my
48 residence permit one
49 day so that I can visit
50 my family in Mali and
51 come back to Spain
52 again whenever I want.



Student worksheet: KRS-One – Sound of da Police

Read the lyrics below and highlight the parts you find most important.

- 1 The officer is off patrolling all Are you really for peace and equality?
- 2 Or when my car is hooked up, you know you want to follow me
- 3 Your laws are minimal
- 4 Cause you won't even think about lookin' at the real criminal
- 5 This has got to cease
- 6 Cause we be getting hyped to the sound of da police!
- 7 Overseer, Overseer, Overseer, Overseer
- 8 Officer, Officer, Officer, Officer!
- 9 Yeah, officer from overseer
- 10 You need a little clarity?
- 11 Check the similarity!
- 12 The overseer rode around the plantation
- 13 the nation
- 14 The overseer could stop you what you're doing
- 15 The officer will pull you over just when he's pursuing
- 16 The overseer had the right to get ill
- 17 And if you fought back, the overseer had the right to kill
- 18 The officer has the right to arrest
- 19 And if you fight back they put a hole in your chest!

Answer the following two questions:

1. How is discrimination addressed in the song?

2. What does the artist critique exactly?

Student worksheet: LA HAINE/ Cut Killer - Nique la police/Assassin de la Police

Read the lyrics below and highlight the parts you find most important.

- | | | |
|----|--|--|
| 1 | This is a dj underground exclusive | This is a dj underground exclusive |
| 2 | Qui font le droit? la justice pourquoi? | Who makes the law? Why justice? |
| 3 | La justice nique sa mère | Screw justice |
| 4 | Le dernier juge que j'ai vu avait le plus de vices | The last judge I saw had more defaults |
| 5 | Que le dealer de ma rue | Than the dealer of my street |
| 6 | 1,2,3,4 Woop woop that's the sound | |
| 7 | of da police | |
| 8 | Ah ah nique la police | |
| 9 | Woop woop woop that's the sound | |
| 10 | of da police | |
| 11 | Nique nique nique nique la police | |
| 12 | | |
| 13 | Non rien de rien, nique la police | |
| 14 | Non je ne regrette rien, nique la | |
| 15 | police | |
| 16 | Non rien de rien, nique la police | |
| 17 | Non je ne regrette rien, nique la | |
| 18 | police | |
| 19 | Justice nique sa mèr | |



Location in Paris where the music clip takes place

Write a brief answer to the following two questions:

1. How is systemic discrimination addressed in the music clip? Tip: Think about where the music clip takes place and/or the role of governmental institutions such as the court system in treating people differently.

2. What could the lyrics from Edith Piaf's iconic song 'Non je ne regrette rien' mean in this context?

Homework Option 2: A playlist about discrimination

1. Create a playlist with a minimum of 3 songs that address racism and/or racial or ethnic discrimination.

- Select songs that address discrimination today and/or in the past
- Select songs that spark hope and imagine an equal future

2. Make a playlist booklet (1-2 pages) to illustrate your selection of songs. When creating the booklet think about what story and message you find important to share with your listeners.

- Describe why you chose each song. Tell us about why you love (or hate!) the song/music video.
- You can explain your interpretation of an important part of the lyrics and include important song lyrics.
- Write down your thoughts about how you think this music relates to the theme of discrimination.
- You can also include information about the artist and the music genre.
- You might also place the songs in their historical or social context.

3. Add memes/photos/drawings that illustrate your playlist and the feelings you have about the songs and themes. You can look for inspiration in the example booklet below.

4. Give your playlist a title. Submit your list of songs in a document or upload your playlist to Spotify or YouTube so that your classmates can listen to it.

Example booklet (© Livia Franssen)

Ode to Black Trans Lives: Scene 3: My Gender is Black
"who can dare to see my black trans kin and the skin we're in?"
'to whom do we matter other than ourselves?'
'my body is a sovereign country and my first site of resistance'"

(Something Inside) So Strong –
'the higher you build your barriers,
the higher I become,
the further you take my rights away,
the faster I will run'

Hijabi
"Make a feminist planet,
Women haters get banished,
Covered up or not don't ever take us for granted
All around the world
Love women every shading
Be so liberated"

THE LOUDER WE WILL SING

What The Wind Told Me	Bobby Sanchez	(3:16)
U.N.I.T.Y.	Queen Latifah	(4:07)
Ode to Black Trans Lives: Tygapaw scene 3: My Gender is Black		(9:52)
Cepronia	Shh...Diam!	(2:27)
Hijabi	Mona Haydar	(3:19)
(Something Inside) So Strong	Labi Siffre	(5:37)

For the listener,
Before listening

Music is a way to express our experiences. It provides the artist with a platform to escape the oppressions and discriminations that shape their life. The kinds of discriminations that are the foundation of the songs in this playlist are not all the same. Still, they are united under the umbrella of protest and the envisioning of change. The future is ours to (re)make and music has the power to unify and inspire us to make our society inclusive and accepting.

While listening

This sonic journey starts off to Bobby Sanchez' vibrant rhymes, aiming to recover Indigenous identity, culture and language. In WHAT THE WIND TOLD ME we are told a story. A story about the cultural colonization of the Americas by the Europeans. After, we return to the 90s and listen to Queen Latifah's song U.N.I.T.Y. She sings about togetherness between Black men and women, but also brings to the attention that Black women should speak up for themselves. The next artist, Tygapaw dedicated a sonic trilogy to Black Trans people. SCENE 3: MY GENDER IS BLACK starts playing now. Tygapaw, DJ and electronic music producer from Jamaica, tells us a story about how society time and time again divides us into boxes.



He also addresses how Black Trans people experience discrimination. A hopeful guitar now announces the start of the next song CEPRONIA by the Malaysian band Shh...Diam!, consisting out of queer and trans individuals. This song reimagines their country, Malaysia, in a hopeful way. The next song HIJABI by Mona Haydar is a powerful rap in praise of Muslim women. Haydar, who has Syrian ancestors, is besides a singer also an activist for the acceptance of Muslims and their religion. In (SOMETHING INSIDE) SO STRONG from the 80s, Labi Siffre sings about hope. At a time that apartheid in South Africa is still present, he speaks to his Black brothers and sisters and tells them to stay strong. As a gay man he has experienced multiple forms of discrimination. This song grew out to be one of the most famous protest songs of all time, and is still relevant in 2021.

After listening

The artists above turn the platform that they have created with their art and music into a tool to stand up against discrimination. With the rejection of the dominant culture, they actively engage in dreaming and creating a world of what might be. By speaking up, change turns into a work in progress.

↘ Further resources

References

- Atrey, S. (2021). Structural Racism and Race Discrimination. *Current Legal Problems*, 74(1) 1–34.
- Bell-Fialkoff, A. (1993). A brief history of ethnic cleansing. *Foreign Affairs*, 110-121.
- Bonilla-Silva, E. (2010). *Racism without racists: Color-blind racism & racial inequality in contemporary America*. Lanham, MD: Rowman & Littlefield Publishers.
- Corrado, A., de Castro, C., Perrotta, D. (2017). *Migration and Agriculture. Mobility and change in the Mediterranean area*. Routledge, 1-24.
- Corrado, A., Caruso, F., Lo Cascio, M., Nori, M., Palumbo, L., & Triandafyllidou, A. (2018). Is Italian agriculture a 'pull factor' for irregular migration—and, if so, why?. Open Society, European Policy Institute, 23-26. Retrieved January 10, 2022, from: <https://www.opensocietyfoundations.org/publications/italian-agriculture-pull-factor-irregular-migration-and-if-so-why>
- Di Stasio, V., & Lancee, B. (2020). Understanding why employers discriminate, where and against whom: The potential of cross-national, factorial and multi-group field experiments. *Research in Social Stratification and Mobility* 65.
- Di Stasio, V., Lancee, B., Veit, S., & Yemane, R. (2021). Muslim by default or religious discrimination? Results from a cross-national field experiment on hiring discrimination. *Journal of Ethnic and Migration Studies*, 47(6), 1305–1326.
- Duguet, E., Parquet, L. Du, L'horthy, Y., & Petit, P. (2015). New Evidence of Ethnic and Gender Discriminations in the French Labor Market Using Experimental Data: A Ranking Extension of Responses from Correspondence Tests. *Annals of Economics and Statistics*, 117–118, 21–39.
- De Haas, H., Castles, S., & Miller, M. J. (2019). *The age of migration: International population movements in the modern world*. Bloomsbury Publishing.
- Ellefsen, R., & Sandberg, S. (2021). A repertoire of everyday resistance: young Muslims' responses to anti-Muslim hostility. *Journal of Ethnic and Migration Studies*, 48 (11) 1-19.
- Hofhuis, J., van der Zee, K. I., & Otten, S. (2016). Dealing with differences: the impact of perceived diversity outcomes on selection and assessment of minority candidates. *International Journal of Human Resource Management*, 27(12), 1319–1339.
- Lancee, B. (2021). Ethnic discrimination in hiring: comparing groups across contexts. Results from a cross-national field experiment. *Journal of Ethnic and Migration Studies*, 47(6), 1181–1200.
- Lee, Y., Li, J. Y. Q., & Tsai, W. H. S. (2021). The Role of Strategic Internal Communication in Workplace Discrimination: A Perspective of Racial Minority Employees. *International Journal of Strategic Communication*, 15(1), 37–59.
- Karvelis, N. (2018). Race, class, gender, and rhymes: Hip-hop as critical pedagogy. *Music Educators Journal*, 105(1), 46-50.
- Keyes, C. L. (2004). *Rap music and street consciousness* (Vol. 560). University of Illinois Press.
- Martinez, T. A. (1997). Popular culture as oppositional culture: Rap as resistance. *Sociological Perspectives*, 40(2), 265-286.
- Montoya, C. (2016). Institutions. In D. Lisa & M. Hawkesworth (Eds.). *The Oxford Handbook of Feminist Theory*, 367–384. New York: Oxford University Press.
- Pager, D., & Shepherd, H. (2008). The sociology of discrimination: Racial discrimination in employment, housing, credit, and consumer markets. *Annual Review of Sociology*, 34, 181–209.
- Palumbo, L., Corrado, A. (2020). Are agri-food workers only exploited in Southern Europe? Case studies on migrant labour in Germany, the Netherlands and Sweden. Open Society, European Policy Institute, 13-21. Retrieved January 10, 2022, from: <https://www.iss.nl/en/media/2020-07-are-agrifood-workers-only-exploited-southern-europe-20200715-report>.
- Stovall, D. (2006). We can relate: Hip-hop culture, critical pedagogy, and the secondary classroom. *Urban Education*, 41(6), 585-602.

- Sue, D. W. (2010). *Microaggressions in everyday life: Race, gender, and sexual orientation*. John Wiley & Sons.

Data

- European Network against Racism. 2017. *Racism & Discrimination in Employment in Europe 2013-2017*. Retrieved January 10, 2022, from: https://www.enar-eu.org/IMG/pdf/shadowreport_2016x2017_long_final_lowres.pdf.
- Agency for Fundamental Rights (FRA). *Second European Union Minorities and Discrimination Survey (EU-MIDIS II): main results. Infographic on experiences of discrimination by immigrants and ethnic minorities across the EU by the European Union*. Retrieved January 10, 2022, from: https://fra.europa.eu/sites/default/files/fra_uploads/eumidis_ii_discrimination_infographic.pdf.

↘ **Links and additional material**

In English

EDUCATIONAL TOOLKITS

‘**An Anti-Racism Toolkit Activity Set**’ by Eric Wong
<http://www.fnesc.ca/publications/pdf/ARToolkitActivitySet.pdf>

‘**An Introductory Self-Learning Tool on Anti-Racist praxis for teachers and educators**’ by Titilayo Farukuoye
<https://scotdec.org.uk/download/anti-racist-toolkit-for-teachers/>

‘**The Concept of Race**’ by Facing History
<https://www.facinghistory.org/resource-library/teaching-holocaust-and-human-behavior/concept-race>

PODCASTS

Code Switch
 Learn more about how race intersects with every aspect of our lives
<https://open.spotify.com/episode/3ewBY1HW5WFLt2anN2TwkT?si=101bdd20a73c43fd>

DOCUMENTARIES AND FILMS

Proud Roma
 Learn about the richness and diversity of the largest ethnic minority in Europe through this 9-min. short film challenging stereotypes against Roma
https://youtu.be/qiC_gwD5FHs

In other languages

PODCASTS

Kanackische Welle, Episode name: *Polizeigewalt & Racial Profiling in Deutschland* (Language: German)
 Learn about police violence and racial profiling in Germany
<https://open.spotify.com/episode/7zNRN6R1q7qydYPYr7G6l9?si=cdbb99b31f2e4274>

Kanackische Welle, Episode name: *Kritisches Weißsein* (Language: German)

Learn what white privilege is

<https://open.spotify.com/episode/5hVKts0CuHkragBBB0k6w0?si=bccbf7c8012640f7>

Rice and Shine, Episode name: Hamburg 1980: Als der rechte Terror wieder aufflammte (Archiv) (Language: German)

Learn about a story of racist violence against two young Vietnamese refugees in 1980s Hamburg

<https://riceandshine-podcast.de/2020/08/22/hamburg-1980/>

BOOKS

Hallo Witte Mensen by Anusha Nzume (Language: Dutch)

Learn about 'white fragility' in Dutch society

DOCUMENTARIES AND FILMS

La Haine (Language: French, English subtitles)

Learn about the lives of three friends from a poor immigrant neighbourhood in the suburbs of Paris with this famous French film from 1995 by Mathieu Kassovitz

2Doc: A selection of 12 documentaries about racism and discrimination (Language: Dutch, English)

Learn more about racism and discrimination through 12 documentaries made in response to the worldwide protests after the murder of George Floyd in the U.S

<https://www.2doc.nl/projecten/lijstjes/2020/racisme.html>



Teaching migration with music

Playlist

This playlist is a collection of songs that address ethnic and racial discrimination. You can use these songs as energisers, during the breaks or to create further interest among your students in the topics of this class.

Typhoon - We Zijn Er (Dutch)

Typhoon is the artist name of rapper Glenn de Randamie. The Dutch musician was born in Zwolle (The Netherlands). His music stands up against racism and discrimination and shows that racism is part of Dutch history as well as Dutch contemporary society. His parents, born in Suriname, migrated to the Netherlands in 1975 during Surinamese independence. When retracing his family history, Typhoon found out that his great-grandmother was enslaved during Dutch colonialism. In 2016, Typhoon stood up against ethnic profiling on Instagram to create awareness about inequality, racism and discrimination. He had been pulled out of traffic by the police, when driving in his new car. The police admitted that ethnicity and skin color was one of the reasons for stopping him.

- <https://www.youtube.com/watch?v=7gnDXW60LX8>

Charles Junior - Gutmensch (German)

The young artist Charles Junior, aka Chadi Saad created a music video in which he speaks out against all forms of discrimination. His song 'Gutmensch' (English: good human) addresses discrimination on the basis of age, origin and sexual orientation. The song was a reaction to a case of ethnic discrimination in Nürnberg's (Bavaria,

Germany) nightlife. With his music, Charles Junior calls for people stand up against discrimination and fight prejudices.

- https://www.youtube.com/watch?v=9BMB_cEP8Iq&ab_channel=StadtN%C3%BCrnberg

Abd Al Malik - Le jeune noir à l'épée (French)

"I am extremely honored. I come from a difficult neighborhood, I am black, Muslim, I rap, and I deeply love my country, France" said French Rapper Abd Al Malik in 2008 during an award nomination. He was born in Paris to Congolese parents. His song 'Le Jeune noir à l'épée' was inspired by a painting by Puvis de Chavannes exhibited at the Musée D'Orsay in 2019 as part of The Black Model (Le modèle noir) exhibition. He imagines a future without racism. A future where it is no longer a just question of welcoming the 'other' from 'elsewhere'. A future where French identity is re-defined and space is made to fit ethnicised and racialised minorities. With his music, he aims to help building a pluralistic and equal society.

- https://www.youtube.com/watch?v=IPv4XZzJWAE&feature=youtu.be&ab_channel=AbdAlMalikVEVO

Riah Knight – I Will Roam (English)

Riah Knight, born in 1996, is a British Romani singer-songwriter, actress and activist. Shaped by the Romani Civil Rights movement, she combines music with activism and fights racism against European Romani people. 'Tied to no common land, no borders do we see' she sings in her song 'I Will Roam'. As a blond and almost 1,80 meters tall British Romani living in Berlin, people often assume she comes from Sweden or another northern European country. 'But you don't look like a Gypsy!' is a reaction she often gets to hear when mentioning her heritage. Saying that someone does not appear like their race or ethnicity, reveals how deeply ingrained and problematic racial and ethnic stereotypes are.

- https://www.youtube.com/watch?v=T8kZFtlmHSU&ab_channel=RiahKnight-Topic