RACISM

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Abstract

The paper deals with the problem of racism in modern society. In any human society has always existed its social norms. Today, the word “racism” is interpreted by the majority in the light of fascist views; however, if we turn to history, it becomes clear that The psychological principles and mechanisms of racism are rooted in the distant past. This paper examines the qualitative and quantitative evidence to support the issue of racism. This paper also explains the roots of racism and how it affects society. In the last, this paper examines the solution of the racism issue.

Keywords: ***Racism,* *history, consequences and solution***

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**Introduction**

Today, the word “racism” is interpreted by the majority in the light of fascist views; however, if we turn to history, it becomes clear that The psychological principles and mechanisms of racism are rooted in the distant past. This racism was based on the fact that all of humanity is divided into separate races, differing in their thinking abilities, which means that they are inclined to progress to varying degrees (Salter et al. 2018). In recent months, several events have occurred in the United States that are not related to each other: Barack Obama was re-elected president, the trial of the accused in the murder by the name of Zimmerman began, the movie “Lincoln” was released, and some well-known General Powell made some surprising statements who served in essential posts in the Republican administrations (in particular, in Bush).

These events, however, have a “common denominator”, which makes us once again recall Marx’s expression about “patterns that make their way in the form of accidents”. Those who care about what is happening now in America should pay attention to these “accidents”. A person can start, apparently, with the fact that an ordinary person who came to America from the side, its current national and racial problems may seem not to exist (Trepagnier, 2017). Human “affections” and hostility are innumerable: there will always be those who dislike red or fat, lean or narrow-eyed. People do not call such eccentricities problems: they are nothing more than personal prejudices. They become social problems when they receive the support of many and begin to influence the order in society.

**Evidence of The Social Problem: Both Quantitative and Qualitative**

According to scientists, many racial symptoms arose spontaneously in the early stages of human development. Many of these symptoms appeared to help people. Adapt to the harsh environment and already in the process of natural selection entrenched in the genes, and then passed on to the next generations. According to Ansell, (2016), “Racism is a theory that ascribes superiority or inferiority. Specific racial or ethnic groups, justifying the right of some people dominate others or reject them” (Ansell, 2016). Racist theories in practice expressed in the policy of racial discrimination, that is, in an exception, based on race, colour, descent, national or ethnic of origin violating human rights and fundamental freedoms in political economic, social, cultural and other areas of public life

America is a country of accessible statistics, and if a person is determined to know the truth, it does not take much time to understand that black’s problems are not at all in racism directed against them: their education is not weaker because of “rejection”, but because of unwillingness to learn their per capita training is greater than in other countries, the results are much more modest, for the same reason unemployment is higher.) Similarly, the percentage of prisoners they no longer have because of “injustices”, but because of elementary violations laws. This is not far from the understanding that the resettlement of whites to black areas is rarely not because of “white racism”. DiAngelo, (2018) said, “Racism itself is denigrating a person or a population either by ethnicity, beliefs or other specific issues, is having hate, and other negative feelings, racism is not something current, can be seen at all times of the human history” (DiAngelo, 2018).

Modern racists believe that the bearers of each culture are predetermined their place on Earth, where they should always be and which should not be left. The slogans of modern racism are: “incompatibility of cultures”, “the inability of migrants to integrate”, “threshold of tolerance”. Partly, the course of historical events that initiated the formation and spread of racism in society was partly to blame for the bias of the “worst” race. As quoted in the work of Ullucci, K. (2006) about the book “Racism, fairness, personality” by A. A. Belik. “When K. Marx and F. Engels wrote in 1848 that “proletarians have no fatherland,” this was a real reflection of that historical situation (Ullucci, 2006). Yes, the proletarians had nothing; they even took away their fatherland; they were only a commodity, a “labour force”. Since then, the world has undergone significant changes, and to make the slogan of the mid-nineteenth century. The basis of national, more precisely, non-national policies in the second half of the twentieth century. It meant, sooner or later, bringing the nations to tragedy.

New York Times wrote on July 23, 1963: “By manipulating numbers, the demonstrators follow a truly unworthy principle. The requirement to provide 25% (like any other percentage) of jobs to blacks (like any other population group) is unfair for one simple reason: it is associated with the “quota system”, which is essentially discriminatory ... religious quotas in appointing judges; likewise, we reject racial quotas in the distribution of jobs, whether they are the highest positions or low-paid manual labour (Flows, 2018)..”

According to Horowitz, the theory that the whole system was the one that did not allow African-Americans to excel, occupy important positions, or study, gained a lot of followers. The idea was raised that all institutions, academies, large companies, and government departments were linked in a circle of complicity in which only Caucasians managed to excel (Horowitz, 2003). In this way, the attempt of the Americans to demonstrate that the culture of racism had been eradicated began. “White guilt,” as Shelby Steele mentions in her book of the same name, triggered something like a new kind of African-American leadership. In this case, they were not African-American moralists who appealed for fair and equitable treatment for all who, like him, wanted equality (Steele, 2006). They were, on the contrary, all those people without profession, specialists in moral outrage, so to speak, those who caused pity and caused guilt in the Americans. This new group managed to get ahead blaspheming against the political and social system of their state. Many books evoking the question of racism between black and white often face the main pitfall related to this question: A Manichean perception that “blackens” one side and “whitens” the other. Unlike in previous times, the current racist expressions are more disguised. Historically, discriminatory manifestations in the Western world were characterised by direct rejection as well as by the hostile attitude towards a minority group. This type of intolerance, sometimes called “old-fashioned racism” was segregationist and openly accepted and defended white supremacy (Van Dijk, 2015).

There is much quantitative evidence such as nowadays; most societies consider it “less acceptable” to speak of racial superiority or express discriminatory positions. Publicly, various groups reject negative judgment about a minority, based on racial perception or ethnic background. Likewise, democracy and pluralism gain strength. This does not imply that racism has disappeared.

According to an interview with a manager of an organisation dealing with racism explains that it has been transformed to be replaced by a “modern” or “symbolic” movement. For the oppressed sectors, these new tendencies still entail the rejection of minorities with the foundation of erroneous assumptions, including discriminatory behaviours that limit the quantity and access to available resources that guarantee their development and promote the creation of a plural and democratic society that allow free coexistence between different human groups. Trump is always in the news about the issue of racism. He gave statements many times against racism. Such as, according to Trump’s view, “I am not a racist. I'm the least racist person you will ever interview” (Bobo, 2017).

**Social Roots of the Problem**

In the middle of the XIX century, the first generalising work on racism appeared. Atkin, K. (2018) mentioned about the essay, “An Essay on the Inequality of the Human Races”, J. A. Gobino declared the supreme race of Aryans, whom he considered the creators of all great civilisations, preserved in the purest form among the aristocracy of the German peoples. Gobino did not give an exact description of the characteristic features of the “Aryans”, he sometimes attributed roundness of the head, and sometimes elongation, then light, dark or even black eyes (it should be noted that he was a Frenchman with black eyes). The Gobino theory, based on the unlawful identification of races and language families, has become the cornerstone of many racist concepts.

From the end of the 19th century the evolutionary theory of Charles Darwin, especially his theory of natural selection, the struggle for existence and survival of the most adapted species, was used as a supposedly irrefutable argument in favour of racism (Ansell, 2016). The so-called social Darwinism that emerged during this period as a result of the imposition of this scheme on human history played a decisive role in giving the scientific appearance to racism and was accepted by scientific circles of Europe with considerable enthusiasm. This was facilitated by the high prestige of the German biologist E. Haeckel (the fundamental biogenetic law formulated by him, stating that in ontogenesis, that is, in the development of biological individuals, the primary stages and features of phylogenesis, that is, evolution of the species, inevitably reproduced why this law and took one of the central places in the ideology of national socialism), the English philosopher G. Spencer (from whom the national socialists borrowed the main idea of ​​the organic school in The sciences are about the survival of the fittest as the fundamental law of social development) and many of their followers who had the reputation of serious scientists (Loewen, 2018).

**Social Consequences of The Problem**

Slavery in the USA was abolished after the Civil War in 1865. However, the feeling of oppression felt by African Americans by Caucasians continues. The guilt that makes Americans feel African Americans has caused severe changes in the American system (Macedo, & Gounari, 2015). One of these changes is related to a new type of African-American leadership. The second deals with the theory that was generated that postulates that the entire American system is against African-Americans. The third and last change is linked to changes in education. All due to poor communication and too much resentment (Pérez Huber, & Solorzano, 2015). Racism has had damaging effects that have been seen throughout history. Among the most dangerous are:

* Genocide

The “racial cleansing” has been perpetrated in massacres such as those that occurred in the Holocaust, the Nanking Massacre and the Rwandan Genocide.

* Apartheid

An example is that of South Africa, in which blacks were denied their full freedoms. In the United States, there was a very similar regime in which there could not even be interracial marriages.

Slavery

The widespread practice during the time of European colonisation and that lasted well into the nineteenth century (Richeson, 2018).

* Division and social inequality

The most practical example is the caste system imposed by the Spanish Crown in its American domains, in which the upper castes had better socioeconomic conditions than the lower ranks.

**Policy Solution Options for This Social Problem**

1. Policy against hatred on the internet

Faced with the development of social networks platforms, the proposal proposes determined measures to modify national legislation to discontinue the propagation of hate on the internet. At the national level, real solutions that comply with the legal regime applicable to digital platforms will be introduced, including the obligation of legal representation in the US, the platform transparency moderation efforts, the simplicity of the illicit digital content and the closing of anonymous accounts which broadcast illegal content (Atkin, 2018).

1. Educating Against Racism And Anti-Semitism

The School is at the heart of the plan with its mission to educate children by giving them the means to access critical thinking. Thus, from elementary school, children must know the history and mechanisms of racism and anti-Semitism as well as those of resistance to hatred and extremism, as provided by the programs, particularly in moral and civic education (Atkin, 2018). Higher education and research are also mobilised to improve knowledge and counteract racist and anti-Semitic phenomena.

1. Protecting citizens and supporting victims

To improve the management of victims, a system of detectives and magistrates specially trained in the fight against hate victims will be tested in September 2018. By the end of this first semester, an online pre-complaint structure for racist and anti-Semitic offences will be operational.

Also, references to racism and anti-Semitism and discrimination will be designated within the departmental directorates of public security and gendarmerie groups. In Switzerland, racist grievances and racial discrimination can meet in the most harmless places at first glance: at a festival at a cafe, or on the site of an architectural firm (Pérez Huber, et.al. 2015). The law against racism, which provides for punishment for the humiliation of the human dignity of an individual or a group of people, as well as incitement to hatred and the propaganda of racism, makes it possible to combat such phenomena actively.

1. Investing New Fields Of Mobilization

Territories, public authorities, associations, sport, media and US exchanges are all new fields that must be spent to strengthen the fight against racism, anti-Semitism and discrimination (Richeson, 2018). The involvement of the sports movement will be at all levels (communication campaigns, educational training and citizens of top athletes). Regarding media and communication, the visibility of diversity will be extended.

**Policy Option for The Problem**

I want to say that racism is an anti-human, unlawful form of expression of his domination over another person. It can be expressed in an offensive word and even the death of an innocent person. Everyone needs to think about the consequences of racism. Even the least aggressive forms of racism can inflame a national conflict and even world war, due to which everyone will suffer. It is necessary to create an independent commission to solve the problems of racism and hostility towards foreigners, by the requirements of the US. The issue of racism should often be highlighted in the mass media. Communication, in the cinema, should be held conversations with students on this topic. All this should be aimed at the formation of a tolerant attitude and moral qualities to representatives of different nationalities.

**Conclusion**

In the United States, being white racist is completely unthinkable: to admit the mildest statements not only about the inequality of races, but even that races are not the same, will be an act of political and professional suicide. But black racism is such a noticeable phenomenon that dissertations are depended on it. No one person, whether black or white, can claim the property of another person. The rights of a particular person are not violated if an individual private person refuses to deal with him. Racism is a pernicious, irrational and morally flawed theory, but theories cannot be legally prohibited or prescribed. Just as we are forced to defend freedom of speech for the Communists, although their methods are disastrous, we are forced to protect and the right of the racists to control their property. Racism of a private person is not legal, but a moral problem, and it can be solved only by appropriate means, say, an economic boycott or social ostracism.

Of course, if the bill on “civil rights” is approved, it will be the most serious attempt on the rights of owners in the regrettable list of such actions in American history. Paradoxical evidence of the philosophical madness of the present epoch and, as a result, of its suicidal development is the fact that the very people who most need them are black citizens. Here it should be recalled that it is impossible to become victims of all the same racists, yielding to racism; It is impossible to blame all dark-skinned people with disgusting nonsense, preached by some Negro leaders. Nowadays, no group has the proper intellectual leaders or adequate representation. The government should implement national policies to prevent the issue of racism.

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