1. There is another misunderstanding that racism is only one opinion among others. This is not the case: racism is never mere thinking, but always has a social impact. Unlike, for example, taste preferences, racism has consequences for people's interactions. There is no racism without the idea that some groups of people should be treated better than others. Today, racism is not so much oppression as stereotypical negative emotion (contempt, neglect), which leads to abusive behavior or any discrimination. For example, when they determine the citizenship of a person or give him privileges on the principle of "blood".

2. Racial prejudices (like other ideas about the world) do not depend on a person's skin color or ethnicity, but on his upbringing, social environment, and social experience. Because people are active and creative beings, with free will and capable of learning, so if a person adheres to racial views, he will derive spiritual ideas and political attitudes from biological characteristics or ethnicity. The history of the United States over the past 50 years has been intertwined with the black population's fight against racial discrimination. Outrage over attacks by police at times degenerated into violence and destruction.

One of the primary responses of the state to riots was in terms of money: not to give money to people, but business. And this despite the fact that studies show that these small businesses, which are so supported by the state, do not bring jobs to South Central and do not go beyond lip service in promoting black business. The terms poor, poverty, or impoverishment have never been uniform. Still, according to historical periods, taking into account the economic, social, political, military, and even moral and religious variables, they have been varying and taking different connotations. Hence the breadth and diversity of the concept, which, in short, reflects a state of various types of deficiencies of at least some kind of valuable goods for social and individual life. Poverty is a state of weakness, dependence, subordination or humiliation, with respect to the deprivation of means to obtain subsistence, but a humanly dignified existence; means of all kinds: economic, social, power or knowledge, health, honor, etc., although not all of them must be missing in the same person.