



RACE AND RACISM- THE PARADIGM OF PERCEPTION IN AN ERA OF CREDENCE

ARNOLD STANLEY

2nd Year B.A L.L.B

ST. JOSEPH'S COLLEGE OF LAW, BANGALORE

ABSTRACT

Race and racism are some of the most momentous contemporary issues of our time. The impact of racial classification and racism can be felt by all people from different walks of life. It is one of the most determining element of a person's life in areas of status and employment, among other factors. The perception of race and its consequent product of racism has for decades being the center of controversy as this has perpetuated itself in every layer of the structure of a society. The discrimination a group or a community face due to their skin colour is something inexplicable and immeasurable to what they have endured and continue to endure regardless of how rapidly the society develops. Modern society, even though having undergone various stages of evolution, has failed in its egregious attempts to prevent and eliminate racism from its roots due to its weak perception that a person's race is what defines their worth. In this context, this paper aims to study the different races and the impact of racism on people in a more comprehensive manner. It throws light on the history of race and the different types of races present in the world. The primary purpose is to study the impact of race on our country and how it has affected people in its aspects of racism.

Key Words- Race, Racism, Impact, Society, Discrimination.

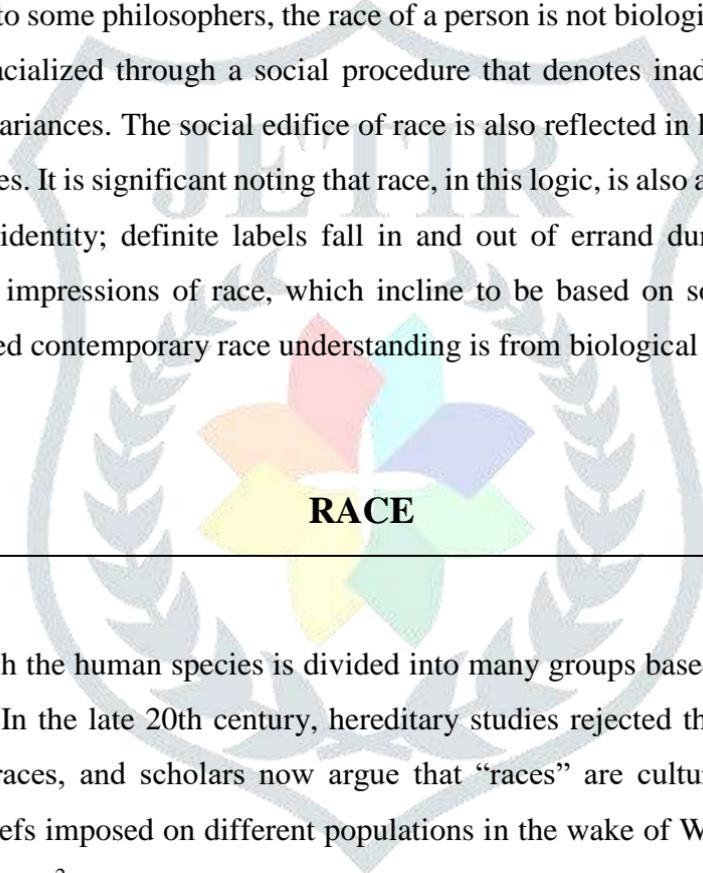
HYPOTHESIS

The system of racial classification and racism is wrong. I believe that racism should be eliminated from all walks of life. Be it someone's religion, skin colour, or even what language they speak, racism is wrong. Racism can be stopped; racism should stop because no race is superior to any other race; racism may lead to much more violence in our country and in the world and leads to death which is the last thing this country needs right now. They should let people know that cultural fear exists and is real; secondly, people must be educated about the impacts of racism in our country. It is every individual's duty to act accordingly against

racism; they should not promote it but encourage one another to stop it for the sake of the future of the country and the world as a whole.

INTRODUCTION

Traditionally, the perception of race has changed among cultures and eras, ultimately becoming less associated with ancestral and familial bonds and more concerned with artificial corporeal features. In the past, philosophers have postulated race-based classes on numerous geographic regions, civilizations, skin complexions, and more. Nevertheless, this typology of race advanced during early racial science has collapsed into neglect. The social structure of race or racialization is a far more mutual way of identifying racial classes. According to some philosophers, the race of a person is not biologically recognizable. Instead, certain groups become racialized through a social procedure that denotes inadequate treatment based on perceived physiological variances. The social edifice of race is also reflected in how terms for racial classes change with changing times. It is significant noting that race, in this logic, is also a classification or a category that provides a basis of identity; definite labels fall in and out of errand during several social epochs. Therefore, contemporary impressions of race, which incline to be based on socioeconomic conventions, illuminate how far reserved contemporary race understanding is from biological qualities.



RACE

What is Race?

Race is a concept in which the human species is divided into many groups based on inherited physical and behavioural differences.¹ In the late 20th century, hereditary studies rejected the existence of biologically and genetically distinct races, and scholars now argue that “races” are cultural interventions reflecting specific attitudes and beliefs imposed on different populations in the wake of Western European conquests beginning in the 15th century.²

Race depicts people based on standard corporeal or social features into groups commonly perceived as distinct by society. First used by lecturers to denote a universal language and then to designate national associations, by the 17th century, the word ‘*race*’ began to denote physical features.³ Contemporary scholars regard race as a ‘social construct,’ that is, a symbolic identity created to establish

¹ Race | Introduction to Sociology, , <https://courses.lumenlearning.com/cochise-sociology-os/chapter/race/> (last visited Sep 6, 2021).

² race | Definition, Ideologies, Constructions, & Facts | Britannica, , <https://www.britannica.com/topic/race-human> (last visited Sep 6, 2021).

³ Social construct here is used to depict the societal man-made construct which has been constructed for his benefit. In this case the social construct of ‘race’.

some cultural meaning.⁴ While partially based on physical resemblance within groups, race is not a built-in physical or biological quality.⁵

Contemporary scholars regard racial classes as socially structured; that is, race is not essential to humans but is instead a personality created, often by socially dominant groups, to establish significance in a social context.⁶ This frequently involves the submission of groups defined as racially inferior to them, as in the one-drop law used in the 19th-century by the United States to omit those with any extent of African lineage from the dominant racial grouping, defined as "white".⁷ These racial identifications reflect the cultural stances of imperial powers dominating during the age of "European colonial expansion".⁸ This view rejects the notion that race is biologically defined; even though resemblances in physical characteristics such as facial features, colour complexion, and hair coarseness constitute a part of the racial theory, the latter is a social accolade rather than an intrinsically biological one.⁹ Other scopes of racial groupings include shared history, traditions, and language.¹⁰

When people define and speak about a specific conception of race, they create a social phenomenon through which social organization is achieved. In this sense, races are said to be socially constructed.¹¹ These constructs develop within various legal, economic, and socio-political contexts and may be the consequence, rather than the cause, of significant social situations.¹² As race is viewed as a social construct by many, the majority of scholars agree that race has a pervasive effect on people's lives through the entrenched practices of preference and discrimination.¹³

⁴ Classification of Indian Races – Essay, , <https://www.yourarticlelibrary.com/sociology/classification-of-indian-races-essay/4007> (last visited Sep 6, 2021).

⁵ Here the concept of physical and in-built biological quality has been at the forefront of the association of a person's race and their inherent features such as genetics are widely used as a base for racial classification.

⁶ Introduction - Race, Ethnicity, and Language Data - NCBI Bookshelf, , <https://www.ncbi.nlm.nih.gov/books/NBK219748/> (last visited Sep 6, 2021).

⁷ Introduction to Race and Ethnicity | Introduction to Sociology, , <https://courses.lumenlearning.com/sociology/chapter/introduction-to-race-and-ethnicity/> (last visited Sep 6, 2021).

⁸ race | Definition, Ideologies, Constructions, & Facts | Britannica, *supra* note 2.

⁹ A Detailed List of Human Races That is Informative and Revealing - Biology Wise, , <https://biologywise.com/list-of-human-races> (last visited Sep 6, 2021).

¹⁰ Cheryl B. Leggon, *Introduction: Race and Ethnicity-A Global Perspective*, 19 [HTTP://DX.DOI.ORG/10.1080/027321799280082381-385](http://dx.doi.org/10.1080/027321799280082381-385) (2010), <https://www.tandfonline.com/doi/abs/10.1080/027321799280082> (last visited Sep 6, 2021).

¹¹ Social phenomenon here is interpreted as the social construct of race which is a contemporaneous act where the society as a whole is indulged in it to expediate its growth throughout society.

¹² The social construct is devoid not only of logic but also of scientific interpretation as the concept of race should not define a person and should not be a ground to be discriminated against.

¹³ Race and Racism: An Introduction, Second Edition - 9781442274594, , <https://rowman.com/ISBN/9781442274594/Race-and-Racism-An-Introduction-Second-Edition> (last visited Sep 6, 2021).

HISTORICAL ORIGINS OF RACIAL CLASSIFICATION

Groups of people have always identified themselves as different from neighbouring groups, but such differences have not always been natural, enduring, and global.¹⁴ These features are the distinct aspects of how the concept of race is used today.¹⁵ In this approach, the theory of race, as we comprehend it, came about during the ancient process of investigation and annexation, which brought Europeans to interact with groups of people from diverse regions, and of the theory of categorization and typology found in the biological sciences.¹⁶ The term 'race' was often used in a common biological classificatory sense, beginning from the 19th century, to denote genetically different human people defined by phenotype.¹⁷

Colonialism

Smedley and Marks have said the European theory of race, along with many of the theories now related with the term, resulted at the time of the scientific revolution, which introduced and favoured the study of natural classes and the age of European domination and annexation, which established political relations between Europeans and peoples with different cultural and political customs.¹⁸ When the Europeans came past people from diverse regions of the world, they assumed their corporeal, social, and ethnic distinctions amid various groups of other people.

The growth of the Atlantic slave trade, which slowly replaced an earlier trade in slaves from throughout the world, gave rise to a further impetus to categorize human groups to support the subjugation of African slaves. Drawing on sources from antiquity and upon their own inner interactions – for example, the enmity between the English and Irish powerfully influenced early European thinking about the variances among people, the Europeans began to classify themselves and others into groups based on physical façade and to assign to people belonging to these groups actions and capabilities which were deemed to be deeply intrinsic.¹⁹ The beliefs of a group of people took hold that linked innate physical distinctions between groups to inherited rational, behavioural and moral features.²⁰ Such analogous beliefs can be seen in other ethnicities, for example, in China, where a concept often interpreted as "race" was correlated with common descent from

¹⁴ Historical Foundations of Race | National Museum of African American History and Culture, , <https://nmaahc.si.edu/learn/talking-about-race/topics/historical-foundations-race> (last visited Sep 7, 2021).

¹⁵ Race - The history of the idea of race | Britannica, , <https://www.britannica.com/topic/race-human/The-history-of-the-idea-of-race> (last visited Sep 7, 2021).

¹⁶ RACE - The Power of an Illusion . Background Readings | PBS, , https://www.pbs.org/race/000_About/002_04-background-02.htm (last visited Sep 7, 2021).

¹⁷ The Origin of "Race" Is a Key Part of the History of Racism | Time, , <https://time.com/5865530/history-race-concept/> (last visited Sep 7, 2021).

¹⁸ Tayyab Mahmud, *Colonialism and Modern Constructions of Race: A Preliminary Colonialism and Modern Constructions of Race: A Preliminary Inquiry Inquiry*, <https://digitalcommons.law.seattleu.edu/faculty> (last visited Sep 7, 2021).

¹⁹ Michael Burawoy, *RACE, CLASS AND COLONIALISM I*, <https://about.jstor.org/terms> (last visited Sep 7, 2021).

²⁰ Introduction in: *Ethnicity and the Colonial State*, , <https://brill.com/view/book/9789004307353/BP000001.xml> (last visited Sep 7, 2021).

the Yellow Emperor, used to bring out the accord of cultural groups in China. Severe conflicts between native groups of people have endured throughout history and around the world in different countries.²¹

Early taxonomic models

In the 18th century, the distinction between groups of people became a focus of the scientific investigation. But the logical organization of physical distinction was recurrently attached with racist thoughts about intrinsic preferences of different groups, constantly assigning the most advantageous facets to the Fair, European race and categorizing the new races along with a variety of gradually objectionable features.²² But the 1735 organization of Carl Linnaeus, author of natural taxonomy, distributed the human species 'Homo sapiens' into regional variations of Europaeus, Asiaticus, Americanus, and later, each correlated with distinctive humour: sanguine, melancholic, choleric, and phlegmatic, respectively. "Homo sapiens Europaeus was described as active, acute, and adventurous, whereas Homo sapiens after was said to be crafty, lazy, and careless."²³

"The 1775 thesis 'The Natural Varieties of Mankind, by Johann Friedrich Blumenbach, proposed five major divisions: the Caucasoid race, the Mongoloid race, the Ethiopian race, the American Indian race, and the Malayan race, but he did not come up with any hierarchy among the races" ;Blumenbach also distinguished the classified transition in the display from one group to adjoining groups and suggested that "one variety of mankind does so sensibly pass into the other, that you cannot mark out the limits between them".²⁴

Since the 17th to the 19th centuries, the blending of folk beliefs about group distinctions with scientific explanations of those variances produced as Smedley has termed an "ideology of race" however, according to this ideology, races are primitive, natural, enduring and distinct. It further disagreed that some factions may be the consequence of blending between previously diverse populations, but that accurate study could differentiate the ancestral races that had joined to create combined groups.²⁵ Consecutive significant classifications by Georges Buffon, Petrus Camper and Christoph Meiners all classed "Negros" as mediocre to Europeans. In the United States, the racial concepts of President Thomas Jefferson were prominent. Jefferson saw Africans as less superior to Whites predominantly, with esteems to their intelligence, and infused with unusual sexual tastes, but described Local Americans as equivalent to whites.²⁶

²¹ Renato G. Mazzolini, *Colonialism and the Emergence of Racial Theories*, in REPRODUCTION 361–374 (2018), <https://www.cambridge.org/core/books/reproduction/colonialism-and-the-emergence-of-racial-theories/122DB95AC72DCB6CCDF6C7E034EFEC72> (last visited Sep 7, 2021).

²² Modern Human Variation: Models of Classification, , https://www2.palomar.edu/anthro/vary/vary_2.htm (last visited Sep 7, 2021).

²³ Linnaeus and Race | The Linnean Society, , <https://www.linnean.org/learning/who-was-linnaeus/linnaeus-and-race> (last visited Sep 7, 2021).

²⁴ Carl Linnaeus, , <https://ucmp.berkeley.edu/history/linnaeus.html> (last visited Sep 7, 2021).

²⁵ race taxonomy - How Scientific Taxonomy Constructed the Myth of Race, , <https://www.sapiens.org/biology/race-scientific-taxonomy/> (last visited Sep 7, 2021).

²⁶ Aamina H. Malik, Janine M. Ziermann & Rui Diogo, *An untold story in biology: the historical continuity of evolutionary ideas of Muslim scholars from the 8th century to Darwin's time*, 52 JOURNAL OF BIOLOGICAL EDUCATION 3–17 (2018).

Polygenism vs monogenism

In the previous two decades of the 18th epoch, the concept of polygenism, the idea that different races had emerged separately in each continent and shared no common lineage, was promoted in England by “Professor Edward Long and expert Charles White, in Germany by Christoph Meiners and Georg Forster and in France by Julien-Joseph Virey”.²⁷ In the United States, Samuel George Morton, Josiah Nott, and Louis Agassiz promoted this concept in the mid-19th century. Polygenism was prominent and most extensive in the 19th century, resulting in the establishment of the Anthropological Society of London (1863), which through the period of the American Civil War, went away from the “Ethnological Society of London” and its strong stance, their strained variances reclining, appropriately, in the supposed "Negro question": a significant racist view by the former, and a more tolerant view on race by the latter.²⁸

SCIENTIFIC CLASSIFICATIONS OF RACE

In journals issued from 1735 to 1759, Linnaeus divided all the then-known animal forms. He included humans with the primates and established the use of both genus and breed terms to identify and classify all animals. For human beings, he introduced the still present-day technical name *Homo sapiens* (human species).²⁹ He listed four significant subclasses of this species, *H. Americanus*, *H. Africanus*, *H. Europaeus*, and *H. Asiaticus*. Such was the quality of knowledge at the time that Linnaeus also included the categories *H. Monstrosus* (which included many different peoples) and *H. Ferus* "wild man", an expression that some of his classifications were based on big stories and traveller's myths.³⁰

Blumenbach classified humans into five “variations” and observed that clear lines of features could not be drawn amid them, as they tended to blend “imperceptibly” into one another. His five groups included American, Malay, Ethiopian, Mongolian, and Caucasian. (He picked the term Caucasian to represent the Europeans because ahead from the Caucasus Highlands of Russia was, in his opinion, the most attractive). These terminologies were still generally used by many scientists in the early 20th century, and most continue today as a significant description of the people of the world.³¹

These taxonomies not only made human groups part of nature but also gave them solidity, firmness and permanence. Furthermore, some metaphors, particularly those of Linnaeus, included reports about the

²⁷ Monogenism and Polygenism | Encyclopedia.com, , <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/monogenism-and-polygenism> (last visited Sep 7, 2021).

²⁸ Monogenism or Polygenism?: The Question of Human Origins : Strange Notions, , <https://strangenotions.com/monogenism-or-polygenism-the-question-of-human-origins/> (last visited Sep 7, 2021).

²⁹ Race - Scientific classifications of race | Britannica, , <https://www.britannica.com/topic/race-human/Scientific-classifications-of-race> (last visited Sep 7, 2021).

³⁰ Racial classification scheme by Linnaeus (as summarized from Systemae... | Download Scientific Diagram, , https://www.researchgate.net/figure/Racial-classification-scheme-by-Linnaeus-as-summarized-from-Systemae-Naturae-25-p-164_fig1_26302132 (last visited Sep 7, 2021).

³¹ Johann Blumenbach and the Classification of Human Races | Encyclopedia.com, , <https://www.encyclopedia.com/science/encyclopedias-almanacs-transcripts-and-maps/johann-blumenbach-and-classification-human-races> (last visited Sep 7, 2021).

character and customs of various people that had nothing to do with biological types but were kinds of acquired behaviour that are now understood as “culture”.³² That cultural personality and physical descriptions were consolidated by these 18th-century writers that reflect both their ethnocentrism and the limited scientific knowledge of the time.³³

As far as the taxonomy of human beings is concerned, race refers to such classification based upon various factors such as innate and biological qualities like language, customs, mores and social practices. The primary factor for racial classification still remains based on the genomic structure, which reveals itself externally as one's physical appearance.³⁴

The Primary Races of Humankind are

- Caucasoid
- Mongoloid
- Negroid
- Australoid

In addition to their numerous sub-races (as an outcome of biological connection of people belonging to diverse races) that can be seen on each continent at large.

The evolution of the distinct human races is as ancient as the evolution of humanity as imagined by Charles Darwin. Concurring to contemporary researches in the branch of sociology regarding the origin of mankind, it has been advocated that the human race might be primordial than initially believed. The subsequent four races are the chief distinctive categories of humans based upon genes and anthropology.³⁵ However we can see many sub-races resulting from matrimonial and reproductive relations between people belonging to diverse races.

Caucasoid

“The word 'Caucasian' originates from 'Kavkas,' who is believed, concurring to early legends, to be the forefather of the Vainakh-speaking people, all of whom trace their racial ancestries to the Caucasus mountains, mostly along the North and South Caucasus regions, in its essence, it means that either 'Kavkas' might have originated from 'The Caucasus' or vice versa.”³⁶

³² Raj Bhopal, *The beautiful skull and Blumenbach's errors: The birth of the scientific concept of race*, 335 BMJ 1308 (2007), /pmc/articles/PMC2151154/ (last visited Sep 7, 2021).

³³ In social science and anthropology, ethnocentrism refers to the use of one's own culture or ethnicity as a frame of reference for judging other cultures, customs, behaviours, beliefs, and people rather than the standards of the culture in question.

³⁴ The taxonomy of human beings primarily derived from sources like Carl Linnaeus and Blumenbach's classification greatly influenced the modern day perception or classification of races into the four main ones we know namely :Caucasoid, Mongoloid, Negroid and Australoid races among others.

³⁵ Steven Rose, *Darwin, race and gender*, 10 EMBO REPORTS 297–298 (2009), /pmc/articles/PMC2672903/ (last visited Sep 7, 2021).

³⁶ Why Do We Keep Using the Word “Caucasian”? - SAPIENS, , <https://www.sapiens.org/column/race/caucasian-terminology-origin/> (last visited Sep 7, 2021).

“The precise place of origin of the Caucasians is a matter of question among many anthropologists, but most seem to agree with the preceding theory. The Caucasians are further classified into various sub-races such as Aryans, Semitic, Hamitic, Nordic, Mediterranean, Dinaric, Alpine, Arabid, East Baltic, Turanid, Iranid and Armenoid”.³⁷ These sub-races are primarily based upon geographical location and language. The Caucasian race and all its sub-races are distinguished by light skin colour varying from white to dark wheatish, straight to wavy hair with colour ranging from blonde to brownish to opaque jet(ebony), prominent eyes, distinct and well-shaped nose and sharp qualities, moderate built and average to well-built musculature. Indebted to the icy conditions of its origin, the Caucasian race has a light and thin skin pigmentation³⁸. As a result of this, they are not very well adapted to living in scorching tropical climates and are not suitable to remain exposed to strong sunlight for long durations.

Negroid

Thomas Huxley, a renowned English biologist, considered that the “Aborigines, Papuans, Negritos, and Melanesians” must be classified under the Australoid race. However, a lot of his precursors and colleagues were undivided about the addition of these sub-races under the Negroid race.³⁹

The Negroid race is subdivided into sub-races such as Aborigines, Melanesians, Negritos, Papuans, Dravidians, etc. Individuals belonging to this race are physically distinguished by dark skin due to dense pigmentation, coarse black and woolly hair, broad noses and foreheads, distinct, often thick lips, large musculature, and overall skeletal structure.⁴⁰ The people of this race are known for their stamina and capacity to survive in very unfavourable environmental conditions, especially during extreme heaty conditions.⁴¹ The dense pigmentation of their skin gives them protection to face the risky heat and intense sun of the tropical belt of the earth, which is where this race is alleged to have originated. Even today, the maximum number of Negro people can be observed in the equatorial regions of Africa and Southern India. The Negroid sub-races also include the following races:

1. The Nilotic people
2. The Bantu race

³⁷ Caucasian peoples | History, Countries, & Facts | Britannica, , <https://www.britannica.com/topic/Caucasian-peoples> (last visited Sep 7, 2021).

³⁸ Do white people really come from the Caucasus?, , <https://slate.com/news-and-politics/2008/08/do-white-people-really-come-from-the-caucasus.html> (last visited Sep 7, 2021).

³⁹ S. O. Y. Keita & Rick A. Kittles, *The Persistence of Racial Thinking and the Myth of Racial Divergence*, 99 AM. ANTHROPOLOG. 534–544 (1997).

⁴⁰ Charles Agyemang, Raj Bhopal & Marc Bruijnzeels, *Negro, Black, Black African, African Caribbean, African American or what? Labelling African origin populations in the health arena in the 21st century*, 59 JOURNAL OF EPIDEMIOLOGY AND COMMUNITY HEALTH 1014–1018 (2005).

⁴¹ John P. Jackson, *“In ways unacademical”: The reception of Carleton S. Coon’s The Origin of Races*, 34 JOURNAL OF THE HISTORY OF BIOLOGY 247–285 (2001).

3. The Sudanic race
4. The Pygmy people
5. The Khoisan people

Mongoloid

Owing to the extensive and diverse geographical distribution of the Mongolian race, the term Mongoloid seems more suitable than "Asian" as an umbrella term to refer to people belonging to this race.⁴²

The Mongoloid race comprises all those people who are categorized under the subraces East Asian, North Asian, and Native American. Mongoloids are differentiated by yellowish or light wheatish skin, enormously straight and black hair, very little hair growth upon their bodies, small, almond-shaped eyes, slim built, and very thin musculature.⁴³ The facial features are usually small but precise. The countries of the world that are viewed as the homelands of Mongoloid race people are the far Orient, North-eastern India, certain American states where Native American people can still be perceived.⁴⁴

The Mongoloid race can be divided into - the Neo-Mongoloids, which comprise ethnic groups like Eskimos, Buryats, Chinese and Chukchis. These groups have physical features that are particularly Mongoloid in appearance and are characteristically found in Mongoloid populations that have adjusted to living in shallow temperatures and cold climatic conditions.⁴⁵ The second group is the Paleo-Mongoloids, which comprises ethnic groups such as Polynesians, Filipinos, Burmese, certain Native American people and Jōmons. The physical qualities of these cultural and native groups are less Mongoloid in form, and such rates are usually found in Mongolian masses whose lifestyles are accustomed to living in hot to moderate climatic conditions over several generations.⁴⁶

⁴² Chapter Three How the "Mongoloid Race" Came into Being: Late Eighteenth-Century Constructions of East Asians in Europe, , in *RACE AND RACISM IN MODERN EAST ASIA* 59–85 (2013), https://brill.com/view/book/edcoll/9789004237414/B9789004237414_004.xml (last visited Sep 7, 2021).

⁴³ Origin of the Mongoloid Peoples - Metamorphosis - Fossil Hunters, , <https://www.fossilhunters.xyz/metamorphosis/origin-of-the-mongoloid-peoples.html> (last visited Sep 7, 2021).

⁴⁴ Races and the origin of races | izi.TRAVEL, , <https://izi.travel/sv/c53c-races-and-the-origin-of-races/en> (last visited Sep 7, 2021).

⁴⁵ Characteristics of Mongoloid populations based on the human immunoglobulin allotypes on JSTOR, , <https://www.jstor.org/stable/29539872> (last visited Sep 7, 2021).

⁴⁶ Hideo Matsumoto, *Characteristics of Mongoloid and neighboring populations based on the genetic markers of human immunoglobulins*, 80 *HUMAN GENETICS* 207–218 (1988), <https://link.springer.com/article/10.1007/BF01790088> (last visited Sep 7, 2021).

Australoid

Concurring to the 'Out of Africa Theory,' Proto-Australoid (believed to be descendants of the Australoid races) are assumed to have travelled from the African mainland and moved near the Southeast Asian coast to the Australian landmass.⁴⁷

The Aborigines, Melanesians, Papuans, and Negritos come below the Australoid race. In brief, the primary native races provincial to the Australian subcontinent come under this cluster. Several anthropologists argue the uniqueness of this race as they contemplate that sub-races like Aborigines, Negritos, are inherently and physiologically very near to the Negroid race.⁴⁸ This conviction follows the 'Out of Africa' theory. This can be the motive behind the racial resemblances among the Australian aborigines and the native inhabitants of the Andaman and Nicobar Islands in the Indian Ocean.⁴⁹ Therefore, most anthropologists and genetic biologists believe these should be classified as sub-races of the Negroid race. Thus, it is deemed that the Australoid race is a taxonomy of humanity that is centered upon geographical location and local culture rather than genetic and biological qualities.⁵⁰

HERBERT RISLEY'S RACIAL CLASSIFICATION

Herbert Risley has stated seven racial classes in the Indian population:

1.The Turk-Iranian:

These classes of people are found in the Border Province and Baluchistan. These provinces now belong to Pakistan. Turkish-Iranian people have very tall stature and have a fair complexion. They have dark eyes and narrow noses.⁵¹

2. Indo-Aryan:

This racial class is found amongst the Eastern Part of Punjab, Rajasthan, and Kashmir. Many of the people have long heads and protruding noses. They have tall stature, having fair complexion, and dark coloured eyes.⁵²

⁴⁷ Who Are The Australoid Race? - WorldAtlas, , <https://www.worldatlas.com/articles/who-are-the-australoid-race.html> (last visited Sep 7, 2021).

⁴⁸ David J. Laubenfels, *Australoids, Negroids, and Negroes: A suggested explanation for their disjunct distributions*, 58 ANN. ASSOC. AM. GEOGR. 42-50 (1968).

⁴⁹ Major Physical Characteristics of Racial Groups, , <https://www.geographynotes.com/human-geography/major-physical-characteristics-of-racial-groups/1012> (last visited Sep 7, 2021).

⁵⁰ Racial Groups of India, , <https://www.jagranjosh.com/general-knowledge/racial-groups-of-india-1448688039-1> (last visited Sep 7, 2021).

⁵¹ Sir Herbert Risley's Racial Classification | Enhanced Reader, , moz-extension://56f9859d-f313-4c2b-8dd3-56b647b24fed/enhanced-reader.html?openApp&pdf=https%3A%2F%2Fitcollege.ac.in%2Fitdc%2Fwp-content%2Fuploads%2F2020%2F11%2FDr.-Sarika-Shukla.pdf (last visited Sep 7, 2021).

⁵² Racial Classification of Indian People (by Different Anthropologist), , <https://www.yourarticlelibrary.com/essay/anthropology/racial-classification-of-indian-people-by-different-anthropologist/41839> (last visited Sep 7, 2021).

3. Scytho-Dravidian:

Scytho-Dravidian is a diverse racial type of the Scythians and Dravidians. People having this racial lineage are said to be originating in Saurashtra, Coorg, and hilly tracts of Madhya Pradesh. It is also held that while the upper-class people are mostly Scythian, the lower-class people are fairly governed by Dravidian elements. They are broad-headed, have a delicate nose, moderate stature, and have a fair complexion.⁵³

4. Arya-Dravidian:

This racial class of people is found in Uttar Pradesh, Rajasthan and Bihar. They are the outcome of inter-marriages among the Indo-Aryans and the Dravidians. They are long-headed, and their complexion varies from light brown to black.⁵⁴

5. The Mongol-Dravidians:

This racial type is very prominent in the populations of Bengal and Orissa. Bengali Brahmins and Kayasthas form the most significant percentage of this population. This racial class has come into existence as a result of intermixing of Mongolians and Dravidians, while some elements of the Indo-Aryan race are also observed. This class of people usually is black and round-headed, having a medium nose and moderate height.⁵⁵

6. The Mongoloid:

This racial class stretches from Nepal and Assam to Burma. North-Eastern India is home to the majority of people of this racial origin. Arunachal Pradesh, Assam, Manipur, Mizoram, Nagaland, Meghalaya, Sikkim and Tripura are the eight states that make up North-Eastern India and comprise of the majority of the population of Mongoloid race.⁵⁶

7. The Dravidian:

This racial type of people is found in South India, particularly in Madhya Pradesh, Chota Nagpur, Madras, and Hyderabad. The Santhals of Chota Nagpur signify this type. They have dark skin, dark eyes, short built, long head and broad nose. The Dravidian race, as mentioned by Risley, like the Aryan, is a linguistic crowd and forms a racial group, says Majumdar. (biologywise.com). Many of the Indian Anthropologists are not prone to accept the racial categorization of the Indian mass presented by Risley.⁵⁷

⁵³ Sir Herbert Hope Risley | MANAS, , <https://southasia.ucla.edu/history-politics/colonial-epistemologies/sir-herbert-hope-risley/> (last visited Sep 7, 2021).

⁵⁴ Racial Classification of India by Herbert Hope Risley - Secure IAS, , <https://www.secureias.com/racial-classification-of-india-by-herbert-hope-risley/> (last visited Sep 7, 2021).

⁵⁵ K C Malhotra & T S Vasulu, *Development of typological classification and its relationship to microdifferentiation in ethnic India*, <http://www.ias.ac.in/jbiosci> (last visited Sep 7, 2021).

⁵⁶ MR ERSHAD ALI, *Ethnic Composition of Indian Population*.

⁵⁷ Dravidian peoples - New World Encyclopedia, , https://www.newworldencyclopedia.org/entry/Dravidian_peoples (last visited Sep 7, 2021).

RACISM

Racism is the idea of superiority of one's race over another race, which often results in distinction and bias towards people built on their race or ethnicity.⁵⁸ In the year 2000, the usage of the term "racism" does not simply fall under a single definition. While the theories of race and ethnicity are considered to be distinct in modern social science, the two expressions have a long history of equivalence in both prevalent usage and older social science literature. "Ethnicity" is frequently used in a sense near to one conventionally accredited to "race": the classification of human groups based on features assumed to be essential or inherited to the group (e.g., common ancestry or common behaviour).⁵⁹ Consequently, racism and racial discrimination are pretty regularly used to designate discrimination on an ethnic or cultural origin, independent of whether these distinctions are depicted as racial or not. Based on a United Nations treaty on racial discrimination, there is no disparity concerning the terms "racial" and "ethnic" discrimination.⁶⁰

Racist philosophy can become manifest in many spheres of social life. Racism can be present in social actions, practices, or political schemes (e.g., apartheid) that support the manifestation of prejudice or aversion to discriminatory practices. Linked social actions may include nativism, xenophobia, otherness, segregation, hierarchical ranking, supremacism and related social experiences.⁶¹

ASPECTS OF RACISM

The idea beneath racism can manifest in many facets of social life. Such aspects are designated in these subdivisions :

Aversive racism

Aversive racism is a form of implied racism in which an individual's unconscious adverse evaluations of racial or cultural minorities are comprehended by an obstinate evasion of interaction with other racial and ethnic groups. Contrary to traditional, explicit racism, which is categorized by overt hate for and open injustice against racial minorities, aversive racism is outlined by more complex, equivocal expressions and

⁵⁸ racism | Definition, History, Laws, & Facts | Britannica, , <https://www.britannica.com/topic/racism> (last visited Sep 6, 2021).

⁵⁹ Ethnicity in this context refers to belonging to a social group with a shared national or cultural tradition is the fact or state of belonging to that group and also refers to the "the interplay between gender, ethnicity, and social class"

⁶⁰ Debbiesiu L. Lee & Soyeon Ahn, *Racial Discrimination and Asian Mental Health: A Meta-Analysis*, 39 COUNS. PSYCHOL. 463–489 (2011).

⁶¹ What is Racism? | ADL, , <https://www.adl.org/racism> (last visited Sep 7, 2021).

attitudes. Aversive racism is alike in inferences to the idea of symbolic or contemporary racism, which is also a form of implicit, insensible, or covert feeling resulting in unconscious discriminatory practices.⁶²

Joel Kovel coined the term to describe any ethnic or racial group's subtle racial behaviours that use norms or stereotypes to justify its antipathy to a particular group. People who behave in an aversively racial manner may profess egalitarian beliefs and often deny their racially driven behaviour; yet, when engaging with members of a different race or ethnic group than their own, they shift their behaviour. It's assumed that the motivation for the transformation is implicit or subconscious. The existence of aversive racism has been empirically proven through experiments. Aversive racism has been demonstrated to have substantial consequences in career decisions, legal judgments and helping behaviour.⁶³

Cultural Racism

Since World War II, a phrase known as 'cultural racism' has been employed to define and explain new racial attitudes and practices. It can be characterized as societal beliefs and habits that foster the idea that a particular culture's products, including its language and traditions, are superior to other cultures. It has a lot in common with xenophobia, which is defined by fear of or aggressiveness against members of an outgroup by ingroup members. When preconceptions about other ethnic or population groupings are widely accepted, it is called cultural racism. Cultural racism is defined as the opinion that one's culture is fundamentally superior to another, whereas racism is defined as the conviction that one race is intrinsically superior to another.⁶⁴

Economic racism

The historical, economic, or social disparity is alleged to be a form of discrimination caused by past racism and historical reasons, affecting the present generation through deficits in the formal education and kinds of preparation in previous generations and through primarily unconscious racist attitudes and actions on members of the general population. Economic racism has been prevalent for decades where this is starting to become a trend especially in counties which are caucasian race dominant countries. For ex- During British rule in India, Indians were discriminated against with respect to employment opportunities and high federal posts in government offices.⁶⁵

⁶² Audrey Murrell, *Aversive Racism: Foundations, Impact, and Future Directions*, in OXFORD RESEARCH ENCYCLOPEDIA OF BUSINESS AND MANAGEMENT (2020), <https://oxfordre.com/business/view/10.1093/acrefore/9780190224851.001.0001/acrefore-9780190224851-e-194> (last visited Sep 7, 2021).

⁶³ John F. Dovidio, Samuel L. Gaertner & Adam R. Pearson, *Aversive Racism and Contemporary Bias*, in THE CAMBRIDGE HANDBOOK OF THE PSYCHOLOGY OF PREJUDICE 267–294 (2016), <https://www.cambridge.org/core/books/cambridge-handbook-of-the-psychology-of-prejudice/aversive-racism-and-contemporary-bias/82AFD1190EDD449F715231855DB0468E> (last visited Sep 7, 2021).

⁶⁴ Cultural Racism | Encyclopedia.com, <https://www.encyclopedia.com/social-sciences/encyclopedias-almanacs-transcripts-and-maps/cultural-racism> (last visited Sep 7, 2021).

⁶⁵ Wharton professor discusses the economics of racism | Penn Today, <https://penntoday.upenn.edu/news/wharton-prof-discusses-economics-racism> (last visited Sep 7, 2021).

Institutional racism

Institutional racism (also known as structural racism, state racism, or systemic racism) is racial prejudice perpetrated by governments, companies, religions, educational institutions, or other big organizations with the ability to influence the lives of a significant number of people. In the late 1960s, Stokely Carmichael is credited with coining the phrase "institutional racism. "He characterized it as "an organization's collective failure to give acceptable and professional service to persons based on their race, culture, or ethnic background".⁶⁶

Racial Discrimination

Racial discrimination means treating a person or a group of people differently because of their racial heritage. Power is a precondition because it depends on offering or withholding social benefits, facilities, services and opportunities from someone who should be entitled to them but is denied due to race, colour, or national origin. Racial discrimination has been prevalent for the latter part of the 21st century as discrimination against black people in America, Africa Blacks, African-Americans and mixed-race people around the world are always the recipients of racial discrimination due to lack of inadequate legislation and governmental support to protect them.⁶⁷

Racial segregation

In everyday life, racial segregation essentially means the division of persons into socially formed racial categories. It could apply to things like eating at a restaurant, drinking from a water fountain, using the restroom, going to school, going to the movies, including renting or buying a home. Segregation usually is illegal, but it can exist through social norms even when there is no significant individual preference for it, as Thomas Schelling's segregation models and subsequent work reveal.⁶⁸



Supremacism

Supremacism is a form of dominance and superior ideology that asserts that one group of people is superior to another and that they have the right to dominate, control and subjugate others. An age, race, species,

⁶⁶ Implicit racial bias and the anatomy of institutional racism | Centre for Crime and Justice Studies, , <https://www.crimeandjustice.org.uk/publications/cjm/article/implicit-racial-bias-and-anatomy-institutional-racism> (last visited Sep 7, 2021).

⁶⁷ Race discrimination | Equality and Human Rights Commission, , <https://www.equalityhumanrights.com/en/advice-and-guidance/race-discrimination> (last visited Sep 7, 2021).

⁶⁸ racial segregation | History, Examples, Laws, & Facts | Britannica, , <https://www.britannica.com/topic/racial-segregation> (last visited Sep 7, 2021).

ethnicity, religion, gender, socioeconomic class, ideology, nation, culture, or any other aspect of a population, can be considered the purported superior class.⁶⁹

Racial profiling

Racial profiling is a type of stereotyping that has significant consequences for people of colour. Racial profiling, according to the Commission, is any action taken for the purpose of safety, security, or public protection that relies on stereotypes about race, colour, ethnicity, ancestry, religion, or place of origin rather than reasonable suspicion to single out an individual for closer scrutiny or treatment. To be considered profiling, only a factor of race must be present in the accused behaviour.⁷⁰

Statements that show stereotyping or prejudice, such as racist comments, are among factors to consider when determining if racial profiling happened. An explanation for why someone was targeted is either non-existent, contradictory, or changeable; if the person had been White, the scenario would have developed differently; perhaps deviations from standard practices or an unprofessional demeanour.⁷¹

Racial Bias

Implicit prejudice refers to views or stereotypes that affect an individual's knowledge, behaviours and decisions in an unconscious manner. Racial biases are a sort of implicit bias, including unfavourable judgments, frequently activated involuntarily and without the individual's knowledge or conscious control. These prejudices, which reside deep inside the subconscious, are distinct from known biases that people may choose to hide for the sake of social and political correctness.⁷²

ADVANTAGES OF RACISM

1. It is a motivating factor

It primarily depends on how you perceive and synthesize racism in this case. It could be an excellent motivator for individuals who are discriminated against. The fact that they are being discriminated against will motivate them to strive even more, challenging to outperform their competitors. In this context, the Chinese, for example, are seeing massive economic growth due to racism's repercussions.

⁶⁹ Will Kymlicka, *Human rights without human supremacism**, 48 CAN. J. PHILOS. 763–792 (2018), <https://www.cambridge.org/core/journals/canadian-journal-of-philosophy/article/human-rights-without-human-supremacism/E6409B943A8892B8467B2793FB618358/share/2bd5f38becd09016d6e272d2b20f231bda702400> (last visited Sep 7, 2021).

⁷⁰ Racial Profiling: Past, Present, and Future?, , https://www.americanbar.org/groups/criminal_justice/publications/criminal-justice-magazine/2020/winter/racial-profiling-past-present-and-future/ (last visited Sep 7, 2021).

⁷¹ What is racial profiling? (fact sheet) | Ontario Human Rights Commission, , <http://www.ohrc.on.ca/en/what-racial-profiling-fact-sheet> (last visited Sep 7, 2021).

⁷² Racism, bias, and discrimination, , <https://www.apa.org/topics/racism-bias-discrimination> (last visited Sep 7, 2021).

2. Privilege

We can deduce that the most powerful races are favoured in a variety of ways. This is now the racist's competitive edge. They always provide a lot of aid to their country, putting the other races in poor. I agree that survival of the fittest is a constant principle, but the reality is that we all have one thing in common: we are all human beings. Let us use this to our advantage. A trend is forming in which the most potent races stand to help the less privileged, which is commendable but should not be taken to its logical conclusion. You can also double-check for accuracy.

3. Responsibility

As discrimination grows, the population at the bottom of the hierarchy of races know that they have a responsibility to their future generations and peers to protect them. However, the populace at the top of the hierarchy of races can inspire their future generations in their responsibility during these turbulent times to not misuse their genetic privilege and show tolerance and respect for people of other races.⁷³

DISADVANTAGES OF RACISM

1. Eruptions of war

This is especially evident when the discriminatory party has had enough. It's survival of the fittest; thus, racists will always want to be on top, while the less privileged here will reach a saturation point where wars or violence is the only option to tackle the problem at hand. We are all aware of the effects of war on various aspects of life, however this would become necessary in their view when they have had enough and reached a point of no return.⁷⁴

2. Hate

Racism breeds hatred between people of various ethnicities. Each race will always desire to dominate, and the other will function as a barrier, resulting in hostility between individuals. Hatred leads to wars, national conflicts and a slew of other difficulties. On the other hand, hatred restricts the exchange of ideas and additional vital information, lowering the level of inventions in our world.⁷⁵

3. Inferiority complex

In front of the racist, the discriminated person would feel insecure and inferior. Humans are not equal (physically, mentally and emotionally) and are always victims of an inferiority complex which the pressure

⁷³ Michael Reich, *Who Benefits from Racism? The Distribution among Whites of Gains and Losses from Racial Inequality*, 13 J. HUM. RESOUR. 524 (1978).

⁷⁴ MEASURING RACIAL DISCRIMINATION, (2004).

⁷⁵ Gabrielle Berman & Yin Paradies, *Racism, disadvantage and multiculturalism: Towards effective anti-racist praxis*, 33 ETHN. RACIAL STUD. 214–232 (2010), <https://www.tandfonline.com/doi/abs/10.1080/01419870802302272> (last visited Sep 7, 2021).

of the society perpetuates, and this is a violation of human rights. Another effect of being inferior is that an individual lacks confidence and thus cannot express their thoughts, even if they may be beneficial to the entire group, resulting in unnecessary problems that could have been avoided.⁷⁶

4. Limited trading activities

We must consider both sides in this context as commerce is an economic activity that impacts our daily lives. Here as racism restricts market diversification, racists will benefit less because there will be an insufficient market for their produce, even if they will have more to consume. On the other hand, the discriminating activities create restricted commodities that require help, which is unavailable and hard to get. They will suffer twice since they will have a limited market as well as an insufficient supply chain.

5. Breakage of rewarding relationships

This occurs when someone refuses to use another person's expertise because of his/her race. An excellent example is someone who can hire a very inexpensive lawyer, but because the lawyer is not of his race, he chooses the more costly one. This is a ridiculous syndrome that should be eradicated as soon as possible. The damage of breaking relationships due to a person's race can leave an entrenched mark both psychologically and emotionally speaking handicapping that person from entering into future relations with people of other races.⁷⁷

6. Racial discrimination disfavour the society

Racial Prejudice is one of the main disadvantages of racism as here both parties lose a sense of respect as one is discriminating against the other and as the latter is being discriminated upon the society stands still and looks the other way. However, some argue that racial prejudice is harmful to society since it has negative consequences such as harming victims health and generating inferiority complexes among different races in a community.

7. Affects victims health status

The racial gap between races has been identified as a contributing reason to high sickness rates among minorities, which has resulted in several deaths in recent years. Racial discrimination adds to the costs of a country's non-dominant population by establishing a "stigma of inferiority" that harms health by limiting socioeconomic prospects and mobility. To demonstrate this situation, racial bias prevents minority residents

⁷⁶ Australia Talks shows we agree there's a lot of racism here, but less than half say white supremacy is ingrained in our society - ABC News, , <https://www.abc.net.au/news/2021-05-31/annabel-crabb-analysis-racism-australia-talks/100172288> (last visited Sep 6, 2021).

⁷⁷ The Legacy of Racism in South Africa | Human Rights Watch, , <https://www.hrw.org/news/2021/03/09/legacy-racism-south-africa> (last visited Sep 6, 2021).

of a housing neighbourhood from receiving emergency medical preferences, resulting in negative emotional and physical health implications.⁷⁸ According to data from the National Center for Health Statistics, the mortality ratio for black and white Americans in the United States grew from 1.55 to 1.58 between 1950 and 1995. 'The abuse of socioeconomic positions by dominant races would lead to inequalities in health among black and white populations and accounts for a significant portion of racial health disparities.'

8. Creates Inferiority Complex

The inferiority complex is defined as an "unrealistic sense of general inadequacy generated by actual or perceived inferiority in one field, frequently accompanied by violent behaviour as a kind of compensation" (Oxford University Press, n.d.). Feelings of uneasiness and inferiority afflict the members of society who are discriminated against in front of racists. As a result, the victims lose confidence in their ability to join in common debates and express their opinions, resulting in unequal chances. This would be a contributing reason to the rise in the unemployment rate and poverty among minorities.⁷⁹

According to a survey conducted by the United States Bureau of the Census, the median income earned by professional degree holders aged 18 and up in the United States in 1996 was \$56,436 for whites and \$42,237 for blacks. According to national data, even with the highest educational attainment, African Americans had lower incomes than whites. Furthermore, the development of an inferiority complex leads to conflicts in which hatred develops among various racial circles, limiting the exchange of ideas between people of multiple races. As an outcome, rewarding relationships between varying ethnicities of society loses the state of being whole and undivided.⁸⁰

EFFECTS OF RACISM

1.Prejudice

The most direct and primary effect of racism would be prejudice. Prejudice is often confused with discrimination; however, prejudice actually means our perception of how we choose to distinguish people based on their colour. Prejudice as an attitude can trigger abusive actions. The belief that blacks are inferior to other races is used to justify the slavery and oppression of black people. Prejudice as such can lead to far-reaching and disastrous consequences for the oppressed people in terms of health, relationship, ability to grow up in society etc. We must try our best at all times to see people for who they are and not distinguish them for their skin colour which would actually blur the difference between race and prejudice.

⁷⁸ Gilbert C. Gee, Katrina M. Walsemann & Elizabeth Brondolo, *A life course perspective on how racism may be related to health inequities*, 102 AMERICAN JOURNAL OF PUBLIC HEALTH 967–974 (2012).

⁷⁹ Racism an expression of a deep sense of inferiority, , <https://www.irishtimes.com/opinion/racism-an-expression-of-a-deep-sense-of-inferiority-1.53314> (last visited Sep 7, 2021).

⁸⁰ THE LIMITATIONS OF COLOR: INFERIORITY AND SUPERIORITY COMPLEXES IN THE WORKS OF W. E. B. DU BOIS AND JESSIE FAUSET on JSTOR, , <https://www.jstor.org/stable/44325652> (last visited Sep 7, 2021).

2. Inequality in the criminal justice system

Inequality in the criminal justice system is widespread in countries which have a vast diversity of races. The Criminal justice system around the world including the most developed countries like U.S and U.K have during the periods of the 19th to 20th century extensively practiced and propagated inequality in justice for crimes and offences against the blacks or mixed-race people favouring the whites and acquitting them of heinous offences. During the 21st century with the rise of interest groups and activist movements the instances of inequality have reduced however not completely eliminated due to partial lacuna on part of the law and also the bias of the sitting judges in the courts.

3. Discrimination in hiring people

The discrimination in hiring people of other races is becoming a trend especially in India where people of mixed races are frowned upon or sometimes even humiliated with respect to employment opportunities. This is a direct effect of prejudice and clear-cut perception bias and inability to accept a person of mixed race or different races other than their own, prospering and making a place in society. This one of the leading causes of racial discrimination in African and Asian countries.

4. Increase in poverty

The oppressed races as a consequence of continued discrimination against them live in poverty as they are not given adequate opportunities for growth in society and are excluded from the essential decision-making processes in the country which leads to generation of people living in poverty. If they are not given the opportunities to develop they will continue to remain in poverty and never reach their true potential and contribute to society.⁸¹

5. Hierarchy of races (opposing views of who is superior)

The pattern of structural racism and racial classification for decades starting from the 1770's and so on has led to long standing disputes and further categorization of races. It has propagated a class of races apart from what we conventionally know perpetuating a superior and inferior race ideology. Such an ideology having its roots from racial classification has led to a hierarchy of races asserting their superiority over the so-called inferior ones and consequently discriminating against them.⁸²

⁸¹ Why is racism a problem? | Australian Human Rights Commission, , <https://humanrights.gov.au/our-work/education/why-racism-problem> (last visited Sep 7, 2021).

⁸² Physiological and Psychological Impact of Racism and Discrimination for African-Americans, , <https://www.apa.org/pi/oema/resources/ethnicity-health/racism-stress> (last visited Sep 7, 2021).

6.Unanimity & cohesiveness are indeed destabilized

Due to racial classification and racism the idea of unanimity and cohesiveness among the people of different races is obliterated as neither of them would be willing to reconcile and work together or even recognize their God given rights for one another. The objective of unanimity must become a goal to be achieved among and between the races as this will forge the bond that is needed to put an end to the persistent discrimination faced by all. This would be integral to help provide a stable environment for future generations which would not have to bear the brunt the of racial classification and prejudice which could have been solved if not for their narrow mindedness.

7. Diversity and population (Race community) are also challenged

Unity in diversity is one of the most popular themes of the 21st century however one of the primary effects of racism is the newfound challenge to the existence of the diversity of races and their population as continued discrimination and their above-mentioned consequent effects are damaging the prospects of growth and other areas of their life as a community or population as a whole.⁸³

WAYS TO ELIMINATE RACISM

1. Learn to recognize and understand your privilege.

Learning to acknowledge and comprehend your privilege is one of the first steps in ending racial discrimination. Racial advantage manifests itself in a variety of social, political, economic and cultural contexts. Race, on the other hand, is merely one facet of privilege. Religion, gender, sexuality, ability, socioeconomic background, language, and citizenship status can all impact your amount of privilege. To use your rights to empower others collectively, you must first be conscious of your powers and understand their implication.

Supporting other people's experiences and engaging in difficult dialogues about racism and injustice are two different ways to combat bias and realize privilege. We cannot be terrified of "getting it wrong" if we discuss oppression and discrimination. Learn about the ways that racism continues to harm our society and take requisite steps to practice and prevent it your community.⁸⁴

⁸³ Elizabeth Brondolo et al., *Perceived racism and negative affect: Analyses of trait and state measures of affect in a community sample*, 27 JOURNAL OF SOCIAL AND CLINICAL PSYCHOLOGY 150–173 (2008), /pmc/articles/PMC2600575/ (last visited Sep 7, 2021).

⁸⁴ 8 Everyday Ways to Fight Racism - Elimination of Racial Discrimination, , https://nnedv.org/latest_update/8-everyday-ways-to-fight-racism/ (last visited Sep 6, 2021).

2. Challenge the "colour-blind" ideology.

The idea that we live in a "post-racial" culture where people "don't notice colour" is widely held. Maintaining a "colour-blind" mindset discourages prejudice.

Dr. Martin Luther King, Jr. did not imply that we should overlook race when he expressed his desire to live in a colour-blind world. Racism cannot be eradicated without first acknowledging race. Being "colour-blind" denies a vital aspect of a person's identity and the genuine injustices that many people endure due to their race.

3. Adopt an intersectional approach in all aspects of your life.

Keep in mind that all forms of oppression are linked. You can't merely oppose one type of injustice while ignoring the others. Racism and other kinds of oppression are everyday among survivors of domestic violence. We must acknowledge and support the unique experiences of survivors.

4. Examine your own biases and consider where they may have originated.

What messages about people who are different from you did you hear as a child? How racially and ethnically diverse was your neighbourhood, school, or religious community? What makes you believe that was the case? Bias, stereotypes, and prejudice are formed and reinforced as a result of these encounters, which can lead to discrimination. Examining our personal biases can aid you guarantee that everyone is treated equally.

5. Stand up for people being harassed

Oppressors lose power when the public speaks up for immigrants and underprivileged communities. If you see someone being harassed or physically assaulted, you should intervene if you are able to do so safely. Declare your presence as a witness. Make direct eye contact with the person who is being attacked and inquire if they require assistance. Don't let things get out of hand. Abuse of any kind, whether verbal or physical, is unacceptable and should not be condoned. All persons are entitled to dignity and humanity.⁸⁵

EXAMPLES OF RACISM

Here are few examples of racism as an effect of the racial classification in the world :

Apartheid

Apartheid (South African English) was a system of racial segregation in South Africa that lasted from 1948 to the early 1990s. Apartheid was defined by an authoritarian political system founded on baasskap (white supremacy), which supported the governmental repression of Black African, Coloured, and Asian South

⁸⁵ 5 Ways to Fight Racism and Xenophobia | UNICEF USA, , <https://www.unicefusa.org/stories/5-ways-fight-racism-and-xenophobia/34567> (last visited Sep 6, 2021).

Africans to benefit the country's white minority. Apartheid's economic and social consequences can still be seen today.⁸⁶

Apartheid was divided into two types: petty apartheid, which involved the segregation of public facilities and social gatherings, and grand apartheid, which imposed racial restrictions on housing and employment prospects. Apartheid is one of the most widely known instances of mass racial discriminations against the blacks.⁸⁷

Racism in America

Racism has existed in the United States since the colonial period. White Americans were granted legally or socially sanctioned privileges and rights that were denied to all other races. From the 17th century to the 1960s, European Americans (especially affluent white Anglo-Saxon Protestants) were accorded unique privileges in education, immigration, voting rights, citizenship, property acquisition, and criminal proceedings. However, until the late 1800s and early 1900s, non-Protestant immigrants from Europe, mainly Irish, Poles, and Italians faced xenophobic exclusion and other types of ethnicity-based prejudice in American society. Furthermore, Middle Eastern American groups such as Jews and Arabs have long endured discrimination in the United States. As a result, some members of these communities do not identify as white. East and South Asians have also experienced racism in the United States.⁸⁸

Racism in Africa

Several African countries are at war or in civil war or have recently been, just a few years after gaining independence from previous colonial powers. While most of the conflicts have resources at their center and include several non-African countries and corporations, ethnic tensions and racial hatred fuel the fire. (Also, contrary to what the mainstream media portrays, the artificial boundaries erected in Africa by European colonialism and imperialism under divide and rule practices have aggravated the problem and play a significant role in the root causes of these wars). Due to poverty and African absence of land ownership, racism against white farmers has grown in Zimbabwe. Until recently, South Africa was divided by Apartheid, which legally separated the African and European populations.⁸⁹

⁸⁶ Apartheid In South Africa: Laws, End & Facts - HISTORY, , <https://www.history.com/topics/africa/apartheid> (last visited Sep 7, 2021).

⁸⁷ apartheid | Definition, Facts, Beginning, & End | Britannica, , <https://www.britannica.com/topic/apartheid> (last visited Sep 7, 2021).

⁸⁸ Structural Racism in America | Urban Institute, , <https://www.urban.org/features/structural-racism-america> (last visited Sep 7, 2021).

⁸⁹ Race in South Africa: "We haven't learnt we are human beings first" - BBC News, , <https://www.bbc.com/news/world-africa-55333625> (last visited Sep 7, 2021).

Racism in India

Racism is practiced in some parts of India and by some Indians. This is evident in the way we are treated when we apply for visa extensions, the difficulties we have finding lodging accommodations in the nation, and the general attitude of suspicion toward us. Prejudice and stereotyping are all too apparent.⁹⁰

Bias is linked to a caste system.

Dalits and untouchables appear to be tied to this discriminatory caste system that excludes people. It is widely assumed that we are from a backward continent, yet this is just not the case. Some African countries have higher human development indexes and more stable democracies than India. Indians were sent to Africa and other parts of the world as indentured servants as well.⁹¹

The wrong colour

Our race becomes a pretext for Indians to express all of their prejudices from the moment we arrive. It takes at least three months to extend our visas, which should take a little more than seven days. Extortion is justified by police verification. Police officers continue to call at weird hours.⁹² We are disappointed and offended that the Indian government has not condemned the attacks on our country. The government must state that this is unacceptable and that it will take appropriate action. The government must accept that there is deep-seated prejudice and take requisite measures to put an end to it.

Racism in Australia

Racism in Australia trails both historical and contemporary racist societal views, as well as political non-compliance and governmental neglect about United Nations human rights standards and obligations. Australia today is the result of many waves of immigration, the majority of which came from the United Kingdom and Ireland. For overseas students, Australia has long been a popular and well-known destination. According to end-of-year statistics for 2009, India accounted for 120,913 of the 631,935 international students registered in Australia, representing more than 217 different nations.⁹³

In the same year, Indian students staged protests in Melbourne, and widespread media coverage in India claimed that a string of robberies and assaults against Indian students could be traced back to racism in Australia. According to a study released by the Overseas Indian Affairs Ministry, "racial overtones" such as "anti-Indian slurs" were persistent at that time involving close to 23 incidents in different parts of Australia.

⁹⁰ Racism In India | Scroll.in, , <https://scroll.in/topic/11884/racism-in-india> (last visited Sep 7, 2021).

⁹¹ Let's Talk about Racism | Hindustan Times, , <https://www.hindustantimes.com/interactives/lets-talk-about-racism/> (last visited Sep 6, 2021).

⁹² Race - India's caste system | Britannica, , <https://www.britannica.com/topic/race-human/Indias-caste-system> (last visited Sep 7, 2021).

⁹³ Amanuel Elias, Fethi Mansouri & Yin Paradies, *Contemporary Racism in Australia*, in RACISM IN AUSTRALIA TODAY 169–209 (2021).

In response, the Australian Institute of Criminology worked with the Departments of Foreign Affairs and Trade and Immigration and Citizenship to quantify the extent to which Indians were victims of crime in Australia. They discovered that international students were either "less likely" or "as likely" to be victims of a physical crime in Australia, which in my opinion seems to be highly improbable as various news channels like ABC had reported that the government was clearly not doing anything for the protection of Indians abroad.⁹⁴

SURVEY

This is a survey on the topic of race and racism. There are a total of 17 questions. There are 12 Multiple choice Questions and 5 open-ended questions. The list of 12 questions is answered in the form of yes, no and not sure. The 5 open-ended questions are analyzed based on the most common and popular responses by respondents.

Survey Questions

1. Do you think there is a solution for the racist crisis in our country?
2. Do you think race plays a major role in the integration of a person in the society?
3. Do you think racism had led to human rights issue in one's society?
4. Do you think racial classification does lead to division of people and social problems in society ?
5. Do you think someone has not ever experienced racism in their area or locality?
6. Do you feel that race/racism generates a narrow perception regarding one's culture, language and religion in the society ?
7. Do you think that there is racial harassment present in society ?
8. Do you have an aggressive attitude toward any particular race/racist group?
9. Do you accept that race/racism is socially constructed for the benefit/superiority of some class of people?
10. Do you think racism/race can also lead to breakout of war?
11. Is race/racism a major factor that contributes to hate among people of different races.
12. Do you feel that race/racism also leads to poverty and injustice in the criminal justice system in some parts of the world?

⁹⁴ "Racism Rife in Australia," International Students Say | Voice of America - English, , <https://www.voanews.com/east-asia/racism-rife-australia-international-students-say> (last visited Sep 7, 2021).

13. Do you think that racial classification has given rise to racial discrimination in many forms in the society?

If yes please justify.

14. Name any two ways to stop racism.

15. What do you think is the main cause for racism?

16. Is global racism getting better or worse?

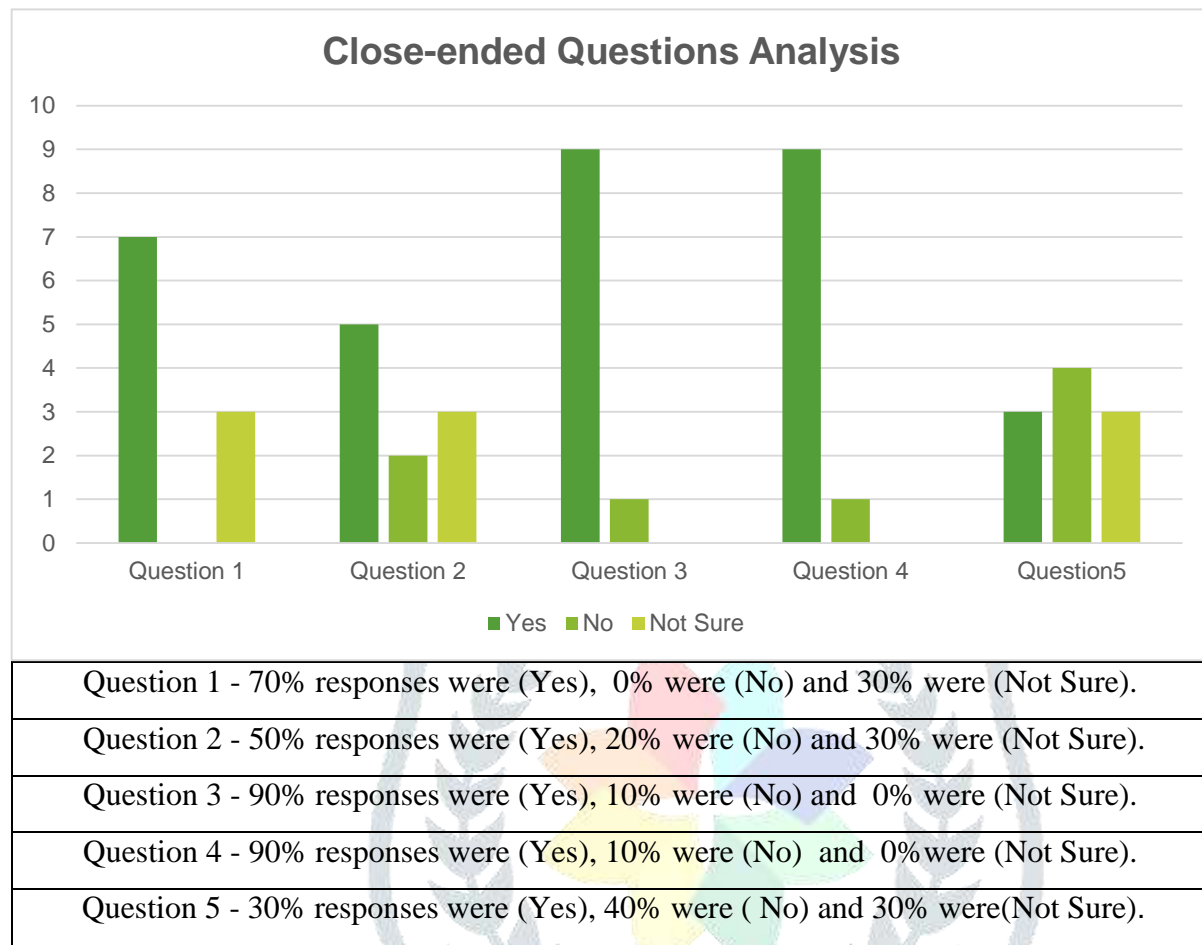
17. What kind of place do you think the world will be once we are all free from racism?

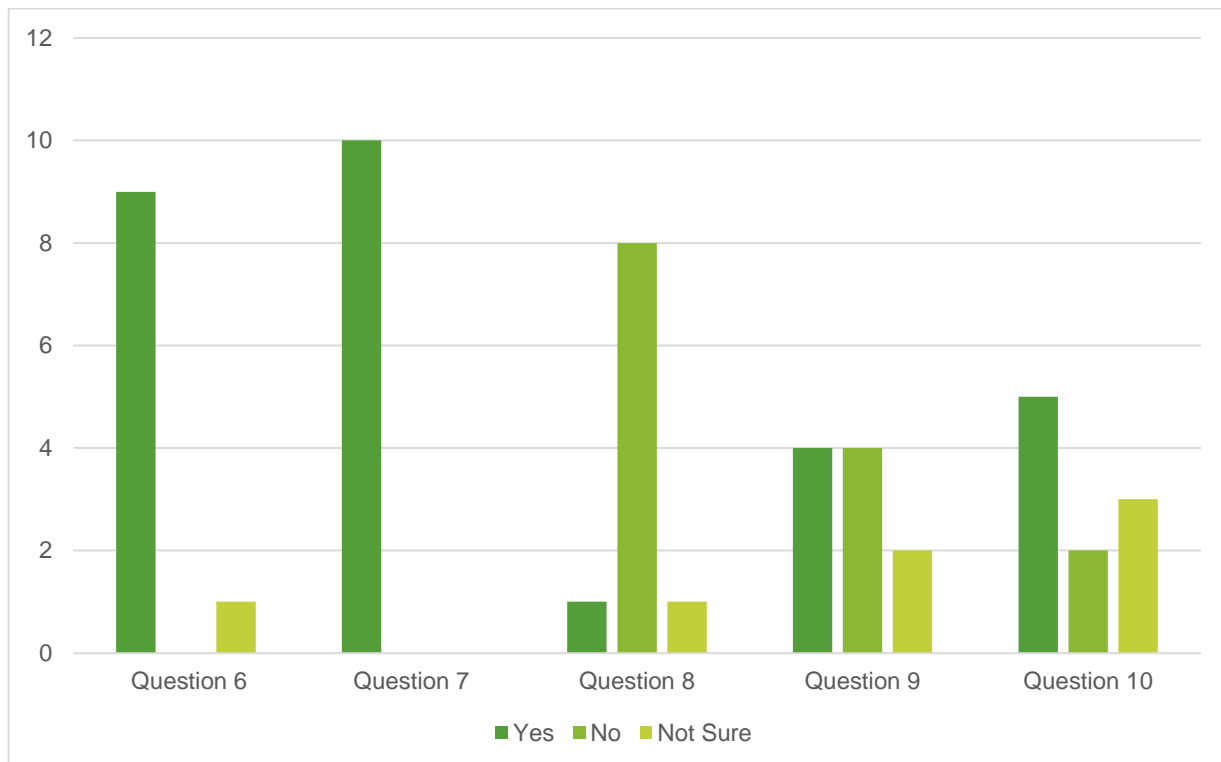
Survey Data

Sample Size- 50 (each question)
Groups- Four groups of respondents
Age of Respondents- 20-40 years
Tabulation of Data- Bar Chart format (Indicators in percentage).
Close ended questions analysis – Responses tabulated as Yes, No and Not Sure.
Open ended questions analysis- Cumulative Opinion of Respondents tabulated as Yes, No and Not Sure (common responses of respondents).

ANALYSIS AND INTERPRETATION

This is the Analysis and Interpretation for the questionnaire on Race and Racism. The analysis given below is in the actual number of responses given by people indicated directly on the graph. The closed-ended and open-ended questions have also been analyzed based on common, popular and expected reactions of respondents.

Graph 1

Graph 2

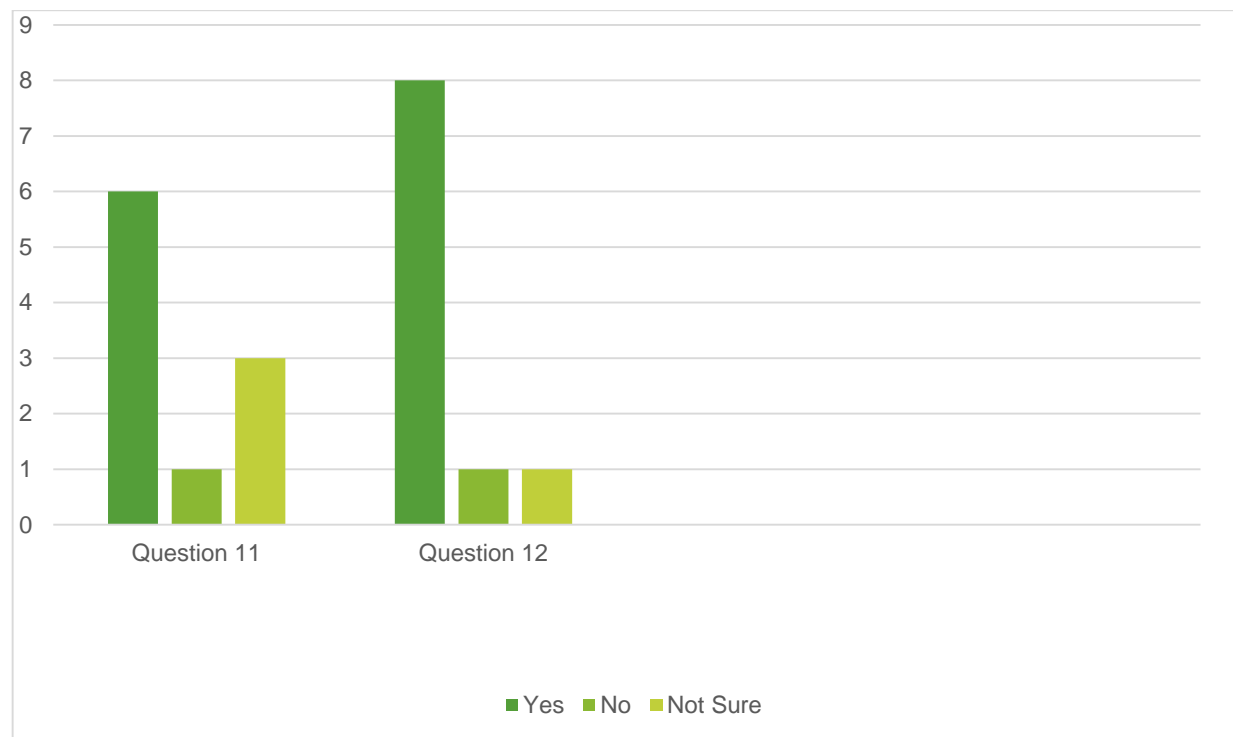
Question 6 -90% responses were (Yes),0% were (No) and 10% were (Not Sure).

Question 7 -100% responses were(Yes),0% were (No) and 0% were (Not Sure).

Question 8 -10% responses were(Yes),80% were (No) and 10% were(Not Sure).

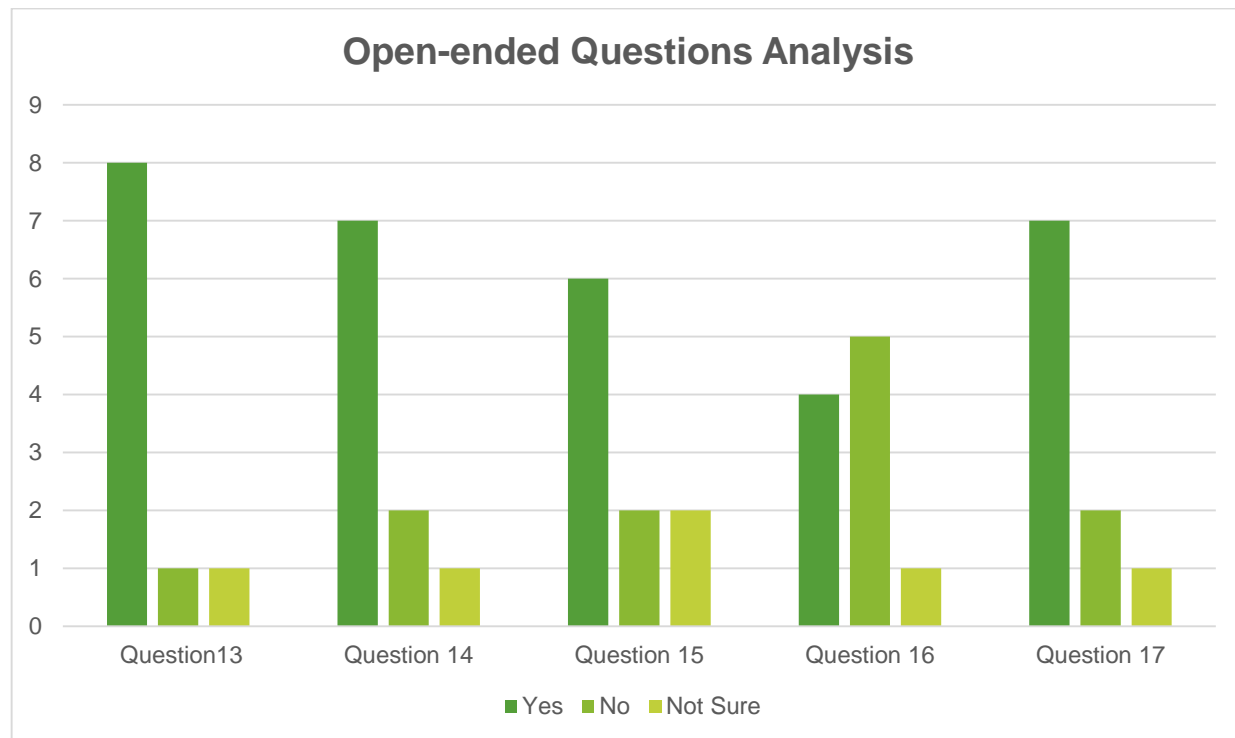
Question 9 -40% responses were(Yes),40% were (No) and 20% were(Not Sure).

Question 10-50% responses were(Yes),20% were (No) and 30% were(Not Sure).

Graph 3

Question11 -60% responses were(Yes), 10% were(No) and 30% were (Not Sure).

Question12 -80% responses were(Yes), 10% were(No) and 10% were (Not Sure).

Graph 4

Question13 -80% responses were(Yes), 10% were(No) and 10% were(Not Sure).
Question14 -70% responses were(Yes), 20% were(No) and 10% were(Not Sure).
Question15 -60% responses were(Yes), 20% were(No) and 20% were(Not Sure).
Question16 -40% responses were(Yes), 50% were(No) and 10% were(Not Sure).
Question17 -70% responses were(Yes), 20% were(No) and 10% were(Not Sure).

LIMITATIONS

The main limitation of this survey is the lack of information on the subject of race and racism. The lack of information has led to less data for further research and compilation. The only way to overcome this is by finding other means of information for further research and more inferences of people to study and find out the real reason for race and racism. Race is a very broad topic and hence there is less data to quantify to prove my hypothesis.

CONCLUSION

In conclusion race plays an important role in the world as well as in a person's life. The impact of racism is both explicit and subtle and are ubiquitously, seen in all our institutions including housing, governmental institutions, educational sectors, health sectors, courts and transportation industry.

Xenophobia has an exceptionally influential and deleterious impression on the populace of any society. Approaches towards the removal of racism include individual level support and change of mind of the people. Race and racism together not only divide people but also bring people of the same race together. Most scholars would argue that 'race' has no correlation to human nature. I believe that 'Race is a social classification which can turn out to be an exemplified part of the human experience'. This epitome helps account for the potential of the notion of race. Race plays a vital role in the world as well as in the person's life.. As such racism has a compelling and deleterious impact on the people of any society.

In addition, racial classifications have direct consequences for the composition and essential terms of social structure. That is, race and racism are likewise, and conceivably most profoundly, pedestals and systems of graded distinction that influence the organizing of social relations as well as the allocation of life experiences and life opportunities. Consequently, race and racism are unscrupulous terms; yet considerable racial disparities in economic welfare and other effects persist; racial groups across the globe continue to account for numerous practices of racial prejudice and racial degradation. Thus, this contemporaneous moment of ours, presents abstract practical challenges, which will inevitably take time to overcome.