

PEOPLE DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
FACULTY OF FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH

MASTER IN

LITERATURE AND INTERDISCIPLINARY APPROACHES

RACISM IN AMERICA (LATE 19TH CENTURY AND EARLY 20TH CENTURY)

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Academic Year: 2017-2018

Dedication

Above all, thank Allah, the Almighty for having given me the strength and patience to undertake and complete this work glory and praise for Him.

With all my love that covers my heart,

I dedicate this work:

To my dear parents with whom I feel love and security

To my nieces Israe, Rayen and Issam

To all my relatives friends and colleagues

To all who made this research possible.

Acknowledgments

The completion of this dissertation will not have been possible without the invaluable help and assistance I received from my supervisor

I would like to express my sincere gratitude to my supervisor Mr TEGUIA Cherif who guided this research and has been so generous in devoting his time and knowledge to me. I thank him for his precious advices, suggestions, understanding and encouragements.

I also wish to convey my heartfelt thanks to my past and present teachers for their help and pieces of advice.

Abstract

Racism is among the deepest and most important social issues in the modern world. It has affected millions of people in the world. Every one is a victim when racial discrimination prevails. Racism in our society, racism and slavery, racism in sports, effects of racism among others. Racism can be broken down into two distinct definitions. On the one hand, it means that groups of people are defined by their (colour, skin, culture, appearance), and these differences has different views, group is better than the other. Many people are not aware of how much racism still exists in our schools and work forces. Racism was created many decades ago but it sure has not gone away. An individual cannot be born a racist only born to become ones as they grow far child to adulthood. Racism has been a problem in the use a long time. Dating back to early America, when the Native Americans were often attacked and focally assimilated into European culture. The use of America is a multicultural nation, all races and cultures are almost represented there. Considered as a nation of immigrants this only has faced and still facing many racial issues from the civil rights movement till today.

KEY WORDS:

- Racism
- Deepest
- Victim
- Problem
- Multicultural nation
- Skin

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General introduction

The modern meaning of the term *race* with reference to humans began to emerge in the 17th century. Since then, it has had a variety of meanings in the languages of the Western world. What most definitions have in common is an attempt to categorize peoples primarily by their physical differences. In the United States, for example, the term race generally refers to a group of people who have in common some visible physical traits, such as skin colour, hair texture, facial features, and eye formation. Such distinctive features are associated with large, geographically separated populations, and this continental location also designated as races, as the “African race,” the “European race,” and the “Asian race.” Many people think of race as reflective of any visible physical (phenotypic) variations among human groups, regardless of the cultural context and even in the absence of fixed racial categories.

Race is a short word with a long history in the United States of America. Race was created. It is not natural. It is a powerful idea that was invented by society.

It is an enduring concept that has moulded our nation’s economy, laws and social institutions. It is a complex notion that has shaped each of our destinies.

The legacy of race continues to affect us in a variety of ways. Actually, « Racism » is a big problem in America. People of colour (Africans, Americans, Latinos, Muslims... etc) are still stigmatized and often racially profiled.

They have disadvantages when it comes to job or housing search, in education and health care.

To overcome this inequality, white people have to reflect their « white privilege » that allows and reproduces Racism. Racism is an unfair word in America and a hotly controversial one. Calling somebody a “racist” is and should be a grievous insult. It implies that the person concerned is guilty of committing a serious injustice. Black Americans accuse the Nation’s ethnic majority of white racism while whites Negroes of black Racism.

What is Racism anyway? What significance does it really have in American life? How does racism emerge in America?

As possible answers one might suggest:

Racism is a hateful character that grows up in white American community.

From the events that happened in daily life of the Americans, and friction between both of black and white persons.

Because Racism is too important in the destiny of America, to allow this confusion, to continue unchallenged, this research seeks to clarify its meaning, to measure its true significance in American life, and to indicate some ways to combat it.

To bring up the topic about « Racism in America in the late of 19 C and the beginning of 20 », we are going to introduce three chapters. In the first chapter, I will define some terms to makes my topic clearer.

The second chapter deals with how racism began in America and how it included different races, not only the Africansl.Then,I will explain more how the influence of race go threw many nationalities, as the case of native Americans,Afriacan-american Japanese-American,jewish-American. after that I want to show how it transferred to the western Europe's colonist's.finally,I explain the idea of racism in American; that all us are born equal in dignity and rights.

Finally, in the last chapter, I put emphasis on ways of appearance of racism in America. and even if minority group suffer from discrimination.racsim is the issue of color as far sa the whites. I illustrate with the results behind this phenomena by it racist laws, distribution of political powers.lastly,i conclude that after the second world war they remained racist laws.until now Americans suffer from racism. America never stop being racist.

Chapter I

Introduction

Racism can be broken down into distinct definitions, in one hand it simply means that groups of people are defined by their colour of skins, culture, appearance and their differences has different views, groups is better than the others . Human-race, racism, segregation, discrimination, ethnicity, slave-holder and race are all terms defines in one idea that one individual is superior to another.

I/ Definition of keywords

I.1 Human race: according to « Merriam Webster »¹, race can be definite as all people: human beings as a group /the history of the human race/destructive weapons that could wipe out the (whole) human race.

All of the living human inhabitants of the earth; "all the world loves a lover"; "she always Used humankind because `mankind' seemed to slight the women"

Any living or extinct member of the family Hominidae characterized by superior intelligence, articulate speech, and erect carriage

People (plural) any group of human beings (men or women or children) collectively; "old

People"; "there were at least 200 people in the audience"²

I.2 Racism: as follows the « OXFORD Dictionary »³, Racism is Prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior.

-Also, it can be definite as the belief that all members of each race possess characteristics, abilities, or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or races.

-The « Cambridge dictionary »⁴ specifies that Racism is the belief that some races are better than others, or the unfair treatment of someone because of his or her race.

¹<https://www.merriam-webster.com/>

²<https://www.thefreedictionary.com/human+race>

³OXFORD DICTIONARY, Special price edition, Jonathan Growth, 1995, Paris, p957

⁴<https://dictionary.cambridge.org/us/dictionary/english/racism>

-Prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior.

The belief that all members of each race possess characteristics, abilities, or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or race⁵

I.3 Segregation: depending on « Oxford dictionary »⁶, it means the action or state of setting someone or something apart from others.

‘the segregation of pupils with learning difficulties’

The enforced separation of different racial groups in a country, community, or establishment.

1550s, "act of segregating," from Late Latin *segregation* (nominative *segregation*), noun of action from past participle stem of *segregare* (see segregate). Meaning "state of being segregated" is from 1660s. Specific U.S. sense of "enforced separation of races" is attested from 1883.⁷

Segregation in Culture

The policy and practice of imposing the separation of races. In the United States, the policy of segregation denied African-Americans their civil rights and provided inferior facilities and services for them, most noticeably in public schools (*see Brown versus Board of Education*), housing, and industry. (*See* integration, National Association for the Advancement of Colored People, *and* separate but equal.)⁸

I.4 Discrimination: in the « Collins dictionary »⁹, discrimination is the¹ practice of treating one person or group of people less fairly or less well than other people or groups.

She is exempt from sex discrimination laws.

Discrimination is the ability to recognize and understand the differences between two things.

treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin color, sex, sexuality, etc.:

racial/sex/age discrimination

Until 1986 most companies would not even allow women to take the exams, but such blatant discrimination is now disappearing.

⁵ Online Etymology Dictionary, © 2010 Douglas Harper

⁶ OXFORD DICTIONARY, Special price edition, Jonathan Growther, 1995, Paris, p1065

⁷ Lyndon Johnson, speech introducing Voting Rights Act, March 15, 1965

⁸ The New Dictionary of Cultural Literacy, Third Edition Copyright © 2005 by Houghton

⁹ COLLINS DICTIONARY, John Sinclair, 77.85 Fulham Palace Road London W68 1JB. 1996, p311

I.5 Ethnicity:

An ethnic group; a social group that shares a common and distinctive culture, religion, language, or the like:

Representatives of several ethnicities were present.

The graph shows class enrollment by gender and ethnicity.¹⁰

Furthermore, the « Oxford dictionary »¹¹ defines ethnicity as the fact or state of belonging to a social group that has a common national or cultural tradition.

‘the interrelationship between gender, ethnicity, and class’

affiliation due to shared linguistic, racial, or **5** background; intrinsic elements of one's heritage acquired from one's socially defined forebears that are based on perceptions of cultural differences among groups living in close proximity.¹²

I.6 Slave-holder : according to « Merriam Webster », a slave holder is an owner of slaves.

I.7 Race: Thomas Sowell defends the use of the word ‘race’ as a concept to analyze different social groups. He defines racial groups as ethnic groups and confirms the usefulness of the term

Race in a broad social sense, utilizing it as it is done in everyday life, to better differentiate groups by biological and cultural features.¹³

¹⁰(<http://www.dictionary.com/browse/ethnicity>)

¹¹Oxford dictionary

¹²<https://medical-dictionary.thefreedictionary.com/ethnicity>

¹³ SOWELL, T. Race and culture, NEW YORK, Basic Books, 1994

Conclusion

To conclude, racism has been practiced against black people with different shapes. It was practice from one person to another or group of people less well than other people or groups to understand the differences between them. We are not the same. The truth that is white believes until nowadays that they are superior to the black community.

Chapter II

Introduction

The idea of racism has emerged in America. It is begun years ago, each time the list become larger. first, the whites were discriminated whites as the case of hispanics. second, racism against native Americans. then racism against African Americans, also Japanese-Americans. the notion of racism has not stopped in America but also has the enface by western Europe colonies.

II.1 The beginning of racism in America

Racism began years ago when African-Americans were discriminated whites. Later, Hispanics and other minorities were added to the list of the ones who were being discriminated.

After African-Americans were given their equal rights, we thought racism was over, but we were wrong.

Nowadays, there is still several of us who discriminate people because of the color of their skin, of their backgrounds. The only difference there is, is that whites were also added to one who are being discriminated, making racism all against all.

In the simplest form, racism is an ideology which separates people according to their beliefs, cultural backgrounds, skin colors and race. It is thought that racial discrimination is a kind of frame of mind it will always be because of the fact that there are many dissimilarities between the societies.

II.1.1 Racism against Native Americans: with the Europeans' arrival on North America's shores and their systematic plan to subdue and conquer its land, came racism and bigotry against Native Americans. Europeans believed the original inhabitants of America were heathens and savages who needed to be civilized through Christianity and European culture. This led to genocide, mass murder, stolen land, attempts to wipe out Native American traditions, as well as forced assimilation through institutions like residential schools and the establishment of "Indian reservations". As well, media portrayal of this continent's first inhabitants as bloodthirsty savages helped justify European abuses against Native Americans. The long-term effects, among others, of this treatment include the fact that today, Native Americans have the highest suicide rate of any group in the United States, according to the National Institute of Mental Health.

II.1.2 Racism against African-Americans: many of the Africans brought to America starting in the 17th century arrived as slaves, kidnapped from their homelands in various parts of Africa. A number of them were known to be royalty and literate. African men, women, and children were stripped of their names and identities, forced to “Christianize”, whipped, beaten, tortured, and in many cases, lynched or hanged at the whims of their white masters, for whom slavery was key to maintaining their vast properties and land. Families were separated through the process of buying and selling slaves. While not all Africans in America were slaves, a large number were, particularly in the southern states. For those Africans in America who were free, discriminatory laws that barred them from owning property and voting, for example, as well as the belief in the intrinsic inferiority of dark-skinned peoples by the dominant white majority, held them back from full equality in the United States.

Although slavery was ultimately outlawed and laws prohibiting discrimination against African-Americans passed, racism against this community remains and is manifested in more subtle ways today. For example, the Washington, DC, Fair Employment Practices Commission has found that blacks face discrimination in one out of every five job interviews. The American Sociological Association notes that, “today employers use different phases of the hiring process to discriminate against minorities (e.g., recruiting from primarily white schools instead of through job training programs) and offer higher status jobs and pay to white employees. Reports of job discrimination against African Americans are correlated with darker complexion, higher education, immigrant status, and young age.”.

II.1.3 Japanese-Americans: with Japan’s December 1941 bombing of Pearl Harbor in Hawaii, racism against Japanese-Americans intensified. Like Muslims after the 9/11 attacks, Japanese-Americans were targets of harassment, discrimination, and government surveillance.⁸ Members of the community lost homes, jobs, and businesses. But the worst blow was the February 1942 Executive Order signed by President Franklin D. Roosevelt that authorized the internment of Japanese-Americans. They were now deemed enemies of the state. Over half of the 120,000 Japanese-Americans sent to the camps were born and raised in the U.S. and had never set foot in Japan. Half of those sent to the camps were children.

The Executive Order allowed for the forced exclusion of Japanese-Americans from certain areas to provide security against sabotage and espionage and property. Some of those imprisoned died in the camps due to a lack of proper medical care. Others were killed for not obeying orders.

According to a 1943 report published by the War Relocation Authority, which ran the camps, Japanese-Americans were housed in "tarpaper-covered barracks of simple frame construction without plumbing or cooking facilities of any kind." These overcrowded accommodations were bleak and surrounded by barbed wire. President Roosevelt himself called them "concentration camps."

II.1.4 Jewish -Americans: Although Jews first arrived in America over 300 years ago and enjoyed a certain level of religious freedom; anti-Semitism was acceptable and common socially, as well as legally in some cases. For example, some states in the late 18th century barred those who were not Christian from voting or holding public office. However, these barriers were later removed, especially with the enactment of the Bill of Rights.

As well, during the Holocaust in Europe during the 1940s, a ship of over 900 primarily German Jewish refugees was denied permission to land on U.S. soil, based on the exclusionary Immigration Act of 1924. Only one-third of the passengers, who were forced to return to Europe, survived the genocide of Jews on the continent at the time.

The Ku Klux Kan, one of the most virulent and violent hate groups in America, did not just direct their rage at African-Americans. Jews were also a target.

As well, discrimination against Jews was practiced in some cases in the workforce, and they were not permitted entry into a number of resort areas and social clubs. Colleges also practiced discrimination by limiting their enrolment. In a number of cases, Jews were forbidden from buying certain types of property.

II.2 The western Europe's colonists and Racism.

The Western Europe's colonists had an impact on the emergence of racism. The reason for slavery can be seen as unfair cheap labor system and colonialism so; racism is a consequence of African slavery. According to this idea, slaves had to work and live for their owners without a claim; therefore, they were seen as a second class people so that they were not allowed to adapt to daily life and even come side by side with white people in public places.

When European colonists first arrived on North American shores beginning in the 1500s, the land was already inhabited by Native Americans. The Spanish, French and English encountered frequent conflicts with indigenous people in trying to establish settlements in

Florida, the Northeast area bordering Canada, the Virginia colony, and the Southwest. By the 1600s, English colonists had established a system of indentured servitude that included both Europeans and Africans.

But by the time of Bacon's Rebellion in the mid-1670s—an insurrection involving white and black servants against wealthy Virginia planters—the status of Africans began to change. They were no longer servants who had an opportunity for freedom following servitude, but instead were relegated to a life of permanent slavery in the colonies.

Since the beginning of European exploration in the 15th century, voyagers called attention to the peoples they encountered, but European, American Indian, and African “races” did not exist before colonization of the so-called New World. Categories of “Christian” and “heathen” were initially most prominent, though observations also encompassed appearance, gender roles, strength, material culture, subsistence, and language.

II.3 Racism in XIX s in America

All human beings belong to a single species and are descended from a common stock. They are born equal in dignity and rights and all form an integral part of humanity. All individuals and groups have the right to be different, to consider themselves as different and to be regarded as such.

However, the diversity of life styles and the right to be different may not, in any circumstances, serve as a pretext for racial prejudice; they may not justify either in law or in fact any discriminatory practice whatsoever, nor provide a ground for the policy of apartheid, which is the extreme form of racism.¹⁴

The way we view race and ethnicity today is far more complex than the simple categories in the first U.S.

By the 19th century the debate over race centered around two theories: one theory was that different races represented different species; the other was that humans were one species and that race represented variation in the human species.

The 19th century also marked a period of widespread racialisation—not just of African Americans—but of Native Americans, Mexican Americans and Chinese Americans as well. Much of the racial of non-Europeans, and even the Irish, served an economic and political

¹⁴ UNITED Nations Declaration on Race and Racial prejudice. Paris, 1978, article 1, paragraph 1 and 2

purpose. African slavery, for instance, provided free labor and added political clout for slaveholding states in the South.

Taking Native American land and belittling Native American cultures was made easier by defining Native people as savages.

At the end of the 19th century, the U.S. experienced another wave of European immigration. This time the immigrants were southern and eastern Europeans and their presence challenged ideas about race, specifically who was white and who was not. Unlike earlier European immigrants who were mostly German, Scandinavian and Irish, these newer immigrants were Polish, Italian and Jewish, and brought with them customs and traditions that were different from their European predecessors.

By World War II, the U.S. had expanded the racial categories in the census to include various ethnic groups, among them Mexicans, Japanese, Indians from Asia and Philipinos. These categories and the demographics associated with each group would be used to limit immigration as well as provide the statistical data to analyze racial discrimination in the U.S. that followed in the post-war era.

The 1950s and 60s were a time of enormous social change in the U.S. Discrimination and institutional racism were being challenged at every turn. To some extent, the racial and social hierarchies that had long been accepted were being contested. And perhaps more slowly, attitudes about race and racial difference were beginning to change.

By the year 2010, the U.S. population will barely resemble what it was 400, 100, even twenty years ago. That means we will probably have to reconsider the term race, and whether it is relevant to describing who and what we are.

Before the idea of race emerged in the U.S. European scientist Carolus Linneaus published a classification system in *System Natural* in 1758 that was applied to humans. Thomas Jefferson, was among those who married the idea of race with a biological and social hierarchy. Jefferson, a Virginia slave owner who helped draft the Declaration of Independence and later became President, was influential in promoting the idea of race that recognized whites as superior and Africans as inferior. Jefferson wrote in 1776 in *Notes on the State of Virginia*, "...blacks, whether originally a distinct race, or made distinct by time

and circumstances, are inferior to the whites in the endowments both of body and mind." Scientists were among those who were influenced by these ideas, and began to develop their own theories about race.

In the 18th and 19th centuries, scientists, influenced by Enlightenment philosophers, developed a system of categorizing things in nature, including humans.

Although Carolus Linnaeus was the first to develop a biological classification system, it was German scientist Johann Blumenbach who first introduced a race-based classification of humans, which established a framework for analyzing race and racial differences for the next hundred years.

By the 19th century the debate over race centered around two theories: one theory was that different races represented different species; the other was that humans were one species and that race represented variation in the human species—a view that was compatible with the teachings of the Bible.

Among those who espoused the multiple species theory, or polygene, were Philadelphia physician Samuel Morton and European scholar Louis Agassiz. Their work was popular in the mid-19th century. The most prominent scientist, who believed in monogyny, that all humans were one species, was Charles Darwin.

By the mid-19th century scientific debates over race had entered the mainstream culture and served to justify slavery and mistreatment. Some, like plantation doctor Samuel Cartwright tried to explain the tendency of slaves to runaway by coining the term, drapetomania, and prescribed whipping as method of treatment. Though there was resistance to slavery in both the U.S. and Europe, scientists, for the most part, continued to advance theories of racial inferiority.

Conclusion

One can say that American with different races and categories has suffered from race and discrimination. The racism did not touched all Americans but it directed to colored people, but it influence by many groups from all the world. Even if Native American

Chapter III

Introduction

The majority of white American ignored segregation and racism during the 20th century .they paid attention to segregation and racism. They realized limits of American democracy, but african-american still suffer from segregation and health care,education,employment,personal wealth and home ownership. Racism appears in American society slowly why ?

III.1 Ways white racism appears or works in American society

There is no doubt that all minority group suffer from discrimination and yet many have been able to escape from poverty

White Racism exhibits itself in hundreds of way in American society, and acts in hundreds of other ways. Yet all of these can be usefully grouped into to basic categories: overt racism and indirect institutional subordination because of color.

Overt racism is the use of color as a subordinating factor. Institutional subordinating is placing or keeping persons in positions of status of inferiority by means of attitudes , actions or institutional structure which do not use color itself as the subordinating mechanism but instead use others indirectly related to color.

The very essence of institutional subordination is its indirect nature, which often makes it hard to recognize. Furthermore, there are so many different forms of institutional subordination that is difficult to include all of them in a single definition.

III.2 The results of racism in America

Since many centuries, racism has always been a central part of American life. Thousand of overtly racist laws, social institutions, living conditions , distribution of political powers, figures and form of speech, cultural viewpoints and habits, and even thought patterns continually forced colored Americans into positions of inferiority and subordination. It took the bloodiest of all American wars to abolish the most terrible form of slavery.

But , many other overtly racist laws and institutions remained in force until well after the second World War. These include legally segregated schools , laws prohibiting interracial marriages, required racial separation of public facilities like bus seats and restaurants , and denial of the right to vote.

Yet taken as a whole, Americans of color are still severely handicapped but the residual effects of past overt racism plus many forms of overt racism that still exist.

The first consequence is that cannot ever really develop public goods. “Why should I pay for their school, roads, healthcare? . But if that kind of toxic racist belief is the norm, that exists in a majority, then a whole society must go without the full array of public goods, because those goods must be had by all, or none at all. And that is precisely why Americans today don’t have decent healthcare, education, media, transport, finance, opportunity, and so on—they are victims of the hidden but inescapable costs of their very own racism, which is the basics of life that no one can then most efficiently have (and the only alternative left is to pay capitalists through the nose).

The second consequence of racism is that a society cannot ever really develop public institutions. Public goods must be administered by public institutions—and America never developed because racism made it impossible. It was still segregated while the whole rest of the rich world was building such great and now historic public institutions, which can only serve a whole society. And so such great institutions can simply never emerge in racist societies, precisely because they are for all the people. Even today, America cannot develop them, because its politics have been relatively stunted

The third consequence of racism is that a society can never really develop safety nets. Safety nets maximize human possibility, what each life can give to every other, whether by allowing people to take risks to create cancer cures, make great art, and so on—shielding and protecting them from falling too far, so that failure does not become fatal. But because racism sets the bar for what is acceptable so low that any kind of depredation is acceptable, a society never develops safety nets of any kind—and in this way again, racism came back to haunt its very own practitioners in America, who needed just those safety nets and investments, too.

The fourth consequence of racism is that it makes constitutional innovation an impossibility. American likes to think that their constitution is something like a holy text, carved in stone, immutable. But constitutions, too, must evolve. Europe enjoys far higher standards of living now because its constitutions, which are centuries newer, contain better rights—to healthcare, education, media, and so on, all the things American lack. But if a society is racist, then it can never develop new sets of rights, can it? Because, of course, rights are things that either belong

to all, or none at all. And so the racism of Americans doomed them to never be able to have the very rights that the rest of the world considers everyday features of civilized life now.

America never stopped being racist. That covert racism has been appeared in case of many factors. Society is offended not as much by the racism but by the lifting of its veil.

Racism, as it turns out, was not just a grave moral crime against its victims, but a punishment dealt out to its very oppressors, too. The hidden cost of racism was a lack of progress, opportunity, stability, security, and growth—a whole society growing impoverished. And in impoverished societies, like America, the result of growing despair and fury is usually to turn to shouting, furious, strongman, in whose arms, perhaps, safety can be found.

Conclusion

One vision about racism without an elaborated theory of race people my hate and discriminate members of another group. There is no racism without a language. Racism has occurred in many places in America especially in central America .The occurrence of racism has resulted in racist laws, distinction of political powers. In addition colored race in inferiority position. As a result racist laws and institution remained in force until after the second world war, also segregation in schools. one can say that colored Americans still suffer of racism in subfields like paying in schools. Racism in its different shapes makes a balance between white and back community superiority and inferiority in one society.

General Conclusion

Racism is one of those words that many people's use, and feel strongly about but cannot define very clearly. This word is interpreted differently so that its best definition must be an operational one. This means that it must be based upon the way people actually behave, rather than logical consistency or purely scientific ideas.

Therefore, racism can be viewed as any attitude, action or institutional structure which subordinates a person or a group because of his or their color.

Fighting racism is not easy enough. We have to know and understand that this is the product of 300 years of systematic subordination of many groups.

“Bill Cosby” in his statement proclaimed that by 1965, many of us believed that the civil rights movement could eliminate racism in America during our lifetime. But, despite significant progress, racism remains.

So to combat racism, we must first take account of race. There is no other way, and in order to treat some person's equality, we must treat them differently. This is how announced “Harry BLAKMAN” in his statement.

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