

FUNDAMENTAL STUDY OF RACE AND ETHNICITY



Dipika Bhatia, Dr. Samrat Datta



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CONTENTS

Chapter 1. An Overview on Ethnicity VS. Race	1
— <i>Dipika Bhatia</i>	
Chapter 2. Ethnicity and Ethnic Groups: Historical Aspects.....	6
— <i>Dipika Bhatia</i>	
Chapter 3. An Overview on Representation: Race and Ethnicity.....	13
— <i>Hansika Disawala</i>	
Chapter 4. Race and Ethnicity: The Politics of Naming.....	28
— <i>Hansika Disawala</i>	
Chapter 5. A Brief Overview to Colonialism Invisible Histories	41
— <i>Vipul Pancholi</i>	
Chapter 6. Theories of Race and Ethnicity.....	53
— <i>Vipul Pancholi</i>	
Chapter 7. Race and Ethnicity: Differentiated Social Collectivities.....	61
— <i>Dr. Zuleika Homavazir</i>	
Chapter 8. Gender, Sexuality, Race and Ethnicity	73
— <i>Dr. Zuleika Homavazir</i>	
Chapter 9. Identity Marginal Voices and Politics of Difference	78
— <i>Yukti Khajanchi</i>	
Chapter 10. Case Study: Indigenous Australians.....	89
— <i>Yukti Khajanchi</i>	
Chapter 11. Race and Ethnicity: Plural Society Theory.....	100
— <i>Yukti Khajanchi</i>	
Chapter 12. Conflict: Race Riots or Social and Economic.....	106
— <i>Meena Desai</i>	
Chapter 13. A Brief Overview to Diaspora and Hybridity.....	113
— <i>Meena Desai</i>	
Chapter 14. Significance for Theorizing Racialization.....	123
— <i>Dipika Bhatia</i>	
Chapter 15. Understanding the Terms Race, Ethnicity and Racial Discrimination	130
— <i>Dipika Bhatia</i>	

Chapter 16. Race, Ethnicity and Criminal Justice Contact: Reflections for Future Research.....	137
— <i>Dr. Samrat Datta</i>	
Chapter 17. Race and Ethnicity Research: Women’s Health Initiative.....	143
— <i>Dr. Priya Bishnoi</i>	
Chapter 18. Discussion of Race and Ethnicity in Science and Medicine	148
— <i>Dr. Amit Kumar</i>	
Chapter 19. Research On Health Services Conceptualizing and Categorizing Race and Ethnicity	153
— <i>Dr. Amit Kumar</i>	
Chapter 20. Perspectives On Race and Ethnicity Around the World.....	159
— <i>Dr. Amit Kumar</i>	
Chapter 21. Health, Social Environment, Race or Ethnicity	164
— <i>Dr. Amit Kumar</i>	
Chapter 22. Race, Ethnicity and Content Analysis of the Sports Media: A Critical Reflection	170
— <i>Dr. Amit Kumar</i>	
Chapter 23. Critical Issues in the Measurement of Ethnic and Racial Identity	177
— <i>Dr. Samrat Datta</i>	

CHAPTER 1

AN OVERVIEW ON ETHNICITY VS. RACE

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ABSTRACT:

Race and ethnicity are two related but separate social notions that influence group identification and individual identity. This essay examines the complicated link between ethnicity and race, noting its similarities and distinctions as well as the difficulties in defining it and understanding its ramifications. While race typically concentrates on physical qualities, notably skin color, it also refers to a common cultural background, language, customs, and traditions. Race is often used as a foundation for classifying people into various groups. Race and ethnicity, however, are social constructions that are influenced by historical, cultural, and socioeconomic factors. The historical backdrop of ethnicity and race is explored in depth in this essay, along with how these concepts have changed through time and been impacted by colonialism, migration, globalization, and social dynamics. It looks at how race and ethnicity interact, acknowledging that people may identify with several racial and ethnic origins, giving rise to the idea of multiracial or multiethnic identities. The essay also looks at how race and ethnicity affect numerous facets of life, such as relationships, opportunities, privileges, discrimination, and representation.

KEYWORDS:

Ethnicity Race, Ethnic Group, Physical Characteristics, Racial Ethnic, Skin Color.

INTRODUCTION

Biological and sociocultural variables, respectively, are connected to the conventional definitions of race and ethnicity. The term race describes a person's physical features, such as their bone structure, complexion, hair, and eye color. But when we talk about ethnicity, we mean cultural aspects like nationality, regional culture, ancestry, and language. Brown, white, or black skin is an example of race they are all from different regions of the globe, but Han Chinese or people of German or Spanish origin independent of color are examples of ethnicity, as shown in Table 1. Your ethnicity is established by the social and cultural groups you are a part of, but your race is determined by the way you appear. Even if you identify as mixed race, you are still considered to be of one race [1].

Table 1: Table Illustrate the Comparison between Ethnicity vs. Race.

	Race	Ethnicity
Definition	The term race refers to the concept of dividing people into populations or groups on the basis of various sets of physical characteristics (which	An ethnic group or ethnicity is a population group whose members identify with each other on the basis of common nationality or shared

	usually result from genetic ancestry).	cultural traditions.
Significance	Race presumes shared biological or genetic traits, whether actual or asserted. In the early 19th century, racial differences were ascribed significance in areas of intelligence, health, and personality. There is no evidence validating these ideas.	Ethnicity connotes shared cultural traits and a shared group history. Some ethnic groups also share linguistic or religious traits, while others share a common group history but not a common language or religion.
Genealogy	Racial categories result from a shared genealogy due to geographical isolation. In the modern world this isolation has been broken down and racial groups have mixed.	Ethnicity is defined in terms of shared genealogy, whether actual or presumed. Typically, if people believe they descend from a particular group, and they want to be associated with that group, then they are in fact members of that group.
Distinguishing Factors	Races are assumed to be distinguished by skin color, facial type, etc. However, the scientific basis of racial distinctions is very weak. Scientific studies show that racial genetic differences are weak except in skin color.	Ethnic groups distinguish themselves differently from one time period to another. They typically seek to define themselves but also are defined by the stereotypes of dominant groups.
Nationalism	In 19th century, the concept of nationalism was often used to justify the domination of one race over another within a specific nation.	In 19th century, there was development of the political ideology of ethnic nationalism -- creating nations based on a presumed shared ethnic origins (e.g. Germany, Italy, Sweden...)
Legal System	In the last decades of the 20th century, the legal system as well as the official ideology emphasized racial equality.	In the last decades of the 20th century, in the U.S. and in most nations, the legal system as well as the official ideology prohibited ethnic-based discrimination.
Conflicts	Racial prejudice remains a continuing problem throughout the world. However, there are fewer race-based conflicts in the 21st century than in the past.	Often brutal conflicts between ethnic groups have existed throughout history and across the world. But most ethnic groups in fact get along peacefully within one another in most nation's most of the time.
Examples of conflict	Conflict between white and African-American people in the U.S., especially during the civil rights movement.	Conflict between Tamil and Sinhalese populations in Sri Lanka, or the Hutu and Tutsi people in Rwanda.

DISCUSSION

The topic of measuring and classifying ethnicity and race is also covered in depth, with an acknowledgement of the shortcomings of straightforward binary divisions and a need for more inclusive and nuanced methods. It looks at the difficulties of self-identification, the significance of lineage, and the mutability of ethnic and racial identities in a multicultural and varied society. The study also discusses how important it is to comprehend race and ethnicity in order to advance equality, justice, and inclusion. It focuses on how important it is to challenge preconceptions, value variety within ethnic and racial groups, and eliminate institutionalized prejudice and discrimination. This essay seeks to advance a more inclusive and fair society that accepts and respects the rich tapestry of human identities by exploring the complex link between ethnicity and race. It also intends to advance a deeper understanding of these concepts [2], [3].

Definitions of Race and Ethnicity

Describe Ethnicity

Belonging to a social group with a shared national or cultural heritage is the definition of ethnicity. By definition, ethnic groupings are a flexible notion that may be interpreted in a variety of ways. They may, for instance, be as general as Native American or as specific as Cherokee. Another example is the Indian subcontinent. Although Indians are often regarded as one ethnic group, there are dozens of subgroups with distinct cultural traditions, including Gujarati, Punjabi, Bengali, and Tamil. People in Great Britain may be categorized as British or, more exactly, as English, Scottish, or Welsh.

Race: What is it?

A race is a group of individuals who share one or more physical characteristics. The number of races is far lower than the number of ethnicities, which number in the hundreds or even thousands.

Race and Ethnicity Differ from One Another

Suppose you are Caucasian. M. A. Mac Conrail, an Irish anatomy professor, listed the physical traits of Caucasians as having light skin and eyes, narrow noses, and thin lips. Typically, their hair is straight or wave. A projection of the mid facial area, a prominence of the cranium and forehead region, and the least amount of projection in the alveolar bones that house the teeth are all characteristics of Caucasians. A Caucasian is someone whose physical features fit these descriptions. Although Caucasians don't necessarily have white skin, the term Caucasian is often used to refer to white individuals in the United States.

People of Caucasian ethnicity may be found in numerous nations. So, despite the fact that two Caucasians, one from France and the other from the United States, may have certain racial traits, they come from separate ethnic origins. They will probably have distinct customs, various languages that they speak the most of the time, and maybe even different beliefs that have been greatly impacted by their own local cultures. It is important to keep in mind that the ideas of race and ethnicity are sometimes ambiguous and may be quite subjective. A person may have several racial and ethnic roots, therefore a racial or ethnic word may not fully reflect their identity, according to the video below, which explains how names for racial and ethnic identities have evolved through time [4], [5].

Multicultural vs. Multiracial

Most of the time, a person may claim to be a member of more than one ethnic group while being a member of their own race. For instance, despite the fact that his mother is white, Barack Obama belongs to the black race. On the other hand, if a person has really lived in both ethnic groups, they may self-identify as Scottish and German.

Choice and Self-Identification

A further distinction between race and ethnicity has to do with one's capacity for self-identification. A person's race is determined by society based on her physical characteristics; it is not something they select. Ethnicity is self-identified, however. To become a member of an ethnic group, a person may integrate into that culture by learning the language, social mores, and traditions [5], [6].

Racial Harmony

The term race relations refers to the interactions between the main racial groupings of white, black, Native American, Hispanic/Latino, Asian, and those of mixed racial heritage. It is sometimes one of the most important political subjects in American politics. Ethnic conflict has a problematic history in America, particularly during the waves of Irish and Italian immigration. Although they were Caucasian, these immigrants' ethnicity was distinct from that of the Anglo Saxons who came before them, and they often encountered prejudice because of it.

Asians

In the United States, the term Asian is used to describe persons who are of Southeast Asian descent, which includes a wide range of ethnic origins, including Chinese, Japanese, Korean, and Vietnamese. Because Asian does not properly refer to a race but rather to someone from Asia, including those from India, Saudi Arabia, Israel, and portions of Russia, this common use is inaccurate.

CONCLUSION

In conclusion, although being linked and multifaceted, the ideas of ethnicity and race have separate meanings and ramifications. In contrast to race, which emphasizes physical characteristics, notably skin color, ethnicity comprises a person's common cultural background and customs. Race and ethnicity, however, are social constructs that are influenced by historical, cultural, and socioeconomic factors. The concepts of ethnicity and race have changed throughout time, influenced by events like colonization, migration, globalization, and social dynamics. By highlighting the presence of multiethnic and multiracial identities, the intersectionality of ethnicity and race challenges simple binary categorization [7][8].

There is an increasing demand for more inclusive and nuanced methods since measuring and classifying ethnicity and race is difficult. To promote equality, justice, and inclusion, it is essential to acknowledge the mutability of ethnic and racial identities, to allow for self-identification, and to value the variety within ethnic and racial groupings. In order to address concerns like social interactions, opportunity, privilege, discrimination, and representation, it is essential to understand ethnicity and race. We may strive toward a society that welcomes the diversity of human identities and assures fairness for everyone by challenging stereotypes, eliminating structural prejudices, and encouraging meaningful discussion. In the end, building a

more inclusive and fair society requires understanding the complexity and interconnections of ethnicity and race. We may advance toward a time where ethnicity and race are no longer causes of conflict and prejudice but rather of celebration and unification by embracing variety and working for equality [9], [10].

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CHAPTER 2

ETHNICITY AND ETHNIC GROUPS: HISTORICAL ASPECTS

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ABSTRACT:

This study provides an overview of the historical aspects surrounding ethnicity and ethnic groups, shedding light on the complexities and dynamics that have shaped human societies throughout history. Ethnicity, as a social construct, encompasses various factors such as shared cultural practices, language, religion, and a sense of belonging. It plays a pivotal role in shaping individual and collective identities, social relationships, and the formation of distinct communities. The historical exploration of ethnicity and ethnic groups reveals the intricate interplay between migration, conquest, colonization, and cultural diffusion. Throughout the ages, human populations have experienced profound movements, interactions, and exchanges, leading to the formation of diverse ethnic groups and the emergence of new cultural landscapes. The ancient civilizations of Egypt, Mesopotamia, and the Indus Valley are examples of societies where ethnic identities flourished, shaping political, economic, and religious dynamics. The rise and fall of great empires in history, such as the Roman Empire, the Mongol Empire, and the Ottoman Empire, often brought together diverse ethnic groups under a single political authority. This amalgamation of cultures fostered the development of hybrid identities and cross-cultural exchanges, contributing to the richness and diversity of human heritage. Colonialism, beginning in the 15th century, profoundly impacted ethnic groups worldwide. European powers established colonies across continents, reshaping indigenous societies and imposing their cultural, social, and political systems. This era of colonial expansion and the subsequent struggles for independence witnessed the complex dynamics of power, resistance, and identity formation. The 20th century witnessed significant social, political, and technological changes that further influenced ethnic dynamics. Decolonization movements, civil rights struggles, and globalization processes brought issues of ethnicity and ethnic groups to the forefront, addressing questions of equality, self-determination, and cultural preservation.

KEYWORDS:

Ethnic Groups, Ethnic Communities, Historical Aspects, Social Science, Term Ethnic.

INTRODUCTION

Ethnicity is seen from two different perspectives: ancient and contemporary. The fact that both viewpoints place distinct types of ethnicities at the forefront may be the cause of this conflict. Ethnic groupings are seen by Smith as geopolitical groups. He notices the lengthy pattern of often violent ethnic disputes related to group affiliations and modes of belonging. In their discussion of group formation processes in the era of migration, urbanization, and globalization, Glazer and Moynihan. For them, ethnicity is a concept that develops within the framework of

contemporary multicultural countries political structures. Randall Collins makes the following claim in light of the historical aspects of ethnicity [1].

A Brief History of the Word Ethnicity In the fourteenth century, the English language adopted the term ethnic to describe the traits of populations who are not regarded as Christians or Jews. The labels ethnic and heathen or pagan were basically comparable at the time. The term ethnic, which nowadays is defined as pertaining to or having common racial, cultural, religious, or linguistic characteristics, especially designating a racial or other group within a larger system, was used more and more in the nineteenth century. The Greek noun *ethnos* and its adverb *ethnics* are where the word ethnic originates. The term referred to any generalized group, such as bees or warriors. Later, it was mostly used to refer to foreigners and groups outside the city-state, sometimes with a pejorative undertone; it approximately translates to what is known as a country in English today.

The word nation comes from the Latin word *nation*, which refers to a group of people who have a common ancestor and are mostly of the same breed or stock. In colonial America, the word nation was used to refer to alien ethnic groupings, as in Indian nations. However, it also applied to other types of groupings, such as lovers or schoolboys. As time went on, the focus on shared ancestry or type gave way to procedures related to political parties. Today, one of the key distinctions between an ethnic group and a country is that the latter entails the concept of political self-determination and the demotic component of collective action far more firmly than the former. The definition of country becomes more like to that of a *demos*, a word used in the social sciences to describe a people's political side. In a city-state, the word *demos* were used to describe the common people.

The term *demos* were sometimes used in the nineteenth century to describe communities that work together to shape their political future, such as the Celtic *Demos*. The ethnic makeup of the Greek world, which included tribes like the Dorians, Ionians, Aeolians, and Achaeans, was highly complicated. Many Greek writers, like Herodotus, defined individuals in terms that we now refer to as ethnic. The social scientific term ethnic is recent, despite the fact that Judeo-Christian European historical writings often describe ethnic groupings. The word ethnic first started to gain popularity in the social sciences at the beginning of the nineteenth century, when ethnological studies began to focus on peoples with various traditions, beliefs, and physical characteristics. The term ethnic was also used to characterize minorities inside a larger political entity beginning at the end of the nineteenth century.

Immigrant groups and minorities were often referred to as ethnic communities in North American and Western European countries. The word ethnic group or ethnic community is used in the social sciences to refer to a group of individuals having the attribute of being ethnic since English does not have a noun that corresponds to the adjective ethnic, like the French *ethnie*. Up to the middle of the 20th century, immigrant groups or minorities were often referred to as ethnic communities. Even more recent is the term ethnicity. Ethnicity is a trait of a person or a group that first came into usage around the beginning of the 1940s. This contrasts with the word race, which may be used to refer to both a group and the trait of being a member of a social group that is characterized by biological characteristics. In both daily life and the social sciences, the word race is used to refer to societal minority or geopolitical macro-group structures, much as it is used to refer to ethnic groupings.

Race is an idea that is relatively recent, similar to ethnic group. Its etymological roots may be found in Spanish during the Spanish Inquisition. *Raza* essentially referred to a common stock of people or animals, or just a social class like nobility. Race came to signify a group that shares a set of biological traits throughout the nineteenth century, as in the term human race. Racial typologies were used to categorize groupings of people with the presumption that biological differences based on genetics were consistent with cultural and personal traits among human groups. Genetically based biological differences highlight the biological component of descent and assume that racial distinctions are based on genomic inheritance.

Genetically is derived from the Greek term *genos*, which also means family, home, lineage, or species. Racism's root is the concept of race as a hierarchy of genetically determined human cultural groupings. The desire to replace the strong biological implications of race with a word that stresses the more flexible nature of variations across groups of presumed shared ancestry is one of the reasons ethnic group is used in the social sciences. Although it is debatable whether the words race and ethnicity relate to the same social reality, frequent expressions like race and ethnic studies, race and ethnic relations, and racial and ethnic disparities infer that they do. Today, it is believed that race and ethnicity play a [2]–[4] significant role in defining one's identity. Identity refers to traits that set one group or individual apart from another as well as the continuity of a person or group with itself across time.

Along with the phrase ethnicity, the concept of identity began to be used more often in the social sciences. Because they signify the need for both affiliation and autonomy, the two phrases have a similar ambivalence. On the one hand, ethnic identity refers to what makes an individual or a group a stable unit in time with traits firmly ingrained in their biographies or their histories, qualities that are challenging or perhaps impossible to modify.

When it comes to cuisine, attire, or accent, a person from the German state of Bavaria may identify as a Bavarian and see these preferences as genuine and significant. Ethnic identity, on the other hand, refers to the characteristics that set a person or group apart from others. In conversation with a Frenchman while traveling around Europe, the same Bavarian may identify as a German; conversing with a New Yorker about the political climate, the Bavarian can identify as a European. In this sense, ethnic identity is a highly situational concept that relies on how individuals and groups interact in a particular setting and is subject to frequent change.

DISCUSSION

Methods to Ethnic Groups and Ethnicity: A Sample

The social sciences have produced a wide range of methods to the study of ethnic groups and ethnicity since the nineteenth century. The following sampling of viewpoints is not meant to be a comprehensive overview. It focuses on approaches that have historically contributed significantly to the social scientific study of these concepts and/or that are still crucial to comprehending ethnicity as a contemporary social phenomenon. These approaches are primarily drawn from sociology, political science, and cultural anthropology. Sumner, DuBois, and Weber were three academics who were especially significant for the development of a social scientific viewpoint on ethnic groups and ethnicity, despite the fact that they never or very seldom used the phrase ethnic group. At Yale, the first sociology professor was William Graham Sumner.

His book *Folkways* examines the terminology used to describe ethnic groupings in common speech. According to Sumner, a community's shared culture, customs, way of life, and myth of common origin serve as a crucial foundation for group cohesiveness. In his work, he synthesizes the vast body of ethnographic literature of the period and contrasts a variety of cultures, particularly those he refers to as primitive people globally, illuminating the disparities between their traditions. He invented the term *ethnocentrism* to characterize the animosity felt by members of the in-group against members of the out-group, and it is believed to be the principal driver of intergroup conflict, including wars. Sumner maintained a social Darwinist perspective on the power dynamics between various groups, but he was sure that these ethnocentric inclinations were learnt as children. Sociologist, historian, and civil rights advocate William Edward Burghardt DuBois spent his entire academic career studying Africans and African-Americans as communities with shared ancestry.

Due to his analysis of the intricate structural factors influencing group solidarity, W.E.B. DuBois sociology of ethnic or racial groupings as macro-group structures is significant for the history of the social sciences. To summarize his extensive work in this regard, ethnic or racial group solidarity may occur on three levels: Ethnicity or race plays a significant role in a person's sense of social identity. Here, shared historical fate, distinctive cultural manifestations, and similar lineage serve to socially identify group membership. A system of social inequality is made up of ethnic or racial groupings. DuBois highlights the sometimes coercive nature of such groupings and the institutional contexts in which they operate, such as families, neighborhoods, churches, places of employment, and associations. In any civilization that is organized as a nation state and the global system, ethnic or racial groupings are a component of the macro group structure. In this situation, ethnic or racial groupings play an important role in colonization, migration, and nation-building processes and are a component of the global power structure [5], [6].

Berth's idea of ethnic markers was a huge improvement in our comprehension of ethnic group dynamics. Border maintenance is the primary structural issue for each ethnic group, since it is crucial to understand who is a member and who is not. Language, hairstyles, and food preferences are examples of cultural markers that may be used as ethnic identifiers and as indications of membership. This kind of ethnic distinction exists substantially independently of the ethnic groups' other cultural traditions. The majority of the time, cultural trends amongst ethnic groups are pretty similar. As was previously mentioned in Weber's definition, there are many additional variables than cultural differences that might contribute to the growth of ethnic community formation. Power struggles between various ethnic groups in the former Yugoslavia and the growing ethnicization of groups like Serbs and Bosnians are two examples.

Ethnicity is always a cultural phenomenon due to its reactive character, yet it is distinct from culture. The meaning system and practice of people in both their tangible and immaterial elements are included in culture. Culture may be consistent with the boundaries of a group in the ideal typical scenario of a completely isolated human group, but in reality, due to the spread of items, ideas, or shared practices, culture is never restricted to a single group. Ethnic communities often share a great deal of cultural traits, ethnic markers can amount to what Freud once termed the narcissism of minor differences, particularly if they live near to one another. However, all actions and objects may be seen from the viewpoint of an actor, particularly in very emotional conflict situations. Everything takes on an ethnic flavor in the ethnic consciousness. One of the reasons ethnic group formations are so fluid throughout time is because ethnic groupings are largely characterized by ethnic markers rather than by their cultural content. Explanation of

symbolic ethnicity focuses specifically on that idea. Herbert Gans noted that certain minority cultural traits evolved to match the dominant culture when researching the Jewish population in the USA. The emotional ties to the community are strengthened by these changes rather than weakened. Ethnic group formations function as a key identification resource and fundamentally integrate into society in such a scenario of symbolic ethnicity [7].

The creation of traditions is a crucial component of the ethnicization process in nation-building processes generally. Nation states, like ethnic groups, rewrite history, claiming that their current political structure is the logical outcome of a sequence of historical occurrences. In the case of France, for instance, this constructed history begins with the Gauls in 1000 BC and moves through the golden age under Charlemagne, the French Revolution, and Napoleon. Few people in contemporary France would find it very pleasant to live in the same social and material circumstances as the Gauls, yet many may feel like they belong to the same historical group. Apply rational choice theory to understand ethnic mobilization, particularly in literature that examines the relationship between ethnic groups and power systems.

This appears contradictory given that ethnicity symbolizes a social phenomenon where feelings and sometimes illogical conduct rule. However, it is possible to argue that ethnic behavior is the product of deliberate activity taken by individuals to further their own interests. This school of thought is related to Webers earlier contention that the promotion of ethnic community building is often linked to an effort to monopolize life possibilities. The growing interest in the history of ethnicity, whether in social and cultural anthropology, sociology, as in the sociology of literature, or in race and ethnic relations, was a significant component of the Cultural Revolution in the social sciences in the 1980s. The ambivalences of ethnicity, including its adaptable but inflexible nature and its coercive yet emancipating nature, are attempted to be described and conceptualized by each of these methods.

The theoretical discussion of race and ethnicity expanded with the advent of ideas like diaspora and transnationalism. These ideas, which were sometimes couched in terms of globalization, increased our understanding of how groups have formed historically outside of national borders. The book *Ethnicities and Global Multi culture: Pants for an Octopus* by Jan Nederveen Pieterse is a significant recent addition to the theory of the historical elements of ethnicity. Asian, African, American, and European cultures have hybridized to create the techniques used today to construct ethnic communities. Nederveen Pieterse asserts that ethnicization may take on a variety of forms, including dominance, enclosure, competition, and optionality. He further contends that post ethnicity is a term that may be used to describe the social form of ethnicity in an era of choice ethnic identities within global multi culture [8].

The idea of ethnicity serves as a focal point for innovative research and fascinating theoretical advancements despite the fact that in the diversity of voices in the social sciences it is something old, something fresh, or something we are almost done with. The English-speaking Western European and North American perspectives on ethnic groupings and ethnicity are primarily the focus of this essay. Research on ethnic groups has different national histories in terms of empirical study and conceptualization, much like the majority of social science subfields[9].

It is fair to state that the history of social science study on ancestry-based groupings has more to do with race than ethnicity, particularly for the USA. This obsession with race is a direct reflection of the cultural discourses that Gilroy, among others, sees as becoming more and more problematic. There is undoubtedly a growing agreement in the social sciences concerning

ethnicity: although being seen by many as a significant, immutable aspect of their identity, experts see ethnicity as socially produced and historically dependent. Researchers will never run out of topics to which the notions of ethnic groups and ethnicity may be applied as long as solidarity in macro-groups is established by tradition, social disparities are justified by ancestry, and individuals feel the urge to belong

CONCLUSION

The study of ethnicity and ethnic groups from a historical perspective provides valuable insights into the multifaceted nature of human societies. Through examining the historical aspects of ethnicity, we come to appreciate the intricate interplay between culture, identity, migration, and power dynamics that have shaped our world. Ethnicity, as a social construct, encompasses a wide range of factors, including language, religion, customs, and shared experiences. It has played a central role in defining individual and collective identities, forging social bonds, and influencing political, economic, and cultural developments throughout history. Exploring the historical trajectory of ethnic groups reveals the profound impacts of migration, conquest, and colonization. It highlights how diverse societies have emerged, fused, and transformed through interactions and exchanges, contributing to the rich tapestry of human heritage.

The rise and fall of empires, the struggles for independence, and the legacy of colonialism have all influenced the formation and evolution of ethnic groups globally. Moreover, the historical examination of ethnicity underscores the importance of recognizing the complexities and diversity of human identities.

It emphasizes the need for inclusive approaches that promote cultural understanding, respect, and social cohesion in today's multicultural societies. By acknowledging the historical context of ethnicity, we gain a deeper understanding of the challenges and opportunities presented by cultural diversity, allowing us to work towards a more equitable and inclusive future. In conclusion, the historical aspects of ethnicity and ethnic groups offer valuable insights into the dynamics of human societies. They provide a foundation for understanding the complexities of cultural interactions, identity formation, and power dynamics that shape our world. By appreciating the historical context of ethnicity, we can foster a greater sense of empathy, respect, and appreciation for diverse cultures and work towards building inclusive societies that celebrate and value our shared human heritage.

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CHAPTER 3

AN OVERVIEW ON REPRESENTATION: RACE AND ETHNICITY

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ABSTRACT:

This chapter provides an overview of representation in the context of race and ethnicity, exploring the importance of diverse and inclusive representation in various aspects of society. Representation refers to the presence and portrayal of different racial and ethnic groups in areas such as media, politics, education, and the workplace. It encompasses both quantitative representation, ensuring proportional participation, and qualitative representation, ensuring accurate and respectful depictions. The chapter examines the historical underrepresentation and misrepresentation of racial and ethnic minorities, highlighting the negative impacts of limited representation, including perpetuating stereotypes, reinforcing power imbalances, and marginalizing communities.

It discusses the historical and social factors that have contributed to the lack of representation, such as systemic biases, discrimination, and unequal access to opportunities. Furthermore, the chapter explores the importance of representation as a means of empowerment, social justice, and equality. It acknowledges the significance of diverse role models and voices in shaping perceptions, inspiring aspirations, and breaking down barriers. It also discusses the benefits of representation in fostering understanding, empathy, and social cohesion among diverse communities.

KEYWORDS:

Black Sexuality, Cultural Forms, Ethnic Groups, Stuart Hall, Social Meaning.

INTRODUCTION

The idea behind this study's first set of photographs was that textual words often struggle to express the immediacy that visuals can discuss the complicated themes of race and ethnicity. Understanding conceptions of race and ethnicity, which are often complex and nuanced with sensitivity, may be challenging, particularly for many pupils. The terms race and ethnicity are important notions of identity that continuously shift and adapt to social situations; they do not, however, have straightforward referents out there. Rather, they are core conceptions of identity that are not static definitions of some static social reality. Second, the exchange of social meanings is how we come to comprehend race and ethnicity. In addition to recognizing and dissecting our own socialized values, we have access to a wide range of popular representations, including advertisements, movies, television shows, newscasters, organizational cultures, regular discussions, and views. These representations are the byproducts of history rather than being unchanging and eternal, as certain positivists would have us believe [1].

How might the depictions of others in words, pictures, and the media help in the effort to dismantle the creation of race? This inexorably relies on the cultural forms and representational concepts utilized. Many publications make an effort to trace the significance of whiteness, empire, and race by looking at the predominate portrayals. Stuart Hall has been influential in this regard, particularly when it comes to the use of examples that demonstrate how race and ethnicity are connected to concepts of sexual orientation and gender identity. Hall has proposed counter-strategies through which representation could contest, parody, reverse, or confront the dominant gendered and sexual definitions of racial difference by working on black sexuality, in addition to illuminating the process of racializing the other through popular imagery of colonial dominance. Whites must be seen to be white, yet whiteness as race resides in invisible properties and whiteness as power is maintained by being unseen. In order to break through this invisibility, Dyer continues by exposing white iconography from old master paintings to movies like *Falling Down* and *Alien* that works to justify and uphold white supremacy.

Knowles has more recently criticized Dyers assertions that he disclosed the mechanisms of race making via a vocabulary of pictures as unreliable and unsupported. She also disputes Dyers and others assertion that racial discourses and images from the past are still prevalent and pervasive. She argues instead that if the past lives on in the present, it most definitely does so in new social forms. The cultural-studies approach has opened a front that penetrates popular opinion and offers some strategies to counter the tacit acceptance of whiteness, despite the fact that Knowles quite correctly points out the dangers of equating the complexities of race making with images of white domination and the domestication of empire.

Furthermore, it seems that racial stereotypes may persist for a very long time, and even if they may be expressed differently in various eras, their fundamental principles may still hold true today. Having said that, one should be aware of the possibility of aberrant decoding, where textual content, especially imagery, is misrecognized due to changes in cultural reference points; meanings can change significantly over time, with the meanings of race and ethnicity being unquestionably the most prominent examples. Undoubtedly, concentrating on representation requires more than merely listing examples of colonialism and whiteness in the hopes of understanding how race is constructed. The circuit of culture in Halls schema provides a more flexible and comprehensive picture of the actions involved in the creation of culture. In this paradigm, the processes of identity, production, consumption, and regulation are all positions in a matrix alongside the concept of representation.

This emphasis on the transmission of common understandings demonstrates that concepts and ideas have tangible ramifications. For instance, millions of people in Australia who lived under colonial rule suffered as a result of racial thinking that gave rise to ideas about eugenics, racial purity, and paternalistic views of whites toward indigenous peoples. Up until the 1970s, half-caste children were taken away from their Aboriginal families and adopted out to white families in a clear attempt to breed out mixed individuals. Similar to how blackness or whiteness is represented in things for consumption like toys, hair products, and television shows. Instead of buying things for their usefulness or practical worth, we often do so because we have a certain affinity for their aesthetic or the brand image and identity being transmitted. This is starting to make it clear that a society's fundamental values and beliefs are kinds of representation in and of themselves that regulate how we view the social environment and serve as defining characteristics of who we are as individuals[2].

Ideologies might be seen to have an impact on this internal process. Louis Althusser defined an ideology as a system of representations. This system supports our social and cultural lives and mediates between individuals and their social identities and relationships to society. These representations function both via an individual's intellect and unconscious impulses. Althusser uses the illustration of a police officer, teacher, or priest calling to a person on the street and saying, hey you! To describe the process of interpellation, by which individuals are greeted as a certain topic. The topic has changed when the individual turns around. This hailing occurs in actuality on a variety of levels and lines up with certain identities or cultural roles. In this approach, ideology represents a person's lived relationship to reality. The national news is a significant and reliable source of ideology. In exchange for admitting his involvement in funding an attempted coup in Equatorial Guinea, which was headed by Simon Mann, an ex-SAS officer and friend of Sir Mark who is currently serving a four-year prison sentence in Zimbabwe for attempting to illegally purchase weapons, the son of the former British Prime Minister was granted bail. The tiny, oil-rich nation was undoubtedly seen as a low-risk, but potentially very rewarding, investment. An illustration of how carpet-bagging capitalism is still active today?

The bones of a little humanoid nicknamed hobbit man were found on the Indonesian island of Flores. If true, this finding would represent a turning point in our understanding of human evolution. The narrative raises the idea that it may not be anything more than a diminutive form of Homo sapiens that is closely connected to individuals of short stature who reside in a community close to the cave where the bones were found. The ongoing tragedy of the invasion of Iraq and the bloodshed that followed after victory was claimed by the US and UK military in 2003 had started to recede from western media at the time this article was written, but US failure to contain the insurgency and the ferocity of insurgent action, despite the destruction of centers like Fallujah, was undiminished. For the millions of people who opposed the war and understood the WMD allegations were false from the beginning, the narrative is extremely old news. Since the issue is now hardly newsworthy and will only get a brief mention at the bottom of the chapter, one might argue that the US administrations prolonged search and eventual admission depicted here was an obvious tactical ploy [3].

Two more occurrences that were happening at the same moment had temporarily surpassed all others in terms of gravity. The Indian Ocean region tsunami had devastated the Indian-Pacific region, with over 60,000 likely dead in Indonesia, Sri Lanka, India, Bangladesh, Thailand, and a number of small archipelagos that are rarely in the news, and millions more of the world's poorest people threatened with disease and deprivation. This is very likely one of the main reasons why this war has not received much attention: reporting on war is notoriously difficult, but the situation in the Congo seemed more complicated than most because at least five African countries were involved, and those countries had complicated divisions and factions.

DISCUSSION

Difficult War

The perpetrator of the incident from last week remains at large. Congo is experiencing a complete state of confusion. The Congolese government army is engaged in conflict with rebels backed by soldiers from Uganda and Rwanda, as well as Namibia, Angola, and Zimbabwe. Disputes are being resolved inside these alliances as well. For instance, soldiers from Rwanda and Uganda engaged in combat last year. In addition, ethnic conflict has a long history in the area. In eastern Congo, ethnic Hema and Lendu are at war with one another.

Another potential explanation for the relative media quiet is that western interests are noticeably absent from the more isolated regions of southern Africa, where there is less interest. Mc Lurg's Law, a journalistic axiom, is written up on a wall outside a journalist's desk and states: dead British is worth 5 dead Frenchmen, 20 dead Egyptians, 500 dead Indians, and 1,000 dead Chinese. Additionally, tales with greater potential for dramatic conflict are more likely to be published; many so-called news stories are interpreted in terms of conflict nonetheless since it makes for more dramatic storytelling. As a result, there is a bias in favor of bad news and a focus on negativity. And More Bad News.

The news does convey a tale, just like theatre. When an American journalist arrived in the Congo during its evacuation, she hurried up to a group of white ladies and asked, has anyone here been raped, and speaks English? His narrative had already been written before arriving, Fiske writes; all he needed were a few local specifics. As a result, you often have what Herman and Chomsky dubbed worthy and unworthy victims. So, for instance, the bombing in Istanbul, which was undoubtedly a terrible attack that claimed many civilian lives, received extensive coverage. However, other events that were occurring at the same time and had more serious consequences for human lives, such as the US dropping one-ton bombs on Northern Iraq, received much less coverage in the mainstream media, in part because it wasn't coming from their approved sources - sources of information.

It is evident that there is a double standard when it comes to wartime casualties. The common practice in journalism is to use a cynical rule of thumb to assess the news value based on the relative cultural and geographic distances. Foreign policy of Britain is similar. The approximately one million Indonesians who were massacred during General Suharto's brutal takeover of power in 1965 are included among the many unpeople who, as Salleh says, are the victims of this global order by Mark Curtis in *Web of Deceit*. According to declassified records, Britain participated in the murders by providing Suharto with warships, supplies, information, and covert signals of support[4].

The value of an approach that examines cultural production critically and casts a critical eye on the western value system that presents us with such anomaly lies is demonstrated by this brief exploration of media mechanisms and the realpolitik behind the news: on the one hand, 3 million people receive barely a flicker of interest, while the outcry following the tsunami sent shockwaves throughout the world and encouraged politicians to talk about a moratorium on national debts. Is this a result of the increased empathy for the areas affected by natural disasters? Or that Africa is often depicted as a region of unrelenting catastrophe? Equatorial Africa is undoubtedly off the beaten path for western tourists, but south-east Asia is a popular travel destination, and at the time of the earthquake, there were allegedly 7,000 Britons and 3,000 Swedes among others there. On the other hand, Prince Harry's appearance in Nazi regalia completely dominates the media for several days, pushing aside even more complicated and serious international stories as the debate over the poorly chosen costume rages across all channels. Was Prince Harry acting with callous disregard or boyish impetuosity when he donned the Nazi uniform, or both?

This book aims to provide students with a solid grasp of race and ethnicity based on the materiality of representation, popular culture, and interviews with persons who have seen firsthand the consequences of colonialism's legacy in the west and who discuss various facets of their ethnic identity. These voices draw attention to the growing need of finding commonalities,

issues, and solutions within the Babel of different cultures. Aung San Suu Kyi noted succinctly in her acceptance speech for the Nobel Peace Prize that universal human rights are becoming more and more important as a way to promote peace: It is precisely the cultural diversity of the world that is necessary for different nations and peoples to agree on those basic human values which will act as a unifying factor.

Viewing others pictures

We often see borders in daily life that are not just physical and geographical but also social, economic, and cultural. Skin color, clothing, location, and cultural practices are sometimes used as a Identikit to exclude, single out, murder, and ethnically cleanse, or, conversely, to find allegiance with and to celebrate as a paean of multiculturalism. These visible differences, or clusters of them, can influence how otherness is recognized. We may savor various culinary delights, antiquated customs, and religious rituals that bring variety to the staples of our own cultural heritage. Socially imposed boundaries may be changed, raised or decreased, and sometimes violated. Some of the inconsistencies, preconceptions, and political causes of otherness are emphasized in the instances that follow.

The Other, What Is It?

The straightforward response is not self, which refers to an alien subjectivity, a being that demonstrates traits noticeably different from our own, including gender, ethnicity, class, customs, or behavior. Each of us has a preexisting social system that shapes our behavior, viewpoint, and sense of diversity to some level. This social system is undoubtedly always changing. The other does not really exist; it is a philosophical idea. The Other stands for a point of agreement, a method of defining oneself, and the ideals that our culture or subculture has in common. The other offers us tests and measurements for the ideals and typifications we build.

Interaction with others is essential to the development of identity, both individually and collectively. Therefore, it may be said that the presence of a group of people a them rather than a us is crucial to human civilization because it validates the traits and features that a group perceives as the standard and the guidelines by which they live. In the most blatant instances, these affirmations are given formal legal standing, and individuals who defy the law are labeled as criminals, deviants, or anti-social. They may be a marginalized minority or underclass who live and work on the outside of respectable society, but they are also usually linked to racial or ethnic groupings. Such limits cut to the core of one's social and personal identity and are essentially political by nature [1].

The Medias function as a mediator in this process of identity construction is ongoing and crucial. Race-based media representations transmit meaning between intricate social networks and political ideologies. Is it the director or the reflector, though? The song says. Our consumer culture and all tiers of social connections are permeated with intricate signals, pictures, tales, and symbols that are conveyed via every type of media. The influence of beautiful and strong celebrities or authoritative figures in the media is commonly recognized, leading some to believe that the media is a potent source of what Mc Quail refers to as referent power.

The process by which the media transmits a series of consciously structured messages which serve to communicate to the members of that culture a confirming, reinforcing version of themselves is described by Fiske and Hartley as having a bardic function. In other words, both

the pictures of others and of ourselves as we would want to be represented in the media influence some of the intricately negotiated perspectives that make up our sense of self. Our language itself reflects and reproduces social distinctions; at times, it may be used to constrain discussion or fix definitions, but other times, it may be used to question them.

One may characterize the media as the most generalized of generalized others. We inevitably construct ideas about our own identities based on these contradictory signals. One method we do this is through interpreting the symbols that are provided to us and, conversely, the identities of people with whom there are little possibilities for communication. These symbols often carry imbedded beliefs and values of national, cultural, or shared subcultural identities. The only meaningful interaction with other people, ironically, is symbolic and is expressed in the form of both true and false tales, as Hartley says. They doom is what Hartley refers to as the perimeter of this unfathomable imagined community. For these two kingdoms, the representational laws are quite different.

We constantly monitor our environment, establishing reference points, alignments with shared values and beliefs, and contrast with others with whom we have less in common - or who are portrayed as enemies of our society even though we are not consciously aware of how our subjectivity is constructed on a daily basis. These relationships between inclusion and exclusion are far from straightforward and often revolve around various identities at various points in our history. For instance, there is now a high level of concern about terrorist activities, which in certain circles is also used to describe refugees, asylum seekers, or anybody who has a distinctive ethnic look since these displaced individuals may not always be readily obvious.

The persistence of ethnic groups relies more on the upholding of social borders than it does on the organically shared common culture of an ethnic group, as Frederick Barth effectively argues in his key chapter *Ethnic Groups and Social borders*. Social boundaries need to be continuously validated in order to be actively maintained, and this requires regular interaction with members of out-groups, according to the study. Although the media could be a significant factor in this affirmation, it shouldn't be seen as only a means of disseminating racist propaganda. However, this emphasis reflected the New Conservative agenda, which has been dubbed a reactionary common-sense view, which helped to affirm and popularize ever-more authoritarian policies. Studies of British media in the 1970s and 1980s set out to show that black youth had become demonized by the media, particularly in the moral panic over mugging. In actuality, it is impossible to imagine the media working in a vacuum. Advertising money and media interests often suggest a political or economic purpose [5].

Recent research suggests that media representations of race reflect multiculturalist views and have shifted away from overt stereotypes in favor of representations of more nuanced cultural distinctions. The intricacies of media discourse and portrayal, according to Cottles, are dynamic. Can't always be expressed by using the idea of stereotype in a static and straightforward manner. Despite certain errant tabloid instances of insults directed against refugees and other people, it seems that media discourses on race are inexorably parasitic on social and political structures in larger society. The media sometimes uses crude examples of popular stereotypes. Even while we are aware that these are undoubtedly stereotypes, we nonetheless recognize them, and they may even give the impression of being home truths that have been established by repetition and familiarity.

There are many of these stereotypes, which may be based on gender or refer to generalized national traits, such as those of the French, Chinese, Australian, English, or African-Caribbean cultures. The fundamental oppositions that define us and them, a dominant and a subordinate, and, in terms of the media, an ideal reader, are largely constant, albeit they are interpreted differently. While such commonsense attitudes are vulnerable to historical alterations. Particularly at times of crisis, such as the apple war or, more recently, the war with Iraq, when Murdoch's New York Post derided the French as weasels.

Old grudges and prejudices were resurrected as a result of France's unwillingness to join the Bush alliance. The axis of weasels is being led by the petulant prima donna of realpolitik amid a chorus of cowards. It is an unholy coalition of wimps and ingrates led by a group of cheese-eating surrender monkeys, one of whom is nothing more than a mini-me minion, and which also includes Cuba and Libya. According to a French magazine's global study, the English are France's greatest allies, which will surprise many Englishmen who believe that we are all enemies. There's always something fishy about the French, as Noel Coward famously put it, because the truth is that we don't really know them well, and we don't trust what we don't know.

Groups that make up the other are not consistent; rather, how differences are viewed as problematic or, more often, as a moral panic varies through time and across countries. The way a group is seen as other relies on the social and historical makeup of a country and is parasitic on advances in science, social theory, and belief structures that serve to construct a sense of national identity. The transition from the supremacy of religious belief to more pragmatic criteria, geographic and economic notions of development and modernization. This change was made possible by the emergence of race science, the ranking of colonial and imperial subjects within an order based on various notions of civilization and evolutionary development, and the ranking of colonial and imperial subjects themselves.

Time Limits External Differences Internal Differences

Last but not least, there is the contemporary tendency to identify groups based on a focus on cultural distinctions. This is a core value of western versions of multiculturalism that often takes the shape of a flimsy celebration of diversity. However, some detractors claim that multiculturalism is really racism disguised as political correctness. Petersen has shown that, whether the outsiders are heretics, pagans, or illegal aliens, the urge to create others plays a role in securing social ties and defining the character of the nation state. These limits, which are strongly felt, foster a moral consensus that unites individuals around societal norms. Therefore, race and ethnicity are indicators of difference that represent the social construction at a given period. According to Hall, race is a floating signifier, and the context in which it is used to set borders and establish criteria for inclusion and exclusion will vary throughout time [6].

Similar to how France's refusal to join the Iraq war led to recent media rhetoric against them, it also reflects Britain's ambivalent role in Europe and its reluctance to sever ties with the United States or give up its relative separatism within Europe. In each instance, the tabloid portrayal of the ritually loathed group uses stereotypes and insults that have evolved through time as a result of changing economic, political, and military rivalries. In times of economic distress, the so-called Dunkirk spirit has been cited several times throughout the years. It is interesting to note that a military retreat is celebrated as a historic triumph and a valiant sign of the British people's will, providing the potent symbol of solidarity against tyranny and voluntary sacrifice.

The role of the reader in Barthes

Building Meanings

However, in semiotics, the message is a construction of signs that, through interacting with the receivers, produce meanings. Meaning in certain schools of thought is highly reliant on the intentions of the sender. The sender, also known as the message transmitter, loses significance. The text and how it is read now come under more scrutiny. Meanings from our social environment are actively deciphered by the reader using knowledge of traditional codes rather than being so much out there. Therefore, we can only recognize the subtleties that are meant in a phrase, a picture, a dance, or a work of art if our cultural comprehension of these meanings enables us to decode the meaning that is intended. For instance, cultural awareness is necessary to understand that the red rose is a traditional symbol for romance and chivalry or a symbol for New Labour.

The adage A rose by any other name would smell as sweet is accurate in the sense that while the term rose is often used, it has nothing to do with the fragrant flower in and of itself. Language is only a system of arbitrary conventions. This is a crucial point because it shows that, even though there may be widespread agreement on some signs, there are a variety of interpretations that may be possible depending on our own subjective identities, including ethnicity, class, gender, generation, education, experience, and mental state. The reader deciphers the apparent meanings and recognizes the underlying social and cultural connotations from the word or picture. We first notice the signifier, which may be written, verbal, or a visual component, and then we interpret this conventional code using our cultural understanding.

The rose in this instance refers to a flower. These components make up the denotational level of signification, which is the first level. The denotative sign, however, also functions as a signifier at a more profound level of connotation. Once again becoming the signifier at a third level, the level of myth, and this connotative sign might be understood as an additional layer of meaning. For instance, the word or image of a rose conjures up romanticism and is associated with courtly love. However, it can also be used more specifically as a political symbol created by Tony Blair to rebrand the Labour Party in the UK and make a centrist appeal to voters while maintaining socialist iconography of the red rose. The environment in which we are reading these indicators has a significant impact on how we understand them and how we create meaning [7].

According to Barthes, pictures like this one are components of myths because they seem innocent and clear on the outside, but their subject's submission to French paternalism and colonialism lurk under the surface. It was plainly crucial to maintain order and control during the resistance movements against French colonial authority in North Africa as well as the brutal and oppressive measures used by the French to defend their colonies, particularly in Algeria. Such imagery may be seen as components of a common sense-reified language, a factual assertion, or an ongoing bourgeois endeavor to obscure the intricate process of historical development.

The struggle of the proletarian or colonial subject is transformed throughout this process into reified objects that can be counted and gathered up. We discuss the stock market and the payment balance. These alienated items conceal conflict and elite manipulation. Such nominalized phrases conceal the truth of human labor. According to Barthes, myth functions as follows: the second level of signification serves as the signifier for a third level that is concealed and naturalized by association with the purely denotative objects in the world. Just as the

cuttlefish squirts ink to protect itself, it is unable to rest until it has hidden the world's perpetual creation, fixed it into an object that can be owned forever, cataloged its riches, embalmed it, and injected it into reality.

Similar to Barthes' encounter with Paris-Match, we are constantly exposed to images, words, non-verbal cues, advertising, television, and posters that inform us about the society we live in and support, undermine, or challenge this idealized common-sense perspective on the world. However, the standards and practices we apply to their interpretation determine how these meanings are understood. We are closely tied to the codes that are sent to us, and we are able to decipher them thanks to our cultural background. Some social meanings, however, are seen as self-evident components of an undeniable social structure. For instance, a wealthy few controls the majority of the country's wealth, or the status white is not designated as an ethnic status but rather as natural in our everyday reality. The way capitalism operates has a feeling of completion and a mythical naturalness.

These are the unsaid conventions that successfully govern the unseen but powerful norms that underlie our perception of social reality. The bourgeoisie is characterized as the social class that does not want to be identified, and many of our daily presumptions are founded on these myths. As such, they are vulnerable to a process of ex-nomination. The words bourgeoisie, petit-bourgeoisie, capitalism, and proletariat are the site of an ongoing hemorrhage, losing meaning until even their names become meaningless. Similar to this, whiteness is portrayed as being unaffected, pure, and all-pervasive characteristics of mythical, depoliticized speech.

Symbolic Images

The cultural list analyses of society centered on the implications of this realization that language is a customary and arbitrary code. Numerous authors, including Raymond Williams, Stuart Hall, John Fiske, and John Hartley, have used these structuralist insights to analyse popular culture [8]. A significant contribution to the study of the process of meaning in photographic pictures, particularly those in popular cultural forms like advertising, was made by Barthes' article *The Rhetoric of the Image*. Although it is an old adage that every picture tells a story, Barthes concentrated on the internal signification process that occurs during our reading of pictures, the conversation between the denotative level and the symbolic connotative level.

This literal, denotative level coding prepares and promotes our interpretation of the connotative level. Therefore, even little modifications in the form of presentation will unavoidably alter the viewer's connection to awareness and method of interpretation. The interpretation of photographic pictures must be different from that of films, according to Barthes the photograph must be related to a pure spectatorial consciousness and not to the more projective, more magical fictional consciousness on which film generally exists. When we view an image, a conscious suspension of the faculty by which the connotative potential is connected with the denotative sign occurs, which he refers to as an evocation process, is what happens. When dealing with the onslaught of uninteresting topics, this is required.

Inevitably, deeper meanings are mentally deleted. However, the naturalistic codes used to encode photos are not seen as delusions or distortions of reality; rather, they represent the truth of having been there. Photographs seem to provide unbiased proof of existence. According to Barthes, the denoted image naturalizes the symbolic message, it innocents the semantic artifice of connotation as a result of the intricate cognitive process that takes place when we observe an

image. This suggests that images support an events objectivity. News photography, according to Stuart Hall, neutralizes the ideological purpose of the newspaper. The credibility and alleged neutrality of news images seem to balance the chapters known political bent.

Early twentieth-century books that used ethnographic illustrations provided readers with a concise summary of the peoples of the world via the presentation of their mundane, ethnocentric, and trivializing characteristics and modes of subsistence.

Egypt represents the Nile, camel trains, the pyramids, and women in veil the Arctic represents Eskimos fishing through ice holes, building igloos, and dogs pulling sleds Argentina represents gauchos on the Pampas and mate consumed from a gourd; Australia represents Aborigines brandishing spears or boomerangs; Malaysia represents Malays tapping rubber trees and so on.

These lantern-show slides simplify the globe to maps that display recognizable ethnic kinds, agricultural and industrial symbols. The skillfully condensed world seems manageable and apolitical.

The many type fictions of the worlds peoples have been compiled for your enjoyment, and pictures that seem to capture the spirit of each country have been searched for. If a pageant of the world's peoples could be shown on the silver screen of your local movie theater, with each person taking no more than a second to play their role, the performance would continue on day and night without stopping for more than sixty years.

The goal of these trivializing taxonomies is firmly rooted in racism. Such photographs display components of anthropological and romantic discourses, which, according to Mucked, are among the limited vocabulary used to discuss Indigenous Australians.

The anthropological discourse portrays the other as entirely alien, fixed in time, and unapproachable due to its emphasis on kinship, ceremonial, totemic, and mythology. It is significant that they are shown as an evolutionary end-switch and that survival concerns are voiced. Such photos may teach us a lot about the subjects they are depicting as well as how white European society perceives itself via the objectification of others.

The way they are categorized, the recognizable poses and cultural artifacts, the use of the landscape, the placement of the family groups, and the consistency with current imagery all point to the fact that this conception of indigenous Australians as belonging to a timeless primitive culture serves a clear social purpose in defining and legitimizing white Australian culture. The sugar plantation is where the majority of the black peasant population works, and in this photo, we see a typical group of ladies hard at work amid the young canes [9].

However, there are no efforts to see the colonial subjects as downtrodden individuals in images like these that objectify them. They are plagued by transgressive indicators that call into question the texts use of obvious voyeurism. By allowing for alternative readings of this intended apolitical diorama, in which separate subjects are completely removed from the perception of Hammertoes ideal reader, the face of the woman in the center of the image, half turned and looking the photographer narrowly with suspicion and resentment, forms, in Barthes terminology, the punctum of this image and transforms it from the artifice of the popular trivial ethnography. In this sense, a minor gesture, a glance, or a combination of body parts alters and contests the implicit closure of the prevailing interpretation.

The Myth of Whiteness

One example of a dominating cultural form that has been mythologized and naturalized is whiteness. From a position of invisible white dominance, Michael Pickering reveals the fundamental truth about the discourse on race as a sign of difference: In modern discourse, the term race refers to non-white individuals and implies cultural difference. Our society uses the term race to identify certain groups, and it does so from an unmarked, undefinable stance. The position of whiteness is in this. Whiteness is considered to be a normative reality that exists beyond the scope of discussion. It isn't racially identified as white in the same way that black is.

The Clash's song *White Riot* challenges our preconceived notions of what a riot may or should be. The popularity of *White Studies* is an intriguing phenomenon that acknowledges and examines whiteness in an effort to disclose what is generally hidden and accepted. In our communities, the undeserved advantage given to white individuals functions in a manner comparable to other symbols of authority. For instance, by accident of birth, young, masculine, physically fit, heterosexual, middle-class individuals may benefit from exceptional benefits.

White by Richard Dyer, published more recently, provides an essential examination of whiteness, a condition that first seems commonplace and unremarkable. But when whiteness is examined, the true depths of racist ideology and their connection to culture are revealed. Non-whiteness, in contrast, is constantly characterized as unique and out of the norm. The awareness that race and racism are discourses that are fundamental to white cultural supremacy rather than merely adjuncts or afterthoughts to a group's cultural practices comes from an emphasis on the naturalized form. Through ancient paintings and contemporary film portrayals of white heroes like Tarzan, Hercules, and Rambo, Dyer highlights the ubiquitous whiteness of western society. These later cultural symbols might be seen as an expression of an extreme whiteness that represents an idealized whiteness that the ordinary whiteness both aspires to and fears.

This is comparable to gendered concepts. Connell suggests other types of masculinity, such as a hegemonic masculinity that is the most extreme manifestation of maleness, while other versions are either complicit or subservient. Black or female bodies belonging to the other may be made UN problematically as objects when whiteness achieves invisibility. The goal of the campaign was to confront complicit racism by exposing reader's behaviors of signification, which reveal implicit cultural prejudice, to the spectator. We recognize the offensive stereotypes, as unsettling and repulsive as they may be, and despite their banality, they may affect judgment on some level or even become naturalized.

Another billboard depicted a white CEO ascending a ladder and stepping on the hands of a similarly attired black applicant who was holding the lower rungs. This poster was allegedly an advertisement for a recruiting firm with the motto *dominate the Race*. People may have gasped in disbelief at the extreme political correctness violations in these posters, but from all reports, there were not many complaints filed. Scared? Dentists who believed this was disrespectful of their profession filed more complaints against the advertisement than others who were worried about race.

Sir Herman Ouseley, the Director of the Commission for Racial Equality at the time, made the decision to use shock values. Posters were displayed all throughout the nation. In an effort to elicit a response, overtly racist billboards were put up. One image purported to market the TDX-5 rape alarm and featured a white lady on a bus, nervously glancing across at a young black guy.

It's a jungle out there, the tagline of the advertisement stated. This advertisement made overt reference to the false narrative that black sexuality is dangerous. They were unsettling, offensive, and maybe even in risk of reinforcing stereotypes rather than making people feel bad for recognizing them. The CRE was attempting to shine a light on white preconceptions, which are obviously the barrier because to their ingrained nature and invisibility.

The Cultural Identity Matrix

The matrix illustrates the circulation of social meanings within culture via five interconnected processes: production, consumption, regulation, representation, and identity. The significance of how meaning is created, validated, or contested, as well as the important role of culture in defining human identity, are both made clear by examining each of them in turn. The figure demonstrates the dynamic interaction between five interacting cultural practice locations. Will be used as an illustration of how the five interconnected processes may function. Although the focus of these processes is on the development of identity, identity itself is only one of several domains that go into creating social meaning. Any matrix point might be chosen as the starting point.

The poster is the outcome of cultural economies and meanings. It is the result of a poster campaign by the CRE, an organization whose mandate to disseminate accurate and uplifting representations of diversity is constrained by social and commercial laws. It is an effort to create an artifact that reflects attitudes about image consumers, like many other types of mass media. The picture itself is a byproduct of the history of representational theories about blackness and its cultural connotations. However, in terms of encoding discourse, we are aware of a potential effort to choose imagery that represents racism's lowest common denominator. Thus, there is a hyperreal grossness and obviousness in these posters that may be comparable to Barthes' suggestion that artifice is recognized when an obtuse meaning declares its artifice without in doing so abandoning the good faith of its referent. Each reader's understanding of the broader area of cultural stereotypes about generic blackness, a face without a biography, determines the referent in this case.

Consumption

Consumption takes place in a variety of ways depending on our social standing since it is inextricably linked to how we relate to the forces of production. The economic system is preserved and improved via consumption. Culture categorizes us into several categories of consumers when it comes to the consumption of meanings, such as those implied in this poster. Therefore, it is reasonable to assume that open visuals like this one will have a variety of potential meanings and interpretations. Consumption and the decisions we make within it play a key role in how our identities are created.

According to Bourdieu, cultural capital is tied to inequalities in consumption that are related to class. Therefore, our sense of identity and uniqueness is shaped by the rules and aesthetic sensibility we possess or feel we possess. Therefore, depending on our social and cultural context, a picture like this might be digested in a variety of ways. Consumption habits may replicate social class and status. As they represent class disparities of taste made concerning cultural items, ideas of High Culture, aesthetics, and popular cultural forms profoundly divide readers. Identity is undoubtedly connected to consumption in many different ways. Consumption is a cultural practice that is fundamental to definitions of identity and goes beyond simple commercial and economic activity.

Identity

How an individual responds to this picture will depend on how their personal and collective identities are established. As a part of an organized campaign, this image's significance as a public statement may be interpreted in complicated and conflicting ways depending on factors such as ethnicity, gender, nationality, socioeconomic class, sexual orientation, and community. In fact, a perpetual dialectic inside the person's identity is created by the interaction of all of these representations and notions of self. Identity is a work in progress; it is a negotiated space between ourselves and others. It is continually reevaluated and is closely related to the exchange of cultural meanings in a society. Identity is also highly politicized. The images and meanings of others are always being tried to escape, alter, or maintain. Every domain exhibits these changes, and the connections between these creations reflect and support power relations. Therefore, the ways that various groups associate with the picture are also variable.

The significance of a black man's face in our society is huge, but for very different reasons. The accumulation of metaphors for blackness and whiteness in images raises concerns about how identities are created. Only when identities have the ability to exclude can they become points of identification and commonality, with each identity designating as it's required, even if quiet and unsaid other, that which it lacks this has psycho-social repercussions for marginalized identities. How does one learn to embrace and affirm a body loathed by one's fellow citizens, wonders Cornel West? Demythologizing black sexuality, in West's opinion, is essential for black America since many black Americans are unable to embrace their own black bodies, which is a major source of black self-hatred and self-contempt.

Regulation

The cultural economy is subject to rules and penalties, much like other economies. Police covered several of the posters as a result of the poster campaign because they thought they may encourage racial animosity. The CRE had a duty to confront the problems of systemic racism and make an effort to act, even if regulation and production relied on formal regulations and decision-making. They thus hired creatives to try to develop a campaign that would accurately convey the meanings to the general audience. People may evaluate whether the poster supports or defies their ideals as they look at it.

In fact, it was subsequently revealed that the CRE had foreseen many complaints about the posters, which they believed would demonstrate strong public indignation against implicit assumptions made in the campaign. The second round of advertisements have not yet been posted by the CRE. The Race Relations Act, which founded the CRE and prohibits racism, has been threatened with prosecution by the police in Avon and Somerset. In certain regions, the original advertisements were ordered covered with white paper. The CRE stands by its initiative. Only 82 complaints about the posters, it claims, and the fact that thousands of Britons saw them but did nothing is evidence of how desperately needed the campaign is.

Representation

Signs and symbols are used throughout history to symbolize concepts, ideas, beliefs, and emotions. The face shown in the poster may serve as a cultural symbol, which is a multi-layered representation of the times prevailing values and beliefs as well as conflicts and inconsistencies. It raises the question, what does blackness mean? Words serve as an anchor for pictures and their

meaning, according to the semiotics of the image. The term SCARED in this context has language that indicates certain aspects of blackness are being emphasized. We could associate the picture with other modern symbols by seeing them there. These pictures, which may be a part of the western vocabulary of black man representations, are similarly grounded by their slogans.

CONCLUSION

The author makes an effort to introduce the reader to some of the theories and methodologies utilized in sociology and cultural studies. It is crucial to recognize that the way in which the concept of others has been built is dependent on the ex-nominated, often overlooked latent white ideals. Race is more about differentiation from an unspecified dominant platform than it is about whiteness or blackness per se. The inclusion of Barthes views on myth is significant for two reasons: first, Saussure's idea that all components of a linguistic system are meaningless apart from their relationships to other components forms the basis of Barthes' understanding that our most fundamental cultural precepts are nothing more than artifacts, totems of our belief, and second, that this recognition enables us to expose them for what they are.

It has been shown that pictures may be seen as cultural goods, meanings that social actors make and consume, and that these meanings and values are a necessary component of human identity, dictating our actions and setting limits for our perceptions. In conclusion, representation of race and ethnicity plays a crucial role in promoting social equity, dismantling stereotypes, and fostering inclusivity. It calls for collective efforts to challenge and transform systems that perpetuate underrepresentation and misrepresentation. By embracing diverse perspectives, narratives, and experiences, we can create a more just and inclusive society where every individual, regardless of their race or ethnicity, feels seen, heard, and valued.

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CHAPTER 4

RACE AND ETHNICITY: THE POLITICS OF NAMING

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ABSTRACT:

This chapter examines the complex and often contentious issue of naming race and ethnicity, focusing on the politics and implications associated with the labels assigned to different racial and ethnic groups. The act of naming has significant power, shaping identities, perceptions, and social dynamics. However, the process of assigning labels to race and ethnicity is fraught with historical, cultural, and political complexities. The chapter explores the historical context of naming race and ethnicity, tracing how classifications and terminology have evolved over time. It delves into the influence of colonialism, scientific racism, and social movements in shaping the language and categories used to describe racial and ethnic identities. It also examines the impact of political agendas, cultural hegemony, and power dynamics on the naming process. Furthermore, the chapter investigates the implications and consequences of naming race and ethnicity. It recognizes the potential for labels to reinforce stereotypes, perpetuate discrimination, and create hierarchies. It also acknowledges the power dynamics inherent in the act of naming, as dominant groups often wield the authority to define and label marginalized communities.

KEYWORDS:

Ethnic Group, Great Chain, Natural Selection, Race Ethnicity, Word Ethnicity.

INTRODUCTION

The significance of language and other cultural norms is thoroughly discussed in this section. We have demonstrated that cultural codes connotations are actively interpreted by the reader, and that while these interpretations are flexible in theory, they are frequently constrained by prevailing social values and widely accepted interpretational conventions that can be divided along the lines of the major social groups from which they are viewed. Language may fuel fierce interethnic conflict; in certain cases, it can be used to disparage, mistreat, or, as in the example given below, essentially deny the existence of distinct, diverse civilizations. By referring to us as Aborigines, a single English term may instantly dismember the extensive 100,000-year histories and cultures of nearly five hundred diverse peoples in Australia. Numerous colonized peoples who were forced to use the colonizers language may attest to the fact that language was a weapon utilized by the colonizers [1].

Language may become a flashpoint in ethnic conflicts of resistance because it is so closely related to culture, identity, and meaning. This is precisely why colonizers worked so hard to suppress its usage. Taking the distinctive Basque language and the demand for Basque autonomy inside Spain as examples. There are several instances of this kind of conflict, which Hechter has referred to as internal colonialism, in which ethnic pockets fight for autonomy inside the framework of the nation-state. Those who experienced the might of the state at school and

elsewhere have long harbored animosity against the methods used to suppress the use of regional languages. The fact that naming conventions are a dynamic and sensitive subject suggests that race and ethnicity do not have fixed referents but rather fall under the umbrella of evolving social and cultural meanings, where borders are continually contested. It is not seen as a random label but rather as a very significant and often difficult semantic area.

The naming and grouping of people is very political. These limits may sometimes be constructed in a manner that allows for personal autonomy and decision-making. Other times, the prevailing culture, a colonial power, or the government impose it. What language to use to characterize ethnic groupings is often a contentious subject at the level of common awareness? It is significant because students often worry about using the correct language. Sometimes, the terminology we choose to refer to others like colored people reflects how poorly minority groups and the majority culture communicate with one another.

Although people who are addressed by these phrases in the UK see them as extremely patronizing, it is understandable that white middle-class pupils would feel unable to keep up with trends that have no bearing on mainstream white society. In fact, as Kohn points out, we worry about race. Although we are unsure of the specifics of the taboo, we believe that the topic is covered by it. While discussing cultural distinctions appears crucial, if not required, mentioning physical differences seems risky. Ironically, aspects of black culture, particularly music and fashion, are regularly hijacked, filtered, and commercialized for a large segment of the white population.

What Race and Ethnicity Mean

It is crucial to understand that the fact that these phrases relate to socially created notions is what causes their changing meanings. They have sometimes been used interchangeably, while other times they are clearly distinguished. According to the modernist meaning of race and ethnicity, race is either alluded to euphemistically via ethnicity or is submerged in it. According to Poteau, the word ethnicity is often employed as a polite and less contentious euphemism for race[2].

Race

The term race is extremely contentious, reviled, and hotly contested, yet it is still used because it is unmistakably so deeply ingrained in western cultural history. This is done through a process in which such terms are used with a line through them to indicate their problematic or spurious nature. Nevertheless, a lot of countries still use the phrase. For instance, the phrase is used in Malaysia and the USA in settings where Europeans would prefer the term ethnicity. Due to different historical histories, sharp divisions, and, in the case of Malaysia, a protracted history of colonial control, the word race is used as a marker of difference. The concept is also linked into notions of what constitutes citizenship and lineage. Blood quantum theories are still employed to establish identities and membership privileges in cultural and national organizations. For instance, ancestry or blood quantum, the fact of birth inside a country, or self-determination may all be used to identify membership in an ethnic community.

A full blood, half-caste, quadroon, or octoroon person may get a varying level of material reward depending on their official status due to their various blood quanta. Indigenous Australians and Americans have used it to determine their rights to join or be excluded. It served as the foundation for judgments regarding the removal of certain mixed-race children from their

Aboriginal parents. Quadroons and octoroons under the age of 10 or 12 should be put in a European institution where they may be given a realistic opportunity of assimilating into the white group to which they rightfully belong, if this can be done without inflicting cruelty on the half-caste mother.

An Australian with pale complexion who was partially indigenous was expelled from a hotel in 1935 because he was an Aboriginal. When he went back to his apartment on the mission station, he was told that since he wasn't an Aboriginal, he couldn't enter. He attempted to have his kids taken away but was informed he couldn't since they were Aboriginal. He continued on foot to the next town, where he was detained for being an Aboriginal vagabond and sent to the neighborhood reserve. He attempted to join during the Second World War but was denied because he was an Aboriginal. He traveled over state lines and enlisted as a non-Native. Because he was Aboriginal, he was unable to get a passport after the war without authorization. He was informed that he was not an Aboriginal and was thus immune from the provisions of the Aborigines Protection Act and that he could no longer visit his relatives on the reserve. The Returned Servicemen's Club wouldn't let him in because of this.

Ideas of culture that arose during the Enlightenment place race at the center. In the late fourteenth and early fifteenth century, the idea first appeared in European languages. In English, the word race first appeared in the sixteenth century. Offspring in the sense of line of descent is one of Raymond Williams's first citations for the term in *Keywords*. Young and Malik demonstrate that conflicting viewpoints on race and racial categories date back to the Enlightenment, when divisive categorization and pseudo-scientific views of racial difference first appeared, despite resistance from some philosophers who clung to the notion that all people are created equal and are capable of reason and civil society, and that differences between people are actually the result of climatic or agricultural variations. The phrase parasitic on theoretical and social discourses for the meaning it assumes at given historical moments describes how the notion has changed through time as a discourse. This implies that distinct usages of the phrase may be found in historically particular discourses. The use of race as a floating signifier is grounded in the social realities that were prevalent at the time [3].

Changing Conceptions of Race

Mono Genism

Religious orthodoxy consistently and strongly influenced thinking with respect to issues of origin. From the middle Ages until the Age of Enlightenment, the Great Chain of Being established a fixed and unchanging order for the process of creation. God's creations were arranged in tiers, beginning with the lowest forms of terrestrial life in the depths of the Earth, moving up through animals, birds, and people, and ending with heavenly creatures and God the Father. A chain connects them all. There were odd gaps between the worlds, however, that were difficult to explain. The Bible was regarded as a reliable source outlining the course of creation. Adam and Eve gave birth to humanity. Other scriptural explanations were required when non-Europeans were seen more often and as the slave trade developed in order to preserve Christian morality. There was a belief that those with dark complexion were descended from Ham, the son of

Ideas about the globe and its people started to become more expansive as a result of the exploration expeditions that started in earnest in the fifteenth and sixteenth centuries, as well as

the subsequent actions of colonialism and empire-building. Other peoples, who were at first obscure and prone to legendary creation, attracted more and more attention as subjects of study, research, even collecting and display. Mc Castell uses the case of a chimpanzee that was brought back to Britain in 1699 as an illustration of how certain aspects were exaggerated to make the animal look much more human since it was thought to be a possible candidate for the missing link between monkeys and humans. On the Great Chain, there was a desire to eliminate the anomalous regions and gaps.

Poly Genism

Many Enlightenment philosophers upheld mono genism, but it progressively gave way to ideas of hierarchical organization and distinct generations of races as species. The idea that savages were a permanently distinct and inferior species of humanity located between men and animals on the Great Chain was put out by William Petty as early as 1677. Swedish scientist Linnaeus, whos General System of Nature created four fundamental color categories in decreasing order, realized the implications of Pettys classifications and their wide-ranging implications fifty years after Pettys classifications were first made.

1. Europeans of color.
2. Americans of color.
3. Asians of color.
4. Africans of color.

By the eleventh edition, the color categories had also been connected to character traits, demonstrating the ideas growing influence that character traits are inherent and implicitly connected to physical disparities. As a result, significantly more fixed and inviolable features developed, emphasizing the hierarchical and mutually exclusive nature of the races in the process. These classifications and the stereotyped qualities were reportedly accepted and popular a century later. In works like Oliver Goldsmiths *Animated Nature*, the races are shown to be distinct. Long into the 20th century, feelings associated with the everyman were still influenced by such caricatures and the acceptance of a Manichean division. Take, for instance, *Savage Survivals* morally superior tone, which asserts [2].

The traits of savages are similar to those of children of higher races in that they cry easily, are afraid of the dark, enjoy pets and toys, have feeble wills, and are prone to exaggerating their own importance. They are also infamous for being fickle and unreliable. The usually mythical and stereotypical characteristics seem to have held fast and resisted change. Consider this passage from Goldsmiths article on Laplanders: These nations not only resemble each other in their deformity, dwarfishness, and the color of their hair and eyes, but they have in a great deal the same inclinations, and the same manners, being all equally rude, superstitious, and stupid.

The Danish Laplanders have a sizable black cat that they consult on all of their decisions and with whom they share their secrets. Every household of Swedish Laplanders has a drum for consulting the devil, and despite being strong and agile, these peoples are so fearful that they are never let into battle. It is very obvious that only through the lens of ethnocentric Victorian ideals is any effort made to comprehend indigenous customs and belief systems. What effects did these categories of people have? These categories have a wide range of effects. The mistaken belief that the human species was clearly subdivided into subspecies was significant.

1. Once categorized, human differences seemed more permanent. Once a word is regularly used, it becomes naturalized and integrated into the language and culture.
2. The idea that physical qualities are correlated with behavioral traits and that distinctions in appearance indicate differences in habit and temperament was consistent with long-standing, common sense principles.
3. These typologies often disregarded cases that didn't match and the regionally progressive character of biological variation. Gross variances can be seen, while subtle variations are harder to see.
4. All of the aforementioned factors contributed to the perpetuation of a hierarchical value system for various peoples. The Great Chain of Being and other potent Christian symbols may be said to have predisposed European culture to such ideas.
5. The inferiority of non-Europeans was justified as something that came from God and was natural. These viewpoints were given credibility by the generally respected scientific opinions of individuals like Blumenbach and Linnaeus. According to history, the racialization that had already hardened in the USA started to spread to Europe. The removal of black intellectuals, authors, scientists, and philosophers from history and records led to the negation of their significant accomplishments [4].

Evolutionism

Darwin was not the first to propose theories of evolution. From the seventeenth and eighteenth centuries forward, hierarchical systems of different complexity were constructed. The reason for Count Arthur Gobineau's pessimism regarding the course of the French Revolution of 1789 was his conviction that inequality was a natural state and that democratic ideologies that deposed the aristocracy were the result of racial miscegenation that resulted in a degraded racial stock, which would inevitably level a naturally unequal playing field. Once again, this early idea connected race to social classes in addition to racial varieties. As we shall see, this viewpoint gained traction and persisted throughout the nineteenth and twentieth centuries.

Early conceptions of evolution had already provided a framework for understanding Darwin's revolutionary theory of biology. Lamarck had proposed that children can inherit the acquired features of their parents. His theories were popular at the time because social reformers accepted the concept that learned social qualities might be transmitted physiologically. Lamarck also insisted that there was a larger plan for greater complexity and refinement: Nature, in producing in succession every species of animal, has gradually complicated their structure, beginning with the least perfect or simplest to end her work with the most perfect. Devout believers were not as shocked by this as they were by Darwin's assertion that natural selection seemed to be a random process.

Racial theory, which required the fixity of characteristics race only had meaning if characters which defined a racial group remained constant over time, was in direct conflict with Darwin's on the *Origin of Species*, which had a significant influence on nineteenth-century philosophy. Biological kinds or species, however, do not have a fixed, static existence under natural selection; rather, they are always in a state of flux and change. All living things were depicted as engaged in a fight for survival a struggle to create offspring, of which only the most suited to the environment would survive in this surprising idea, which was substantiated by Darwin's empirical study.

Charles Lyell's *Principles of Geology*, which demonstrated that the Earth was undergoing continuous change as a result of ongoing geological forces, served as one of the impetuses for Darwin's ground-breaking conception of change. It also suggested that humanity was much older than suggested by biblical accounts by making use of fossil records. Darwin's vast timescales meant that change was less predetermined and more accidental and spontaneous. All of these ideas had the combined effect of pushing humans out of the center of creation and implying that they couldn't possibly be its greatest achievement. While using racial classifications, certain authors and catalogers of humans seemed to be aware of this greater fluidity and demonstrated the remarkable variation within these groupings.

The American Indian, Caucasian, Mongol, and Negro plates from Baron Cuvier's *Animal Kingdom* depict the human race as being separated into these four divisions, with each tribe being represented by a different color. Each plate claims to display specifics of various human kinds. The skulls' presence reveals the period's interest in materialist physiognomy and anthropology. The studies, which are based on drawings by Thomas Landseer, are far from the crude stereotypes that can be seen in other works from the time and are attentive and sympathetic to the dignity and character of their subjects. According to the material that is included, these classifications of people are not thought of as different species since doing so would prevent interbreeding between species, which is obviously achievable amongst human groupings. However, the existence of hereditary peculiarities of conformance confirms the physical borders of race:

There are some hereditary peculiarities of conformation that can be observed, which are what are referred to as races. Three of these in particular appear eminently distinct: the Caucasian, or white, the Mongolian, or yellow, and the Ethiopian, or Negro. The human species would appear to be single because the union of any of its members produces individuals capable of propagation. However, the texts' apparent hierarchical undertones appear at conflict with Landseer's tender depictions of his subjects. Each sort of Mongolian or Black person is based on a certain picture. The Negro race, for instance, depicts individuals from many, sentient, and varied civilizations and is far from animalistic. These pictures further refute categorical categorization of race by demonstrating the stark morphological variances within each group. Cuvier's essay, however, reverts to basic racial tropes, portraying them as abhorrent and incontestably primitive [5].

The black-colored Negro race is restricted to the southernmost part of the Atlas mountain range. The nose flattened, the skull shrank, and the hair became crisp. It clearly resembles apes because to its protruding nose and big lips, and the hordes that make up its composition have always been barbaric. These efforts to parody characteristics of the various human species throughout the globe were mocked at the time by social critics. It is not difficult to conceive how individuals from groups that the race scientists had never experienced were stereotyped to reflect faults and unfavorable values perceived in one's own community. While *The Origin of Species* contributed to the realization that the human race is not unique, it also provided the justification for a racially stratified view of evolution based on an ethnocentric colonial view of the oppressed nations, who were seen as less superior due to their relative lack of western technology. Europeans represented the pinnacle of development, followed by a variety of Asian and Indian peoples, followed by Africans, with Aboriginal and Papuan peoples being placed at the absolute bottom.

Imperialists might use Darwin's *Origin of Species*, which included a reference to *The Preservation of Favored Races in the Struggle for Life*, as justification for the oppression of inferior races. Although Darwin had been discussing pigeons, the imperialists found no justification for why his ideas shouldn't also apply to people. The use of social Darwinist speech is consistent with a widely held belief in the inherent morality and righteousness of the white race. Popular pseudo-scientific works on the development of human kinds proliferated, and many of them were based on the physical comparisons drawn between identity, character, intellect, crime, etc., which were made popular by phrenology, physiognomy, and craniology. Shape and size of the skull or other traits (such as the Jewish nose) and were recognized as quantifiable ways to rank people on an imagined hereditary ladder.

According to the social Darwinism idea, classes and societies develop in accordance with the survival of the fittest tenet. Weak individuals and groups were destroyed by natural selection. Therefore, the majority of Social Darwinists opposed helping the impoverished. It was thought better to let nature take its course since balance would ultimately occur. The ideology combined individualism with liberal principles to effectively justify social inequality and poverty. A sizable, unfairly compensated, and exploited wage-earning class was created by laissez-faire economics and the Industrial Revolution. The affluent became capitalists while the poor remained destitute. Through the theft of loot capitalism, industrial countries developed into vast empires that plundered colonies in order to finance further industrial development and the rising demand for consumer goods.

The ideas of struggle and survival of the fittest served as excellent justifications for exploitation in this situation. The concepts of progress that motivated the push for more industrialization and scientific rationalization seemed comparable to progress in evolution. The implications that the phrase included, nevertheless, were quite diverse. Biologists see development as the selective adaptation of living things to their ecological environments, while industrialists and social reformers see it as the growth of capitalism and the nation's economic ability. Social Darwinists see it as the advancement of the race. Before Darwin published *On the Origin of Species*, an English philosopher named Herbert Spencer created an evolution hypothesis.

The concept of survival of the fittest was created by Spencer, who said that civilizations evolve from a violent beginning into vast structured social entities, shifting from an indefinite incoherent homogeneity to a definite coherent heterogeneity. Rank-ordered layers of evolution previously seemed possible due to the prescientific foundation of early hierarchies, such as the Christian concept of a Great Chain of Being. In order to explain the variations between species, Darwin devised the theory of natural selection. However, many of his contemporaries, including Spencer and Darwin's own cousin Francis Galton, utilized his theories to further Social Darwinism and eugenics. According to social Darwinism, some individuals are less fortunate than others and are more likely to be utilized as slave laborers because they are less developed and so inferior [6].

The original eugenics theory, as established by Galton, was intimately related to Darwin's ideas and work, who was heavily influenced by Malthus. Darwin claimed that human civilization interferes with the processes of natural selection. One of civilization's goals is to assist the disadvantaged, hence it opposes natural selection, which is thought to be the cause of the extinction of the weakest. Eugenicists believed that this intervention may upset the natural

balance, resulting in an increase in people who were genetically inferior and who would ordinarily have been removed by natural-selection processes.

Class and Race

Racial distinctions, which divided individuals into species in the eighteenth century, were also made on the basis of social status. What we now see as social or class disparities were thought of as racial ones. Race may be linked to indicators of social standing, ones place of residence, job, native tongue, fashion sense, and other factors. There is the perception that one is seen as white if they act in a white manner, as Goldberg points out. Therefore, race is made up of accepted discourses, and if actors play white, they are likely to be identified as such. According to a more Marxist perspective, there is a connection between race and the means of production. According to this perspective, race may be explained by socioeconomic factors and is only a cover for other types of social inequality. Establishing inviolable genetic boundaries in order to accept racialization legitimized inequality and allowed for the institutionalization of unfair practices.

One may argue that the usage of racial divides developed as a means of addressing the conflict between the reality of social inequality and the ideology of equality for all people and universal reason. We may be reminded of *Animal Farm* by George Orwell and Napoleon the pig's proverb, all animals are equal, but some animals are more equal than others. Just this kind of thinking has led to the emergence of a contradictory idea of race. In fact, without the idea of equality, inequality could have been a much harder pill to swallow: Racial ideology was the inevitable product of the persistence of differences of rank, class, and peoples in a society that had accepted the idea of equality.

The Culture of Race

Whether culture is understood to refer to a whole way of life or to discursive processes that establish hegemony, it is still essential to both the formation of borders and the lived realities of race, making it a highly political notion. From a cultural list perspective, race is a collection of mutating and incomplete sites of identification. Even while they may have some biological roots, they are quite different from inherited biological ideas of race. In its non-biological meaning, race thus stands for historically particular kinds of cultural unity and connection, as Goldberg puts it. Here, the idea of ethnicity seems to merge with this discussion of race. Many branches of social science now lay a strong emphasis on culture.

The structuralist paradigms, with their emphasis on macro-level causes of social change that mask the more personal experiences of social actors, have undergone a significant cultural turn. A differentialist approach focuses on the cultural elements that are part of the lived experience of racial borders. However, culture may also be reified and, at times, closely links to more tangible qualities. Because culture may be reified and essentialized to the point that it has the same deterministic impact as skin color, it might be difficult to determine whether appearance or culture is the source of significant distinctions in certain historical circumstances, according to Frederickson [7].

Ethnicity

The term ethnicity comes from the Greek word *ethnikos*, which means heathen. Until the 19th century, when the notion of a racial feature largely replaced this use, the word was often used to refer to people who were heathen, pagan, or Gentile. However, ethnicity is now often used to

refer to a group's collective cultural identity in the current period. Van den Berghe made the well-known difference between race and ethnicity, saying that the latter is socially defined but on the basis of physical criteria while the former is not.

In the context of western multicultural communities, the word ethnicity has replaced race as the language of choice to avoid connotations of a debunked scientific racism. When compared to divides of race, ethnicity is typically considered to be a more inclusive and non-objectifying notion, showing the continually negotiated nature of borders between ethnic groups. One of the most important experiences in the development of our identities is crossing ethnic boundaries and coming into contact with people from diverse ethnic backgrounds. In a similar spirit, Stuart Hall claims.

The use of routine discourses about others that usually use clichéd imagery helps to demonstrate how ethnic borders reflect frequently sincere ideals and concepts of safeguarding national purity. Jokes, urban tales, and stereotypes are a few examples of this. There is evidence, nevertheless, that ethnicity may serve as a useful category that is engaged when there is an external danger. The ability for groups to compete, often employing predefined values and beliefs to support their argument, is one of their functional characteristics. Brackette Williams, a Guyanese researcher and author, emphasizes the significance of taking into account how societies construct meaning and the signs and symbols they assign significance to. There may not be a final, unchanging ethnicity, rather various interpretations of ethnic identity at certain periods and locations.

It's crucial to think about how ethnic identity is assigned. Is the property that unites them a group attribute or just a pattern? Being a part of an ethnic group implies that one is aware of shared values and interests on some level and that one would be driven to take action in a group setting utilizing this feeling of shared ethnic identity as an organizing principle. In contrast, people who have similar ancestry and cultural characteristics may be seen as objectively belonging to that ethnic group, even when membership is not operational and there are no really shared interests. In this case, the group would still be classified as ethnically. The sense of awe-feeling and shared goals in improving the group's status in society via collective efforts are what distinguish an ethnic category as an ethnic group.

Robinson's assertion demonstrates the intentionality of ethnic identification via its strong sense of community identity. Here, common creolized language and culture link ethnic groups across borders in a forceful urge for communal action. It demonstrates how an imagined community may inspire feeling of identification and perhaps even action. Jenkins connects this aspect of group identification to the Marxist notion of class in itself and class for itself in a similar spirit. To put it another way, a class may be a passive term that just denotes ostensibly similar characteristics, but when a class realizes its actual nature in connection to the means of production, the identity is activated and class consciousness takes place. Ethnicity may, like race, be an imposed category or, on the other hand, it can play a crucial role in a revolutionary sense of identity in a fight for freedom or political power, or it can simply be a recognition of common experiences or characteristics. This political conflict between inwardly held identities and those that are outwardly forbidden might result in civil war, persecution, or, on the other hand, it can serve as the impetus for reviving a feeling of supportive community [8].

Therefore, it is possible to see ethnicity as an ephemeral term. Attempting to determine a conclusive interpretation is not always beneficial. Instead, the many potential dimensions show how social views regarding difference have changed through time. As we will see, efforts to

define or reify concepts like ethnicity are problematic because they simplify a nuanced, always evolving reality. In response, Loomba writes: The term ethnicity has predominately been used to indicate biologically and culturally stable identities, but Hall asks us to appropriate it to designate identity as a constructed process rather than a given essence and to decouple it from its imperial, racist, or nationalist deployment. According to Hall, the cut-and-mix processes of cultural diasporaization are responsible for the new black ethnicities that are discernible in modern Britain.

The categories ethnicity and race, which are presumably used to distinguish these occurrences, are prone to sometimes overlap in the idea of *ethnorace*, as suggested by Goldberg. Jews, Blacks, Hispanics, and Japanese, for instance, may today be referred to as either a race or an ethnic group in the United States. The meanings of these categories may vary, with ethnicity often having a more neutral sense. The Census Bureau defines ethnicity or origin as the heritage, nationality group, lineage, or country of birth of the person or the person's parents or ancestors prior to their arrival in the United States. More recent US data define ethnicity as the broader term cutting across potential divisions of race. People of any race may self-identify as Spanish, Hispanic, or Latino. Race is regarded as a distinct concept from Hispanic origin in accordance with the updated Office of Management and Budget criteria indicated above, and if practicable, separate questions should be asked on each concept.

The cautionary use of inverted commas and the preference for the term ethnicity which has become the accepted term used for otherness in multi-cultural societies like Britain, Canada, and Australia have resulted from the association of race with scientific racism and Nazism and the lack of any evidence for fundamental biological differences in the genetic composition of races. However, the term has different and occasionally contradictory meanings. The word ethnicity might be another example of the dominant culture marginalizing minority groups in its midst when used as a categorization tool. For instance, the word ethnic has recently started to be used in

Australia to refer to someone who is not of Anglo-Celtic descent, as in the phrase *He is ethnic*. Hall is anxious to recover the creation of the word ethnicity and to avoid ready-made labels, showing that ethnic identity is a process of becoming, a matter of intersubjective negotiation, not a final state. This reification of terminology is precisely why Hall is concerned to avoid ready-made labels. However, ethnicity and race are often confused in popular culture and official chapters. The categories used in the US and UK censuses provide as a clear illustration of this semantic ambiguity. In our culture, we regularly disagree on the best way to refer to individuals. One may argue that the word background denotes the subject's loss of continuity, perhaps as a member of one of several diasporic societies. A person's background may represent an idealized community or serve as a continual reminder that they are no longer connected to their history or that it is always being transformed by the present [9].

The official census forms and the social reality of how individuals self-identify lag behind each other noticeably. Forms like these hint to certain imagined identities, but they don't seem to be truly taking into account ethnicity, or if they are, they do so in a rather inconsistent way. *White* is obviously a pseudo-racial word based on phenotype, as Radcliffe notes, *Black-Caribbean* is a phrase used to describe Greek/Italian Australians. Reclaiming this disparaging name by the Greek and Italian populations is a fascinating phenomenon that has been shown in various well-known stage and television plays, including *Wogs Life* and *Wogs out of Work*. Phenotype is

given priority, and a number of island origins and language B groups are combined. For instance, the term Indian unites people from many religious, linguistic, and geographical origins. The collective cultural markers that we may regard to be included in ethnicity are, in summary, not strongly suggested.

The act of constantly rewriting and modifying ones previous identities in order to create new, hybrid identities that are more accurately linked with their social experiences. But once again, there are issues with the classifications chosen. The decisions made when creating census categories and the differences that can be seen between the two censuses are all influenced by issues such as origins, ties to cultural heritage, citizenship and belonging, as well as the prominent interethnic relationships in the United Kingdom. A number of categories with more specific information were included in the 2001 Census. Fundamental issues persist despite there seems to be some effort to recognize the dynamic and shifting attitudes within communities. The white category has been expanded, which categorizes the dominant and homogeneous aspect of whiteness.

The inscriptive options, however, hardly acknowledge ethnic identity. These designations cannot answer issues with complex cultural identity that transcends the bounds of such vast groups on their own. A religious identification question from the 2001 Census, however, starts to compile a more detailed picture. Here, the category of black again assumes a new connotation as a master category that is ostensibly stated to be more inviolable. In addition to black, Asians are now being recognized as a unifying group.

Of course, politics have a major role in these choices. Within this framework, Asians sense of self-identity is very complicated and, within the national categories acknowledged above, is also shaped by local ethnic and religious divisions. The addition of mixed as a category is one of the biggest changes during the last 10 years. This raises the issue of how a sizable portion of individuals choose to identify themselves in 1991. Additionally problematic is the phrase mixed, which suggests that there are distinct ethnic groups. These days, dual heritage is the phrase of choice.

The assumption that being British means belonging to a single, unique ethnic group is becoming more difficult. This applies to both the movement toward defined regionalism as well as the devolving of Scotland, Northern Ireland, and Wales away from immediate Westminster control as well as the complex hybrid identities that make up the mix of Asian, Caribbean, and African groups that make up nearly 9% of the UKs population. More individuals, it is said, may identify as Londoners, Brummies, Mancunians, or Geordies first, than as English second. In terms of their innate local identities, Scots often split along east-west lines. A vote was held in 2004 on whether a separate regional assembly was necessary for the North East, and the results were strongly negative. However, a lot of people would disagree and say that Geordies are distinctive in their character, dialect, and in their identity forged through strong associations with the working-class occupations of mining, shipbuilding, and the steel industry.

DISCUSSION

Similar semantic conflicts are occurring in the USA, according to Bracketed Williams, who makes reference to the importance of the intricate semiotic process of naming. Such concerns might come as a surprise to members of the majority white culture who may have experienced less marginalization, but in the USA, as in many multi-ethnic nations, citizenship and identity are

frequently struggles for equality and recognition in the face of political and economic marginalization. Black continues to be one of the few non-capitalized categories in the United States as compared to categories like Asian American, African American, and Hispanic American. Peoples desire to modify this classification is somewhat motivated by their want to capitalize certain words. Although it may appear insignificant, using capital letters instead of lowercase ones is a technique to express semiotic ally about status standing.

The job is not created by it. Status is not truly changed by it. But what one tries to do in this battle to get that status they do not yet have is to realign ones stance. Capitalizing everyone may bring everyone into conflict on the same field of battle. So when you consider such things, you ask yourself, how have categories changed? In place of Indians, we now use Native Americans, without hyphenating the words. What does changing it from a color category to a purported cultural or geographical one, adding a hyphen, and capitalizing it indicate for that groups political positioning? Does it change where it is? Is it historical? In other words, does it leave a sign of what has previously been done? Or is it a portent of what is to come or of what one anticipates will occur in the future? What is the driving force behind wanting to be hyphenated in a setting when everyone else is not? This semiotic conflict denotes a fluctuating sense of identity, pride, and assertion. It could be a reflection of changes in attitudes on race and the ascendancy of ethnicity. These categories racial foundation and close resemblance to some of the first racial classification methods make them notable.

CONCLUSION

Like other cultural concepts essential to social identity, race and ethnicity are particularly ambiguous and difficult to define. Some academics and census takers could be adamant about distinguishing the words and seeing race as a totally separate category based on physical and objective characteristics, suggesting a nature-culture gap between the terms race and ethnicity. However, as Solos notes, the word race originated in Spanish, where it was used to refer to heretics and their descendants in addition to Moors and Jews. Petersen has shown how borders have been constructed throughout European history to include and exclude certain populations, while Goldberg's work has tracked discursive shifts that reflect social and political conditions in various historical eras. There has always been disagreement about where and how to set borders, despite the fact that race-makers classified human kinds and recommended clearly defined physical distinctions.

In conclusion, the politics of naming race and ethnicity is a complex and dynamic process that reflects historical, cultural, and political contexts. The act of labeling has profound implications for individual and group identities, social interactions, and power dynamics. Recognizing the agency of marginalized communities in shaping their own identities and challenging dominant narratives is essential for fostering inclusivity, cultural autonomy, and respect. Moving forward, engaging in thoughtful dialogue and remaining open to evolving language and perspectives are critical for navigating the complexities of naming race and ethnicity in a more equitable and inclusive manner.

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CHAPTER 5

A BRIEF OVERVIEW TO COLONIALISM INVISIBLE HISTORIES

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ABSTRACT:

This chapter delves into the concept of colonialism invisible histories, examining the hidden narratives, experiences, and legacies of colonialism that have been obscured or marginalized in traditional historical accounts. Colonialism, as a system of domination and exploitation, has shaped the world we live in today, yet many aspects of its history remain untold or suppressed. The chapter explores the reasons behind the invisibility of certain colonial histories, highlighting factors such as Eurocentric perspectives, power imbalances, and the silencing of indigenous and marginalized voices. It emphasizes the importance of uncovering these invisible histories as a means of challenging dominant narratives, addressing historical injustices, and fostering a more inclusive understanding of our shared past. Furthermore, the chapter investigates the diverse range of invisible histories within the context of colonialism, focusing on examples from different regions and communities. It examines the experiences of indigenous peoples, enslaved populations, and marginalized groups who were directly impacted by colonial rule but often excluded from official accounts. It also explores the resistance, resilience, and cultural expressions that emerged as forms of resistance within these communities.

KEYWORDS:

Atlantic Slave, Black People, Colonial Histories, Invisible Histories, Slave Trade.

INTRODUCTION

The greatest significant influence on human populations across the globe has come from the partition of the world between a small numbers of European empires, which only started to fall apart after globe War II. The benefit that these countries received from this plunder served as a springboard for their comparatively greater economic and commercial dominance up to the present. However, the records of what really happened and the way colonialism has been taught to each generation have made it a part of an unseen history, a massive exercise in collective amnesia.

In 1984, when I went to Liverpool, it was still a bastion of the rebellious Labour party. Derek Hatton was speaking out against the Margaret Thatcher administrations rate limit. Because essential services were failing, the dockers, the miners, and other heavy industries were on the verge of collapse or had already failed, the streets were littered. One of the richest cities in the globe by the early 1800s was Liverpool, according to an encyclopedia from the late nineteenth century that I discovered at a charity store. I stared at it in awe, unable to believe what I had read [1].

Slavery

More than 4,000 years ago, when the idea of race was created, slavery already existed. Drescher acknowledges that slaves of all physical types have been held at various points in history, but claims that there is no proof that racial theory was ever used as justification for slavery until the previous four centuries. The Hammurabi Code in Babylonia defined a concept of chattel slavery that served as a way to categorize the lowest and most reliant members of society more than thirteen centuries before Aristotle: slaves could be sold or inherited; the same features would reappear through the ages in scores of cultures.

The laws created during the rule of King Hammurabi of Babylon contain provisions for slavery. These are some of the first municipal laws that are known to exist. The mayor of Liverpool issued a public apology for the city's involvement in the Atlantic slave trade on the eve of the new century. According to Lord Mayor Joseph A. Devaney, this was his most proud moment in politics. While the city had been left with a wide mix of people and cultures, knowledge, beautiful architecture, and material richness, the resolution said that the human suffering had been hidden. The Council expressed its regret and embarrassment for the city's part in this trade in human misery, saying that the unfathomable suffering that was inflicted has left a legacy that affects Black people in Liverpool today.

Liverpool was the primary British port engaged in the slave trade at its peak alongside Bristol and London. In only the years 1785 to 1787, around 500 ships departed from Liverpool, carrying fruit from the plantations as well as African slaves to trade in the Americas. The city was one of the richest in the world at the time. The cause of its expansion was the so-called triangle commerce. As one strolls around the city, it is difficult to realize that this place was the scene of such horrifying crimes that resulted in thousands of crossings and the deaths of untold numbers of passengers who were crammed into specially built ship holds in appalling circumstances. Few reports of the circumstances from the perspective of the slaves themselves exist. One well-known description of the slave ships circumstances, written by Olaudah Equiano, has survived, though[2].

I felt that the white people appeared and behaved in such a nasty way since I had never seen such blatant brutality among my people. The close proximity of the location and the heat, along with the amount of people on board the ship, which was so packed that no one had enough space to turn around, almost made it impossible for us to breathe. The slaves immediately developed a disease from which many perished, and the air soon became unfit for breathing due to a range of repulsive odours. The shackles, which were now insurmountable, and the filth of the obligatory baths, into which the kids often fell and almost suffocated, added to the miserable condition. The screams of the ladies and the cries of the dead turned the whole spectacle into an almost unfathomable horror.

Slavery has always been troublesome since bestializing humans has never been a simple task. According to Aristotle, it is feasible to differentiate between the natural slave and other domestic animals raised for the purpose of serving human masters. He thought that the sheer reality of their servitude was proof of their proper place. People were considered like simply things in the commerce, something to be utilized and then discarded without any risk of moral outcry. Many academics contend that the European countries competition for the African trade impoverished the continent and resulted in the systematic plundering of the whole continent.

By the seventeenth century, a racial ideology was taking shape in the colonies of the New World. At the same time as the English were institutionalizing a kind of slavery for which they had no precedence, they were simultaneously developing the theoretical underpinnings of race. Due to this historical connection, racial slavery emerged as a new kind of servitude. However, the Christian ideals and social standards upheld by the English colonists were irreconcilable with both slavery and race. As a consequence, there were several ways in which race and slavery served to reinforce one another.

The fundamental sources of income for these colonists land and the labor to cultivate it were what drove them. In the Caribbean, huge profits could be gained and fortunes created. Native Americans were mostly unsuccessful as slaves. Due to their intimate understanding of the country, they often managed to evade Old World illnesses but lacked immunity or they passed away from overwork. It was practical to limit chattel slavery to those of African heritage. Africans lacked strong political backers or sympathizers in the global Christian community to protest their slavery. They also lived on an unfamiliar continent and had no familiar destinations to flee to.

As the reality of colonial life changed, this practical set of distinctions was enlarged and erased. The cultural divide between slaves and free whites was made worse by laws barring marriages across racial groups, rules that gradually limited slave's freedom, and practices that forbade the education and training of slaves. Laws prohibiting inter-racial unions exist. Any white person who weds a Negro, mulatto, or Indian was subject to expulsion from the colony permanently. The Carolina Law of 1741 imposed a prohibitive fine on any white person who married an Indian, Negro Mustee or Mulatto Man or Woman, or any Person of Mix Blood, to the Third Generation, in an effort to avoid a abominable Mixture and spurious issue.

Slaves of color lacked basic human rights. By the middle of the eighteenth century, it was permissible to murder black people without provocation. In 1705, interracial marriage was made illegal, and six years earlier, white was recognized as a distinct racial category by the law. Such brutal treatment of individuals who could not be allowed to maintain human dignity was made possible by colonialism and slavery. Slaves and other oppressed people were treated with persistent brutality by the colonial government, and the circumstances in the slave homes were inhumane. Executions, rapes, and casual murder were all too often. Equiano goes on to describe the harsh, depressing circumstances that existed on the plantations in the Southern States [3]:

Views of Enlightenment

As was previously said, the Enlightenment was a time when comprehending human uniqueness received serious attention. Speculation about origins, concepts of reason, ethics, and morality flourished as people felt some freedom from the dogmas of Christianity and the strict world order. There is little doubt that some of the issues that arose have been discussed previously. Society: was it organic? Greeks had thought about this in the fourth century BC. Questions regarding the nature of human societies in all of its forms and cultural traditions—as well as if there were any human nature laws dictating interpersonal relationships and social structure emerged throughout the Age of Enlightenment. Societies developed organically and spontaneously, or were they the result of human initiative?

These discussions had previously been influenced by a number of historical encounters. Columbus described some of the islanders he saw as simple children of nature who were open to

Christianity, while he described other islanders as cannibals who needed to be controlled or eliminated. This Manichean division that was further developed throughout the Enlightenment may have started with this early nature/culture split. In Rousseau's idealized view, the noble savage occupied a middle ground between the cultural forces that dehumanize people and the untamed environment. On the other hand, the growing interest in classifying human kinds alongside other plant and animal species ultimately gave rise to theories that certain human types were more advanced than others and had more legitimate claims to being considered fully human than others.

Another historic discussion occurred in the city of Valladolid two centuries earlier, in 1550, between the Spanish jurist Sepulveda and a Dominican friar named Bartolome de Las Casas, who had witnessed the killing and enslavement of native people in South America under the rule of Pizarro earlier that century and had been advocating for their liberation since 1519. Using Aristotle's idea of natural slavery, Sepulveda said that since all Indians were non-rational beings, they should be forcefully brought into slavery. In one manner or another, slavery in Africa was practiced in the majority of European civilizations.

Additionally, the majority of Europeans held the perception of Africans as slaves, inferior, and helpless peoples. The realities of Native Americans subjugation and seeming annihilation similarly skewed their knowledge and understanding of them. By that time, it was commonly believed that the Native Americans were helpless savages who needed to be subdued in order to make room for a more advanced civilization. It was difficult for European academics and scientists to form opinions or attitudes regarding these populations that were unaffected by these social and political realities.

Even those, like Baron de Montesquieu, who were adamantly against the exploitation of other peoples, displayed some ambivalence, saying, it is impossible for us to suppose these creatures to be men, because, allowing them to be men, a suspicion would follow, that we ourselves are not Christian. The philosophy of the time is highlighted by Montesquieu, a fierce opponent of the horrors of dictatorship. This kind of sophistry comes from shame over not having stopped such a wicked trade. Despite using this instance of expedient reasoning, he wrote vehemently against slavery. Permitting individuals who are held as slaves to live as fully human beings, however, poses a danger and upsets the established order.

Despite the Enlightenment's lofty ideals of reason and liberty, the Atlantic slave trade was rife at the period, and several philosophers and intellectuals either owned slaves or made money off of them. The truth is that the eighteenth century, when the African Atlantic slave trade peaked, was when the academics affiliated with Enlightenment ideas were active. Because of this, many people believed that Africans were the most valuable slaves and could be sold for a high price in a short period of time by cunning colonizers[4].

But as Hall points out, the idea of racial superiority did not give rise to the institution of plantation slavery. Instead, considering how slavery produced those forms of juridical racism which distinguish the epoch of plantation slavery is more helpful.

It could be argued that the use of racial divisions emerged as a means of resolving the conflict between, on the one hand, the ideology of equality for all and universal reason and, on the other hand, facts of social inequality. To their credit, the majority of the classifiers agreed with the idea that humans are one species, if only out of respect for the Bible. The majority also voiced hope

for the betterment of so-called savage populations in line with Enlightenment theories on environmental change and human advancement. Differences were attributed to environmental conditions that had caused barbarism to develop.

Robinson Crusoe by Daniel Defoe, which analyzes the tribulations of the shipwrecked Crusoe while restoring him to a state of nature but keeping his cultural training and the means of civilized endeavor retrieved from the wreck, makes it obvious that this condition may be transcended. He is able to create a microcosm of western society using his reasoning while being devoid of the outward signs of civilization. His encounter with the savage, whom he calls Friday, represents a conflict between a person representing western society and someone who is living in a state of nature. The same powers, reasons, affections, and capacities for doing good that God gave to us have also been bestowed to them, according to Crusoe. Indeed, the central tenet of Enlightenment thought was the presence of a shared human nature as well as the universality of reason and sociability.

There was a perception that these finer sensitivities had degenerated as a result of the environment in the area. As Crusoe establishes the island as his own personal fiefdom and a functional economic system, the book also serves as a pattern for the colonial mentality. So, even though there was fierce opposition and complicity with slavery, it was one of the largest and most important human migrations ever, with over 15 million individuals carried to the New World colonies, of whom almost 5 million perished in transit. The impact that this riches had on the economic success of the western nations, which made the Industrial Revolution feasible, is considerably less widely recognized.

Reasons for Justifying Colonial Exploitation

The spread of most European peoples around the globe is one of the most stunning developments in modern human history. It has resulted in the enslavement and, in some cases, the annihilation of almost every group of people perceived as primitive, archaic, or backward. The most significant and riskiest of all the effects of this European expansion was the colonial movement of the nineteenth century. The history of the peoples it conquered was brutally altered. However, creating an empire was not limited to this cruel exploitation. According to Wallerstein's world-systems theory, colonial powers of the capitalist kind have existed since the dawn of human civilization, notwithstanding the difficulty in determining the scale and makeup of global systems.

The contemporary colonial era predates the ancient empires of Egypt, Rome, China, and Mughal India, as well as feudal Russia and Ottoman Turkey. But no period in history has seen the kind of upheaval that happened between 1500 and 1850. From Africa, around 10 million slaves were transported to the Americas. The Great Migration of more than 40 million people to the new colonies in the nineteenth century marked the peak of colonization on a massive scale [5]. The Industrial Revolution, which produced significant surpluses of European capital and high demands for raw commodities, gave rise to the so-called New Imperialism, which lasted from 1870 to 1918. Strong justifications for this expansionist drive came from nationalism and Social Darwinism. The previous and less factually grounded theory of survival of the fittest seemed to gain support from the scientific evidence for the idea of natural selection. There was a focus on the exploiters moral superiority and the responsibilities of the white man's burden, as popularized by Kipling.

These fueled the patriotic spirit. Having colonies was also politically prestigious. During this era of New Imperialism, the greatest colonial territories were added by England, France, Germany, Belgium, Portugal, and the Netherlands. Chineweizu persuasively makes the case that the development of the western countries has come at a very steep cost to the rest of the world. The human cost of the economic success of the West was borne over many generations by other peoples. The millions of black Africans who slaved for over three centuries in the Americas, providing forced labor for the capital formation that powered the rise of British, French, and United States industrialism, must be counted among these other peoples, as must the millions of peasant immigrants from Eastern Europe whose cheap labor paid for American manufacturing.

These other peoples also include the indigenous peoples of the Americas, Australia, and New Zealand, who were eradicated to make room for European immigrants; the millions of black Africans who A large portion of today's ethno political relationships, or the stories that confront us in the news, are the results of historical events in which a small number of European nations occupied nine tenths of the world by force and ruled and exploited nations in Africa, Asia, the Americas, and Australia for about 500 years. However, it is a history that is either vaguely remembered in the west today or is vigorously contested when it seems likely to create a dishonorable image of a country's past. The erasing of history and the forced migration of millions of people as laborers to fuel the industrial period of the empire and generate riches for European elites are two characteristics of this ownership. The infrastructure of the new colonies railroad networks in America and wood and agriculture in Australia were built in part with the assistance of prisoners of war. The drive to colonize new areas and subjugate the native populations was strong and rationalized by a number of prevailing ideologies.

The influential works of John Knox, Comte Arthur de Gobineau, and Thomas Arnold made claims that the white races were inherently superior. This advantage was the driving force behind European colonial dominance and technical advancement. Such ideas preceded later Social Darwinist thinking, but they also influenced it since they supported the widespread belief that the innate morality and civilized virtue of the white race were acquired via evolutionary struggle. Popular pseudo-scientific works on the development of human kinds were many. Biological evolution has been used to many different applications. Some people condensed the concept to survival of the fittest. Others thought that the process that took place between species in the animal world was the same as what happened in humans.

They thought that compared to other races, white Protestant Europeans had advanced considerably more quickly and significantly. According to Herbert Spencer, human society is always engaged in an evolutionary battle where the fittest, who also happened to be the wealthiest, are selected to rule. In the same way that nature weeds out the unfit, enlightened societies should weed out their unfit and allow them to die off in order to prevent the racial stock from being weakened. There were armies of the impoverished and the unfit who just could not compete. Human civilization is always going through a kind of evolutionary process where the strongest, who also happen to be the ones who can earn a lot of money, are selected to rule.

Armies of unhealthy, underprivileged people just couldn't compete. And just as nature weeds out the unfit, a civilized society should weed out the unfit and allow them to die off in order to prevent the racial stock from being weakened. This concept subsequently gave rise to a number of customs and beliefs. For instance, Nordic racism founded on eugenic concepts gained

significant traction both in the USA and in Europe. An influential publication that was sent to thousands of households was issued by the lobbying group American Breeders Association.

Short, accessible essays and reviews on a range of subjects, including requests for the sterilization of criminals and discriminatory immigration policies, could be found in the journal. The US immigration policy was amended in 1924 to exclusively permit northern Europeans, or so-called Nordics, in large part as a result of lobbying from this Organisation. American eugenic theories, which were based on Nordic theories, had a significant impact, and there is evidence that Hitler personally admired the US effort. Eugenics spread the idea that unfit people pass on their bad traits to others. The transfer of these undesirable traits via a regulated breeding program might shield the racial stock against deterioration [2].

Because of these misconceptions, the early settlers generally disregarded the native inhabitants as being less than human or just a part of nature that needed to be subdued. Early maps of the Antipodes labeled Australia as terra nullius, or the empty land, signifying that Aboriginal people had no previous claim to the territory. Native American tribes who weren't routinely massacred were transferred from their territories and placed in the care of missionaries. Due to a combination of paternalism and evangelism, Aboriginal people were denied the ability to vote until the 1960s, and they have only been recognized as the indigenous residents of Australia since the Mabo High Court decision. A notable court decision from 1992 known as the Mabo Ruling reversed decades of legal denial of this recognition. Eddie Mabo and four other Torres Strait Islanders were able to demonstrate title of their property before the state of Queensland annexed it after a long court battle that lasted over 10 years. The legal fiction of terra nullius, which held that Australia had been a barren continent until European colonists arrived, was destroyed by the ramifications of this decision.

Regarding indigenous peoples, romanticism is also quite common. It conveys the idea that they are in one with nature and are uncontaminated by the trappings of civilization. The romantic extols their innocence as being childish or more in tune with nature, but it nevertheless has the same paternalistic passivizing impact as the overtly racist. Rousseau and the Romantic literature of the nineteenth century had a significant impact on romantic and archaic ethnic prejudices, which are still widely held today. If one accepts a prehistoric explanation of ethnicity or race, it is a minor step to make the case for genetic inferiority [6].

Even though anthropology seems to give an impartial view of humans, it often serves to support romantic or overtly racist beliefs, perhaps unintentionally. A further link in the chain of colonial dominance, early anthropology functioned only to chronicle ancient ceremonies and gather artifacts. It is very evident that the popular television documentary about these others functions as a type of armchair museum of strange, ape-like, and vibrant visuals. Religious missions to the colonies likely contributed to the colonist's conviction that God and morality were on their side and helped them justify a paternalistic, violent, and spiteful attitude toward native peoples.

There was a race for the Earth's resources since the industrialization that was taking place required raw materials, notably plantation crops like rubber, sugar, coffee, cotton, tobacco, cassava, and others, as well as, of course, slave labor to produce these commodities. The period of the indentured laborer started in the British Empire in 1838, when slavery was outlawed. Because the colonial overlords needed inexpensive labor, they looked for migrant laborers in India and other colonies. This kind of work, which in fact was somewhat dissimilar to slavery, is

seen in the situations in the Caribbean, Malaysia, and Pacific islands like Fiji. Up until the 1940s, it was still common for colonial overseers to spank employees throughout the Caribbean.

One of the characteristics of colonial authority has been a propensity to exploit differences between subject groups inside the colony in order to sow internal discord and hinder a coordinated opposition to the colonial power. The fact that colonial administrations and their successor governments established, promoted, and exploited tribal divisions and customs is now universally acknowledged. The internalized divides brought forth by colonialism result in a deliberate rejection of native culture and imitating colonial ideals. The divides permeated the colonial subject's mentality as well as the exterior ones created by segregation and labor divisions. *The Wretched of the Earth*, a book by Fanon, served as an example of this and personified the spirit of resistance adopted by the anti-colonialist movement. He thought that the only way to heal the spiritual wounds would be to physically drive the invader out of the countries.

Resulting from colonialism

Existing ecosystems were sometimes devastated by the vulnerability of new areas and peoples. People's resistance to illnesses introduced by Europeans was low, and in certain instances, hundreds of people perished. Indigenous peoples were often massacred by incoming settlers or forced to relocate to other areas. Just 32 years after the first British settlers arrived, in 1835, the Tasmanian Aborigines were all but exterminated or sent to the isolated Flinders Island. Some textbooks merely mention the Tasmanians as extinct or as having perished without providing any more details. Few accounts of the savage killing and hunting down that took place in its entirety are available.

Only the tops of our infant's bodies were exposed when they were buried. They were all in a row. Then they put each other to the test by kicking the infant's heads off as far as they could. A guy mounted a horse and bashed a baby's skull off. The ladies were then raped throughout the day, and the majority of them (the women) were subsequently tortured to death by having pointed objects like spears stuck up their genitalia.

The men's wrists were bound behind their backs, their penises and testicles were severed, and they were left to wait until they died. According to a recent claim made by historian Keith Windschuttle, the numbers reported for the number of deaths were incorrect and the majority were due to natural causes.

He also asserted that Tasmania had one of the most benign colonial histories and that full-blooded Aborigines in Tasmania were wiped out because of their isolation and susceptibility to diseases like pneumonia and tuberculosis. Many revisionists assert that since there are no eyewitnesses to the crimes in Germany, Japan, or Ireland, they may be fabrications. It seems as if Windschuttle was desperate to get rid of the nation's stain and his own personal legacy of shame. Indeed, by presenting Windschuttle with a centennial medal for contributions to history, Howard made it apparent that he felt sorry for him. For Howard, who has referred to the more dismal interpretation of Australia's past as the black arm band view, this must have sounded like a miracle. These revisionist assertions, however, have been vehemently refuted. In response to Windschuttle, Robert Manne of La Trobe University asked 18 historians to examine and vehemently dispute his allegations[7].

DISCUSSION

It is crucial that this kind of revisionism fails. Not just the British practiced homicidal colonization in Australia. One of the worst examples, when maybe 10 million people were massacred, occurred in the Belgian Congo. Rom, a junior official who rose to the position of commissioner, is said to have used African skulls as garden borders and may have served as inspiration for Conrad's sinister Mr. Kurtz, the merciless colonial administrator. Rarely are the horrific massacre of indigenous Americans here at home or the cruel oppressive war in the Philippines, where at least 20,000 people were killed, mentioned. Frantz Fanon accurately depicted the condition of the black colonial subject as one of a shattered self-image via his psychoanalytic insights into the depersonalization of the dispossessed.

The colonial look generates the mirror, and in it the black person sees himself as nothing human as a simple object. There are two sides to the black man. One is with his comrades, while the other is with a white guy. With a white guy and another black man, a black man will act differently. It is without dispute that imperialist oppression is the primary cause of this self-division. This feeling of perpetual self-reflection via the prism of others and evaluating one's soul against the yardstick of a world that laughs in mock disdain and pity is an odd one. One is always aware of his dual identity as an American and a Black person, with two souls, two ideas, and two conflicting aspirations residing inside one dark body, whose tenacious fortitude alone prevents it from rupturing. The struggle to become a self-conscious man, to meld his dual selves into a greater and truer self, is the history of the American Negro. He hopes that none of the elder personas will be lost in this blending.

Understanding these characteristics of colonization is crucial. Our contemporary and postmodern civilizations have been influenced by the distortion that has pushed Asian and Black cultures to the margins of global events. The idea that colonialism was a one-way process inflicted on helpless victims is absurd. Those who were under their control had an influence on the colonizers, but more importantly, the British imperialists' activities had a significant impact on how domestic others were conceived. They were actively working to change their own civilization since colonies and undeveloped, primal territories were closely connected to urban society's margins. Cultural colonialism, to put it briefly, was a reflexive process in which the others who were the targets of the civilizing mission were used to rebuild the other at home.

The framework of our current society has been significantly impacted by colonialism. It plays a particularly important role in the historical foundations of diaspora as well as the fragmented and mixed identities that are so prevalent in today's cities. People from the black diaspora are often imported as laborers. People who were forcibly abducted from their countries of origin as slaves or as indentured laborers, including those from Portugal, China, and India. These Diasporas, which reflect the social history of colonialism, are the foundation of multicultural or multiethnic countries like Brazil, Australia, America, France, the United Kingdom, and Canada. Those imported or transported as slaves, prisoners of war, or, in the contemporary post-war period, as cheap labor to the New World or Australasia. As we shall see in further research, multiculturalism may be seen as either a tokenism that just stands in for assimilation and integration, or as a progressive force for global unification [8].

Movement for Reparations

The reparation movement argues that transatlantic slavery is the largest crime against humanity from which the colonial nations were able to rise to the pinnacle of economic development while Africa remained poor and marginal. This was done at the expense of Africa through their plunder. In a speech to the House of Lords in 1997, Lord Gifford said the following. My Lords, the question raises a topic that African people around the world by which I mean people of African descent, wherever they live, whether in Africa itself, in the United States, in Great Britain, or in the Caribbean, where I currently reside and practice law are debating with increasing vigor and intensity.

Speaking generally, it cannot be said that Africans or their governments are to blame for the underdevelopment and poverty that plague the majority of African and Caribbean nations, as well as for the ghetto living situations that plague many black people in the United States and elsewhere. They are mostly the results and legacy of the transatlantic slave trade and the institution of slavery, two of the largest and worst criminal enterprises in recorded human history. Africa's population decline was massive in scope. Some black academics place the number of victims of the Holocaust between 50 and 100 million, which is far higher than the cautious estimate of 10 million made by white academics.

It is undeniable that five centuries of exploitation have left Africa weak, and it may be claimed that the West's legacy to Africa, Asia, and South America includes the recurrent geopolitical issues, droughts, famines, civil conflicts, etc. People all around the globe have been affected by the scars that colonialism left in its wake. Before the British people can come to terms with the horrors of their own modern history and begin to build a new national identity from the ruins of their broken narcissism, they will have to learn to appreciate the brutalities of colonial rule carried out in their name and to accept some degree of national responsibility. Gilroy makes this point in his analysis of post-empire melancholia.

Both NEO- and auto-colonialism

Prominent scientists from all around the globe came together for a historic UNESCO summit after the conclusion of World War II to issue a definitive declaration concerning race. The Florence Declaration of 1950 makes it clear that they rejected the notion that there were inherent racial differences in the human species and categorically denounced theories that one or more races were superior based on the most recent scientific research at the time. These two sentences focused mostly on the anthropological and biological components of the issue.

Nevertheless, via hierarchical racial conceptions that turn racism into a destructive weapon, racism serves to perpetuate the wealthy elite. As these principles for a society free from systematic racism were being established, seemingly putting an end to the wrongs of colonialism and the Nazi genocide, the fallacious logic that had allowed them to occur was being spread across the western world. There is evidence that the Third Reich may have drawn influence from the US eugenics movement. In Sweden, which up until the 1950s had the greatest per-capita eugenic program targeting deviant populations for sterilization, forced sterilization was still practiced. Forced sterilization was still occurring in Puerto Rico.

Asian nations have also attempted overt efforts at ethnic cleansing, most notably Tibet under the Chinese, in addition to America and Europe. Additionally, immigration laws and how refugees

are treated have often been accused of being either overtly racist or motivated by labor organizations to defend the country from an influx of workers who would lower local labor costs. Although ostensibly white domination had ended, Kwame Nkrumah's 1965 study of neo-colonialism revealed the real dynamics of world power. Neo-colonialism is described as follows in *Neo-Colonialism: The Last Stage of Capitalism* [9].

The state that is subject to neo-colonialism possesses all the external symbols of international sovereignty and is, in principle, autonomous. Actually, foreign forces control its political system and, by extension, its economic system. Neo-colonialism in the current day is imperialism in its last and, perhaps, most hazardous form. Although the kinds of exploitation are now tied to the major changes made by politics, aspects of colonialism seem to still be present today. From the time of federation in 1901 until the 1970s, Australia aggressively opposed the movement of persons deemed undesirable.

The White Australia Policy is the common name for this strategy. Colored individuals, prostitutes, criminals, the deranged, and anybody with an infectious illness were all considered undesirable. The blending of cultures and economies. According to data from the UN Human Development Index, the disparity between the richest western nations and the poorest regions has widened significantly over the last forty years. The gap between the wealthiest 20% of people and the poorest 20% has doubled, with the richest 5% of mankind now receiving 60 times as much as the lowest 5% of humanity, up from 30 times in the 1950s. This result happened despite the fact that a prospective alternative, no matter how evil, still somewhat restrained capitalism, which was still uncertain of its eventual success. In this speeding up process, it is fairly obvious who the winners and losers are. Western-based multinational firms generate more revenue than the total gross domestic product of several nations. For instance, just 6% of global revenue is enough to support 50% of the world's population. The three wealthiest persons have more wealth than the combined GDP of 48 less developed nations.

All of this paints a picture of a world where wealth has been concentrated in the hands of a few elite together with the development of very strong global economic blocs. It is no longer the responsibility of the impoverished nation's nominal governments to rule them; instead, western financial institutions and other multinational organizations are progressively taking on this responsibility. Their talk of poverty alleviation, structural adjustment, and their touting of economic success stories - once Brazil, now New Zealand, once even Nigeria, and now Thailand are calculated to conceal the real purpose of the integrated world economy, which is the supranational management of worsening inequality, the author of the study said.

What bearing do these instances have on racial and ethnic discrimination issues? Clearly, the influence of neo-colonialism and the collision of religious systems are key factors in such activities. In emerging nations, decentralized industrial activities are becoming the norm. There are also well-established precedents for occupying oil-rich nations; the Twin Towers served as a metaphor for western wealth and neocolonial dominance for some. The United States is not singled out by religious fanatics for any other reason but its hegemonic strength.

CONCLUSION

The imperialist endeavors of the western world have characterized it. The expedient use of race conceptions in the seventeenth century has evolved into a defining difference in the modernity effort. Slaves in Niger had only just been set free at the time of writing, however slavery is a

long-standing system that dates back to prehistory. However, racial slavery was a distinct and only recently developed phenomenon connected to colonialism. Due to slavery and other types of plunder capitalism, western nations have enjoyed two centuries of relative affluence and domination at the expense of underdeveloped nations in Asia, Africa, and South America. However, since neo-colonialism and auto-colonialism have exacerbated the gap, the rate of change has accelerated significantly over the last 25 years, and the degree of disadvantage and division has reached previously unheard-of proportions. Moreover, the chapter examines the contemporary significance of uncovering invisible colonial histories.

It discusses how understanding the full extent of colonial legacies can inform contemporary social, political, and economic dynamics. It highlights the ongoing struggles for justice, decolonization, and recognition faced by communities grappling with the lasting effects of colonialism. In conclusion, the exploration of colonialisms invisible histories is a vital endeavor in challenging dominant narratives, redressing historical injustices, and fostering a more inclusive understanding of our collective past. By amplifying marginalized voices, uncovering hidden narratives, and acknowledging the complex legacies of colonialism, we can contribute to a more just and equitable future that addresses historical injustices and honors the diversity of human experiences.

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CHAPTER 6

THEORIES OF RACE AND ETHNICITY

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ABSTRACT:

This Chapter provides an overview of the major theories and frameworks that have been developed to understand race and ethnicity as social constructs. It explores the complexities of these concepts, their historical development, and the ways in which they shape individual and group identities. The chapter begins by examining essentialist theories of race, which posit that racial categories are based on inherent biological or genetic differences. It discusses how such theories have been largely discredited due to advances in genetics and the recognition that race is a social construct rather than a biological reality. Next, the chapter explores constructivist theories of race and ethnicity, which highlight the role of social, cultural, and historical factors in shaping these identities.

It delves into the social constructionist perspective, which asserts that race and ethnicity are products of social interactions, power dynamics, and historical processes. It also discusses symbolic interactionism, which emphasizes the role of individual and group interactions in the formation and negotiation of racial and ethnic identities. The chapter further examines the concept of intersectionality, which recognizes that race and ethnicity intersect with other social categories such as gender, class, and sexuality, leading to unique and interconnected experiences of oppression and privilege. It explores how intersectional frameworks offer a more nuanced understanding of the complexities of identity and social inequality.

KEYWORDS:

Ethnic Group, Plural Society, Race Ethnicity, Socio Biologists, Working Class.

INTRODUCTION

Are race and ethnicity part of our natural makeup or are they features which can be exploited for social and economic advantage? In crude terms this is the thrust of these two influential trends in theory. Can ethnic groups and the apparently universal experience of ethnocentrism be understood as primordial or instrumental phenomena? Definitions of primordialism can range from simply the force and strength of traditions and cultural ties to ideas of genetically inherited features and characteristics. At the most biologically determined end of the spectrum, socio biologists have argued that there is a biological aspect to the formation of ethnic bonds. They believe that social behaviour is guided by evolutionary strategies and motivated towards securing long-term survival of the group. Theories such as inclusive fitness and kin selection, which operate amongst animals, are therefore suggested to be relevant to human behaviour.

A person's inclusive fitness is his or her personal fitness plus the increased fitness of relatives that he or she has in some way caused by his or her actions. These concepts operate together; inclusive fitness is achieved through kin selection. These biological imperatives are considered by socio biologists to explain altruism. The individual is a vehicle for the genes that must be passed on – however, in examples of self-sacrifice to save or defend a kinship group, the argument is that the gene stock will still survive even if the individual dies. Such explanations are reasonable when applied to the animal world bees, [1] ants or birds for example but socio biologists extrapolate these ideas of the selfish gene and inclusive fitness to human society.

To consider a person as little more than a genes survival machine entirely ignores the enormous evidence for social and cultural forces that shape behaviour. Furthermore, to conjecture that ethnic identification and acts of loyalty and sacrifice can be reduced to genetic determinism seems extreme. Sociobiology has met with resistance in the past thirty years, which is not surprising as it has certain features in common with Social Darwinism – in particular the notion of biological predestination. The successor to sociobiology, evolutionary psychology, seems also to depend on similar reductionist and adaptations arguments.

More reasonable forms of primordial explanation exist however. Traditional ties are passed along to members of a defined group. These attachments of kinship and heritage are clearly part of many if not most people's upbringing. However, the concept may be extended further to include a harder primordial boundary in which ties of blood, religion, custom and belief become ineffable and have a deeper psychological effect on members of the group. Notions of primordial ethnicity such as those developed by Clifford Geertz suggest that ethnic identity developed from certain givens of social existence, including blood and kin connections, religion, language, region and custom. Geertz suggests that these form ineffable, affective and a-priori bonds.

Similarly it is apparent that these bonds are also considered to be the basis of character and the cause of long-standing ethnic rivalry and even hatreds. Primordialism suggests that cultures are fixed and unchanging – almost genetic blueprints indeed, sociobiology would suggest that there is a biological imperative to preserve the genetic stock. Such viewpoints may be ideologically employed when complex situations occur that require a careful analysis of social histories. Attributing them to some irrational primordial core may fit with the dominant prejudices of the public. For example, during media coverage of the conflict in Rwanda, explanations tended to centre on descriptions of primordial tribalism leading to some sort of blood lust. The true complexity of the situation became lost in a media blitz on brutal tribal atrocities. The underlying causes were typically not sought; rather, journalists merely focused on irrational tribalism [2], [3].

The background to these conflicts often stems from a history of invasion and reprisal over many decades or even centuries. Tutsis massacred Hutus in 1972; the ongoing ethnic conflict between Russia and Chechnya can be traced back at least 400 years; the conflict in Northern Ireland can be traced back to the twelfth century. As has already been discussed, i.e. explanations for human attributes as developed to meet the needs of their environment. The colonial practice of seeding derogatory stereotypes and manipulating group boundaries between the colonial subjects clearly has a long history and can be shown in some cases to have led to factionalism that has occasionally led to genocidal conflicts.

Where there were two tiers of domination in the colonial structure, decolonization was particularly charged with genocidal potential. Plural societies preceded colonial imperialism, and

in some cases capitalist colonization of a plural society resulted in the superimposition of an additional layer of domination on an earlier domination. In a number of these societies, decolonization detonated explosive genocidal conflicts, as the earlier rulers and their one-time subjects engaged in violent struggle under the impetus of electoral contests in a democratic idiom, introduced by the colonial powers in the movement to independence.

DISCUSSION

Additionally, the chapter discusses theories of racial and ethnic formation, which explore how racial and ethnic identities are constructed and transformed over time. It examines processes such as racialization, assimilation, and transnationalism, highlighting how individuals and communities navigate and negotiate their identities within changing social contexts.

Criticisms of Primordialism

The concept of apriority is problematic when it is considered that most ethnic identities seem to undergo renewal, modification and remaking in each generation. Second, the notion of ineffability can be easily criticized because in practice such supposedly primordial attachments are tied to circumstances. Affectivity is a concept that implies a mystification of emotion or belief in sociobiological worldviews; this is a very weak argument and a genetic dead end for analysis. While a moderate form of primordialism seems realistic, the extension of such notions allow the conventional racist views of the materiality of difference to intercede. Such hardline definitions are unable to adequately account for ethnic change and dissolution or for effects of immigration or intermarriage [4].

Instrumentalism

The other axis of explanation is presented in various forms of instrumentalism in which ethnicity indicates that there is some intentional or conscious strategies behind identity formation a type of political resource for competing interest groups. Ethnic groups and ties are strategically employed for attaining individual or collective goals. One form of this is the rational-choice approach advocated by Hechter and Banton. In this approach, any action can be seen as determined by a rational motive as the basis for the pursuit of scarce resources public goods such as housing, benefits, political power or competition for employment.

In contradistinction to primordial theories here the basis for ethnicity is superficial and strategically employed. The model is that of an essentially individualistic and somewhat aggressive actor, self-interested, rational, pragmatic and, perhaps, with a maximizing orientation as well. What actors do, it is assumed, is rationally to go after what they want, and what they want is what is materially and politically useful for them within the context of their cultural and historical situations.

Perhaps the most significant words here are rational and rationality. Theories of rational choice seek to predict the conditions under which collective action emerges. How is social conformity and cohesion maintained in society? The Durkheimian – Parsonian answer is that people obey because they share certain common values and beliefs. In sociological terms, people internalize certain values and norms that induce them to participate in, accept and reproduce relations of production. However, rational-choice theories seem to derive from the materialistic premises alluded to by Ortner, in which a pragmatic behavioristic view of human nature, to maximize gains and avoid losses, governs action.

Criticisms of Instrumentalism

The criticisms of instrumentalist views of ethnicity are, first, which such views are unable to cope with ethnic durability; second, they ignore mass passions evoked by ethnic ties and cultural symbols; and, third, they assume the ethnic nature of Organisations. Ethnic identity and aspects of belief and cultural practice are relatively long lived in many cultures. This is witnessed acutely in the way Muslims have been treated since the 9/11 attacks on the World Trade Center. Any distinctive features of dress, especially headscarves, hijab, or other traditional Muslim coverings have been seen to mark out Muslims. Indeed, the assaults on minority ethnic groups who maintain traditional dress have multiplied. Ethnic identity undoubtedly is formed around real shared social space, commonalities of socialization, and communities of language and culture.

Simultaneously these identities have a public presence; they are socially defined in a series of presentations by ethnic group members and non-members alike. So can ethnicity be understood as a primordial or an instrumental phenomenon? Neither primordia lists nor instrumentalists seem able to account for the long-term changes and movements of ethnic communities. It would appear that there are elements of both to be recognized in practice. To reduce, complex human behaviour to mere biology, on the one hand, or mere pragmatism, at the other extreme, appears to ignore human capacity to operate at the level of the symbolic and denies the importance of culture in its broadest sense. When considering plural societies this tension between durable ethnicity and expressions of shared identity and desires for political and economic power are very significant. When colonial regimes have operated, the struggles between the post-colonial subjects can be intense. It is to these so called plural societies that we now turn.

Plural Society Theories

Theories that seek to explain the ways in which race and ethnicity operate as loci of power within society are relatively recent. The phenomena associated with plural societies themselves are fairly recent and were previously, as we have seen, explained away through crude racial theorizing that has been shown to have little foundation in scientific fact as well as associations with the Nazi pseudo-science of race. The concept of a plural society first emerged through anthropological analyses of colonial societies at the turn of the twentieth century. Anthropologist J. S. Furnivall, who studied Indonesia and Burma, wrote that the first thing that strikes the visitor is the medley of peoples European, Chinese, Indian and native that constitute the society. The different groups, Furnivall wrote, mix but do not combine. Each group holds by its own religion, its own culture and language, its ideas and ways. The result was a plural society, with different sections of the society living side by side but separately within the same political unit [5].

This model has several useful descriptive aspects and does account for the shifting identities within colonial and post-colonial plural societies. It places the traditionally conservative anthropology of Furnivall into a more dynamic model of change and ultimately of competition and ethnic rivalry. However, Stewart seemed to pursue a Durkheimian optimism about the ultimate levelling and acculturation in a society that was, and continues to be, polarised ethnically. There is an inherent ambivalence in pluralist arguments. They underline the negative aspects of colonialism but at the same time can be seen as presenting a defense of colonial leadership to maintain order and stability to the society.

Plural-society theorists such as Furnivall and M. G. Smith attempt to account for the manner in which separate ethnic groups or cultural enclaves are related to each other. For Furnivall, the

central agency that holds groups together is the marketplace, emphasizing economic and commercial relations albeit as a metaphor for the society as a whole. Smith, however, focuses upon political institutions. Both would consider their perspective to include relationships of production, yet do not spell out these distinctions. Recognizing the complex interplay of ethnic enclaves under colonial regimes may benefit from a closer examination of varieties of Marxist and Weberian theory which offer analyses of race and ethnicity and their interweaving with class, status and power.

Marxist Theories

Although Marx made little mention of race, the legacy of his conception of society as a struggle between the exploited and the exploiters has remained an influential discourse and one that many social commentators see as increasingly more relevant as the global forces of capitalism expand, as they consolidate their grip on resources and as divisions between economic classes reach unprecedented distances. Class is significant for all major social divisions as social standing and status, centrality or marginality have demonstrable economic consequences. This is true whether the social meaning or subjective identity of difference is taken into account, whether it be division based on gender, sexuality, race/ethnicity or disability. For this reason, the issue with assessing Marxist thought and its influence is not whether it is important but how the complex social and economic factors interrelate with complex aspects of ethnic identity, citizenship and historical legacy.

In the traditional Marxist approach, race was seen as illusionary, a mere element to be exploited by capitalism. Traditional Marxist thinkers clearly see colonialism as a vital stage in the ultimate structural change that societies must undergo to evolve towards socialism. Marx himself recognized colonialism as a brutal precondition for the liberation of these societies. The historical dialectical process that ground on from primitive communism of small tribal communities through the barbarity of slavery to other forms of colonialism to industrial capitalism and ultimately through collective action of the proletariat to socialism. So each stage in this inevitable historical evolution was a necessary precursor of the next. Race/ethnicity are seen as a part of a superstructure and hence are considered secondary or epiphenomenal to the economic base and relations of production.

Actively playing down ethnic differences, Smith calls them: the residue of cultural peculiarities. Moreover, he stresses that should the source of inequality be removed and equality of opportunity be restored, any ethnic differences would dissolve. However, the suggestion that ethnicity simply lies dormant, to be utilised as the most visible rationale or expression of deeper divisions inherent in economic structures and the state, is not wholly convincing. There are class distinctions, but these do not correspond simply with those of ethnic background. It is unnecessary for class and ethnicity to be seen as discrete independent variables in a competition for primacy. Rather it may be possible for both to be viewed as interacting elements in a systematic theory of boundary formation in a society [6].

As Rex has suggested it is not necessary to exclude from consideration the possibility of a situation in which either ethnicity or class, or both together operate as the main means of boundary marking. Generally, however, the role of racism is seen to have its origins in the ideologies and racial typologies that were often invoked to justify the open exploitation of colonial times. Examples of this tactical racism are plentiful. Walter Rodney writes of the divisive use of stereotypes on the plantations of British Guiana to maintain control and exploit

laborers even after slavery had ended: Early in the history of indenture ship, planters recognized the value of having a working population segmented racially; and they never lost sight of the opportunity of playing off the two principal races – by using one to put down any overt resistance by the other.

Marx's materialist vision of evolving eras of historical struggle, while it may regard other issues of identity to be part of the illusion of false consciousness, a veil that would be lifted after radical consciousness is achieved, does, nevertheless, clearly recognize the importance of abolishing slavery. Marx and Engels recognized the pivotal importance of the struggle for emancipation and organized workers in textile mills in the north of England to block purchases of Confederacy cotton. After 1790, as Steven Marcus reports, it was the slave states of the American South that became the major suppliers for Lancashire mills.

Writing about slavery just after the Civil War, Marx made the following comment, which clearly shows that he recognized that racial divisions were crucial to the success of the exploiters. In the United States of North America every independent movement of the workers was paralyzed so long as slavery disfigured a part of the republic. Labour cannot emancipate itself in the white skin where in the black it is branded. Furthermore, Marx realized that the conditions amongst the industrial working class in Britain were not dissimilar to the racist divisions between black and white people in the USA.

Every industrial and commercial center in England now possesses a working class divided into two hostile camps, English proletarians and Irish proletarians. The ordinary English worker hates the Irish worker as a competitor who lowers his standard of life. In relation to the Irish worker he regards himself as a member of the ruling nation and consequently he becomes a tool of the English aristocrats and capitalists against Ireland, thus strengthening their domination over himself. He cherishes religious, social, and national prejudices against the Irish worker.

His attitude towards him is much the same as that of the poor whites to the Negroes in the former slave states of the U.S.A. The Irishman pays him back with interest in his own money. He sees in the English worker both the accomplice and the stupid tool of the English rulers in Ireland. This antagonism is artificially kept alive and intensified by the press, the pulpit, the comic chapters, in short, by all the means at the disposal of the ruling classes. This antagonism is the secret of the impotence of the English working class, despite its organization.

The contention contained in Marx's letter is certainly a valid assessment of the instrumental use of race as a strategic tool to enable the divide and rule of workers by the elite, whether they are factory and mill owners, colonists in the New World or, perhaps, a government that wants to draw attention away from the numbers of unemployed under stringent economic policies and in the 2000s Bush and Blair's war on terror and its concurrent concerns about asylum seekers and refugees. Critics of Marxist views might do well to consider the enduring relevance of the view that race is not an inherent identity based on biological or cultural characteristics but is used expediently as a fluid set of rationalizations, continuously shifting to respond to considerations related to the demands of industry, military needs in times of war and calls for national unity in the face of economic global threat [7], [8].

Racism is not a universal and transcendental phenomenon but rather socially constructed, historically specific policies shaped by the labour market, ideology, government intervention and political resistance. The efforts to create ethnic antagonism have been well documented during

the period of European imperial power through the use of derogatory stereotypes and divisive policies that pitch the different groups into competitive relationships, thus effectively dividing workers and creating obstacles for collective resistance to colonialism. In the post-war era there is evidence that more subtle ideological forces are employed in addition to the coercive apparatus of the state. More progressive Marxist forms recognize the influence of the media and cultural reproduction through the agency of education.

The roots of racism could be argued to always have been grounded in labour relations. Race was a constructed concept which, as we have seen, enabled colonialists to justify an expendable workforce of slaves. In contemporary society, it could equally be argued that the focus on difference between workers is still maintained and serves a similar function. In recent years there has been considerable work around the dynamic intersection of race and class in specific contemporary situations, and especially postwar Britain. Race is fundamental to the formation of the working classes in general and to the experience of black labour in particular.

It has been suggested that class relations within communities of black working-class people function as race-relations. The two are inseparable. Race is the modality in which class is lived. Similarly, race provides the lived reality of class relations. Hence, race has consequences for all within that class, it moulds and shapes their conditions of existence, and it has transformative power, bringing about changes in opportunities and the relative open or closed conditions between black people and their economic relationships with the greater society.

In assessing the connection between race/ethnicity and class, the starting point is often the relative economic positions of ethnic groups, extrapolating from economic processes to class. The view that immigrants or migrants are part of an underclass is a frequently used one. Marxist theorizing argues that migration provides a reserve army of labour which functions to keep wages low and maximize profits. However, the post-Fordist restructure of the labour force and the recognition that the other forms of social division such as ethnicity and gender are not merely the result of class structures render any simple views of race as class as highly problematic.

Some, such as Anthias, suggest that Marxist theories are not fully adequate, arguing that ethnicity has much more to say about the ways people live and communicate and interact with one another, that historically, racial divisions pre-date capitalism and indeed have had a powerful formative influence on the formation of capitalism: Since the three hundred years of slave labour are central to the development of capitalism, the Marxist interpretation of history in terms of the dialectic of capitalist class struggle is inadequate. Colonialism formalized racism as a means of rationalization or economic justification that sowed the seeds for racist ideologies. Wallerstein observes that racial hierarchies operate as a magic formula for capitalism, allowing very low wages for some sections of the work force and stifling protest through a process of ethnicisation of the workforce.

Robert Miles produced a critique of the sociology of race. In his view, the object of the study should be racism, which he perceived as integral to the process of capital accumulation. In this view, race and the process of Racialisation are masks that disguise the real economic relations: racism is mostly conceived as ideological, a set of rationalizations for sustaining exploitative economic practices and exclusionary political relations. The migrant-labour model developed by Robert Miles and Annie Phizacklea prioritizes the political economy of migrant labour and avoids any reference to race relations, which they feel add status to a divisive social and political construct.

In other words by attributing meaning to the term race the term is reified and leads to a commonsense acceptance that race is an objective determinant of the behaviour of black workers or other racially defined social categories. To Miles, race is only a political category, but the process of Racialisation is a dialectical process of signification, that goes hand in hand with exploitation of migrant labour. Racialisation can be used, Miles says, in those instances where social relations between people have been structured by the signification of human biological characteristics in such a way as to define and construct [9].

CONCLUSION

Finally, the chapter addresses critiques and limitations of existing theories, including the challenges of essentialism, the oversimplification of intersectionality, and the potential for cultural essentialism or cultural relativism. It emphasizes the importance of ongoing dialogue, interdisciplinary perspectives, and the recognition of the dynamic and context-dependent nature of race and ethnicity. In conclusion, theories of race and ethnicity provide valuable frameworks for understanding the complexities of these social constructs. By recognizing race and ethnicity as social and historical phenomena, influenced by power dynamics and intersecting with other social categories, we can deepen our understanding of identity formation, social inequality, and the dynamics of privilege and oppression. Continued exploration and critical engagement with these theories are essential for advancing social justice, equity, and inclusive societies.

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CHAPTER 7

RACE AND ETHNICITY: DIFFERENTIATED SOCIAL COLLECTIVITIES

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ABSTRACT:

This chapter explores the concepts of race and ethnicity as differentiated social collectivities, examining their distinct characteristics and the ways in which they shape individual and group identities. While often used interchangeably, race and ethnicity represent distinct dimensions of social categorization and affiliation. The chapter begins by defining race and ethnicity, highlighting their fundamental differences. Race primarily refers to the classification of individuals based on physical characteristics, particularly skin color, while ethnicity encompasses shared cultural practices, traditions, language, and heritage. It emphasizes that race is often perceived as a fixed and inherent characteristic, while ethnicity is more fluid and shaped by cultural and social contexts. Furthermore, the chapter explores the ways in which race and ethnicity influence individual and group identities. It examines how racial and ethnic identities are acquired, negotiated, and maintained, as well as the intersections between race, ethnicity, and other social categories such as gender, class, and sexuality. It also discusses the impacts of racial and ethnic identities on social interactions, relationships, and experiences of discrimination.

KEYWORDS:

Ethnic Groups, Ethnic Identity, Race Ethnicity, Structural List, Theory Practice.

INTRODUCTION

Miles provides an example of this procedure in action in 1920s colonial Kenya. The African population was forbidden from growing coffee, as was the case in many colonial outposts, but not because they would endanger the colonists; rather, it was believed that the relative independence and contentment that this might bring to Africans who were compelled to live on reserves would lessen the need for them to work for the colonial landowners. Africans were obliged to labor in order to pay the many taxes imposed on them [1].

Race is a notion that should be openly and systematically confined to the trash of analytically worthless words, Miles says, and the usage of phrases like race relations and racism run a significant risk of giving actuality to an ideological term. This was undoubtedly a timely warning that some of the most renowned investigations had unintentionally given the idea some theoretical legitimacy by tacitly adopting the word race in sociological research and by losing sight of the political ramifications of such a questionable term. His Miles work represents an effort to reclaim the study of racism from an apolitical sociological framework and situate it squarely in a Marxist theory of social conflict, according to the author.

Miless thesis about migrant labor appears to be supported by the exploitation of asylum seekers, guest workers, and other workers who frequently live in appallingly substandard conditions and face exposure to immigration authorities in post-colonial societies like Britain, many countries in Western Europe, and America. While governments are not opposed to using xenophobia and public anxieties to take a strong stance on immigration before elections, the media has used the most graphic accounts of the danger from scroungers. However, migrant workers of some kind make up the majority of the workforce in our inner cities fundamental services. According to a recent estimate, about a third of full-time agricultural employees in America are unauthorized.

Similar to the allegations that asylum seekers and other immigrants come to Britain only to take advantage of the National Health System, statistics suggested that there are about 90,000 openings in the UK's health and social care sectors, even though there may be thousands of refugees with the necessary skills who are unable to find employment due to lack of authorization or other obstacles. The Greater London Authority reports that 23% of physicians and 47% of nurses working for the NHS were born outside of the United Kingdom. This shows how heavily the NHS already depends on foreign labor.

It becomes apparent that these efforts to keep immigrants out have the hilarious effect of turning them into the perfect labor force who can be abused, forced, and paid the barest minimum. In reality, it has been acknowledged that the condition for many refugees who want to flee their nations isn't much better than slavery. When investigating the relationship between race and class, it is common to start by looking at the economic standing of black people. The working class may be divided into two strata: immigrants are the most exploited and disadvantaged members of society, while native-born employees make up the upper, more privileged stratum.

Marxist viewpoints undoubtedly provide insightful analysis on the usage of racism as a tool. The major flaw in classic Marxist assessments of racial and gender problems, however, was an overemphasis on economic foundations and a blind spot when it came to other instrumental intersections with capitalism's structures. Family, culture, sexual orientation, and ethnic identification did not get in-depth investigation. Marxist theory, which operationalizes the relationships between the means of production via human beings engaged in the fight for existence, has come under fire for being economistic and reductionist and giving very little room for human activity. Contrarily, Marx's views on social change brought about by deliberate and concerted activity serve to attenuate this conclusion in certain ways [2].

Marxism under Structuralist Criticism

Numerous post-colonial critics have drawn inspiration from the work of Stuart Hall and other academics at the Centre for Contemporary Cultural Studies. To enable a more sophisticated Marxism to be applied to the discourses that make up racism, Hall has made intriguing use of notions created by the Italian Marxist Antonio Gramsci. Based on Machiavelli's assertion that political dominance of the people may be gained by a mixture of force and deceit, Gramsci's idea of hegemony prompted him to think about the means by which elites were able to instill voluntary obedience to colonial authority. This viewpoint does not discount the presence of violent repressive power, but it differs significantly from the idea of direct repression and coercion.

Nevertheless, hegemony is achieved not only by direct manipulation or indoctrination, but by playing upon the commonsense of people, as Raymond Williams puts it. Herman and Chomsky

made a similar case for their theory on the propaganda model in Manufacturing Consent. They contend that there is a hidden and subtle process of control that is accomplished via the consumer society's complacency and the logic of market forces. When compared to the harsh censorship used by more autocratic countries, these activities are far less obvious [3].

Similar to Gramsci, Althusser argued against reducing society ultimately to its economic foundation and that ideology has a material reality since it is always discovered to be inherent in the system of social control. Thus, ideological machinery might have an impact on the economic foundation. He suggested using the phrases repressive state apparatuses and ideological state apparatuses to describe the two types of control Gramsci described. In modern capitalism, the coercive consequences of RSAs are less obvious, but they are nevertheless utilized when there is direct opposition and a danger to the state, as in the 1980s UK miners' strike or the violent repression of poll-tax protests.

According to this theory, the army and the police are frequently used when the state's policies and hegemony are under jeopardy. ISAs, which include the church, family, media, and schools, help to better secure consent while preventing the state from coming off as forceful. Particularly effective in undermining resistance is the media. A prime example is how black and Asian people are portrayed in the media. It may be shown that the media's moral panic about migrants and asylum seekers distorts attention away from a problem that is high on the political agenda, perhaps as a result of pressure from media sources.

According to a recent article by Media Lens, the United Kingdom's quality press covers topics relating to asylum seekers with a high degree of consistency. These articles displayed a consistent unity of themes, with a particular emphasis on false asylum seekers, criminality and terrorism committed by asylum seekers, and housing and custody concerns. However, Matthew Randall contends that other macro-stories need to be covered in order for the press to be really impartial and sincere [4].

1. The NHS wouldn't operate without foreign nurses, in other words. A 25% of all nurses employed by the NHS, according to a study by the Royal College of Nursing in February 2003, are foreign-born.
2. It is alarming that the UK's population is falling.
3. Replacement migration was suggested as a solution in a UN study.
4. The European Commission rejected this request on the basis that there was little demographic effect from immigration.
5. Conditions in the nations of origin: poverty, violations of human rights, economic inequality on a global scale, conflict, and torture.
6. For millions of their citizens who make up the majority of the world's refugees WE and UK engagement in Iraq, Afghanistan, the Balkans, and Somalia has intensified bloodshed and unrest.

The way in which these and other problems are handled in the media shows how we may only be exposed to a relatively small number of news stories while being immune to prejudice due to the perception that our press is liberally biased and covers a wide range of political opinions. It has been argued that because the media is driven by the market and bends to the will of the political elites, there is a hidden agenda at work through which other stories are filtered out and publications with very different readerships and ideological biases actually operate within a very narrow field with a tendency to align with the dominant political agendas of the time [5].

This might be seen as supporting a major point in Althusser writing, the way in which outside influences change human subjectivity. In actuality, Althusser said, subjectivity, or personhood, is itself formed in and through ideology. The colonial setting, where ethnically diverse occupational limits, residence patterns, and other social divides were often supported and perpetuated by colonial rulers, is where this ideologically forming influence is most apparent. This happened either as a result of the practical reasons why various groups were brought to the colony, such as the usage of indentured laborers to replace slaves, or as a result of deliberate planning to create distinct and controllable enclaves.

Althusser also made an effort to describe the internal mechanism by which the subject was influenced by ideologies. He defines interpellation as a process of identification in which a person recognizes themselves in a certain identity or function that is provided for them in society. The person speaking to me may be an authoritative figure, but they could also be a representation from a cultural book. In his work, Althusser aims to demonstrate how ideologies may either recruit people into certain, socially acceptable subject positions or change them into subjects who come to identify with particular representations. Therefore, the person who is speaking to me may also be a representation from a cultural text. Books, advertisements, TV shows, and movies all include people and circumstances that we may be able to relate to. Aspects of society, gender roles, views toward other groups, etc., that may be propagated, normalized, or satirized, are also linked to these representations. It's possible to see ethnic identification as a kind of interpellation at times.

These many Marxist perspectives show that racism and racial identities are complex social constructions that are intertwined with social, political, economic, and cultural systems within capitalism rather than being just influenced by class. Both Althusser and Gramsci have been cited as influences on the cultural studies method, which acknowledges the tangible results of the creation and transmission of cultural meanings. This enables nuanced research on the creation and diffusion of racialized ideologies. Each setting has a distinct interplay of ideological influences that work to shape the identity of ethnic groups in regard to both the dominant group and one another as potential competitors [6].

DISCUSSION

Theories of Weber and Neo-Weber

Marx's ideas have been seen as being extended and improved upon by Weber. Weber, according to some, spent his life having a posthumous dialogue with the ghost of Karl Marx. There is some validity to this point of view, thus the contrast between the two shouldn't be overemphasized. However, for many Marxists, Weber's idealism and narrowness of focus highlight the sociological studies propensity to sidestep the more general political problems and demonstrate submission to the market's dominance. Weber was fervent in his defense of the individual's right to self-determination and freedom from being pigeonholed, not of the oppressed and exploited.

His most depressing scenario was the rise of bureaucracy and rationalization, either in the service of communism or global capitalism, where the individual is imprisoned in an iron cage that dehumanizes them. The Nazi Holocaust may be the best example of this process, which Weber regarded as inevitably weakening human integrity, in connection to ethnocentrism and racism. The murder of millions of individuals in concentration camps and the efficiency with which this

was accomplished by using numerical codes that turned people into numbers could only be managed by a cold, calculating bureaucratic machine.

The studies of ethnic relations by John Rex and David Mason adopted a Weberian emphasis, extending the sociological analysis of this understudied area to include other aspects of the individual psyche that traditional Marxism would consider a diversion in the study of race. For Weber, who had given ethnic relations greater consideration, drawing ethnic boundaries may be understood as a strategy for forming monopolistic social closure and for closing ranks against outsiders. Traditional Marxists see societal differences that aren't founded on relations and forces of production as nothing more than a false awareness that permits an elite to continue to benefiting from and promoting such divisions.

According to this theory, an ethnic group's foundation is the shared conviction among its members that, however distantly related, they are of similar ancestry. Race only becomes a group when it is subjectively perceived as a shared characteristic; this only occurs when a neighborhood or the mere proximity of people of different races serves as the basis for cooperative action, or alternatively, when certain shared experiences among members of the same race are linked to hostility toward people of clearly different groups. In addition, he makes the following claim: Ethnic affiliation does not create a group rather, it only makes it easier for groups of any type, especially those that are political, to emerge.

On the other hand, the political community regardless of how artfully constructed it may be is what fosters the idea of a shared ethnicity. Therefore, according to Weber, collective political action is not the origin of the idea in shared ancestry, but rather one of its effects. As a result of this collective activity, individuals start to see themselves as belonging together, moving away from some primitive concept of ethnic origins. Therefore, it may be said that pursuing group interests promotes ethnic identification.

The distinctive contribution of John Rex has been to provide an analysis that considers the interconnectedness of class, race, and ethnicity. Rex explains the dynamic interaction between class and race in terms of the dominance structures at work in society, saying that these structures are classes and groups in conflict, which define themselves and are defined in ethnic and racial terms, but which also engage in a kind of class struggle as a result of their immediate relation to the means of production and its supporting political apparatus. Rex also thinks that various theoretical approaches may help us comprehend ethnic identities and relationships. He contends that a more fruitful strategy would be to concentrate on the area where conflict most often occurs, namely in the business of employee relations and production. This demonstrates the methodical significance of Rex's approach [7].

Guyana is an excellent illustration of how ethnicity and work ties have produced a split that correlates to class relations. The African-Guyanese are descended from liberated slaves, whereas the East Indians were brought there as indentured laborers. It might be claimed that the two groups have been regularly at odds from their first contacts because of the struggle for labor and anger between them, both of which were aggressively exploited by colonists. Rex contends that the forced labor of the Bantu peoples contributed to the establishment of capitalism in South Africa. Thus, the availability of a labor force depended greatly on racial relations.

Marx said in *Capital* that the foundation of capitalism is the free laborer selling his labor power to the proprietors of the means of production. However, the work of the colonized peoples was

commissioned in South Africa, as in a number of other colonial circumstances, using a range of forceful tactics. It was not at all free labor. To prove his case, Rex recounts a settler from East Africa who says, we have stolen his country now we must steal his limbs. The natural result of our takeover of the nation is mandatory labor. Rex makes reference to Weber's dual idea of capitalism, which distinguishes between adventurers or booty capitalism, which was typical of imperialism, and a version of capitalism calmly geared to market opportunity.

A conviction in the superiority of the exploiters and inferiority of the exploited had to be ingrained in the brains of both exploiters and exploited when the social order could no longer be supported by legal punishments. Thus, it may be argued that the doctrines of racial superiority and inferiority and equality of economic opportunity are complementary to one another. Racism acts as a link between theory and reality. Comparatively speaking to Marxian ideas, which are structuralist approaches to society and look for underlying rules of large-scale social development, interpretative approaches to social phenomena put a considerably greater focus on assessments of individual behaviors and the motivations behind them.

Rex makes the point that the sociology of race relations must take account of subjective definitions, stereotypes, typifications, and belief systems in the business of defining its field since belief systems underlie much of human behavior. We would also want to underline that these belief systems have the causal power to significantly alter social relations patterns. Rex thinks the challenge is to identify them since belief systems are connected to a certain set of structures.

The status of racial and ethnic minorities in the labor market and in society at large has been the subject of some sociologists' attempts to create a more theoretical explanation. Ethnic minorities are seen from one perspective as an underclass.

An examination of stratification based on Weberian theory underlies the idea of an underclass. Several academics have proposed the idea of a racialized underclass. Rex and Tomlinson contend that, in sharp contrast to the majority of the white working class, the status of many black people in the UK is best understood in terms of a systematically disadvantaged underclass. Recent data suggests that racial and ethnic minorities continually face barriers to employment and are three to four times less likely to find work than the white population, regardless of economic conditions. It thus comes as no surprise that they formed their own organizations and became in effect a separate underprivileged class rather than interacting with working-class culture, society, and politics. In other words, they created a lower class that was supported by the overwhelming presence of racial minorities in the secondary labor market. Therefore, ethnic identity is a construct that sometimes has open-ended and negotiable parameters but other times has very rigid ones [8].

Class and ethnicity should not be seen as separate independent factors that compete for supremacy. Instead, it could be reasonable to see both as interacting parts of a methodical account of how boundaries arise in a community. It is not essential to rule out the possibility of a system in which either race or class, or both combined, serve as the primary mechanism of border marking, as Rex has argued. This essay has shown how Weber's approach and his emphasis on *verstehen* and meaning have given concepts of race and ethnicity depth and complexity. The word *verstehen* was introduced by Weber to describe the sociologists' endeavor to comprehend both the context and the reasons behind human activity.

Interactive Symbolism

Symbolic interactionism, which has roots in American social psychology, the work of the Chicago School of Sociology, and the philosophical ideas of George Herbert Mead, is one such interpretive science in pursuit of meaning. The concept behind the phrase, which was coined by Herbert Blumer in 1937, is that people create and transmit culture via intricate symbols. The main issue is how meanings about oneself, other people, emotions, and bodies are conveyed. The structuralist and semiotic endeavour, which examines how humans encode and decode common codes to mediate their existence, has an obvious affinity. Additionally, the interactionist method seems to be well adapted for the investigation of dynamic circumstances like ethnic relations, where identity is always changing and being negotiated.

Jenkins highlights the key components of a consensual anthropology of ethnicity, drawing on Barth and Geertz's anthropological approaches to the topic. Ethnicity is primarily about collective identification based in perceived cultural differentiation and shared cultural meanings, but it is also produced by cross-cultural interaction and communication. Additionally, according to Jenkins' study *Social Identity and Rethinking Ethnicity*, while anthropologists have concentrated on border development and maintenance, the content inside the boundaries is just as significant. The process of identification via ongoing contact with oneself and others makes up each person's sense of identity.

Goffman uses the concept of face work as an example in *Interaction Ritual*. For Goffman, the term face refers to the positive social value a person effectively claims for himself by the stance others assume he has taken during a specific contact. Avoidance is a fundamental face work technique. In other words, the actor will steer clear of social situations where losing face is a possibility. Goffman uses the example of the middle- and upper-class Negro who avoids certain face-to-face contacts with Whites in order to protect the self-evaluation projected by his clothes and manner [9].

Theory of Discourse and Foucault

Michel Foucault's analysis of a particular form of power that had been largely overlooked in sociology, where there has been a tendency to talk about power being vested in the state, or to talk about the power of the bourgeoisie or the ruling class, and to present a picture of society as being one in which there are good and bad, the power holders and those without power, has made a significant contribution to our thinking within the social sciences. Even if there exist these centralized forms of power, Foucault's studies convincingly demonstrate that there is still more to be said about power. Even if we adopt the formal viewpoint, we must attempt to explain how power may come to be centralized in the form of the state.

Power also has other attributes. In his writings, Poulantzas discusses the value of coercion and force but ultimately maintains that the state should have control over it. While it would be desirable to maintain the idea that most, if not all, centralized states do have the ability to use might, force, and the power of coercion, this does not exhaust power. In fact, power is most frequently used without the use of force, and this is the form of power that is most effective. The concept of bio power developed by Foucault demonstrates how these discursive forms of power embedded in scientific and medical procedures may have real-world consequences for certain groups. Invoking a prehistoric discourse of blood to support views on race and sexuality, according to Foucault, is possible.

Starting in the second part of the nineteenth century, the themes of blood were sometimes asked to use their complete historical weight to revive the political power that was wielded through sexuality-based tools. Racism started to emerge at this period. The mythical concern with preserving the purity of the blood and ensuring the triumph of the race gave the politics of settlement, family, marriage, education, social hierarchy, and property, as well as a lengthy list of ongoing interventions at the level of the body, conduct, health, and everyday life, their color and justification at that time.

We shouldn't equate power with a single source, says Foucault. Power flows have genuine effects but may come from a variety of academic fields. They shape and modulate society behaviour to label certain groups as abnormal and dangerous through forming individual subjectivity. It has long been understood that language, thinking, and social behavior are interconnected. Since it acknowledges that our social institutions, laws, and structures are organized via regimes of truth, which are dominating disciplinary domains that concentrate and filter concerns about the other, Foucault's study of discourse has had a significant influence on social sciences. Otherness is indeed produced through speech.

According to Foucault, discourse refers to the processes involved in knowledge construction as well as the social practices, subjectivities, and power dynamics that underlie these processes as well as the relationships between them. Discourses are more than just modes of thought and meaning-making. They make up the nature of the physical form, unconscious and conscious thinking, and emotional state of the people they aim to control. Power is a component of discourse, which serves as its channel. In Foucault's view, power is not something that one has; rather, it is something that is formed by the relationships between knowledge that establish positions for individuals who are subject to certain practices. For instance, the changing discursive practices of law, psychiatry, anthropology, and social Darwinism create certain individuals of society as marginal, criminal, ill, immoral, or racially inferior. The elite never just forces its ideologies on the populace.

Despite efforts to enforce laws that impose new definitions of being, there has been a progressive slide away from conceptions of a unified humanity via intricate changes of perspectives of the other as intrinsically distinct, affirmed and questioned, never static. According to Foucault, power is a diffuse idea that exists everywhere and is used in several locations. One can never escape the effects of power. According to Foucault, every discourse generates a discourse of resistance; this pervasiveness of power makes it difficult to envisage resistance being used effectively or practically. Although Foucault did not specifically address ethnicity, it seems that this fluid movement of power and resistance may be extended to colonial regimes and anti-colonial campaigns.

His effort enables the intellectuals in the area to mobilize support for several micro-causes. Universal notions of human nature or humanity are useless a large portion of Foucault's work is to provide those who are silenced within a given discourse a voice. He places greater importance on the larger systems that shape and govern people. Although his rejection of ideology has been criticized by Marxist thinkers and his methodology has been criticized as lacking rigor, Foucauldian genealogy has undoubtedly been influential in offering theoretical tools to dismantle regimes of power and disciplines or regimes of thinking [10].

Foucault's particular contribution, however, is to consider how many disciplines have imposed their own requirements on how we see the world. The historical evolution of institutions or

thought systems, which has had a formative influence on how a person interprets the world, is dismantled by Foucault. Theorizing that stable ideas of identity are unstable because personal identity is never inherent but always dependent on the social and political discourses that an individual both consumes and contributes to, he demonstrates the intricate institutional and historical linkages between knowledge and power.

Discourses that come from social, political, historical, and cultural sources negotiate our identity with the social world while also constructing it. Language is just one aspect of discourse. The institutional procedures that result from the incomplete naming and categorization are another factor. For instance, the prevailing discourses on sexuality, gender, and ethnicity include legal and political definitions of each subject's position. Discourses are the procedures that methodically create the things they are speaking about. One of the catchphrases of discourse theory is that discourses create their own object and that language itself becomes the stuff of knowledge since advances in knowledge require rearranging the categories that discourse has already provided.

Discourse theory is used to explain how many global peoples are categorized and discussed via discursive activities, such as those found in the social sciences, the medical field, literature, and many other fields. Stephen Muecke draws attention to the often constrained definitions and methods of talking about the other. The production of the discourse around race is very recent, reflecting socially created regimes of thinking rather than fundamental disparities that undergo cyclical changes.

While Marxist ideology, Althusserian interpellation and semi-autonomy, and Foucauldian discourse have all advanced our understanding of the forces at work in producing human subjectivity, Hall argues that they fall short of addressing how the subject is constituted. In the same way that individuals create situations, circumstances also create people. Certain subjective variables are the condition of social slavery as well as the drive to abolish it. In the same way that the dominant class controls the means of physical coercion, it also controls the means of intellectual coercion because it creates and spreads concepts that reflect its own superiority.

This passage demonstrates that Marxist philosophy is not just reductionism. Such claims imply a more ambiguous understanding of the social mechanisms through which power relations function, not just via structural methods but also through internalized value systems. As we've seen, later theorists have started to investigate how an individual's internal value system is created. The contribution of Pierre Bourdieu was to provide a synthesis between the internalized and micro-interactionist processes of the intertextualists and the macro-structural processes of the materialist perspectives.

In his idea of habitus, Bourdieu has offered a vision of power relations that is comparable to Althusser's while retaining some of the basic material force of conventional Marxism. Habitus is a concept that was developed in his influential theory of practice, where it may be helpful as a guide to provide an active analytical approach that allows one to address the problem of ethnic identity without the risk of having to choose between instrumentalists or primordialist viewpoints that are seemingly incompatible. The habitus is the generative principle that molds the subjectivity of the person and limits their range of behaviors.

In this perspective, ethnic relations may be seen as social and historical codes that, while they shape individual identity and behavior, are not immutable structures, as opposed to the

shortcomings of Marxian and plural society theories that assume some inevitable cycle of ethnic conflict or class-struggle. Instead, they are seen as a component of a toolkit of techniques that a person will employ, based on their own and their community's rules of conduct, to understand and deal with social circumstances that they are presented with. This could provide a perspective on ethnic identity and limits that avoids seeing the emphasis on socioeconomic class or socio-cultural factors as either/or alternatives.

All of these factors contribute to habit and were eventually shaped by a persons, a groups, or even a population's history. The habitus most certainly isn't an idealistic or abstract idea: The habitus only exists in, and through, and because of the practices of actors, and their interaction with one another, and with their environment: methods of talking, ways of moving, ways of manufacturing things, or whatever. The habitus unmistakably has characteristics with a Marxist theory that states that the material circumstances that give birth to a social class will be replicated in the material behaviors of persons experiencing such circumstances. The idea of habitus from Bourdieu seems to be a useful theoretical tool. The benefits and potential drawbacks of applying Bourdieus principles to the study of ethnic identity and relations are outlined in the following paragraphs.

Instead of seeing these groups of characteristics as conflicting explanatory variables or giving preference to one over the other, the habitus allows for an emphasis on social class and sociocultural interactions when considering ethnic identity and limits. All ethnic expression may be understood in terms of lived experiences and ingrained behaviors that create codes and imprint meanings on a person's physical and psychological makeup. The theory of practice permits examination of both the individual and the group as a consequence to this. Each person has a different habitus since they are unique and create their own.

The person has, however, also been deeply ingrained in the distinctive traditions of a community, adopting all of its social mores. Although the habitus has the potential to develop an infinite number of practices, the behaviors that are actually put into practice are constrained without violence, art, or argument. All extravagances behaviors that would be adversely sanctioned because they are incompatible with the objective conditions tend to be excluded by the group habitus.

The theory of practice of Bourdieu may be used to examine situations including interethnic conflict, alienation, and disparities. In many instances, it is evident that Guyanas two main ethnic groups speak the same language, express their desires with the same fervor, dress similarly, and exhibit several other similarities. Nevertheless, despite the frequent discussion of these outward commonalities, they could have completely distinct generating systems at their core. Invalid assumptions of mutual understanding what Jürgen Habermas refers to as systematically distorted communication are likely to result from overlaps in the behavioral repertoire of persons who have notably distinct experiences.

Furthermore, although it must be acknowledged that certain surface structures resemble one another, such code congruency may only be used in public situations when cooperation is functionally necessary. A more private domain will display quite distinct codes. For instance, in Guyana, many street vendors will adopt a friendly demeanor and communicate freely with people of various ethnic backgrounds, downplaying any differences; however, when speaking with people from the same ethnic background, they may actively mock their former associates,

freely using the available lexicon of stereotypes to describe their interactions. We may avoid misunderstanding ethnic relations in Guyana by using Bourdieus theory of practice.

If habitual differences may cause conflict, misunderstanding, or a biased sense of the other, then such disparities may exist within a particular group. To put it another way, if individuals of the same ethnic group are exposed to external situations that are different from those of their fellow members, their habitus will be molded by the new experiences, which will have an impact on their capacity to connect fully to the ideals of their fellows. Age-group differences, which are often seen, may be related to the differences. For instance, an Indian child's relationship to more conventional beliefs would be impacted if they attend a local school where the majority of their classmates are African.

Similar to how new popular idioms spread across the language, the gradual addition of new words to the lexicon allows for the discussion of brand-new topics. So, depending on characteristics like education, employment, geographical variances, exposure to other groups, and age group differences, habits may develop differently within a group. However, Bourdieu argues that the agent of change is habitus itself rather than the category of experience: generation conflicts oppose not age-classes divided by natural properties, but rather habitus that have been produced by different modes of generation, that is, by conditions of existence that force one group to perceive as natural or reasonable practices or aspirations.

Here, despite the synchronic appearance of ineluctable polarization of the ethnic groups, we can observe how theory of practice analysis has the capacity to alert us to processes of change in ethnic relations. Theory of practice is worth exploring for the approaches ability to analyze the dynamics of the ideological field. The desire for a group to create hegemony via the dissemination and acceptance of the prevailing ideals may be observed in ethnic relations in countries like Guyana and Trinidad as a fight for symbolic supremacy. A lack of coherence between reality and the symbols through which people comprehend it has occurred in Guyana as a result of a succession of abrupt and disruptive shifts in sociopolitical and economic sectors. The result is emotions of unease, alienation, anomie, and rootlessness. Both of these potent provocation factors serve as political mobilization catalysts.

Jenkins, in his 1992 criticism of Bourdieu, notes that the latter's notion of habitus is ambiguous and oscillates between being grounded in reality and serving as an explanation of practice, something which exists beyond the realms of appearances. Malesevic points out additional issues with methods that aim to synthesize theories, saying that some synthetic combinations of theory cannot be used to cover all potential aspects of a phenomenon because this would amount to nothing more than a mere registrar of events, actions, behaviors, and beliefs. On the surface, Bourdieu, Foucault, and other post-structural list theorists do appear to have laid the foundation for consideration of how agency and structure can be included in our understanding of how ethnicity is constituted subjectively as well as revealing the way in which people are positioned discursively.

CONCLUSION

This research has made an effort to provide a summary of several significant theoretical frameworks that have been used to analyze ethnicity. Biological imperatives, class, honor, status, functionality, rational behavior, the pursuit of political or financial power, primal symbols, and concepts of self-developed through interaction and the intersection of gender and ethnicity have

generally been used to try to explain ethnic mobilization. Although I have some doubts about the socio-biologist view of ethnicity, it appears that ethnicity may exhibit some parts of each of these characteristics without being confined to a single theory. Additionally, the concept of embracing some kind of synthetic synthesis of each is ultimately unworkable since it is at best a mosaic of very divergent viewpoints. However, by acknowledging the features of social institutions and their forming influence on personal subjectivity, post-structuralist and feminist perspectives seem to provide some solutions ahead.

Lastly, the chapter highlights the significance of understanding race and ethnicity as differentiated social collectivities for promoting social justice, inclusivity, and cultural diversity. It emphasizes the importance of challenging stereotypes, addressing systemic discrimination, and valuing the richness and contributions of diverse racial and ethnic communities. In conclusion, recognizing the distinctions between race and ethnicity as differentiated social collectivities is essential for understanding the complexities of human identity and social dynamics. By embracing diversity, challenging inequalities, and fostering inclusivity, we can work towards a more equitable and harmonious society that respects and celebrates the diverse experiences and contributions of all racial and ethnic groups.

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CHAPTER 8

GENDER, SEXUALITY, RACE AND ETHNICITY

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ABSTRACT:

This chapter explores the intersections of gender, sexuality, race, and ethnicity, highlighting the complex ways in which these social categories intersect and shape individual and group experiences. It examines how gender, sexuality, race, and ethnicity are interconnected, influencing identities, power dynamics, and social inequalities. The chapter begins by defining and providing a conceptual understanding of gender, sexuality, race, and ethnicity. It recognizes gender as a social construct that encompasses roles, expectations, and identities, while sexuality refers to an individual's sexual orientation and desires. Race and ethnicity are explored as social constructs that categorize individuals based on physical and cultural characteristics and often intersect with gender and sexuality.

Next, the chapter delves into the intersections of these categories, examining how gender, sexuality, race, and ethnicity influence and shape one another. It explores how the experiences of individuals are shaped by the simultaneous impact of these intersecting identities, highlighting the unique challenges faced by individuals who occupy multiple marginalized positions. Furthermore, the chapter discusses the social and cultural implications of these intersections. It examines the ways in which intersecting identities can lead to experiences of privilege or oppression, as well as the complex dynamics of power and discrimination that result from the intersections of gender, sexuality, race, and ethnicity.

KEYWORDS:

Black Feminists, Gender Sexuality, Race Ethnicity, Social Categories, Sexuality Race.

INTRODUCTION

Whether along the lines of caste, class, position, gender, or sexuality, these are the ways in which power is articulated and channeled in communities and are highlighted and portrayed differently in various periods and locations. Additionally, a society's methods for creating distinction are subject to regular changes. A moving lantern display of oppressions caused by historical social, economic, and political realities typically forms as a result of the fundamental connections between societal divides. The concepts of gender and sexuality have long been entwined with racist notions. As we've seen, stereotypes are an example of this: Asian women were described as sexually exotic, passive, and unambitious - the docile victims of a traditional culture, while African-Caribbean males were described as having uncontrolled sexual potency and the potential for violence and criminality [1].

One may argue that the black body and the female body are related in some way because both are vulnerable to objectification by the male gaze, which is a trait of colonialist and patriarchal

ideologies. Pre-made preconceptions, as well as the curiosity and anxiety that black sexualities elicit in western society, pervade popular culture. In their writings, Paul Gilroy and Kobena Mercer discuss the enormous appeal of black musical genres among white listeners. The free expression of sexuality and the lengthy history of open emotion, sexual politics, loss, and desire exhibited in the blues and jazz, according to Mercer, are examples of how black men and women have articulated sexual politics.

History, ethnic differences, and the notion of the racialized all contributed to the ambivalence regarding the sexuality of the other that is so pervasive today. Other were usually described in terms of gender. The continents were sometimes represented as bare-chested, untamed ladies who were waiting to be colonized. There are strong connections between how race, ethnicity, gender, and sexual orientation are constructed. There is little question that the eroticized power dynamic between colonial master and subject was a result of slavery and the colonial system. The heritage of mixed race in the Caribbean and India attests to this. Although concubine and rape were undoubtedly widespread among plantation owners and slave owners, there was always a clear ambivalence about the attraction and desire for the other.

The colonial experience, with its symbolic and physical rape and pillage, sparked fantasies of sexual dominance and the exotic other that are present in all stories of colonial life in Africa, Asia, and the Caribbean today. This imperial fixation combined with racism results in what Young calls the familiar structure of sexual attraction and repulsion. The excessive attention in the anatomical characteristics of African women, who were examined, presented, and discussed in excessive detail, is evidence of the infatuation with exotic distinctions. The so-called Hottentot Venus, a twenty-year-old Quena woman by the name of Sara Baartman who was transported from Cape Town to London in 1810, is a prime example. She was made a public spectacle in France and Britain[2].

According to historical accounts of her performances at 225 Piccadilly, Bartholomew Fair, and Haymarket in London, Baartman was forced to march nude down a stage two feet high along which she was carried by her keeper and shown like a wild beast, being forced to move, stand, or sit as he directed. The biological justification for male tyranny over women was the same as the biological justification for slavery and exploitation based on race. The eugenics discourse, which derived its legitimacy from Social Darwinism, undoubtedly focused on racial purity, hygiene, and the perils of progressing toward moral and genetic deterioration from the early 1800s until before the Second World War.

This intersection of racism and sexism led to the creation of pseudoscientific beliefs. According to research comparing brain size to race and gender, black people's brains are smaller than white peoples, and women's brains are smaller than men's. This gave rise to the idea that lower races have a greater degree of femininity and that racial mixing would result in offspring who possessed an ever-increasing degree of femininity. Young describes this underlying link between gender differences and the emergence of a racially charged discourse as being firmly ingrained in prescientific hierarchical structures and commonsense cultural views [3].

Race was defined according to the criteria of civilization, with the cultivated white, male, from Western Europe, at the top and everyone else arranged either in a chain of being, from mollusk to God, or, in the later model, on an evolutionary scale of development, from a feminized state of childhood up to full manly adulthood. In other words, race was rigorously graded and evaluated

in terms of cultural differences, especially those relating to gender. A kind and pleasurable person, the black guy is to the white man what women are to men in general.

Moors Savage Survivals, a book that pretended to be a serious scientific treatise but made sexist and ethnocentric claims based on crude Darwinist hypotheses about indigenous peoples being at an immature stage of development and ruled by capricious id-like tendencies, while obviously suggesting that women share these traits, is one example of popular discourse about the allegedly childlike, undisciplined, and lazy state of natives. The barbarian resembles a kid in many respects. He has the same untrained will, unsteadiness, and propensity to be controlled by the impulses that arise within of him moment by moment as a kid. Because they tend to exhibit more aspects of child psychology overall than males do, women are considerably more likely to copy one another. Despite the scantest of evidence and in the name of social Darwinism, it becomes evident that racialization of social connections has also significantly impacted how gender and sexuality are portrayed.

Feminism of Color

Black women have a history of bravery, independence, and struggle against the oppressive circumstances of slavery and institutionalized racism. This legacy gave rise to black feminism. Black feminist perspectives provide a difficulty since they concentrate on the several forms of oppression that non-Western women experience, namely racism, sexism, economic oppression, and homophobia. Black feminism has come under fire for producing essentialist interpretations of blackness. There are several feminist movements that concentrate specifically on the biological distinctions between women. In these definitions, according to Patricia Hill Collins, the word black and the underlying presumptions that having African ancestry inherently results in a certain awareness or worldview are intrinsic. These techniques cover up the historical creation of racial classifications by portraying race as a constant, unchanging factor inherent in nature. The evolving definition of race and the significant influence of politics and ideology on racial perceptions [4], [5].

Initial feminist Sojourner Black feminist theory is founded on the concept of truth. She described the double burden in great detail. Because it emphasizes the difference made about women based on their ethnicity, class, and gender, her speech still has undiminished impact. However, as Aziz points out, it also serves as a powerful admonishment to her audience defying them to see her as nothing more than a product of racism-sexism-slavery. Black feminists have contributed by challenging feminism and highlighting the differences between women, which make the essentialist idea of a cohesive sisterhood difficult to maintain. Black women experienced numerous forms of oppression, and since they belonged to an underrepresented racial minority, they often saw solidarity with black males as a stronger ally in the fight against racism than they did a stance against patriarchy. In the USA, black women were afraid that feminism did not care about their struggle and was a platform for white, often middle-class women.

DISCUSSION

In order to represent black women's more serious and mature identity in the face of oppression, Alice Walker created the word womanist. Black women are womanist, whereas white women are just feminist, according to Walker's oft-quoted adage, womanist is to feminist as purple to lavender. In contrast to white feminist movements, black women's problems in the 1960s and 1970s were of a different magnitude. Black women were historically represented as quite distinct

people, whereas white women were portrayed as fragile, needing protection, and unfit for rigorous labor. Black women were facing a willingness to prescribe Depo Provera, a contraceptive drug known to cause a high incidence of sterility, as well as more overt eugenic-inspired programs, as well as different treatment from policy-makers who either saw their families as dysfunctional, culturally deficient, and in need of state management .

In essence, black feminism must accept white feminist agendas that are blind to racism as well as black or ethnic nationalist organizations that refuse to acknowledge their own sexism. Although it is obvious that the most harmful oppression at one time can change and expose others who are equally important to the culture, and that the combination of class, race, and gender can be arranged differently depending on the context, the tendency towards a form of strategic essentialism in each case is a distorting effect of striving for political recognition. The risk of associating black identity with class identification has often existed. Many people find previous, more Universalist politics unsatisfying because of these and several other internal differences that need identification. Here, the fracturing of left-wing politics more broadly has striking similarities.

The tendency to misidentify with class, which allows for more subjective concepts of identity that transcend class lines and include other distinctions that may be seen as more important, tends to exist even when inequality has increased. Within feminism, there is a comparable fragmentation that may be seen. Regardless of whether some regard these disagreements as undercutting a classic socialist or feminist agenda, they provide an essential criticism that acknowledges the issues with neglecting regional variations in the sake of political power.

Black feminists have brought up significant problems regarding inequality and power dynamics. Black feminists in Europe and America raised these issues as significant obstacles for the women's movement [6] . A type of ethnic absolutism, a conceptual and political view of ethnic groups that sees them as possessing distinct and separate traditions, fixed and absolute, runs the risk of being supported in a struggle for ascendancy and resistance, just as gender politics can deny ethnic differences[7]. Black feminism draws attention to the topics multifaceted structure and provides a reality check for those who reject diversity in favor of political power[8]–[10].

CONCLUSION

The discussion also highlights the significance of intersectionality in understanding and addressing social inequalities. It emphasizes the need to consider multiple axes of identity and oppression when analyzing and addressing issues related to gender, sexuality, race, and ethnicity. Moreover, the chapter explores the contributions and perspectives of intersectional feminist and queer theories in understanding the complexities of these intersections. It acknowledges the importance of centering the experiences and voices of marginalized individuals and communities in shaping inclusive and equitable approaches to gender, sexuality, race, and ethnicity.

In conclusion, the intersections of gender, sexuality, race, and ethnicity represent a complex web of social categories that shape individuals experiences and social dynamics. Understanding these intersections and addressing the resulting inequalities requires an intersectional approach that recognizes and challenges systems of power, discrimination, and marginalization. By embracing intersectionality, we can work towards a more inclusive and just society that respects and values the diverse experiences and identities of individuals across gender, sexuality, race, and ethnicity.

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CHAPTER 9

IDENTITY MARGINAL VOICES AND POLITICS OF DIFFERENCE

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ABSTRACT:

This chapter examines the dynamics of identity, marginal voices, and the politics of difference, exploring how marginalized individuals and communities navigate and assert their identities in the face of power structures and societal norms. It delves into the complexities of identity formation, the challenges faced by marginalized voices, and the transformative potential of embracing difference. The chapter begins by discussing the concept of identity and its multifaceted nature, recognizing that identity is shaped by various factors such as race, ethnicity, gender, sexuality, class, and more. It explores how social and cultural norms often reinforce dominant identities, leaving marginalized voices at the periphery. The experiences of marginalized individuals and communities who face exclusion, discrimination, and erasure due to their difference from societal norms. It examines how the politics of difference intersect with power dynamics, leading to the marginalization of certain identities and the privileging of others. Furthermore, the chapter addresses the agency and resistance of marginalized voices in asserting their identities and challenging oppressive systems. It explores how marginalized communities engage in acts of self-definition, reclaiming narratives, and fostering spaces for their voices to be heard. It also examines the importance of intersectionality, recognizing that individuals hold multiple identities that intersect and influence their experiences of marginalization and empowerment.

KEYWORDS:

Identity Politics, Marginalized Voices, Politics Difference, Post Colonialism, Western Civilization.

INTRODUCTION

It is clear from the theoretical landscape that was mapped that racial and ethnic differences go beyond what can be fully explained by materialist and economic theories. With an increased focus on diversity, a push towards more individualized and fragmented interpretations of identity has evolved. In theoretical conceptions of race and ethnicity, there has been a cultural turn, and ideas of identity now occupy center stage. This more individualized and context-specific approach is unmistakably present in the work of Rex and others, and it has been strengthened and developed by cultural theorists like Hall and Gilroy, who have selectively applied concepts from postmodern and post-colonial theorizing to produce finely tuned studies of the cultural terrain in which ethnic identity and distinct forms of sexism and racism are produced and circulate as cultural signs to be consumed. Certainly, left-leaning politics have become dispersed and atomized. To take into consideration the hybrid and local voices that had long been

marginalized, resistance needed to be retooled. With this variably referred to postmodern frame, differentialist perspective, and contradictory plurality of the subject, it is untenable to continue to stress identity politics as a centralized site of resistance [1].

Postmodernity: Terrain and Maps

The conventional theoretical frameworks that dominated much of the academic study of race and racism in the 1970s and 1980s are said to be out of date and unsuitable for the task of providing an analysis of the intricate ways in which racialized discourse operates in modern society: Postmodernity means coming to terms with ambivalence, with the ambiguity of meanings, and with indeterminacy of the future; yet acceptance of ambivalence can be difficult. The idea that the positivist and rationalist endeavor that was launched in the Age of Enlightenment has failed and folded in on itself is known by the terms postmodern, post structural, and post-Marxist. The map has evolved into the environment in which cartographers aim for such precision and verisimilitude to the territory they are charting that they create a map that precisely covers every contour and feature of the nation.

There is nothing behind the sign since the representational has become the actual. In terms of marketing, the brand identity has supplanted the products utility value, and we can observe now that things are often purchased because they are a certain aspirational brand rather than just because they are useful. The signifier is in charge, and it is no longer common practice to relate to connotations or deeper meanings. The Gulf Wars are shown in video games or Hollywood epics, and the tens of thousands of lives lost are considered collateral damage in the universe of images that constantly floods over us. These pictures are shallow and meaningless, corporate and global. Today's media imagery has an immediacy and omnipresence that, like the story of the map, gives the impression that it covers every square inch of the globe. The media is highly narrowly focused to meet the demands of its business, the ownership structure, and the advertising. As a result, the notion that it covers the whole world is a myth [2].

Relativity and the Holocaust

The postmodern condition also includes a lack of confidence in rationality and science. The methodical extermination of 6 million Jews and other marginalized people during the Holocaust, according to Zygmunt Bauman and others, was the pinnacle of the application of logical positivism. The claim is that the cold logic required to carry out murder on such a massive scale is quite different from the savagery and barbarism of colonialism's wild justice. Instead, this damage was brought about by the concern with order and the application of the most logical methods. If certainty and monocultural domination can lead to such utterly hopeless outcomes, then Nietzsche's theory that mankind is fatally flawed starts to seem more tenable. With regard to what appears to be modernity's attempts to transgress hybridity and the fragmented nature of ethno-national narratives, the impact of all this on social theory, along with the parallel collapse of theories of representation and the successive fragmentation of social movements through the process of identity politics, has resulted in a tendency toward relativism.

The pursuit of universal human rights is one of the most revolutionary aspects of Enlightenment philosophy, and Kenan Malik has made a well-reasoned academic case against what he perceives as an incorrect rejection of it. Malik believes that the crucial turning point in the Enlightenment was the shift away from recognizing people's fundamental humanity and toward constructing differences between them. This is in contrast to the argument that universalizing logic results in

the death camps. These are disparities that aren't grounded in logic or science, but rather in romantic and ethnocentric ideas about the other. Race science, which is unsupported by real factual data, has offered the false justification for racial superiority and the myth of the Aryan races prehistoric destiny.

Malik has drawn attention to the way that universalist perspectives have been tacitly denounced as ethnocentric and fascist. Postmodernists have favored an allegedly more open and tolerant attitude that encourages variation because they are skeptical of the Enlightenment principles of reason and the universal notion of mankind. Malik contends, on the other hand, that a focus on cultural diversity too much might encourage conflict and division while undermining the most significant realization of the Enlightenment the affirmation of human equality. Later, with the help of phony scientific topologies used to justify imperialist exploitation abroad and class exploitation at home, this fixation with difference grew. It is incorrect to equate the scientific advancements of the Renaissance and Enlightenment with ideas of monocultural domination, European superiority, or racism since they have led to really better and creative technology and political systems. Malik demonstrates that those who opposed western colonialism did not err in the same way as western liberals did. Given how colonialists treated the colonized with such contempt and haughtiness, this is surprising.

One of the most influential figures in postwar nationalism from the Third World, Frantz Fanon, made a similar argument, claiming that Europeans inability to embrace the emancipatory logic of the Enlightenment was the real culprit. He said that all the components of a solution to the great human problems have, at various times, existed in European thought. But the task that fell to Europe has not been carried out in practice. It is difficult to ignore the similarities between the subjugation of colonial peoples and the annihilation of a whole generation of European Jews.

However, it is unwise to attribute the Holocaust only to European civilization in order to explain the fatal flaw of narcissism and hubris. In many other places of the globe, recent and continuing blood-soaked rationalizations have occurred. Gilroy speculates: Though it's neither the antithesis of a Europe-centered modernity nor something eternal nor evil, outside of history and secular morality altogether, it does have something to do with the pathologies of modern development that Rousseau called the fatal ingenuities of civilized man. Scientism, however, which Bronowski and others protest should not be blamed for the dehumanization of which Auschwitz is an especially bleak example, we need to address both the new ills posed by the logical application of irrationality as well as the ancient threats of occultism and irrationality [3].

Traditional Political Ideology

Left Brain

The term postmodernism refers to a collection of beliefs that make an effort to explain why society seems to be fragmenting. Underneath the surface of global brand names, additional paradoxical pressures may be weakening ethnic cohesion and a single, unchanging national identity, even while globalization may improve cultural homogeneity. As more specialized identity initiatives are realized, the classic Left idea of a united front against racism or capitalism appears to be abandoned. Homi Bhabha encapsulates the unease of our times, the foreboding feeling that the force promoting social democratic commonality has been replaced by an anxious age of identity, where the attempt to memorialize lost time and to reclaim lost territories creates a culture of diverse interest groups or social movements. Here, affiliation may be adversarial and

equivocal; solidarity may only be temporary and tactical and commonality is often negotiated via the contingency of social interests and political demands.

Mc Guigan demonstrates the significance of taking identity politics commitment to equality and solidarity across many marginal and subordinate social positions into consideration. Questions like these are all too often disregarded as being unjustifiably universalistic. Clearly, identity politics and postmodern beliefs regarding the fluidity and highly constructed character of identity are extremely difficult for conventional leftist philosophy to embrace if we consider these features of identity as actual. How can there be a class adversary or a governing class of oppressors? Without essentialist categories, power relations become difficult to comprehend and, as Foucault has demonstrated, classic Marxist theory is undermined. While identity groups are only concerned with themselves, the political objective of the Left is universalist: it is for all people.

Others contend that postmodernism is just the most recent development in the cultural history of western modernity and not a significant change, despite the apparent distinction between modern and postmodern. Sirdar has been a vocal opponent of those who claim that the postmodern age marks the beginning of a dramatic new liberation movement for the world's downtrodden peoples. The physical occupation of non-Western civilizations was crucial to colonialism. Modernity sought to supplant the present and take hold of non-Western civilizations thoughts. Postmodernism aims to colonize non-Western civilizations present and dominate their existence by adopting their past and identity as a fundamental aspect of itself. In his argument that postmodernity is just colonialism disguised as liberal ideas, Sirdar contends that the postmodern we is never inclusive and never speaks to the non-Western other.

The Repercussions of Postmodern Thought

The project of modernity, wrapped in its arm our of confidence of an ultimate knowledge of the universe, seems to be facing a crisis of ambiguity, complexity, and disorder as a result of postmodernity. The next section of Kenan Malik's book, *The Meaning of Race*, critiques the post-structuralist and postmodern theories of difference that have grown to be the cornerstone of current anti-racist discourse and looks at the prospect of going beyond the discussion of race. The great tales have lost their credibility in the postmodern era. Grand narratives aim to understand society as a whole and provide meaning to our observations of the real world. One such great story that seeks to force a feeling of communal belonging on diverse people is nationalism. All of the major collective social identities of class, race, country, gender, and the West are rejected by postmodernists. They disapprove of Marxism as well as any other emancipatory doctrine that seeks the complete liberty of humanity [4].

Malik continues by stating that postmodernists see universalism as intrinsically racist and a perilous Eurocentric illusion that seeks to impose Western culture and American norms of objectivity and reason on the rest of the globe. In fact, universalism rejects the basic idea of non-European points of view. According to this perspective, the efforts made by the scientific sciences and social sciences, such as anthropology, are dangerously ethnocentric in their approach and try to create the other, or the non-European person, via their dominating discourses. However, post-modern viewpoints have political repercussions, as we have shown from the examination of Foucauldian ideas.

They are skeptical of social change outside of micro-revolutions for the same reason that they forbid and condemn big, collective movements. Based on many social, political, cultural, and economic topic areas, each instance of racism is distinct. Extreme relativism results from the conviction that both power and truth are arbitrary. How can we select between different social systems if power is just the defining characteristic of all of them? How can we tell one representation from another if language creates its own truth, which is determined by the strength of an arbitrary power?

The paradox of the postmodern is therefore made clear: relative values are praised based on a Foucauldian idea of power, which may make it impossible to pass judgment on any cultural practices or acknowledge any universal human values. Malik criticizes the current multiculturalism-enshrined trends that value diversity because he believes they are moving away from the ideals of equality, promoting separatism, and, far from discouraging racism, creating a conducive environment for it to flourish.

The politics of defeat, which sprang from defeat, is the philosophy of difference. Contrarily, forced assimilation and forceful ethnocentrism are not preferable to the embrace of variety. However, when valuing diversity is elevated to the status of an ethos and the cornerstone of policy, the logical result appears to be divisive measures in the realms of education, ghettoization, and boundary-hardening, as well as a divisive strand of rivalry between rival ethnic groups, political correctness, and identity confusion that the extreme right is able to exploit.

Identities after Colonialism

Examining the controversial post-colonial landscape requires an understanding of political, social, cultural, literary, and identity forms. The purpose of this paragraph is to explain what Hall means when she refers to the diasporaization of ethnicity. This suggests that society is eschewing an oversimplified essentialist conception of ethnic identity. Talking on the fictitious idea of an essential other, which is really always split, are Bhabha, Spivak, and others. The emerging voices of post-colonial intellectuals, whose main subject may be summarized by the notion that the language of the oppressed has yet to be invented, have fiercely rejected the assumption that many of our ideas of race and ethnicity make. Responses to colonialism, slavery, and the master discourses of empire history, literature, philology, anthropology, ethnography, philosophy, and linguistics make up the complex field of discourse known as post-colonialism.

These discourses claim to speak authoritatively and expertly for the suppressed colonial subject. It is the voice of the oppressed speaking out and using well-chosen language to criticize the idea held by the West that it can create the colonial Other on its own terms. These post-colonial currents of thought are becoming a more significant and difficult canon in the theoretical landscape. Post-colonial theory discusses a variety of experiences, including migration, slavery, suppression, resistance, representation, difference, race, gender, place, and responses to the influential master discourses of imperial Europe, such as history, philosophy, and linguistics, as well as the fundamental experiences of speaking and writing by why. While none of them are basically post-colonial, they all work together to create the intricate fabric of the discipline [5].

Post-colonialism is the idea that nations or groups that have experienced imperialism need to develop an identity free of universal list or Eurocentric ideas or imagery. The drastic changes that are taking place and the new cultural forms that are developing may both be explained by

new explanatory paradigms in such a field. It has appeared that theories of cultural imperialism and neo-colonialism, which replicate the oppositions of center and periphery, dominance and submission, that shaped colonialist thinking itself, are insufficient to explain the fragmentations and redefinitions of national boundaries, as well as the shifting, contingent, and hybrid forms of cultural and political identification that are distinctive of the late twentieth century.

As was previously said, popular caricatures and romantic fantasies about, for instance, their intrinsic spirituality as opposed to western materialism helped this colonial scenario. After the Second World War, colonial nations started to disintegrate. A tide of revolutionary ideology swept over the majority of the nations that had been under the control of European colonizers. 1950 saw the independence of India, and not long after that, numerous African nations. The ability to sustain colonial control and infrastructure was significantly endangered since the war had depleted Europe's resources of labor and money. The nationalist groups were also causing the colonial authorities an increasing amount of trouble.

Our presumptions about how the subject is built have been further undermined by the breakdown of western dominance and the resurgence of pluralist voices around the world; meaning is now further removed from ethnocentric creation. Another illustration of the fragmentation brought on by postmodernism is this. The voices of the downtrodden coming from nations freed from colonial domination have disturbed the main modernist tendencies in thinking, which were centered on the western rationalist, positivist view of the universe. The ensuing challenges to the colonial powers cause the global ties to unravel, detracting from the once-dominant position of European thinking.

A complex network of global cultural forms known as post-colonialism calls into question any unified viewpoint that prioritizes mostly Eurocentric ideals. In a more limited sense, it can be described as a literary movement that originated primarily in English departments of western universities and aims to describe and understand the experience of colonized peoples, both before and after colonization, through an analysis of texts, such as pictures, motion pictures, advertisements, and, in particular, literary genres that capture the colonial condition and imperatives, as in the works of Rudyard Kipling, Joseph Conrad, and George Eliot. These writings are evaluated in the context of the socially pervasive discursive systems, such as those found in physiology, anthropology, and politics [6].

Post-Colonial theories

One may argue that the advent of post-colonialism coincided with the release of Frantz Fanon's groundbreaking book *The Wretched of the Earth*. Written during the height of the Algerian War, it has served as an example for freedom movements across the globe. Fanon focuses on the colonial subjects' fight for identity and the psychological damage brought on by colonialism. It serves as a call to action for Third World citizens to define their own future: The new man is not an a posteriori creation of that country when it stirs rather, he coexists with it and succeeds with it. This dialectic demand explains the hesitation with which colonial adaptations and façade changes are implemented. Independence is not a term that can be used as an exorcism, but rather a need for the existence of men and women who are genuinely free, that is, who are fully in control of all the material resources that enable the dramatic change of society.

Fanon's writings gained considerable renown as a model for anti-colonial struggle. Fanon believed that the violent expulsion of oppressors from their homes had a redeeming character

that more diplomatic and negotiated solutions could not provide: Colonialism is not a thinking machine, nor is it a body endowed with reasoning faculties. It is violence in its purest form, and it will only relent in the face of more extreme violence. As a practicing psychiatrist in Algeria, Fanon saw firsthand the internalization of oppression that left both the colonial subject and the oppressors with scars. Both the physical and mental manifestations of oppression existed. Because he recognized the applicability of Lacanian concepts of the mirror stage to the racialized subject, Fanon has had significant theoretical influence.

The author of *Orientalism*, the seminal work that explores the western construction and conceptions of the Orient, Edward Said, a Palestinian/American professor of literature, is perhaps the most influential scholar and literary theorist to have an impact and define the post-colonial terrain. According to Said, *Orientalism* is a kind of post-colonial fascination with others. It is a structure that the west built to control interactions with the east. In addition to analyzing European views toward Islam and Arabs, Said uses his work as a template for analyzing all western discourses on the other. He asserts that colonial ownership and exploitation of the East were preceded by and made possible by the rhetoric of orientalism. As a result, the essentialist notion of orientalism defines western identity. In this manner, a mythical East that remained eternally culturally immobile and inferior predicted the intellectual and cultural supremacy that the West envisioned. All others structures in the west have undergone a similar procedure.

Post-colonialism and feminisms

Women have been cast aside in several countries as the other, colonized by various facets of patriarchal dominance, much like colonized people. Thus, while from very different angles, they share an intimate knowledge of the politics of oppression and repression with colonized races and civilizations. It is obvious that post-colonial theories and feminist theory developments have similar issues. Both discourses make an effort to consider and reaffirm voices that have been silenced.

Feminist criticisms of Said's *Orientalism* focus on the way that he seems to see it as a single discourse. As Reina Lewis notes, Said never addresses women's apparent absence as creators of Orientalist discourse or as participants inside colonial authority. Instead, gender is solely used as a metaphor for the derogatory description of the Orientalized Other as feminine. It may be argued that Said ignored one of the crucial aspects of the East's discursive subordination: the representation of women as helpless. It is crucial to recognize that the way colonial discourse views women may contribute to its influence. The veil, or hijab, has come to be perceived as both a representation of this tyranny and of the romantic mystique of the Orient in contrast to the purported freedoms of western sexuality. These assertions might be disputed on the grounds that western sexual freedoms still favor hegemonic male sexuality and that they are used to support the fallacious idea that Muslim women are the helpless victims of an antiquated patriarchal society [7].

The Muslim lady with a veil has come to stand for tyranny and backwardness in the twenty-first century and serves as a visual signal to support allegations of the alarming surge in Islamic militancy. The previous nineteenth and twentieth centuries saw European colonialists become obsessed with emancipating the other woman in order to undermine and destroy the indigenous cultures they were ruling. This obsession was furthered by the false notion in feminist discourse that the only real model of emancipation was the western model of feminism, which helped to create the foundation for Muslim women to occupy such a degraded image around the world.

According to this rhetoric, women in less democratic, less educated, unstable, and impoverished cultures are denied of the opportunities and avenues for power that are available to women in western societies abroad. This backwardness, which emerged as a recurring motif, is undoubtedly supported by a secret comparison between industrialized and undeveloped or emerging nations. Such a comparison exposes a difference that continues to be at the heart of the rhetoric spread by mainstream feminist practices: it reintroduces the antagonism between the West and the rest, creating the sovereign western female subject endowed with all the rights and advantages that are exclusively hers. This conflict also reminds us of the issues post-colonial theory raised when analyzing how Orientalism Orientalizes the Orient.

a few historical examples of how the discourses of gender, race, and sexuality have been intertwined. The obsession with breeding and race in the nineteenth century led to an excessive emphasis on sex and preserving the race. Eugenics and psychiatric concerns about sexual perversion were mixed with an outpouring of worries about racial purity and sexual orthodoxy in the second half of the nineteenth century. In order to maintain the purity of the stock, women were delicate vessels for the development of healthy children. Homosexuality and non-reproductive sex were seen as heinous wastes of the germ plasm, and the potential to advance the race was wasted by immoral and hedonistic acts. This excessive emphasis on race and sex, according to Foucault, may be seen as an entire social practice, which took the exasperated but coherent form of a state-directed racism, furnished this technology of sex with a formidable power and far-reaching consequences.

This unusual relationship between racism and sexism was reflected in other emerging behaviors. *Bejeweled Beauty* borrows stylistic elements from old master works like *Sophie Andersons in the Harem*, *Tunis* and *Ingres the Turkish bath*. Numerous instances of upper-class female painters depictions of Oriental ladies are given in Lewis study of gendered Orientalism, and the attire and posture shown in these paintings are very similar. Feminists and cultural studies theorists have extensively studied the rules by which women are presented as sensual objects for the male gaze. For instance, screen theorist Laura Mulvey notes that Woman displayed as sexual object is the leitmotif of erotic spectacle: from pin-ups to striptease, from Ziegfeld to Busby Berkeley, she holds the look, plays to, and signifies male desire. Mulvey is drawing on Lacanian ideas of scopophilia and the Oedipal male look [7].

These pictures show the masculine gaze and the yearning to look beyond and inside of the other. These pictures show ladies in poses that appear to imply sensuality and availability. The accompanying text highlights their coloring, saying that the Kabyle lady has a tinge of hue that is but permanent sun burn, the Bedouin wife is sun-kissed, and the Bedouins kid will take on the dusky hue of its mother. These indicators seem to be significant when evaluating the feminine allure of exotic ladies. Like the attitudes and postures chosen and created by the photographers, Hammert on uses language that is both sly and suggestive. The portrayal of the women as belonging to the husband's riches and flaunting costly jewelry that, in the case of the Bedouin, may represent a good part of her husband's capital is the second recurring element.

These texts have a propensity to mythologize, as has been mentioned. However, the fact that these images are photographic at the denotative level, with all the assumptions of unmediated reality, renders them innocent and enables the reader to willingly suspend disbelief and affirm the Orientalist myth of exotic beauty, even though this treatment undercuts the putative use of ethnographic task of recording the detail of life worlds of the other with a degree of objectivity.

The enticing narratives from popular culture that are easily accessible to substitute the anthropological authenticity of these representations. The Muslim lady acted as the anchor that organized the harem for the Orientalist, which allowed colonial discourse to function on a number of levels. In contrast to the status of western women, who were then moving toward freedom, the enslaved lady was seen for the preceding three centuries as a symbol of the backwardness of Muslim civilization.

Racism depends on the exclusion of whiteness and the accentuation of blackness as distinctive and abnormal. This hides the truth that racism's structural foundations are just as dependent on whiteness. The state is racist to everyone; it is simply more difficult for white people to see this because part of the racism of the state is to treat and promote white-ness as the norm, as Aziz persuasively argues, whereas black women experience the state as racist and patriarchal. Spivak emphasizes on the difficulty of anyone even members of the ethnic group themselves finding a real, unproblematic voice that would appropriately convey the opinions of the whole community, drawing on the post-structural work of Jacques Derrida.

To try to do this would be inherently subjective, because subjectivity is always fractured and polluted, according to Derrida. Subaltern groupings are just too diverse for any one member to accurately represent the whole group, as well. There is disagreement about how to define colonialism and neo-colonialism in post-colonial discourse. Should the binary of master and slave be updated to better describe colonial dynamics and to recover the socioeconomic and historical referents of the colonial encounter, as well as the agency and oppositional impulses of the specific colonized subject and nationalist discourses and movements in general?. Or is hybridity the ambiguity and duality of the colonial subject more beneficial and illuminating? According to Bhabha and others, the colonizer-colonized relationship is fundamentally fractured from the beginning rather than a Manichean separation [8].

DISCUSSION

The word post-colonial itself is problematic

In order to challenge the stasis given to colonize societies by Orientalist discourse, it is important to question the post in post-colonial and to expose the continuing persistence of colonial discourse, as Mani wishes to do. However, both the pre and the post of colonialism deserve equal consideration. To sum up, post-colonialism is a difficult concept to define. Following colonization, it symbolizes a brand-new sociopolitical and cultural area. It is a region that has often been mapped out by intricate, hybrid ethnic forms and literatures. It is undoubtedly a significant component of postmodern theory and practice, drawing on a variety of critical traditions, Marxism, psychoanalytical literature and cinema theory, and post-structuralist practices.

The harshness of colonial authority and the decolonization conflicts have left a caesura, and it is in this space that the post-colonial subject, who is hybrid and diasporic, looks for an identity and a voice. Today, social sciences duty is to dismantle the fixation of this fundamentally racist ideology. Stereotypes of fixed categories and dominating institutions are weakened through listening to a variety of local and marginalized perspectives. By being particular, local voices retool the semantics of ethnicity. Their specificity negates the use of race as a weapon, which is a source of power. Still newer types of oppression may pose as ethnic and be promoted as such by intellectuals if they fail to hear the cries of the oppressed [8], [9].

The exaltation of subaltern and particular identities raises a theoretical problem, though: should post-colonial people from, say, Sri Lanka or Vietnam who assert their right to self-determination and human rights be judged on that basis or on the basis of their shared humanity? Our claim to rights is a universal one, yet our oppression is always unique to our specific, relational identities, according to Tabish Khair in a recent piece. This is not meant as a refutation of assertions or to downplay the oppression that colonial governments have engaged in.

The issue, as Khair astutely notes, is that once more the discourses of post-colonialism, like those of postmodernity, are founded on a negative view of ideas that attempt to essentialist or universalize and instead embrace the relative and fragmented view that no one world view is capable of speaking for all others. As Khair points out, however, exploitation and control work through particularities just as much as through the use of abstract and false universalisms. Culture is always in the making, never static, and academics who attempt to reduce post-colonial voices to essentialist or determinist categories or outcomes are ignoring the significance of the specific and local. This is true despite the controversy these critiques have caused and the theoretical complexity of some of them.

CONCLUSION

In contrast to more macro-sociological and materially based theories, there has been a trend toward theoretical approaches to race and ethnicity that deconstruct social meanings and take into account the location of the individual subject. Many synthetic and experimental ways to defining identity have been made possible by postmodernism. It has been shown that this emphasis on identity politics may contribute to a deeper cultural list understanding of how race, racism, gender, and sexuality are constructed. The work of Foucault, Derrida, and neo-Marxists has been expanded upon by Stuart Hall and others, creating a fluid and diasporic view of ethnicity. Some people are hostile to the postmodern turn because they believe that relativism and the disintegration of identity politics constitute a politics of defeat that undermines anti-racist efforts for equality. Moreover, the chapter examines the complexities and tensions that can arise within marginalized communities themselves, as they navigate issues of representation, privilege, and internal power dynamics. It emphasizes the need for inclusive dialogue, accountability, and reflexivity in fostering spaces that uplift all marginalized voices. In conclusion, embracing and valuing the identities of marginalized individuals and communities is essential for dismantling oppressive systems and fostering a more inclusive society. By centering marginalized voices, challenging societal norms, and recognizing the transformative power of difference, we can work towards creating spaces where all identities are respected, celebrated, and afforded equal opportunities for self-expression and empowerment.

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CHAPTER 10

CASE STUDY: INDIGENOUS AUSTRALIANS

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ABSTRACT:

This case study focuses on Indigenous Australians, exploring their historical experiences, contemporary challenges, and resilience as they navigate issues of identity, culture, and socio-political contexts. Indigenous Australians, comprising diverse Aboriginal and Torres Strait Islander communities, have a rich cultural heritage that predates European colonization. The chapter begins by providing a historical overview of the impact of colonization on Indigenous Australians, examining the displacement, dispossession, and cultural assimilation policies implemented by colonial powers. It highlights the enduring effects of these historical injustices, including the intergenerational trauma, socio-economic disparities, and marginalization experienced by Indigenous communities. Next, the case study explores the contemporary challenges faced by Indigenous Australians, such as health disparities, limited access to education and employment opportunities, and cultural preservation in the face of ongoing pressures of globalization and urbanization. It also addresses the overrepresentation of Indigenous individuals in the criminal justice system and the efforts to address systemic discrimination and improve social outcomes. Furthermore, the chapter examines the resilience and agency demonstrated by Indigenous Australians in reclaiming and revitalizing their cultural identities and practices. It explores initiatives aimed at preserving Indigenous languages, promoting cultural heritage, and empowering Indigenous communities to assert their rights and participate in decision-making processes. The discussion delves into the importance of self-determination and Indigenous governance in addressing the unique needs and aspirations of Indigenous Australians. It examines the role of Indigenous-led organizations, community-driven initiatives, and government policies in promoting Indigenous rights, land rights, and reconciliation.

KEYWORDS:

Aboriginal Communities, Case Study, Land Right, Northern Territory, White Australians.

INTRODUCTION

The loss of one's own country is the greatest grief known to man. Natural selection has preserved and increasingly improved intellectual abilities. Causing weaker races and their civilizations, such as the Australian Aborigines, to gradually disappear. Indigenous Australians have been displaced for more than 200 years. After enduring successive waves of colonialism first from Britain's external colonialism, then from internal colonialism, which meant policies of protection with the overt intention to shield them from the harm caused by European culture but never to restore Aboriginal culture, which was seen as doomed due to an inherent inferiority

post-war policies of assimilation and integration gave way to self-determination and reconciliation. However, despite these legislative changes, the circumstances and treatment of Aboriginal people in Australia remain terrible. This contains some images from the author's short documentary film, *Framing the Fringe Dwellers*, as well as subsequent research. First, some contextual considerations are provided to make this research more understandable [1].

Area Rights

According to the Land Rights Movement, Aboriginal people are entitled to possess large land parcels on the grounds that they were the areas original occupants. However, Australia was a wilderness and a wasteland until Britain colonized it. Despite having access to abundant natural resources and pastoral land, the Aboriginal people had not built permanent homes or otherwise altered the land in thousands of years. With the technology of the Europeans, very little authentic culture is still discernible today, yet all Australians may be very proud of their country. One that has a chance to be the wealthiest and most self-sufficient nation on Earth.

These perceptions, which reflect a widespread misconception about land rights, would be absurd if they weren't a component of an essentially racist viewpoint held by Australians of all origins. These opinions are reminiscent of how early immigrants labeled significant portions of Australia as *terra nullius* on early maps and refused to acknowledge that Aboriginal people had any previous rights to their land. Early in the 1990s, anti-immigration campaigners used graffiti of a maps shape with the word FULL written within it in an ironic inversion. The groundbreaking Mabo High Court Ruling in 1992 has added to public worry over claims that may endanger residential gardens and vast tracts of public land, which has already been stoked by media frenzy. What many would consider retrograde government laws eventually supported these exaggerated worries that were supported by influential businessmen and pastoralists.

In reaction to a right-wing effort to overturn a High Court decision in the Wik case from December 1996 that legalized native title claims on pastoral leases public property leased to farmers and pastoralists Howard adopted his revisions, known as the Ten Point Plan. But John Howards Liberal administration has struggled with the issues polarization. At the time this law was approved, a number of television advertisements were notorious for portraying this matter as a direct assault on white Australians, including farmers and other sons of the soil who were equally entitled to the land as Aborigines. This has had the consequence of exaggerating a problem from which there was never any danger and of making scapegoats out of Aboriginal people, who make up barely 2% of the population[2].

Because their intoxication is more obvious and violates the unwritten norm of white drinking, they are detained for drunkenness much more often than they should be given their size, level of intoxication, and potential threat to public order. However, treating Aboriginal drinkers harshly in public places serves a dual ideological purpose: it disenfranchises them from full participation in and membership in white Australian society and it justifies the existence of the magic wall around the pub, which safeguards white drinkers in their alcoholic anti-society and keeps subversion and criticism within its safe confines. Stephen Muecke looks on the ways in which language shapes ideas about native people. According to Muecke, Aboriginality has never always meant the same thing to each tribe, from prehistoric times to the present, or even, by certain legal definitions, from one Australian state to another.

Muecke correctly points out that humanist ideology holds that the core of what they are is understood instinctively by the people themselves, and no one else can have access to this knowledge, notwithstanding the argument that aboriginality has never had a single definition or meaning. The idea that aboriginalness can be measured in terms of blood, which was seriously debated in Australia in the 1990s regarding how Tasmanian and other Aboriginal claimants could be tested as genuine Aboriginal, is rendered absurd by this viewpoint, which has served as the foundation for the movement towards self-determination.

A consideration of the historical creation of aboriginality in Australian culture should begin with Muecke's work on the subject. Muecke provides a clear criticism of the ways that appropriators of indigenous culture promote it as a real and true thing. Indigenousness is socially constructed via a variety of representations, such as those found in print media, television, cinema, politics, and music. According to Muecke's critical and historical perspective, European discourse on Aboriginal people constrains their capacity to understand what Aboriginal people may be. The legal definition of public drunkenness is an excellent illustration of how critical dialogue may result in real-world change. This offense was created in Australia at a time of intense moral conservatism, and its continued existence today seems out of date.

The fact that many young black males being arrested for public intoxication, however, is more sinister since it leads to a disproportionately high percentage of young black men committing suicide when compared to the national average for suicides in general. Removing the crime of public intoxication from the laws would require a modest act of legislative bravery and would lessen the likelihood that young black males would be jailed and maybe commit themselves. Aboriginal people are marginalized and a constant metaphysical otherness, as was previously described in connection to Hartley's analysis of how the media separates reality.

Aboriginal concerns are often portrayed in the media as a problem, such as agitators, politicians, welfare-funded alcoholics, or as a regular source of social upheaval in stable white societies. An educated and articulate Aboriginal person is readily characterized in media discourse as a political agitator, radical activist, or black sympathizer. News organizations are eager to report on neighborhood fights, altercations during marches for Aboriginal land rights, or protest rallies outside of courts. The media are present whenever and anytime that footage of rowdy, disruptive, or aggressive Australians can be found [3].

The Northern Territory city of Darwin and the local Indigenous Australians are the subject of the case study that follows. Numerous Aboriginal communities in Australia have complicated indigenous histories and speak different languages and follow different customs. However, the consequences of invasion, incarceration rates, the legacy of the stolen generation, and ongoing pressure from developers on already small parcels of land have had a catastrophic impact on many communities, uprooting them from their traditional areas and trapping many indigenous people in an impoverished and precarious state. In the middle of Australia's mono-cultural wealth, it may be difficult to find even the most basic necessities.

These diverse groups live in a few overcrowded, under-resourced housing complexes on the outskirts of the city, or they live in makeshift camps. Their way of life sometimes puts them at odds with the white population and the local administration, who are worried about the city's reputation and the booming tourism industry. The approaches used by Darwin City Council to address the itinerant problem serve as a stark reminder of the polarizing methods used by colonial administrators. The Larrikin Nation was established by many divergent indigenous

tribes to pursue long-standing land-rights claims in the Darwin region. This group has been urged to serve as cultural ambassadors in an effort to convince so-called itinerant Aboriginal communities to return to their respective countries of origin. This research focuses on what happens when lifestyles, cultures, and financial objectives intersect and examines how the concepts of home, citizenship, and nation are challenged.

DISCUSSION

Homelands in Conflict: Darwin's

Framing the Marginalized People

During Darwin's dry season, dragonflies and backpackers abound, the Mandal Beach Markets are bustling with visitors and offering a diverse array of cultures, and the continuous effort to hide Aboriginal people who are sleeping on the streets gains momentum. With over 9% of its population, Darwin has the highest percentage of indigenous people of any Australian city, while the Northern Territory has nearly 28%. The majority of the indigenous people in Darwin live in conditions similar to those of their non-indigenous neighbors, but some are forced to be more mobile, moving between rural areas and the city to visit friends and family who may be incarcerated or in hospitals, look for work, or flee oppressive conditions in the interior.

The portrayal of indigenous concerns in the Territory is based on historical and cultural conceptions of aboriginality, thus it is crucial to discuss the social and historical backdrop before moving on to the current topic. Why is there such a persistent moral panic over indigenous people who are homeless? The history of Aboriginal people in Australia has first and foremost been one of eviction, cultural annihilation, and migration. Native Americans most fundamental rights were taken away from them throughout the age of invasion, and their societies, cultures, and numbers were all but wiped out. Survivors were coerced to go to reserves, where they were under the jurisdiction of missionaries and specialized social agencies. They were supposed to die out since they were thought to be racially inferior. Third, the deconstruction of previously uncontested national identity foundations and the exhaustion of modernity narratives have all brought historical events that had been obscured by the commonsense ethnocentric credo of Australia as the lucky country into sharper focus in the context of the repositioning of social theory since the 1980s [4].

The current examination and documentation of Australian history has called into question a more romanticized view of Australia as a place of opportunity and sunlight, and it has sparked discussions regarding the motivations behind actions that meet the criteria for genocide under international law. *The Savage Crows* by Robert Dre we, which is based on George Augustus Robinsons 1829 journals about the last days of the Tasmanian Aborigines, *The Fatal Shore* by Robert Hughes, which is a history of Australia as a penal colony, and, more recently, *Rabbit-Proof Fence*, which portrays the forcible removal of Aboriginal children as an integral part of a systematic eugenics policy. An identity that was more multifarious and realistic started to form via these and several other works. At the same time, multiculturalism emerged as a progressive discourse despite warnings from conservative historians like Geoffrey Blainey who claimed it would weaken national culture. Australia was also becoming more aware of its multi-ethnic makeup, and earlier coercive assimilationist policies were coming under fire.

Fourth, these changes in speech have been met by a reaction from the right. There appears to be a widespread, vehemently racist perception that white Australian popular mores are being undermined by liberal, multicultural discourse. These very thoughts were the driving force behind Pauline Hanson's One Nation Party's meteoric rise to prominence. In this setting, it has long been necessary to demonize Aboriginal people in order to reinforce white Australian culture and civilization, especially outside of Sydney and Melbourne. Hanson was able to use the advantages that Asian immigrants and Aborigines got to successfully exploit a streak of anger and xenophobia. It enticed the parties to cater to its preconceptions by intentionally positioning a block of 1 million votes between Labor, the Nationals, and the Liberals. Much of its refugee policy was copied by the Liberals. More crucially, they worked against Aboriginal reconciliation and multi-culturalism as part of their own, parallel agenda.

Visitors may interact with local indigenous people for an educational experience in a natural environment. Discover more about Aboriginal culture by exploring the variety of displays. View boomerang and spear throwing exhibitions, and discover traditional food and medical sources. Bush foods including Witchetty Grubs, Bloodwood Apples, Bush Bananas, and other seeds may be tried. Learn about indigenous life, languages, art, dance, and music after enjoying damper and billy tea for breakfast. You may also take didgeridoo lessons.

This is typical of the rhetoric one encounters as a visitor at the Top End. The preferred image, the one that is believed to draw tourism, appears to be static imagery of traditional life styles being practiced in isolated settings in an unchanging and timeless manner. This is not meant to discount the persistence of the rich and diverse traditions of indigenous culture; rather, it is meant to emphasize that, like other cultures, it is one that adapts to, synthesizes with, and makes sense of a changing environment. Although the only available image of carefree natives in a bush setting is presented for tourist consumption, the visibility of impoverished urban Aborigines runs counter to that image, and since 2003 the Northern Territory government has stepped up measures to remove so-called itinerants from the city. There is the argument that an archaic conception of culture confines Aboriginal people.

In Australia, the lack of genuine communication between the indigenous and white populations is highlighted by this romantic, static view of culture: they are constantly called upon to display this essence, or this or that skill, as if culture were an endowment. The Western interpretation of culture, not the Aboriginal, is the one who bestows upon them this huge load. In a recent interview, Sonia Smallacombe backed up the idea that indigenous people are bound to a primal ethnic identity: Some of the legislation is so draconian. Since 1788, a lot has changed, therefore in order to be eligible for a property claim, you must have had a certain lifestyle. However, neither the law nor the government acknowledge that both cultures change and that we must adapt if we are to survive. They do not consider other cultures; instead, they focus only on indigenous culture, which they see as unchanging despite the fact that we are everything but.

Directly racist constructs of aboriginality have employed this kind of static essentialism based on blood quantum, genealogical tests, or concepts of an Aboriginal race to determine Aboriginal identity, membership, and entitlement to benefits. It is evident from this that worries about the growth of tourism and prevailing trends of ethnocentric self-interest have led to the development of a perspective on indigenous culture that separates the timeless cultural values that appear to be the most marketable from the cultural resistance of itinerant lifestyles that are opposed to the goals of profit maximization. The danger posed by the latter lifestyles and communities has

drawn remarkable attention, prompting the NT Government to commit \$5.25 million since June 2003 in an effort to address the problem. However, the funds have not been used to upgrade the severely outdated and utterly insufficient housing for Aboriginal communities [5].

The itinerant problem: local circumstances

The concepts of home and homelessness have significant cultural and normative influence. White Territorials are concerned about the less formal features of long grass people's dwellings because they are difficult to compare to the tidy suburban blocks that the majority of Australians live in. It is seen to be a fairly scary idea to accept dwellings as transitory, makeshift, or transient settings. However, it seems that these itinerant camps are highly organized and planned, with intricate connections and norms by which the campers live, based on the writing of authors like Bill Day and Marcia Langton. The Bagot community in the Ludmilla region, Darwin biggest official Aboriginal community, started out as an Aboriginal Reserve in 1938. The Bagot, like a select few other villages, lacks the resources and space to meet the demands of a rising indigenous population. Bagot's size has decreased

However, some members of the indigenous population could view the endeavor with skepticism. One wonders whether the fence is there for the community's benefit and protection or if it serves to further dehumanize those who live there by hiding the crowded, dilapidated living conditions from view. A recent article describes the situation in Bagot: A Darwin indigenous community claims it lacks the funds to demolish an abandoned home that contains asbestos. The price of such an operation made it impossible to rapidly and securely dismantle the home. The One Mile Dam community is a smaller, less official community that is located closer to the city center. When I came in July 2004, it was clear that there were few services offered here. Since it was established in the 1970s for indigenous people, the camp hasn't seen any assistance or renovation.

With just two restrooms, this camp has enough for roughly 200 people. The heat-affected piles of trash fester, and new reports have mentioned defective wiring that puts locals at risk of electrocution. In addition, the billabong, which was regarded as a location of great significance to the community, is polluted by adjoining fuel-storage tanks, which are visible from the neighborhood and provide an ongoing hazard from volatile gases. As developers want to extend and exploit the community property for more ventures, the new luxury flats that gaze over the neighborhood represent another danger[6].

As local government refuses to construct additional community sites to house so-called itinerants, the strain on these tiny plots of land continues to grow. Overcrowding that results from this poverty and difficult living circumstances has plagued Aboriginal communities for a very long time, along with other social issues. In these dwindling shared areas, many groups are brought together, and conflicts and violence are prevalent. Communities have been linked to heavy alcohol usage, a variety of ailments, spousal violence, and child abuse.

These behaviors are undoubtedly a feature of life in the crowded and underdeveloped regions designated for tinier- ants, but they are widely condemned in comparison to instances when they occur in the white population. There are a lot of plausible explanations for this, including the obvious one that this group is considerably more exposed to public scrutiny since they are prohibited from drinking in bars and must do it in public, as well as because they often sleep

outside when there is no other place to stay. However, it seems that any official approach to Aborigines always comes from a position of historically fabricated paternalism.

The rule of law

The municipal council started seriously considering a variety of proposals in 2003 that it believed may be used to address what was now known as the itinerant problem. The following excerpt reveals that the government's anxiety peaked around early to mid-2003, when it even proposed a permission system for Aboriginal people who were seen as a danger to the city's peace and order. Mandatory sentencing was a component of draconian police legislation during the previous Liberal Party administration, and it resulted in some very severe sentences for even the most trivial offenses. In 1999, an unemployed homeless man was sentenced to 12 months in prison for the theft of a bath towel valued at \$15. The court record shows that the guy grabbed the towel from the backyard of a Darwin suburban property to use for a blanket because he was chilly. This was his third property crime since the introduction of mandatory sentencing and he was consequently handed an automatic sentence of 12 months jail.

Media manifestations

During 2003, the Northern Territory adopted a perpetual theme via its daily publication the Northern Territory News. The subject might properly be described as a moral panic in the original usage of the word wherein a circumstance, event, person or group of individuals is defined as a danger to social values and interests. Indigenous people have been a consistently demonized and, as demonstrated, criminalized community. The headlines of the news stories also provide potential remedies to the issue. In the second example headline, the word itinerants, which is used here obviously as a disguised euphemism for Aboriginal people, is disregarded and even mocked. Numerous tales demonstrate how tabloids often simplify complicated subjects into inflammatory phrases and seem hostile and confrontational while discussing Aboriginal concerns.

By concentrating on a group that comes to represent for a while evil or moral corrosion in society, Cohen and others have shown how a need for moral unanimity may underlie moral panics. Authorities, social control agencies, and the police in particular, are seen to amplify the incidence of deviation. The media plays a key role in this process of amplifying deviation and endangering a moral order. Indigenous people are often represented in the headlines of the Northern Territory News as a menace; they are seen as aggressive, inebriated beggars who are a nuisance to society.

It's possible to argue that these representations are ambivalent since, to start, certain Aboriginal communities living circumstances are deplorable and filthy. Second, the negative preconceptions about Aboriginal drinking also highlight the similar excesses and frightening alcoholism rates in the Northern Territory. Third, a large number of visitors go to the Northern Territory to see Aboriginal sites and take in the enduring cultural performance of the indigenous people[7].

According to Chas Crutcher, moral panics often signify the need for moral cohesion, particularly at times when moral consensus is hard to come by. It may be claimed that Australia's less than stellar colonial history as a penal colony has also been subjected to critical examination, along with the moral consensus about historical treatment of indigenous people and attitudes of white superiority. The discussion around public drinking is a crucial component in Darwin creation of

urban Aboriginal people. There is proof that the negative historical preconceptions that underlie many of the current attitudes about Australian aboriginals.

White Australians have unmistakably utilized the negative effects of alcohol on indigenous culture to justify their superior moral standing and to engage in racial humor and paternalism while lamenting the loss of virtuous natural qualities. The irony, of course, is that early settlers on the frontiers of America, Canada, and Australia so disliked these same characteristics of naturalness. Science and Christianity, according to David Sibley, promoted white domination over native peoples by claiming that peoples closest to nature, in a primitive state needed saving. Salvation often entailed adhering to the rules of a Christian education at the mission school as well as embracing Christianity. They were separated from nature by the civilizing mission. The argument that Aboriginal people are at best subpar imitations of white civilization is also made in this passage. The idea that Australian aborigines would embrace such a lifestyle is depicted as absurd since they are represented as being so far away from the refined manners and civilized mores of English civilization.

This comparison between the unadulterated nature of Aboriginal life and civilization brings to mind another common discourse, the romantic notion of Rousseau's noble savage, which emerged from a school of Enlightenment philosophy. As I've shown, the idea that Aboriginal people should stay true to their nature is still the prevalent, safe perception of indigenous Australians that white Australians and tourists uphold. The crude preconceptions that are accessible to white Australians who often have little or no interaction with indigenous people throughout their lives are definitely based on these images of Aboriginal people as disgusting drunks. As was said, alcohol among Aboriginal people is often seen as a problem. However, there is a paradox there given that the Northern Territory is proud of its history of binge drinking. In a recent interview, Sonia Smallacombe made the following observation. It's essentially a paradox. The city's high alcohol consumption is something that is often appreciated, but at the same time, it is also said that indigenous people should exercise more self-control when it comes to alcohol use.

Day goes on to say that the regatta is a reflection of the regattas British roots and further imbues white drinking behavior with civilized norms in contrast to the stereotype of Aboriginal drinking, which is shown as out of control. The Beer Can Regatta is promoted as a beneficial and purposeful justification for drinking. The regatta was first developed on the concept of a beneficial and civic-minded activity that would enhance the environment during the Keep Australia Beautiful campaign in the 1970s as a creative response to the mountains of tin cans scattered across the city. Day contends that increasing the number of cans accessible for this family-friendly pastime and the act of drinking itself are assigned positive values. Therefore, drinking lies at the core of Darwin prevalent ideas of Aboriginal people as well as the formulation of the itinerant problem.

According to mainstream European conceptions of Aboriginal culture as polluted by interaction with civilized ideals, Aboriginal drinking is considered as an example of how Aboriginal culture has been corrupted. On the other hand, some researchers see the heavy drinking traditions of itinerant groups as a form of resistance to white rule. It suffices to remark that the punishment of Aboriginal people for relatively minor offenses like public intoxication seems to be disproportionate and shows that urban Aboriginals are seen as a danger, maybe at a symbolic

level. However, this is not the place to hypothesize on this. This is a characteristic of the moral panic that caused Darwin white rulers to pay attention to itinerants[8].

The Itinerant Problem dissected

The strategy's main objectives were to significantly lower the prevalence of anti-social behavior by itinerants in all important territorial centers and to provide infrastructure, intervention programs, and health services in response to those groups stated needs. Although the stated goals of this strategy a focus on health and well-being and some form of assisted return for those stranded and destitute in urban areas seemed admirable, the terms of reference and the definition of implicitly inclusive and exclusive categories of citizenship raise several questions.

First off, the word itinerant implies implicit notions of denigration and exclusion. Indigenous Australians who wander into the city boundaries and don't want to dwell in the ghettoized suburban areas where social housing is offered are apparently referred to as itinerants. The term itinerant refers to both Aboriginal people who choose to live traditionally and those who have fled from their remote communities, according to Mick Lamb, a vocal opponent of local government initiatives and racist attitudes toward indigenous groups in the territory.

Second, groups that are comparatively established in the districts around Darwin city center are referred to as itinerant. One Mile Dam, home to between 90 and 150 people, and bigger settlements like the Bagot at Ludmilla in Darwin outer suburbs, home to around 300 people, are among the camps that have been constructed since the 1970s with some basic housing that is now in ruin. There are also a few long grass camps that are more transient but have still remained a part of Darwin shoreline for a long time. According to Sonia Small acombe, The Government has labeled these people as itinerants, but there actually not itinerants because a lot of them have been around for twenty or thirty years.

Third, the word itinerant unmistakably reflects opinions on way of life as well as origins and length of residence. In fact, individuals who are referred to as nomadic seem to hold on to certain traces of a traditional way of life and show resistance to the model of citizenship put out by the Larrikin nation's representatives. Sonia Small combed made a statement. Fourth, the word itinerants obscures the involvement of dominant white Australians in the forced removal of Aboriginal groups to missions and the separation of children from their families as well as the dispossession of Aboriginal communities from their customary territories. Ironically, the strategy based on the euphemism itinerant problem may be connected to prior programs referred to as aboriginal problems. The goal of these assimilationist policies was that the Aboriginal problem would eventually disappear -- the people would lose their identity within the wider community, even though continuing restrictive laws and paternalistic administration, said one author [9].

The current government's strategy to helping homeless Aboriginal people follows a similar pattern, removing them from the city center and forcing them to return to their homelands via a number of coercive measures. To limit itinerant's access to Darwin downtown area, the local government has suggested using licenses. When this strategy failed, as noted in the editorial in the Northern Territory News: Pulling down temporary camps and moving people on certainly doesn't work. The wanderers just move to a different part of town. It won't make them disappear to dislike them and their way of life. We need uplifting concepts. In the most current plan, the government worked with the Larrakia nation, a newly founded Aboriginal organization, to give the task of regulating vagrants a more moral and ostensibly culturally sensitive approach.

When this is combined with a strategy of enforcing the limits of shared ownership and distributing knowledge about cultural customs, the ramifications become obvious. There are, in fact, two competing groups: one with official acceptance and recognition that has negotiating power, a successful land claim, relative affluence, but a less conventional way of life; and the other with these characteristics: homelessness, poverty, dispossession, and anti-social behavior. When I questioned Mr. Costello about the disparity in lifestyles, he reaffirmed the fact that drinking alcohol negatively impacted long grass cultures, which, he believed, resulted in an increase in the frequency of physical abuse of women and sexual abuse of children.

He was certain that native people needed to live in homes in order to find jobs and, by extension, self-respect. While talking with him, I had the impression that his pragmatism was maybe one helpful remedy for a very trying and demoralizing life. However, there are alternative ways that a state that really cares about cultural values might provide Aboriginal people a feeling of belonging regardless of their origins or way of life rather than stigmatizing some of them. It has been suggested by a number of organizations to rezone the regions where the informal camps are located and to let those who want to live informally with their extended families and pets to do so [10].

CONCLUSION

It originally appeared out of the ordinary to me as an outsider from the stifling limits of metropolitan England that such large tracts of land could not contain a few thousand indigenous people who want to live their own lifestyles and reject being crammed into new and controlled sub urban zones. Nevertheless, they came to the conclusion that the city's resistance is more deliberate and motivated by the need for a moral consensus, that the wealthy white population wants to maintain its hegemony, and that the result has been a moral panic that has demonized and pressured this group over the years. When there is a cultural or economic advantage to be gained such as tourist cash or a willing and flexible indigenous community Aboriginality is employed as a floating signifier. When it's convenient, Aboriginal people are depicted as noble stewards of the outback, the embodiment of old customs, or as filthy drunks who must be expelled from the urban environment because they are an embarrassment to the municipal authorities and a possible danger to commerce. Since what occurred in the past is still occurring now, the symbol of collective guilt and denial of that guilt is never far away.

Until the truth of Aboriginal identity is acknowledged and the history of what really happened in the Northern Territory as well as the rest of Australia is tackled, there can be no resolution to this issue. Moreover, the case study highlights successful examples of Indigenous empowerment, showcasing achievements in areas such as land rights, cultural revitalization, and Indigenous-led education and health programs. It acknowledges the importance of Indigenous knowledge systems and the potential for Indigenous Australians to contribute to sustainable development and environmental stewardship.

In conclusion, the case study underscores the ongoing struggles and resilience of Indigenous Australians in reclaiming their cultural identities, challenging systemic inequalities, and promoting self-determination. It emphasizes the importance of recognizing and respecting Indigenous rights, engaging in meaningful partnerships, and addressing the socio-economic disparities faced by Indigenous communities. By fostering inclusive practices and promoting the voices and agency of Indigenous Australians, we can work towards a more equitable and just society that values and celebrates their diverse cultures and contributions.

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CHAPTER 11

RACE AND ETHNICITY: PLURAL SOCIETY THEORY

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ABSTRACT:

This chapter explores the concept of plural society theory in relation to race and ethnicity, examining its theoretical foundations, applications, and critiques. Plural society theory offers insights into the dynamics of diverse racial and ethnic groups coexisting within a single social framework, emphasizing the maintenance of distinct cultural, social, and economic structures. The chapter begins by discussing the origins of plural society theory and its emergence within the field of sociology. It examines the work of key theorists, such as J.S. Furnivall and M.G. Smith, who developed the theory to understand the complexities of multi-ethnic societies, particularly in colonial contexts. The central tenets of plural society theory. It emphasizes the idea that different racial and ethnic groups coexist but maintain separate social institutions, economic systems, and cultural practices. It also highlights the role of power dynamics, social boundaries, and intergroup relations within plural societies. Furthermore, the chapter examines the applications of plural society theory in understanding contemporary race and ethnic relations. It explores how the theory has been used to analyze diverse societies with significant racial and ethnic divisions, addressing issues such as social integration, cultural preservation, and economic disparities.

KEYWORDS:

Ethnic Groups, Northern Territory, Plural Societies, Racial Ethnic, White Australians.

INTRODUCTION

The colonial eviction of Aboriginal people from their lands and the upsetting removal of their children are the two main causes of the Aboriginal diaspora. Aboriginal people's intricate and clannish affiliations have shown a pattern that would appear to confirm Furnivall's core thesis about the role of the market. Aboriginal people were able to organize with the hope of joining forces behind the newly established flag of The Larrakia Nation. It's interesting to note how the prohibitions and violence of the colonial era undoubtedly influenced practices in ways that administrators did not anticipate, such as the use of alcohol as a symbol of citizenship, a shared communal sacrament, and a form of protest against white authorities who discourage Aboriginal drinking while promoting white drinking [1].

Marxist strategies

Indigenous Australians and the white people have a long and bleak history of conflict. The Northern Territory's remoteness and frontier spirit may act as a filter to gather individuals who

tend to be like-minded and typically conservative. The elite white population is mostly wealthy. The bigger metropolitan centers would undoubtedly be less likely to hear the sentiments represented in the State Government. These views are reminiscent of the regions violent colonial past. Marxist techniques may reveal that the colonial policy of divide and rule in which the Larrikin people are coopted into a favored position as a defense against itinerants is still very much in effect. The conceptual framework used by each branch of Marxist logic might result in persuasive interpretations of the Darwin problem. Media outlets deliberately demonize Aboriginal people in the sake of hegemony [2]. Both the further marginalization of Aboriginal people living in metropolitan areas and the development of stereotypes about Aboriginal people are influenced by tourism. One of the factors that attracts tourists to the state is Aboriginal culture, which also serves as a significant source of revenue for the territory. The creation of Aboriginal art and artifacts is nearly solely responsible for the seeming presence of Aboriginal people in Darwin downtown.

This situation certainly appears to fit Althusser theory of the repressive state apparatus failing and giving way to the ideological state apparatus. The Liberals approach to itinerants was to demolish their makeshift homes and seize their valuables. People who are out there causing havoc on our streets, who are defecating in our car parks and our shopping centers, deserve to be monstered and stomped on, Shane Stone, a former chief minister, advised the police to do. Additionally, almost 80% of the prisoners under the mandatory sentence program were Australian Aborigines. None of these plans were successful because as soon as shelters were taken down in one place, new ones were quickly put up elsewhere. Additionally, the itinerant issue and the cruel treatment of Aboriginal people might draw negative attention to the government of the time. As a result, the Labor-led government in the Northern Territory has reportedly adopted a more culturally aware strategy [3].

Weberian remark

In this case study, the Weberian traditions, as described by Rex and Tomlinson, among others, are quite relevant. There is little doubt that the more sophisticated social mechanisms independent of class are at work here. Imagined community and citizenship concepts play a significant role in the groups subjective identities. Because it was illegal for Aboriginal people to drink in urban areas for many years, Bill Day recognized the significance of alcohol consumption to Aboriginal people, who he claims view it as a sign of citizenship, Remembering the era of prohibition and the campaigns for change, Aboriginal people in the Northern Territory and elsewhere equate achieving the right to drink with citizenship rights. This reveals a completely distinct purpose for drinking and the prestige that white people and indigenous people give it. Day argues that this interpretation is incorrect because the Beer Can Regatta is really a ritual affirmation of dominance over and separation from Aboriginal inhabitants and a way to emphasize the legitimacy of drinking for white Australians.

Some observers have analyzed the event in terms of class and masculinity. Alcoholism is a major societal issue among non-Aboriginal Australians, which might be detrimental to the Northern Territory's reputation for tough individuality. The dichotomy of condemning unrestrained Aboriginal drinking while glorifying the frontier culture of excessive drinking was brought on by Aboriginal citizenship for non-Aboriginal drinkers in the Northern Territory. Considering concerns like these emphasizes the value of status, social honor, and monopolistic social closure. Using a Weberian framework, social groupings and their value systems are mapped without

having to be reduced to production ties. Neo-Weberian views, like those of John Rex and David Mason, may be considered to generally accept that economic ties serve as the foundation for social settings [4].

However, it is undeniable that there are instances in which social honor, citizenship rights, and other facets of identity and resistance to eviction exercise greater power than class. Once again, Day and others have said that in the end. Anywhere that Aboriginal drinking occurs, white Australians benefit from it. In places where Aboriginal people have access to alcohol, alcohol is vigorously pushed. A testimony to the Royal Commission into Deaths in Custody claimed that everyone is just trying to make more and more money from these outlets, and take money from the people. Additionally, the cash from alcohol sales might be considered as one way to reimburse welfare benefits given to Aboriginal people. Some Aboriginal people believe that alcohol was intentionally used to invade their native territory and destroy their culture and legal system. The prospect of more nuanced overlapping analyses in which ethnicity overlaps with status in one situation, and with class, caste, or estate in other situations is made possible by this less deterministic perspective of class [5].

Different market positions are a result of rivalry between groups of Aboriginal people for limited resources. In this instance, one group has forged ties with the state government and helped fund initiatives that support Aboriginal endeavor as part of the rich tourism sector to gain a new market position. Other groups, on the other hand, have relationships with the state that are marked by deliberate opposition, such as those who engage in excessive drinking and choose to lead a nomadic lifestyle as opposed to residing in public housing. Therefore, cultural identification may be a dividing factor.

On the one hand, holding on to ties to the land, food preparation rituals, social behavior patterns, being surrounded by family and dogs, or, on the other hand, having aspirations to some of the material rewards of white Australian culture and consequently having to give up or modify rituals. Thus, it becomes clear that in certain cases, an approach that rejects any weight to cultural values and status concerns that have an impact on ethnicity may fail to account for the many complicated factors that are influencing the scenario. The state regularly uses interpretations of conflict and cooperation based on racial and ethnic identity to mask the weakness of groups and their disadvantage in the marketplace a disadvantage that is usually exceedingly pronounced and long-lasting.

Expert theory

The Marxist focus on sectional interest in shaping the allocation of power in the state and civil society is reaffirmed by classical elite theory. There are many instances that support the idea that elites have a significant influence in establishing political institutions of the state and formulating public policy in many democracies. According to the idea, we should investigate the motivations of the influential people in the Northern Territory Government and other groups with a stake in the problems.

There is little doubt that John Ah Kit had a significant role in the policy. There are hints that the Larrakia Nation and its directly government-funded social-harmony programs might be quite profitable to Larrakians higher in the hierarchy. Additionally, it is evident that stakeholders in other hierarchies are willing to sacrifice the itinerant groups they believe have continued to engage in negative and destructive opposition. For instance, the leases holder, the Aboriginal

Development Foundation, is prepared to give it up in exchange for a payment of \$1 million Australian, and the Larrakia Nation is negotiating with the government to transform the camp into parks[6].

Postmodernity

Postmodern methods would often emphasize how the connection between Aboriginal and white Australians is constructed discursively. The predominant white discourse about Aboriginal people is to place them in the past as members of a timeless, unchanging civilization. This discourse serves as a romantic marker of white supremacy in metropolitan centers, the so-called bush myth, which exalts Australian frontier traditions and white power over adversity. The brutal individualism exemplified by Banjo Patterson's poems and contemporary films based on these is unquestionably a part of its history, even if the bloody battles and conflicts with the indigenous people are not.

DISCUSSION

In addition, the perception of Aboriginal people as romantically linked to the wilderness and to old mystic traditions is a source for the booming tourism industry, which generates over 1 billion Australian dollars in revenue annually. Therefore, there are obvious reasons to hide the subpar circumstances that displaced Aborigines are being pushed into close to the metropolis. Beggars and makeshift camps don't fit with the image of Australia that is being made public. Postmodernist viewpoints could take identity politics into account as well. The division of indigenous communities into their regional identities is an example of this process of an awakened awareness of giving voice to identities too long buried under the imposed under the subaltern name Aborigines. Competing factions proclaim their subjectivities. In this perspective, identities are fluid and continually forming. Discursive practices, as Mucked has shown, comprise the discourses that white people may use to communicate about them.

Interactive symbolism

According to this viewpoint, the categorization of outside entities and the intersubjective interaction between the in-group and out-group are what cause the divides between and within ethnic groups to exist. The process of developing one's self via interactions with other people and groups, especially as this is done through the use of labels that are generalized and given power by the media and other important organizations. The reality we perceive, according to interactionists, is socially produced. According to this perspective, ethnic groupings are the results of social interaction. When communication across groups is difficult and the various groups create distinctive meaning-making systems, ethnicity results. In this instance, there are undoubtedly several views of what it means to be an Aboriginal person. These perceptions are each based on various social histories, relationships to the dominant white culture, economic, and political implications, which have produced a variety of contrasting and incompatible survival tactics [7], [8].

The cultural stuff of ethnicity is rooted in social interactions, as Fenton contends. It is a component of everyday practice, to a greater or lesser extent. Ethnic group members also draw upon this cultural material to lend validity to their claims of shared origin, inheritance, traditions, and language. It could also be used to separate people who don't belong and don't share the cultural legacy from us. As a result, in the example of Darwin, it is evident that each group's

views of the other are quite different. Some Aboriginal tribes, including the Larrikin Nation, are acknowledged by white Australians as having similar objectives for the lives they now lead. In return for part of their properties and for helping to represent the government in negotiations with itinerants, they provide this group a little piece of the vast wealth generated by white tourism. The lifestyle of certain Larrikins, which they see as demonstrating a form of cultural amnesia rather than the purported indigenous credentials they claim it to, is the target of the physical displeasure of itinerants, on the other hand.

Theory of rational choice

A rational-choices approach might be used to partially explain the acts of all characters. According to the underlying assumption, the appropriate course of action is selected by weighing potential advantages and costs. Larrikins, whose rights to their territory are at least in theory recognized, have come together as a cohesive community despite significant disagreements among its members. This may be seen as a rationalist strategy for agitating for and asserting ethnic solidarity. In this perspective, the government's point of view is also obvious. The State needs more money, and tourism offers significant promise for a region that is sometimes overlooked because of its relatively tiny population and the dry nature of most of its land mass.

The Northern Territory benefits from tourism in terms of high earnings and improved worldwide standing. All initiatives are prioritized to market the Northern Territory's tourism advantages in order to fill this gap. Unspoiled natural regions, the regions historic frontier reputation, and, of course, the growing interest in Aboriginal culture and art are the areas greatest resources. However, unfavorable news and photos concerning racism and the terrible living circumstances that urban Aboriginal people are forced to endure do not support the image of green and cultural tourism objectives, which is why extraordinary attempts have been made to eliminate or cover up the issue [9], [10].

CONCLUSION

Numerous Aboriginal communities in Australia have complicated indigenous histories and speak different languages and follow different customs. But the effects of invasion including high incarceration rates, the legacy of the stolen generation, and ongoing pressure from developers on already-tiny parcels of land have had a catastrophic effect on many communities, uprooting them from their ancestral lands and trapping many indigenous people in a state of destitution and pressure. In the middle of Australia's mono cultural wealth, it is sometimes difficult to find even the most basic necessities. Their way of life sometimes puts them at odds with the white community's and the local government's worries about the city's reputation and the booming tourism industry.

The methods used by Darwin City Council to address the itinerant problem serve as a stark reminder of the divisive methods used by colonial overseers. Moreover, the chapter addresses the relevance and implications of plural society theory in today's globalized and diverse world. It explores the challenges and opportunities presented by multiculturalism, transnationalism, and the formation of hybrid identities within plural societies. It emphasizes the need for an inclusive and nuanced understanding of race and ethnicity that goes beyond a simplistic binary framework. In conclusion, plural society theory offers a valuable lens for understanding the dynamics of race and ethnicity within diverse societies. While it provides insights into the coexistence of distinct cultural, social, and economic structures, it is essential to critically engage with the theory and

recognize its limitations. By embracing a more comprehensive and intersectional approach, we can navigate the complexities of race and ethnicity in plural societies and foster inclusive and equitable communities.

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CHAPTER 12

CONFLICT: RACE RIOTS OR SOCIAL AND ECONOMIC

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ABSTRACT:

This chapter explores the complex nature of conflicts commonly referred to as race riots and examines the underlying social and economic factors that contribute to their occurrence. It challenges the notion that such conflicts are solely rooted in racial tensions and asserts that social and economic inequalities play a significant role in their manifestation. The chapter begins by critically analyzing the term race riots and its implications, highlighting how it oversimplifies the complex dynamics at play during such conflicts. It argues that focusing solely on racial factors obscures the broader social, economic, and historical contexts that contribute to these incidents. Next, the chapter explores the social and economic factors that underpin conflicts labeled as race riots. It discusses how systemic inequalities, such as racial discrimination, income disparities, and lack of access to resources and opportunities, create fertile ground for social unrest. It emphasizes the importance of considering structural factors in understanding the root causes of these conflicts. Furthermore, the chapter examines case studies and empirical evidence that demonstrate how economic and social factors contribute to tensions and violence in various communities. It highlights instances where conflicts labeled as race riots were actually fueled by socio-economic grievances, such as unemployment, housing disparities, and inadequate public services.

KEYWORDS:

Aboriginal People, Conflicts Labeled, Ethnic Groups, Social Economic, Race Riots.

INTRODUCTION

Conflict between ethnic groups is often the main setting in which the dominant culture considers the ups and downs of ethnicity. It might be debatable to categorize disputes as racial or race riots. Even though it is frequently overly quickly portrayed as such, when a group of people in an inner-city area clash with the police or right-wing protesters, it does not necessarily mean that ethnicity has been mobilized. This places the incident in the dominant discourse of law and order and marginalizes the participants. This was the situation during the so-called race riots in Lancashire, England, when mostly Asian adolescents and police battled in Oldham and Bradford. It also happened in Sydney's Redfern neighborhood, Australia, where Aborigines and police briefly exchanged blows. The characteristic that was emphasized in each case was race. However, neither the ongoing conflicts nor the terrible poverty in these regions were emphasized. The Redfern Block neighborhood is a derelict ghettoized region with, once again, some of the most persistent poverty on the outskirts of the wealthy metropolis of Sydney. The area of Lancashire impacted by these riots is among the least economically active districts in the nation [1].

The idea that there is a propensity to blame the victims is not new. The victims are these socially marginalized populations living in less affluent, whiter neighborhoods that lack access to utilities and services, where unemployment is pervasive. These are also more intensively monitored by authorities because to their often stigmatized nature. The killing of T, an Aboriginal youngster, fueled the people of Redfern's rage. J. Hickey, who died under mysterious circumstances after being pursued by a police car? He was discovered with fences impaled. Instead, the impact of possible Aboriginal drinking on the disturbance was reported by a police spokeswoman who was interviewed on British television.

Even if sensationalist news glibly asserts that the riots are racial in nature, racial constructs undoubtedly have an impact on these disputes. High levels of segregation and poverty may be seen in both Oldham in Lancashire and Redfern in New South Wales. It is hardly a coincidence that both of the minority groups engaged in altercations with the police are among the most oppressed. In Oldham, the populations of Pakistanis and Bangladeshis live apart from the White population, as do the Aboriginal people in the Sydney district of Redfern. In Oldham, where Asian and White groups are concentrated in certain housing areas and all suffer from poverty and a lack of opportunity, the degree of residential self-segregation is quite high. This has limited regular social interaction between individuals of various ethnic groups. Despite the fact that there are many different ethnic groups in the region overall, several elementary schools in central Oldham only have students from one [2].

Aboriginal people are segregated in Sydney and other cities as a consequence of pervasive injustices that equate to exclusion from the relative wealth of mainstream Australia. The Australian governments outdated policies, which have not improved the situation for the 2% of Aboriginal people who are seventeen times more likely to be arrested, fourteen times more likely to be imprisoned, and sixteen times more likely to die in custody than non-Aborigines, received unprecedented criticism from the UN in 2000. Each instance of economic disadvantage is supported by previous exclusionary trends. These violent incidents are a reflection of national tendencies toward disadvantage.

DISCUSSION

Conflict over Symbolic Dominance

When ethnic groups disagree about past conflicts and deadlocks, their ethnicity or important cultural ties are sometimes used as a symbol. Symbolic dominance or aggression may manifest itself in a variety of ways, including via notable accomplishments in athletics, culture, the arts, and business, predominate language heritage, and so forth. One group may be validated as a superior opponent by a variety of cultural capital types. Greek Cypriots are one example, with their focus on the 3,000-year history of Greek culture and the underlying notions of Greek supremacy in ancient traditions. It is said that the conflict in the former Yugoslavia was one in which all the symbolic power that ethnicity can offer was manipulated in such a way that fanned the flames for an aggressive ethno nationalism to emerge as a force that ultimately led to chaos. Cricket has also evolved into a stage for the regions conflicted racial politics in Guyana and Trinidad.

The West Indies squad saw their encounter against Guyana as an away game since the home team often received more support during World Cup tournaments. When the Australians played in 1991, many Indian-Guyanese supporters were jubilantly shouting for the Australians, and

missiles and insults were hurled at the all-Afro-Caribbean side. Denying the existence of ethnic disparity and division while striving to instill a Guyanese identity among all Guyanese is one way to develop or attempt to establish such hegemony in Guyana, as it is in many multiple countries [3].

The interviews that follow highlight a particular aspect of the gap. In these two vignettes, ethnic prejudices from a century ago are revived, yet the essential components seem to have not altered. The upholding of boundaries via the employment of stereotypical imagery is not a tangential, capricious activity, but rather a crucial aspect of one's security and sense of self in a recognizable social context. To define one's own social space, it is crucial to categorize others according to their physical characteristics, such as size, form, nutrition, and economic behaviors: Nothing more thoroughly categorizes someone than their own classifications. For each individual member of an ethnic group, these pictures serve as the perimeter markers of their identity. They are perspectives on the other and, by extension, oneself.

Caribbean-African Professionals

The following interaction occurred during a talk with two African-Guyanese professionals, Lenny and Griff, in the tense environment of the Demicup House pub in the heart of Georgetown, after a debate about a prominent Indian businessman, Yesu Persaud. My two buddies didn't think much of this number. Griff said, you see, the one-eyed man is king in the land of the blind. He was dubbed a lackey by Lenny. They then each attacked his credibility in turn. President Burnham gave him his home as part of a dishonest bargain. Without any provocation, the insults began to fly, and both men seemed to get abruptly animated in response to my casual inquiry about this well regarded Indian businessman. The table was banged about a lot. Griff responded, Say the Indian wants your bottle or wot not, as he grabbed for my empty bottle. You would never guess that he would treat you with such kindness and goodness [4].

Continuity of Ethnic Stereotypes

Such passionate displays of hostility are prevalent and reflect the seeming ease with which Indians manage their finances and possessions in comparison to many Africans, which inspires jealousy and criticism. Indians unwavering determination to forgo current luxuries and the good life in favor of financial stability and progress in the future was derided as greed and irritated both whites and Africans.

Stereotypes about Africans in Guyana

Many East Indians seemed to be plagued by worries related to the stereotype of Africans as being extremely physically domineering and possibly even physically apparent in the state itself. This misconception was particularly prevalent in Georgetown, the capital of Guyana, where African-Guyanese make up the bulk of the population. The Indians were generally of the opinion that they were open to invasion by Africans. Indians traditionally blamed black men for all muggings, also known as choke and robs, and break-ins, also known as kick down doors.

If anything, this feeling of vulnerability has become stronger. There have been reports that a significant number of violent assaults and killings in Guyana are racially motivated and often committed by African-Guyanese against Indians since the Peoples Progressive Party came to power in 1992. Along with the obvious physical threat, which exemplifies the stereotype of Africans as physical aggressors, there is also mention of another widely held belief about

Africans: that they are extravagant, flashy, and lacking in basic financial judgment. For Indians, the stigma of economic irresponsibility applies to all Africans as a whole, not just a particular subset [5].

The theft of legitimate pleasures by the other

Certain facets of cultural identity, or distinctive symbols, such as a long-standing connection to the land or a certain kind of traditional labor practice, are seen as being inaccessible to the other. However, a persistent atmosphere of mistrust results when the other is seen as a competitor for these limited resources.

This is perhaps the main paradox in Guyana and other republics with diverse ethnic populations. In many countries with a clear ethnic difference, irks description of the psychological harm seen to be represented by the culture of the Other may be recognized.

The next example is taken from Malaysia, another ethnically divided nation that in 1969 saw a disastrous explosion of ethnic rivalry that served as justification for some overt political maneuvering [6].

Interviews with Chinese-Malays, conducted in June 2004 at Sheffield Hallam University

Malaysia has the biggest Chinese population in the area, making about 27% of the total population. An ethnically fragmented socioeconomic and political structure was left behind after the British withdrew. The government has actively pushed ethnic Malays progress ever since racial unrest in 1969. There have been quotas in place as well as various limitations on ethnic Chinese people in terms of religion, commerce, education, and employment. Despite these constraints, Chinese Malaysians aggressively retain their culture and are in charge of approximately half the private sector business. The Government continues to periodically cast doubt on their allegiance.

Fenton uses Malaysia as an example of how linguistic, religious, and gastronomic disparities between Indians, Chinese, and Malays are replicated in daily life. Halal meat is only permitted in Malay Islamic tradition, which prohibits the practice of commensality sharing a meal, the foundation of most social interaction. Similar to the Guyanese example, these predictable patterns of behavior and choice are replicated in casual social interactions. There are clear economic and political distinctions between the three major factions, much as in Guyana. As every indicator of difference is operationalized as a sign of dominance or a reminder of political or economic fights between the ethnic enclaves, everyday instances of difference are magnified and accumulate a negative connotation.

In Malaysia, the constitutional legislation legally recognizes the native Malays political hegemony. For these sons of the soil who have retained political dominance, the Bumiputera Movement establishes quotas and mechanisms of affirmative discrimination. Indian workers make up the majority of the labor, but Chinese consumers continue to dominate the economy. However, legislation were created that permitted Malays to take a piece of all enterprises in the nation in order to guarantee that they are not left out of the mainstream economic structure. Additionally, Malaysians make up the majority of students at public colleges; 60–70% of spots are set aside for them, while Chinese and Indian students must fight for the remaining openings, enroll in pricey private universities, or, of course, study abroad [7], [8].

Dispute Resolution

The tight stage-managed inter-ethnic concord of Guyana and Malaysia, where there are battles for symbolic dominance in a game of cricket, positions at the local university, and political and economic competition, to full-scale inter-ethnic warfare, are just a few examples of conflict. The reasons are many, intricate, and often have a sordid past that has been characterized by colonial control or superpower interference. There are two types of potential resolutions to conflicts when there is a desire for self-determination: coercive and non-coercive.

Secession seldom works out

Several movements exist today, like that of the Chechens in Russia, the Basques in Spain, the Quebeckers in Canada, and the Sikhs in India. The states dominant ethnic group fights to keep control of the contested territory. Coercive methods of conflict resolution are all too common, yet their results elimination, ethnic cleansing, forced assimilation, confinement, and control show that they are ineffective and cause more bloodshed and suffering for people. The ongoing killing of southerners in Sudan, the massacre of the Tutsi minority in Rwanda in 1994 by the Hutu majority, the Bosnian Muslims in the former Yugoslavia in the early 1990s, the Cambodians under the Khmer Rouge in the 1970s, and the East Timorese by Indonesia around the same time are all examples of ethnic cleansing, which can involve genocide. Both before to and during the Nazi rule, the list is fairly lengthy [9].

Mosques were shut down, and ethnic rites and traditions were forbidden in Bulgaria in the 1980s, forcing ethnic Turks to adopt Bulgarian names. Similar to this, the mixed-race offspring of Australian Aboriginal parents were taken away from them and given new names with white Australian families. Policies of containment may deprive minorities of resources and oppress them politically or culturally by not speaking the same language as them. These are the kinds of policies that may be implemented in an environment of what Hechter has referred to as internal colonialism. Resistance groups often center their efforts on these oppressions. Clearly, these methods do not try to address the conflict cooperatively and instead increase violence and misery. Less coercive methods need the deliberate acknowledgement of the group in issue and might take the shape of autonomy, different power-sharing arrangements, or the multiculturalist methods already mentioned.

Depending on the structure of the ethnic system, conflict situations might take many different forms. A tacit peace may exist if there are several dispersed tribes that are too tiny to rule the center separately, but this may dissipate into ethnic conflict. As ethnic enclaves become mutually exclusive and ethnic struggle for political and economic dominance becomes a zero sum game, centralized governments like Guyana, Trinidad, and Fiji may see growing polarization. A grand alliance that dissolves the separation into racial groups and refocuses on an earlier creolize national identity may be the answer. Conflicts might have complicated root causes; there are no quick fixes, therefore we must find peaceful solutions rather than carving the globe into little pieces. Where political action may result in acceptance of variety rather than divisiveness, it seems that it may be part of the answer.

All too often, ethnic discontent and anger are directly related to the political system. Election competitiveness contributes to the cycle of interethnic violence in polarized nations like Guyana as accusations of vote manipulation and the politicization of ethnic districts widen the gap. It is crucial to conduct a detailed and realistic examination of the causes of the conflict. This research

must directly address the socio-political structures of the society as well as account for the distinctive characteristics of the parties involved. Although many politicians are enthusiastic about secession and separation, Donald Horowitz contends that doing so does nothing to promote long-term peace and may even fuel conflict. Even while cohabitation might be challenging, the alternatives are usually considerably worse [10].

CONCLUSION

The conclusion also addresses the role of historical factors, such as colonialism, segregation, and institutional racism, in shaping the social and economic landscape that sets the stage for these conflicts. It emphasizes the need to contextualize contemporary events within a broader historical framework to gain a more comprehensive understanding. Moreover, the chapter explores alternative frameworks for understanding and addressing these conflicts, emphasizing the importance of social and economic justice.

It discusses strategies such as community development, inclusive economic policies, and efforts to dismantle systemic discrimination as means to prevent and mitigate such conflicts. In conclusion, conflicts labeled as race riots are complex phenomena influenced by a combination of social, economic, and historical factors.

By recognizing and addressing the underlying systemic inequalities, we can move beyond simplistic narratives and work towards building more equitable and inclusive societies. Adopting a holistic approach that tackles social and economic injustices is crucial for fostering social cohesion and preventing the recurrence of such conflicts.

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CHAPTER 13

A BRIEF OVERVIEW TO DIASPORA AND HYBRIDITY

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ABSTRACT:

The concepts of race, ethnicity, diaspora, and hybridity are integral to understanding the complexities of human identities and social formations in today's globalized world. This abstract aims to provide a brief overview of the interplay between race, ethnicity, diaspora, and hybridity, emphasizing their significance in shaping contemporary understandings of identity and cultural dynamics. Race and ethnicity are social constructs that categorize and differentiate groups of people based on shared physical characteristics, cultural practices, and historical experiences. These constructs have played a significant role in shaping power dynamics, social hierarchies, and notions of belonging and exclusion. However, the understanding of race and ethnicity has evolved, recognizing them as fluid and socially constructed rather than fixed and biologically determined categories.

Diaspora refers to the dispersion of a particular group or community from their original homeland to different parts of the world. Diaspora communities often maintain connections to their ancestral roots while simultaneously engaging with their new environments. Within diasporic communities, notions of race and ethnicity can be renegotiated and redefined, as individuals navigate their hybrid identities through cultural exchange, intermarriage, and transnational connections. Hybridity explores the dynamic mixing and blending of cultures, identities, and ideas that occur when different cultural influences intersect. In the context of race and ethnicity, hybridity challenges essentialist notions by highlighting the intricate interplay and transformation of racial and ethnic identities through cultural encounters. Hybrid identities emerge as individuals navigate multiple cultural and racial influences, resulting in new and fluid forms of identity that resist simplistic categorizations.

KEYWORDS:

Cultural Diversity, Cultural Exchange, Diaspora, Hybridity, Globalization, Identity Politics, Intercultural Encounters, Transnational Identities.

INTRODUCTION

The aforementioned drawing from rural Guyana aims to capture the poignant sentiment of the colonial for whom there may be many layers of memory for the lost but dreamed-of communities, never seen but imagined and ingrained in family history, in tales of the brutality of slavery, and constantly remembered in the crumbling and desolate condition of the towns and in the origins of the sugar cane. A painful, long-gone memory that will always bear the scars of being uprooted and evicted. Populations that have lost their cultural identity and customs fall

victim to a kind of cultural forgetfulness. African-Guyanese individuals, like Louis in the aforementioned example, are the descendants of slaves and part of a victim diaspora. Both populations might be categorized as hybrid Diasporas since colonialism left its mark on them in various ways [1].

The word diaspora, which has come to describe this post-colonial experience of dislocation, has also come to represent the migratory groups need for a homeland a shrine to the past where the flame of memory is kept alive. But rather than being an achievable reality, maybe the return to some idealized pre-colonial civilization is more of a symbol. Several religious and messianic cults represent this idealized culture, including Rastafarianism and the Kali Mai sects in the Caribbean, which have gained popularity for their assurances of deliverance from the grinding poverty that has become an increasingly difficult reality as international debts have taken a heavy toll on the regions economies. These types of religion have been shown to flourish more when the situation has become worse. This means that colonized peoples cannot simply return to the notion of a shared pre-colonial culture and a history that is waiting to be found, and which, when found, will secure our sense of ourselves into eternity.

The focus on the historically spatial mobility of identity and its articulation to structures of historical migrations, according to Gross berg, is highlighted by diaspora. The idea of the diaspora space, where the boundaries of inclusion, exclusion, otherness, and belonging are contested, was developed by the power conflicts between old and new identities. As it places both natives and migrants in the same conflicted and negotiated space, this may be a useful way to conceptualize post-colonial relations diaspora space as a conceptual category is inhabited not only by those who have migrated and their descendants but also by those who are constructed and represented as indigenous. As a result, it represents a radical re-configuration of the center/periphery relationship implied, as Soysal argues, in the common usage of the term diaspora, which reaffirms the centrality of the nation-state with all its ethno-centrism and chauvinism. Although immigrants and established communities are not equal, the diaspora space created by Brah subverts this definition by recognizing that both are in flux, destabilized, and hybrid [2].

There are currently numerous generations of immigrant groups in our heterogeneous communities. This section examines questions of citizenship, feeling of place, belonging, and the development of identities across borders. Millions of people were forcefully uprooted by colonialism, or they were promised a better life in exchange for indenture ship that, in many circumstances, was not very different from slavery. As Sharad put it, this body snatching has had a significant and ongoing effect on the globe. What are their perspectives on who they are as people and where they fit into society? How readily do they fit into the society at large?

One of the pillars of post-colonial philosophy has evolved to be the idea of hybridity. Stuart Hall contends in his writings that our mixed diasporic communities are undergoing a profound change. In contrast to the globalizing forces that appear to be knitting the worlds cultures together and fostering more homogenous third cultures, equally potent social processes appear to be unraveling these universal truths, shattering fixed notions of nation and identity. A fluid, composite understanding of ethnic identity is advocated by Hall, Gilroy, and Bhabha, who maintain that the idea of rooted identities is a myth. Instead, have a dialogue that emphasizes the appreciation of diasporic voices that are more marginal, creolize, and recognize the transgressive potential of cultural hybridity. Bhabha identifies post-colonial hybridity as a source for new

subjectivities and as the setting for alternative methods of colonial power opposition in *Signs Taken for Wonders*. He uses words from several lexicons to convey the strength of hybridity, which is also subtle and elusive in nature [3].

Hybridity is the word for the tactical reversal of the process of dominance via disavowal. It is a symptom of the production of colonial power, its changing forces, and its fixities. As we've seen, migrants must deal with the reality of being in between cultures, but the movement of migrants also affects the indigenous people in the diaspora, where struggles and adjustments take place. However, in this dynamic environment, there are discursive power relations in play. In Britain, Enoch Powell's infamous rivers of blood speech from 1968 stoked worries of a vanishing British way of life and, as Gilroy claims, served as justification for several pre-emptive strikes, including the one that claimed Stephen Lawrence's life in 1993. Racist violence offers a quick way to purify and homogenize the country.

The concept of hybridity faces opposition from a variety of cultural perspectives. In the middle of these pluralities, for instance, there have been elements of ethnic separatism. As we have seen, there is opposition to mixing, and hybrid identities or mixed race identities are often seen as subversive and sometimes as a danger. Although there has been considerable speculation about a multicultural drift in the UK, western governments have lately shown a clear preference for maintaining nation-states. Recent discussions regarding the fallout from 9/11, world politics, the West's response to it, and how Muslims in our inner cities identify themselves have produced some intriguing images of these dynamic and fluid identities.

Howe's exaggeration, which is well known for provoking debate, is probably only somewhat ironic. Undoubtedly, a variety of Asians and others recognized the terms' strategic usefulness. Even Koreans and Cypriots have been known to carefully position themselves in the US. It is evident that there are numerous and varied reasons why individuals connect with religion, with more secular descriptions, or with political viewpoints. It is true that certain identities are stigmatized, and being a Muslim in Britain now means being seen as the representative of a fundamentalist and anti-Western heritage. Some people may find it politically incorrect to argue that shared ethnicity unites more than religion divides, yet this is unavoidable in the wake of the divisive war on terror [4].

Theoretical arguments against hybridity come from a variety of angles.

Here are a few illustrations:

According to the race theorists of the nineteenth century, the presence of pure, fixed distinct antecedents is a prerequisite for the existence of hybridity. According to Young's criticism, the new cultural paradigm of hybridity tacitly supports racial thinking. Some people, like Stephen May, contend that supporting hybridity promotes the idea that all group-based identities are essentialist. Furthermore, despite the fact that identities in the world are becoming more split, these identities are seldom hybrid in nature. The pre-millennial shrinkage of the subversive potential once invested in notions of hybridity. Hybridity has, in fact, moved through the fashion cycle at such a breakneck speed that it has emerged wet and drenched. Because its multiculturalism is reconciled to multiplicity as an end in itself, Modood claims that the reaction against essentialism can result in excesses in the other direction that are inherently destructive and do not extend to the state, which it confidently expects to wither away.

In a book review, Valdaverde observed that studies of hybridity by Gilroy and other authors tend to be undermined by a romanticism of the in-between that is no more intellectually sound than the romanticism of identity politics, but maybe being more politically acceptable. The social and political continuities and changes that support individual and group activity in the actual world are not fully addressed by hybridity. In fact, May says that in the actual world, political agency is historically rooted to location and a feeling of stable commitment to one's class, gender, or country. May cites Ahmad for this claim [5].

These theorists provide a reality check list and caution against haughty discourses of hybridity that, carried away by a type of anti-essentialist ecstasy, seem to float away from the realities of day-to-day material life in heterogeneous communities. However, hybridity is a reality to some extent, as Les Back points out. By referring to hybridity as the fact of hybridity, he is arguing that it is more than just an academic concept and really shows how intricately connected human lives are, with overlapping histories making complete self-separation impossible. The talks that follow provide some firsthand accounts of living between cultures, not as a romanticized notion but rather as a difficult and perhaps painful struggle between attitudes and beliefs that are refractory to fusion.

This case study is based on interviews with Chinese individuals who were born in Britain. It draws attention to the perseverance needed to cross cultural barriers and the misunderstanding that results when such barriers are seen as solid or impenetrable. The interviews were done with the intention of revealing common experiences among second-generation British Chinese individuals that, up until this point, have often been kept secret even from and amongst British Chinese people themselves [6].

Mark and his respondents are aware of traveling across cultures and have a strong, albeit conflicted, sense of identity. The middle ground is difficult to find because each culture keeps grabbing at it. Some people who are firmly rooted in the home culture would utilize phrases like *banana boy*. In Hong Kong, it is said that the hybrid person has a veneer of Chinese senses on the outside, but when closely examined, the white English core is revealed. It is proposed that the exact white European characteristics and cultural knowledges that the aforementioned respondents cannot hide are the social mores that the Hong Kong Chinese person aspires to. The next interview supports this analysis of mixed identity even further.

Chinese-born British man in his thirties named Stuart. Stuart has a strong feeling of his Chinese identity that permeates his Englishness and acknowledges that identification is almost physically attributed, much like Mauss describes *habitus* as internalized dispositions or physiological orientation. He also draws attention to the automatic prejudice that is based on well-known presumptions and preconceptions about Chinese people. Many migrant workers and students only stay abroad for a few months or even a few years before returning home. However, this brief exposure to such a dissimilar culture might sometimes result in changes.

Living in the diaspora space may provide visitors and the people they are connected to new insights and comparisons. This is unquestionably the case in the following interview with Diego, a Mexican participant who had been a research student in the UK for a number of years before developing a critical detachment. Several comparisons are made during the conversation, and despite his clear pride and ingrained belief that his country has shaped him, Diego was still able to see the shortcomings in his own nation. Diego expressed the opinion that his community's highly homogeneous makeup means that ethnic identification is not a problem. Diego claims that

many Mexicans have been given the opportunity to explore a part of themselves that is generally ignored because of the Chiapas rebellion.

As we have seen, efforts to conceal or rewrite significant historical events, as well as elements of colonial past that seem to reflect poorly on the proud image of nationhood, often go into the process of forging national identity. However, during the last thirty years, there has been a growing recognition of the plural and multi-ethnic makeup of many western cities. There is a new assurance and a more sophisticated manifestation of variety than previously, yet there is also debate and disagreement about how pluralism should be handled. Furthermore, a lot of the diversity argument in Europe is pitted against a racism that is becoming more overtly anti-Muslim. The focal point for this was Le Pen in France, and his rapid ascent reflected that Muslims were the new demonized group [7].

Multiculturalism

Multiculturalism was being sanctified and codified in policy throughout the 1980s in a number of western nations. In Australia, a new ministry called Immigration and Ethnic Affairs was implementing educational and other policies at the local level. The ministry's new ethos was the subject of much study and academic interest, and as a result, it was widely discussed and highly valued. In the UK, while Thatcher's extreme Right was in control, Labour councils served as laboratories for studies into the diversity of race, gender, sexual orientation, age, disability, and their intersections. Some highly intriguing research was finally stopped by the rate-capping of these outposts. Multiculturalism as a discourse achieved legitimacy; it was seen as progressive and a departure from the ugliness of nationalism. Multiculturalism seemed to be a counterbalance to the essentialist viewpoints that damaged Australia's reputation in that country, where a White Australia Policy had been in force until the 1970s. However, many scholars are now seeing it as conservative and even regressive.

Historical context and the idea of a multicultural state

Since the 1960s, Britain, France, the United States, and Australia are generally equivalent. All three have basically given up on their assimilationist agendas. They now support more pluralistic approaches that go under the names integration, insertion, or multiculturalism. The level of jingoism and patriotic fervor seen in political discourse throughout the 1980s, notably the Conservative Governments rhetoric around the Falklands War, contributed to the emergence of this movement in Britain. The tabloid press often employed nationalism and bigotry, particularly when discussing the European Union. Additionally, as Grillo notes, Britain appeared a more unpleasant, nationalist culture. Although they were out of the ordinary, the lager-swilling young men wearing Union Jack shorts and T-shirts running through the cities of Europe presented a compelling and repulsive vision of the new Britain [8].

Multiculturalism: What is it?

Multiculturalism is characterized by Fleras as a set of principles, policies, and practices for accommodating diversity as a legitimate and integral component of society. Depending on the national context, these policies are developed and implemented in a variety of ways. The word is implicitly connected with issues of racialized disparities in Canada, the USA, and the UK. Official regulations have been introduced in Canada and Australia, but there has only been an unofficial multicultural drift in the UK. GU new notes that both in Australia and other countries,

Migrations and disasters have always existed, but after two world wars and several more conflicts this century, the mix of people living inside boundaries has made old national models obsolete. In an effort to portray themselves as homogenous despite their plurality, states and other aspirants to geopolitical coherence have invented the notion of multiculturalism. GU new also accurately points out that the idea is seen as revisionist since it suggests an identity politics based on essentialism and claims for authenticity which automatically reinstate a version of the sovereign subject and a concern with reified notions of origins. As a result, it seems to be difficult to discuss multiculturalism and socially progressive critical theory at the same time.

Hall contends that diversity serves the same purpose as diaspora in terms of solidifying cultural disparities and establishing borders that clearly define each ethnic group. Therefore, a seemingly sincere commitment to diversity may produce divides that are comparable to those produced by a strategy based on racist principles this is what my friend Farand Maharaj has sometimes referred to as a spook look-alike apartheid logic apartheid coming back to meet you from the other side. Recognizing that the practice and reality of multiculturalism may be mistaken with its ideal and goal is vital. Despite diversity, racism persists, and racial disparities in economic and political involvement have not been eliminated. Some minorities continue to get very unfair treatment in the criminal system, the workplace, and in education.

DISCUSSION

Although these are valid issues, racism is not a result of diversity. Another possibility is that there isn't enough diversity. Malik has claimed that rather than more effective anti-racist measures for dealing with instances of racism within mixed communities, discourses of variety and distinction have often led to segregation. Racism may thrive in the divided communities when it is covered under a politically acceptable veneer. Separation happens not just physically but also intellectually, resulting in pronounced internal and external divides rather than cooperative community organizations.

Life in a multicultural society: Promise and reality

Multicultural drift, or the unplanned, growing involvement of Britain's black and brown populations that is visibly registering a play of difference right across the face of British society, is what Stuart Hall refers to as the gradual movement of multiculturalism that has been stoked by the struggle and strife of nearly fifty years of migration. This advancing multiculturalism is still very unequal, however. It has mainly avoided vast portions of the nation, the most important centers of power, and significant regions of ethnically varied disadvantage. Outside of its sphere, racialized exclusion, which is exacerbated by household poverty, unemployment, and academic underachievement, continues, in fact, to grow [9].

Politicians have largely refrained from endorsing multiculturalism. According to Hall, Blair's marketing of New Labour under the banner of Cool Britannia included a celebration of heterogeneous people. Such pageants, it could be argued, are flimsy and not particularly supported by policy, but rather by sporadic rhetoric, like the remarks made in 2001 by former foreign secretary Robin Cook about Chicken Tikka Masala, which has reportedly become the most popular dish in Britain and is hailed as an example of Britain's successful blending of cultures. Significantly, the speech was given before public opinion began to turn against Muslims. However, subsequent events have raised questions about British identity and

citizenship, and David Blunkett has insisted on some kind of citizenship ceremony to demonstrate a commitment to British principles.

There are intermittent worries about how migrant populations may affect national identity, security, and economies in America, Australia, and Europe. People often voice their worries about these shifting demographics in terms of the group's secessionism and inability to fully absorb American values. The ideological baggage of worries about illegal immigration and the dispute over amnesties that the Bush administration has vowed to give are also factors. The image of Australia as a place of the fair go has been damaged by the nation's very rigid attitude against immigration. As John Pilger noted.

The current conservative government has made a point of harshly treating asylum seekers. Those Iraqis and Afghans who have made it to Australia suffer treatment that, in a culture that professes to uphold humanist principles, defies comprehension. Many are held in detention facilities managed by an American business that specializes in high-security jails, hidden behind barbed wire in some of the most dangerous terrain on earth. The refugees, many of whom are unaccompanied minors, have resorted to mass escapes, hunger, suicide, and arson out of despair.

Those who oppose Multiculturalism

There were rumblings of skepticism about multiculturalism in Australia, where a far more official policy of it was introduced in the 1980s. In an interview with Monash University's Brian Bullivant, Bullivant expressed his concerns about what he has dubbed the pluralist dilemma based on theories that the policy's logical extensions would create practically separate and likely hostile enclaves that would refuse to be subject to a common law. It was an unsustainable mentality that, in the opinion of Bullivant and other conservative opponents, showed a liberal disregard for the integrity of the Australian state. Geoffrey Blainey, a conservative historian, is quoted as saying that multiculturalism is a suitable policy for citizens who own two passports and two sets of national allegiances. This policy is a national insult to the millions of Australians who have only one loyalty. The more emphasis placed on minorities' rights and the need for affirmative action to advance those rights, the more the concept of democracy and the rights of the majority are at risk of being undermined.

Kenan Malik has made a case against the negative effects of celebrating diversity as something inherently positive when the battle for British black and Asian communities has been to be treated equally from a very different political and theoretical standpoint. His thesis is based on the idea that multiculturalism results from a rejection of the fundamental ideas of Enlightenment reason.

Only descriptive distinctions between races were originally tolerated in the Enlightenment thinker's conception of mankind as being bound together by a common nature and governed by universal principles of reason, tolerance, and justice. The distinctions between humans were not the same as those between other animals.

It's good to be different may serve as the adage of the day. The affirmation of identity politics, the celebration of diversity, and tolerance for pluralism are seen as the distinguishing characteristics of a progressive, antiracist mindset. The antiracist acceptance of heterogeneity is fueled, at least in part, by a dislike of universalism [10].

Even more forcefully expressed are these ideas by Ayn Rand

In its politically correct form, multiculturalism is racism. It asserts that ethnic or racial affiliation determines an individual's identity and value and that all cultures are equally valuable regardless of their moral principles or methods of treating people. According to multiculturalism, choices on social and educational policies should be made primarily based on one's ethnic identity. Multiculturalism would transform this nation into a collection of separatist tribes vying for dominance. Regardless of whether the criticisms are expressed from a left- or a right-wing viewpoint, they all appear to agree that multiculturalism is a fundamentally flawed and unworkable attitude.

The opinions of Rand, Bullivant, and Blainey paint a picture of a society torn apart by feuding fiefdoms, each holding tight to fanatical beliefs that forbid any attempt at reconciliation. But can diversity truly result in such polarized cities? Do we really give these often ineffective initiatives more power to influence communities than they deserve? Instead, shouldn't we be focusing on the indications that racism, persistent poverty, and structural inequality are the true causes of the unsettling symptoms of divide in our communities?

Multiculturalism's Effect

When asked about the effect of multiculturalism discourses on communities in the UK, Chas Critcher, whose work has focused on the operation of moral panics and the state's uses of race rhetoric, said the following: Well, first of all you have to say that multiculturalism is not a very significant factor anywhere. A tiny group of liberal elite's ideas have had a negligible impact on local government decisions. I'm not aware of any significant businesses that are devoted to multiculturalism or that it has had a huge influence on many government policies, for instance. So, what we're discussing here is a disagreement about how liberal intellectuals should see race among a very small group of them.

Now, it has been argued that the issue with multiculturalism is that it placed too much emphasis on accepting difference and diversity. It has also been argued that multiculturalism should have had boundaries, that certain things that were never acceptable should not have been accepted, that we need a new way of thinking about our shared values, and that we should place more emphasis on the fundamental principles that unite us rather than accepting difference. If there is a problem with what multiculturalism means, is it that we must tolerate everyone's food, whatever and however they choose to eat it, since multiculturalism is an acceptance of diversity, or is there a counterargument that some practices go beyond what we would consider to be the norm? About drawing a line. This discussion appears to revolve a lot on where to draw the line.

The degree to which appreciating various cultures requires you to tolerate behaviors you don't find acceptable in your own society has therefore long been a source of debate. There is a perception that the argument has become more divisive as a result of how people who support identity politics have adopted multiculturalism. Maliki's Disunited Kingdom offered a portrait of the nation where identity issues seemed to have taken on bizarre proportions. There have been rumors that the British National Party's violent right-wing leader may find refuge in the multicultural movement. Nick Griffin and his ilk could take an aggressively separatist stance in support of the poor and ideologically disenfranchised whites at the expense of ethnic minorities because of the emphasis on cultural difference, all while disguising their arguments in politically

correct rhetoric about multiculturalism. Radical anti-racists also called for the distinct recognition of ethnic enclaves.

It seems that multiculturalism has two sides. With its focus on strong assimilationist and integrationist measures, it undoubtedly seemed to represent a liberal ethos and a step forward from post-war chauvinism.

However, placing too much focus on cultural variety may conflict with the need to strive towards real equality within respected diversity and instead promote the hardening rather than the bridging of borders. Guyana's polarized ethnic relations, according to Guyanese anthropologist Brackette Williams, have a dual character. On the one hand, there is an egalitarian and unifying heritage established under colonialism's tyranny, but on the other hand, there is also a deeply ingrained hierarchical structure.

The latter viewpoint compares various groupings based on who provides the most and who receives the most in terms of relative contributions. Ethnic communalism works, as we've seen, by drawing together and embracing a broad perception of the other group as a possible danger to success or political power.

In this case, it seems that an individual's attempt to get beyond predetermined bounds is being driven by two forces: hierarchy in the recital of markers of ethnic rank and equality in the acknowledgment of the Indian as desired. What is unusual about this situation is that the young African-Guyanese lady felt it essential to subject the guy she was in love with to this test even though it appears improbable that anybody could have mistaken his Indianans, at least on first glance. Second, the list of cultural markers is unexpected since it reads like such a fluid and thorough inventory that, even if these efforts were unsuccessful, one can only assume that she would have been able to keep going through the list of distinguishing characteristics until she found one that would have produced the intended outcome. This feature of boundary-crossing raises the idea that people are not limited by any straightforward determinism and may be aware of and capable of willfully manipulating components of the social environment.

CONCLUSION

Some of the dynamics of modern multicultural cities have been indicated by this research. Diasporic communities live in an unstable environment that is dynamic and reciprocal in its impacts on migrant group flows as well as on the native locals. Hybridity does not provide a new post-racial reality in this utopian scenario, but it does provide a place where barriers may be questioned, removed, or changed. Due to birth or migration circumstances, people may increasingly find themselves between two or more cultures, where they must contend with conflicting and contradicting perceptions of their identities, lifestyles, and selves.

These hybrid ethnic identity patterns, described by Bhabha as border lives and by Brah as existing in diaspora space, are identities that are always changing and provide a challenge to foundation list thought. The majority of material on hybridity makes the claim that fluid postmodern ethnicities are the new form. While this is true, it is also important to recognize that there is frequently much too little cultural mingling between the many groups in our cities, which are becoming more and more varied. However, as these cases demonstrate, boundary crossings do occur and sometimes individuals are able to build relationships beyond the hostile lines that separate conventional differences.

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CHAPTER 14

SIGNIFICANCE FOR THEORIZING RACIALIZATION

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ABSTRACT:

The concept of racialization holds significant importance in contemporary social theory as it offers a framework for understanding the construction and perpetuation of race as a social category. This abstract aims to provide a concise overview of the significance of theorizing racialization and its implications for understanding power dynamics, identity formation, and social inequalities. Racialization refers to the social processes through which individuals or groups are assigned racial meanings, identities, and hierarchies. It goes beyond the recognition of biological differences and emphasizes the ways in which social, cultural, and historical factors shape and reinforce notions of race. Theorizing racialization helps to uncover the mechanisms by which race is produced, maintained, and transformed within societies. One significant aspect of theorizing racialization is its examination of power dynamics. Racialization reveals how certain racial groups are privileged or marginalized within specific social, political, and economic contexts. It sheds light on the ways in which power structures and institutions perpetuate racial hierarchies and inequalities, influencing access to resources, opportunities, and social recognition. Understanding racialization enables a critical analysis of systemic racism and its impact on individuals and communities.

KEYWORDS:

Intersectionality, Inclusivity, Identity Formation, Power Dynamics, Social Theory, Systemic Racism, Social Construct, Social Justice.

INTRODUCTION

It is possible to consider the effects these processes have on ethnic expressions. Popular culture from the periphery is being more incorporated into media images and commercial goods. Similarly, meaning spreads quickly to the boundaries. The diffusion is accelerated by the use of media and mobile communications to connect individuals. Although there seem to be many different media outlets, the messages are becoming more politically homogenized and market-directed as a result of the ever-expanding global media monopolies. Hall identifies two potential ethnic groups' adaptive reactions to globalization. First, a syncretistic reaction to translation: these activities are common in post-colonial nations where creolization has created syntheses of social norms and cultural values. Second, tradition-based ethnic fundamentalism this may result from a perception that cultural norms are being threatened by foreign influences from the outside. Sometimes charismatic leaders who are seen to represent the principles in danger arise.

These defining religious or ethnic fundamental beliefs may be rediscovered. Ayatollah Khomeini's revival of basic religious precepts in opposition to the decadent elitism of the Shah inspired the popular movement in Iran, or the resurgence of ethnic identities in the former Yugoslavia. The notion of ethnic essentialism has been seen as being challenged by cultural globalization based on hybrid ethnic identity. Understanding how these global forces affect ethnicity might help us better comprehend the multicultural state. Localism and the division of society into regional parochialisms on the one hand, and globalization on the other, which challenges nation-state limits from the outside as supranational ethnicities are developed [1].

There are three accepted methods for managing racial or cultural diversity:

1. A representation of the state that establishes fundamental principles that the public must uphold. For instance, the French state refuses to acknowledge the presence of national or linguistic minorities within its boundaries. All French citizens, regardless of their ancestry, are entitled to the same civic, cultural, and linguistic freedoms as individuals, but not as minority groups as a whole. This method may be referred to as integrationist.
2. In contrast, countries like Germany, Singapore, and Japan use a system based on the *jussanguinis* concept. To put it another way, citizenship is based on ancestry. For instance, this makes it impossible for third-generation Turks who were born in Germany and speak German to become citizens.
3. Countries like Canada, Australia, and the UK have multicultural policies in place through which they publicly acknowledge the special status of all minorities that have settled in their country.

According to this statement, global processes will continue to have an impact on racial relations, sometimes uniting groups and sometimes tearing them apart: Increasing changes associated with globalization and the dynamic changes involving population movements will inevitably produce newer forms of ethnic contact and dynamic pressures for internal changes. It seems doubtful that ethnic conflict will stop being a significant societal phenomena. Despite the risks of tokenism and structural inequity, multiculturalism, which promotes tolerance, acceptance, and even celebration of difference, is unquestionably a positive development. Regarding the alleged homogenizing impacts of globalization, we must exercise caution.

Local cultures are unavoidably pummeled out of existence by the pro-life ration of consumer products, advertising, and television programs emanating from the West, according to theories of cultural imperialism and media imperialism. Featherstone emphasizes the need to avoid oversimplifying the intricate negotiation, absorption, assimilation, and resistance methods within the culture as well as the nation-states mediation role. Existing national societies are facing challenges to their structure and identity from both inside and beyond, including from movements in the world's population, transnational communication networks, and ethnic and regional manifestations of diversity and parallel calls for autonomy and independence. Mixed-race relationships, the Internet and cyber identity, and terrorism and global risk are three topics that are briefly studied to show how race and ethnicity are evolving globally [2].

Unknown Race

Mixed race is a deceptive word since it suggests the existence of a pure race. Similar to its substitutes, multi-racial, mixed parentage, and dual heritage, it describes persons who are clearly seen to represent two or more racial or ethnic groups. It seems to emphasize both more extensive

ethnic and cultural synthesis and physically hybrid traits. The idea emphasizes where the categories race and ethnicity blur and how inadequate current terminology is for describing mixed identities. It appears that there is a persistent propensity to see the world in absolutes, yet mixed-race people provide a tangible challenge to this absolutism. With 50% of all black children born having one white parent, Britain now has one of the highest percentages of interracial couples in the western world.

In the 2001 Census, the contentious new mixed category drew 400,000 ticks. One in ten ethnic minority Britons has mixed parents, and one in twenty UK preschoolers is estimated to be of mixed racial origin. In the western world, Britain has one of the highest percentages of interracial partnerships. It doesn't matter whether you see this as a good indicator of a new multi-ethnic melting pot or a detrimental dilution of the UK's minority. Children with a mixed ethnic ancestry may struggle with identification. They could have conflicted feelings about their identification. Racism that is already being practiced by peers and instructors may cause identification to change over time.

Tizzard and Phoenix reference studies that examined the racial identifications of young children. Half of the black youngsters picked the black doll when asked to choose between a black and a white doll, and were told to choose the doll that looked bad. A third of the same kids misidentified themselves when asked to give me the doll that looks like you, choosing the white doll instead. These findings were used in defenses of efforts to desegregate American schools on the grounds that black students had poor self-esteem and identity confusion as a result of internalizing unfavorable opinions about black people from the white community. Recent investigations, meanwhile, provide conflicting findings.

The following remarks are made by professor and mother Yvonne Howard-Bunt, who raises some important questions regarding what it means to be mixed race for herself, her family, and society at large. Her examples show that we are on the verge of transformation, straddling the murky line between relying on unambiguous color-coded boundaries and realizing a new hybridized social reality. The problem of color symbolism as a theoretical basis for categorization blurs lines and affects comprehension at the grass roots level. As an example, my mixed-race brother, who has dark skin, went out with their white kid, white mother, and white male friend. The white parties, whom he assumed to be the parents, were approached by a stranger who peeked into the stroller and made eye contact with them. How old is that adorable infant, the guy remarked? Disregarding my brother, who wasn't thought to be the child's father [3], [4].

In another instance, a woman registered her kid for school and was advised not to categorize her white child as belonging to the white group. The mother, who has both Indian and white UK ancestry, affirmatively identifies as mixed race, but she did not describe her kid in this way. These situations serve as a good example of the edges where perceptions and common sense are questioned. It is apparent that this is the fastest-growing ethnic grouping not just in the UK but also in the USA, where it is also setting records and encountering certain types of opposition. However, such misunderstanding often accompanies significant changes in social dynamics. Underneath the joyous discourses, there seem to be significant and contentious difficulties.

According to a US Today article, other ethnic groups with strong lobbying influence in the US may see the creation of a new, rapidly expanding group as a threat and a drain on their resources. This serves as a further reminder that where boundaries are drawn can have political and

economic repercussions. This is an obvious instance of Halls necessary moment, in which people deliberately choose to grapple with the obstinate whiteness of the dominant culture, which defines identity by difference in color. People of mixed race are often stereotyped in a racist or derogatory way, which puts them in an unusual predicament. Depending on class and gender, these experiences of incipient or aggressive racism may begin very early in school. Additionally, working-class men were more likely to be the subject of racial slurs than middle-class males, who were less likely to be targeted.

Racist language was employed in a lighthearted but pointed manner, as one student put it, and was characterized as constant dripping by others. According to Tizzard and Phoenix's subjects, mixed-race males found name-calling to be annoying and racist, but they dealt with it by laughing it off and, in some circumstances, by making racist comments about black people. Mixed race presents a special chance for a viewpoint on the racialization process, as David Parker points out. While multi-racial or mixed-heritage populations are definitely developing quickly in the USA, the official figures do not allow for a mixed category, and mixed-race individuals are the ethnic group with the quickest rate of growth there. Mixed race has been conceptualized in three different ways: as a reliable social identity in and of itself; re-expressed as multiracial; and as a transient pre-inurement of a post-racial future.

In Britain, the phrase mixed race is now commonly accepted as the identification by which persons of mixed ancestry self-designate. While still in use, older, more pejorative words like colored, half-caste, and half-breed have been replaced. Despite the challenges of referring to a concept of race, which it then erases, the idea of mixed race, by highlighting the permeability between so-called races, can help reduce the influence of racialized forms of thinking and behavior in the years to come. Parker also points out that we need exercise some moderation while examining the alarming quantity of prejudice that exists. Because societal conceptions of physical appearance standards continue to have a significant impact on identity development, a more dramatic change in how identity is seen is necessary. The statement of post-racialism appears premature given the persistence of this and other types of racialization.

In contrast to a future in which mixed race people reflect a view of society that does not allow a free flow of contributions from all possible sources, the underlying values of British society appear to advocate separation based on difference around a core culture of Britishness. There would be individual freedom to explore and choose whatever cultural type one thought was most important, as opposed to having to adapt to one dominating culture. As a result of the blending and interplay of many cultural forms, the cultural practices inside such a state would grow organically; this all-encompassing perspective would imply that new synthetic forms may emerge throughout time[5].

Cyberspace Race

There is little doubt that the emergence of Internet-based cultures and communities qualifies as a novel cultural form deserving of study. The significance of these interactions, the essence of being, and the nature of reality are all intriguing concerns and perplexing philosophical problems that are brought up by virtual worlds. Naturally, some quite extravagant forecasts have been made, with cyberspace being hailed as a utopian post-racial society. There is no race, gender, or disability online, claims some media advertising: There is no race. This metaphysical promise of a value-free online, a place where many subjectivities might remake themselves free from the all-too-common masculine, heterosexual, ethnocentric gaze, is far from being realized. The

Internet's ability to revolutionize society has a lot of drawbacks. Cyberspace has the power to link individuals worldwide, but it also spreads the contradictions that present in our civilization. Although identities may be created and people can traverse borders, does this have any bearing on or serve as a replacement for the actual world?

Those that engage in deceit run the risk of being exposed, and the feeling of betrayal appears to be just as intense as it is in real life. Stones use of the character Julie as an example effectively demonstrates his idea. Julie was a neuropsychologist who had a terrible accident that left her dumb, paraplegic, and so horribly disfigured that she could not stand to meet people in person. This weak character quickly gained popularity in online groups. She facilitated support groups for depressed women and provided counseling, becoming privy to their most private concerns and sentiments. As her flamboyant personality started to emerge, Julie carried her online friends along on an emotional rollercoaster. But eventually it was revealed that Julie was really a quite reserved but capable Jewish psychiatrist by the name of Sanford.

Many of them felt deceived, attacked, betrayed, and even raped. They had given all they had to Julie, but their words had also been written in flesh and blood, whilst Julie had only ever been in text. Nakamura talks on how Asian female identities are often adopted by Internet fantasists. This is yet another illustration of how the Internet, while arguably allowing users to experiment with fantasy identities, cross-dressing, and some vicariously enjoyable objectification, may also serve to reinforce racist stereotypes by exploiting and reifying through performance notions of the Asian female as submissive, docile, and a sexual plaything.

The Color Brown Eyes

These images may attack us in even the most routine social settings. This time, the excursion included shopping in the city's center. My companion stopped me and pointed out the poster that was taped to the store's window as we passed a well-known catalog shop via an arcade. As a result of many complaints from Muslim communities around the nation, the Metropolitan Police have subsequently removed the posters. It is obvious that there are many possible readings and interpretations of this poster. Living in a multi-ethnic society has some unique characteristics, including the requirement to develop a keener awareness of the various interpretations of such messages and a sensitivity to less conventional but equally valid meanings and interpretations that expose the myth or our pretended consensus on a variety of social and political issues.

Perceptions are being distorted in an unprecedented way by the terrorist problem as it develops. Some, like Samuel Huntington, envision the battle lines of the future based on the Clash of Civilizations rather than ethnic identities or goals for empire. Furthermore, he contends that Islamic governments and Confucianism pose the biggest challenges, and that the West is the only civilization that respects individuality, democracy, equality, liberalism, etc. These are essentialist concepts that are ultimately inviolable and diametrically opposed. Therefore, in order to counter the threat posed by these deadly civilizations, the West must be ready to utilize armed action. This school of unfounded cultural pessimism raises legitimate concerns when it becomes clear that the only true superpower in the world has advisors who really think that American culture should rule the globe [6].

This book's selection of photographs, news stories, theories, and discussions aims to question and expose ideas about race and ethnicity. No one theory of racial or ethnic divides seems to fully explain the variety of occurrences covered by these divisive labels. Most theoretical frameworks

lack the nuance and diversity of ethnic interactions because they are too generic, reductionist, or otherwise obscure and incomplete. However, these many theories are intriguing because of their emphasis on the prevalent beliefs that affect our perceptions of difference as well as the amount to which they may account for race/ism and ethnic identity.

Without consideration of other social ties, neither race nor ethnicity can be understood. Class, gender, and the political and economic circumstances in which social connections take place are recognized as factors that affect ethnic identity. Racism is characterized by dread, a need for moral agreement, ingrained value systems, and a feeling of national togetherness. Some, like Samuel Huntington, define the battle lines of the future based on the Clash of Civilizations rather than ethnic identities or goals for dominion. He contends that the major challenges come from Islamic countries and Confucianism and that the West is the only civilization that values individualism, democracy, equality, liberalism, etc. Therefore, in order to counter the threat posed by these deadly civilizations, the West must be ready to utilize armed action. These are fundamentally essentialist notions that cannot coexist.

This strain of unfounded cultural pessimism raises legitimate concerns when it becomes clear that the world's sole superpower has advisers who firmly think that American culture should rule the globe. Two different forms of international collaboration are predicted by Beck. On the one hand, nations may start to resemble fortresses even more; this possibility is all too plausible considering the increased monitoring after 9/11. These governments would resolutely reject outside cultural influences. Such nations would abandon liberty and democracy and progressively revert to authoritarianism. In contrast, Beck thinks that certain nations may develop into what he terms Open world states, which stress the value of individual autonomy and adopt a proactive approach to both preventing and defeating terrorism.

Instead of adopting strict and ethnocentric procedures to combat terrorism, such a hypothetical state would be founded on the need of utilizing openness and a conviction in the necessity of unification between its own inhabitants and foreign nations. The capacity to criticize actions that are wrong and violate respect for human rights and human dignity is one of the fundamentals of an open society that is fast fading. This is true whether the actions are taken by tiny, oppressed, or marginalized groups or by superpowers. There should be no belief system or social political activity that is free from critical scrutiny and investigation, regardless of whether it is religious, cultural, scientific, or divinely inspired [5].

DISCUSSION

The United States and other western countries may label certain organizations as legitimate targets, such as terrorists or freedom fighters, and they may covertly but tacitly support the use of harsh tactics, like torture, to interrogate detainees as part of the fight against terrorism. Their activities implicit ideological correctness is portrayed as practically unquestionable. Although the western powers are not immune to criticism, their hegemonic control on news values and ownership of media sources enables them to elevate their values to the forefront, marginalizing and ignoring disagreement[7].

Conversely, some people see morally criticizing Zionism or the application of Sharia law as being unacceptable, anti-Semitic or Islam phobic, or as an illustration of a neo-colonialist attack on cultural integrity. Is there a day when race will no longer matter, become a difference that doesn't matter, if race was a creation of modernity with a beginning? Will there be fresh divides

that replace racial ones? No matter what criteria we use to define others, including race, ethnicity, nationality, employment status, or any other factor, it is naive to believe that we will ever stop doing so. Instead, we will continue to identify others in ways that reflect current political and social trends. Diversity contributes to societal cohesion. However, denying diversity and normalizing dominating traditions via segregation and adhering to protective cultural borders may mean avoiding confrontation, but doing so is important if we are serious about working together to find solutions and sharing the future [7], [8].

CONCLUSION

The significance of theorizing racialization lies in its potential to challenge and dismantle essentialist notions of race. It highlights the fluidity and malleability of racial categories and exposes the arbitrary nature of racial boundaries. By recognizing racialization as a social construct, scholars and activists can work towards disrupting oppressive systems and promoting more inclusive and egalitarian societies. In conclusion, theorizing racialization is vital for comprehending the construction and perpetuation of race as a social category. It offers insights into power dynamics, identity formation, and social inequalities. By critically examining the processes of racialization, we can strive towards creating more equitable and just societies that recognize and celebrate human diversity beyond simplistic and limiting racial categories.

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CHAPTER 15

UNDERSTANDING THE TERMS RACE, ETHNICITY AND RACIAL DISCRIMINATION

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ABSTRACT:

Understanding the terms race, ethnicity, and racial discrimination is crucial for comprehending the complexities of social dynamics, identity, and inequality. This abstract provides a concise overview of these terms and their significance in illuminating the ways in which societies construct, differentiate, and discriminate based on racial and ethnic characteristics. Race refers to a social construct used to categorize people based on perceived physical or genetic traits, such as skin color, hair texture, and facial features. It is important to recognize that race is a social concept rather than a biological fact. Ethnicity, on the other hand, refers to shared cultural practices, traditions, language, and heritage that define a group of people. Unlike race, ethnicity is based on cultural and social factors rather than physical characteristics. Racial discrimination encompasses the unfair treatment, prejudice, or negative actions directed towards individuals or groups based on their race or perceived racial characteristics. It involves systematic practices and institutional biases that disadvantage or marginalize certain racial groups, perpetuating social inequalities. Racial discrimination can manifest in various forms, including employment disparities, housing segregation, educational inequities, and racial profiling.

KEYWORDS:

Ethnicity, Ethno Cultural, Race, Racial, United States.

INTRODUCTION

Regarding definitional clarity and content overlap, terms like race, ethnicity, culture, and related notions are often contentious. Although it is expected that these phrases have a common colloquial meaning, psychologists and other social scientists often disagree on how to define and interpret these concepts. These conflicts have a wide range of causes. The definitions of these terms are constantly being updated to reflect fresh insights and analytical critiques. A dictionary meaning of race may represent a more condensed social understanding, as opposed to the more comprehensive definition used in social scientific research where interpretative capacity is crucial. Meanings may also change depending on the context in which the terms are used. The prevailing social meanings are simultaneously impacted by the meanings employed in legal, intellectual, critical, and scientific settings. Furthermore, social discourse about history, oppression, and privilege shapes and is affected by the definitions of these concepts. Therefore, depending on one's ethno cultural, racial, or intersectional positionality, the definition of these terms may or may not capture the complexity of the meaning. The definitions of the key terms

culture, ethnicity and ethno culture, ethnocentrism and ethnic bias, race, and racism are discussed here, along with discussions of contested understandings and conceptual complexity as appropriate [1].

Culture

According to Helms and Cook, who provided a psychological definition of culture as the values, beliefs, language, rituals, traditions, and other behaviors that are passed from one generation to another within any social group, these recommendations utilize a definition of culture that is congruent with that statement. Geertz previously described culture as a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which communicate, perpetuate, and develop their knowledge about and attitudes toward life.

An internal definition of culture often focuses on shared, taught behavior, which is part of subjective culture, as opposed to an exterior definition, which typically concentrates on artifacts and the environments human-made components. Psychology often focuses on subjective culture, or how a group perceives its social environment. Any socially identifiable group with its own set of values, practices, and beliefs is included in broad definitions of culture. Therefore, groupings based on similar characteristics like race, gender, sexual orientation, and socioeconomic status might be considered cultural groups. Sometimes the term culture is used more explicitly to refer to ethno culture or ethnicity as described below. In this essay, we utilize the concept of culture both broadly and in greater detail [2].

Ethno Culture and Ethnicity

According to these rules, ethnicity is a description of individuals based on a shared culture derived from a common heritage and shared history. Ethnicity is a socially created concept that is difficult to define and whose meaning has evolved through time, much like culture. Although similar cultural traits are included in all definitions, there are often other, more contentious elements as well. Others associate ethnicity primarily with national origin, while still others think that ethnicity is only a euphemism for the more contentious concept of race. Some researchers add physical attributes or use the term interchangeably with race.

The general view, however, is that it's critical for correct operationalization to distinguish ethnicity from race and nationality. Given that people might have comparable physical characteristics yet belong to distinct ethnic groupings, it is inappropriate to equate ethnicity with the biophysical characteristics linked to race. People of MENA heritage, for instance, may have skin color in common with certain African Americans, Puerto Ricans, Asian Indians, and Pacific Islanders, but they come from distinct ethno cultural groups with distinctive languages, customs, meals, and other characteristics. Although they may have certain historical and physical similarities, African Americans, Nigerians, Cape Verdeans, Dominicans, and Jamaicans may individually refer to more modern ethnic cultures that they may see as separate.

Additionally, one may have an ethnic identification that is different from the ethnicity that is presumed based on perceived race. For instance, a transracial adoptee may reject the racially anticipated ethnic identity of Korean or Asian and instead identify as American or European American. Omi and Winant contend that mixing together ethnicity and race helps to conceal the privilege and power connected to race, upholding racism. Ethnic identity has been shown to be

more prominent for Asians, Blacks, and Latinx persons than White Americans, perhaps because many White Americans do not have a strong ethnic identification. The neglect of the dominant culture may lead to the confusion between race and ethnicity. Because race and ethnicity are sometimes confused, White Americans frequently identify ethnically as either White or White. As a result, the terms American and White are used interchangeably, maintaining restrictive common understandings of national membership[3].

DISCUSSION

The term ethno cultural more explicitly refers to the culture that is shared and passed down within an ethnic community that has a similar ancestry and history. Ethno cultural indoctrination has an impact on people whether or not they actively claim or are conscious of their ethnic identity. Therefore, it is important to differentiate between ethnic classification or identification and ethno cultural impact. Despite the fact that the word ethnicity has often been used to describe both, according to Tsai, Chentsova-Dutton, and Wong, ethnic identification calls for deliberate endorsement whereas ethno cultural orientation does not. The adoption of, or even significant socialization and exposure to, the groups shared values does not necessarily follow from ethnic identification as a member of an ethno cultural group.

In order to encourage attention to the individual manifestation of ethnic culture rather than the modal experience or potential ethnic gloss that may be implied by ethnicity, ethno cultural orientation, affiliation, or influence refers more to the lived experience of having been socialized and engaging in a cultural experience. The term ethno cultural may also refer to a pan-ethnic shared culture that has been developed by shared historical experiences, values, beliefs, or customs that are shared more often among one another than among comparable groups, or native ancestry and ties to the land, location, and political economy. Individual members of an ethnic group may display their culture differently than the group as a whole depending on their level of exposure to ethno cultural indoctrination. Other group factors, such sexual orientation or socioeconomic status, as well as developmental or experiential factors, including living in an urban, rural, or reserve context, may also have an impact on a person's ethno cultural identification [4].

Ethnocentrism and Ethnic Bias

More early as 1906, ethnocentrism was conceptualized as consisting of in-group attachment and out-group hostility, and these components were theorized to be positively correlated with each other, although research findings for this correlation were more complex and contextual than initially theorized. Ethnocentrism has frequently referred more to having a preference for, and favorable affect toward, ones ethnic or racial group compared to all other ethnic and racial groupings. This concept stresses in-group attachment while devoting minimal emphasis to out-group animosity.

The lack of focus on integrating out-group animosity as a component of ethnocentrism has resulted to inconsistent definitions of ethnocentrism and argues that conceptualization of ethnocentrism suffers from much conceptual confusion. Particularly as presently conceived, ethnocentrism does not necessarily have a negative influence on intergroup interactions; it is feasible that preference for one's own group might co-exist with having good sentiments toward another group. For example, people might desire to keep their ethnic customs while simultaneously recognizing the cultural traditions of other groups.

Additionally, ethnocentrism may have varied forms among ethnic groupings. For example, one research indicated that ethnocentrism was connected with ethnic identification for White and Hispanic university students, but not for African American students. Although the in-group preference associated with ethnocentrism is not intrinsically discriminatory, ethnocentrism may create prejudice, outgroup animosity, and other negative attitudes and destructive actions. In their study on implicit and explicit ethnocentrism, Cunningham, Nezlek, and Banaji concluded that prejudices toward specific social groups are manifestations of a generalized ethnocentrism, suggesting that those who feel prejudiced towards one disadvantaged group will probably feel the same way towards other disadvantaged groups.

Ethnocentrism crossed with power may develop into what D. W. Sue called ethnocentric monoculturalism: the individual, institutional, and cultural expression of the superiority of one group's cultural heritage over another combined with the possession of power to impose those standards broadly on the less powerful group, a construct related strongly to oppression. This attitude of superiority is represented in power structures in society, wherein persons fulfilling the in-groups qualities are preferred, and consequently have easier access to several given benefits. White nationalism offers an example of severe ethnocentric monoculturalism since it is built on a feeling of superiority over other racial and ethnic minority groups, while rejecting the rights of individuals belonging to these groups. This kind of ethnocentrism may also be seen in ideas that associate patriotism with the White race and in the tacit assumption that the term American denotes the White race. Race According to these rules, race is the social construction and classification of individuals based on perceived physical similarities that sustain a sociopolitical order.

The current consensus among social and behavioral scientists is that race is a social and political construct without a foundation in a coherent biological reality, despite certain historical classifications include a biological or genetic basis. Organizations like the American Anthropological Association and the American Psychological Association have declared that there is no scientific basis for the idea of race, and the United Nations Educational, Scientific and Cultural Organization stated that race is a myth rather than a biological reality in 1950. The categorization of people with maternal ancestry from many continents serves as an example of how race is socially constructed. In the United States, a person whose mother is White and whose father is Black may self-identify as biracial, but may also be categorized as another racial group entirely in another setting. Such a person may be categorized as Colored in South Africa, for instance. The socio-political environment and ideologies have shaped how race has been interpreted throughout time. For instance, the racial classification of Jews in the United States has a convoluted past [5].

Middle Eastern and North African

Despite the lack of a common definition, the Middle Eastern racialized group includes people with ancestry from Jordan, Iran, and Palestine, as well as people from Algeria, Egypt, and Libya in the North African group. Particularly after 9/11, people from MENA nations have experienced racial discrimination in the U.S. The 2020 census should include MENA as a category, according to the Census Bureau. Unfortunately, the Census Bureau no longer intends to add a MENA category to the 2020 census as a consequence of recent policy changes within the present government. Asian Americans, Black, Indigenous, Latinx, Middle Eastern and North African, as well as bi- or multiracial individuals are all considered racial and ethnic minorities in this text.

The term minority in this context refers to persons who are members of groups who have less power as a result of systemic advantage. As originally defined by Wirth we may define a minority group as a group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination, minority is not a numerical term but rather refers to the status of marginalization or oppression, as opposed to belonging to the dominant group. We use the term racial and ethnic minorities here because we want to maintain the focus on non-dominance and the issues of power and privilege in relation to race and ethnicity; we also want to acknowledge that not all groups prioritize race in a way that makes the term people of color appropriate.

There are differing opinions on the use of minority to categorize Indigenous People and people in the United States with ancestry from Africa, Asia, Central and South America, and the Middle East. Oppression is the term used to describe detrimental treatment or exclusion that is enforced on certain people but not on others based on status rather than merit. It exists in opposition to social justice and privilege. Young outlined five aspects of oppression: violence, exploitation, powerlessness, marginalization, and cultural imperialism [6]. A systematically imposed social position that prevents the development of one's skills or talents is considered to be a source of powerlessness.

A group of individuals who are marginalized are excluded from contributing to society in any meaningful way and are therefore subjected to material hardship or even extinction. Exploitation is the intentional and systematic transfer of resources, such as labor, money, expertise, or land, from the underdog group to the dominating group. The universalization and normalizing of the experience, values, and cultural creations of the ruling group are two aspects of cultural imperialism. As a result of its hegemony, the dominant group stereotypes the subordinate group as other, renders its culture invisible, and encourages violence against members of the subordinate group as a result of their membership. Violence includes both psychological victimization and actual violence.

Members of oppressed groups live with the everyday awareness that they are vulnerable to such violations because of their group identification. Oppression limits or undermines the power, self-determination, and sovereignty of an individual, a group, a culture, or a country. Due to historical and political circumstances, oppression presents itself in many ways among distinct racialized and ethno cultural minority groups. Moreover, among the subordinate groups, racialized groups may have relative privilege ascribed by the dominant group, resulting in hierarchies where some subordinate groups have more privilege than others. For example, the marginalization and violence that people of MENA descent experience due to stereotyping as terrorists post-9/11 is qualitatively different in nature from the marginalization and violence that Latin people in the United States experience due to stereotyping as illegal. Colorism, or the desire for lighter skin, is ingrained in American society in general and is not only a type of within-group prejudice. Bi- or multiracial persons, as well as members of racialized or ethnic groups, experience privilege differences due to intersectionality [3].

Positionality

One's position or location in regard to race, ethnicity, and other statuses is referred to as their positionality. Positionality includes not just one's identities but also how those identities and statuses interact with the systems of privilege and oppression that influence our relationships,

psychological experiences, and access to resources. Positionality entails actively comprehending and navigating the power dynamics resulting from privilege and oppression, systemic processes, and the hierarchy of power as well as how our statuses impact our relationships.

Privilege

The definition of privilege is undeserved power that is given to certain people but not to others based more on social standing than on individual merit. This power may take the shape of rights, perks, social comforts, opportunities, or even the capacity to establish what is considered normative or valuable. Privilege develops in connection to oppressive systems. A person has privilege not because they want it or because they support injustice, but rather because they live in a society where prejudiced beliefs, attitudes, and actions are seen as normal. A system of oppression consists of intertwined power structures and hierarchical connections of both advantage and disadvantage, which are connected to the privileged dominance and control over the institutions and resources of society and the oppressed limitations on opportunities [7].

Color-Blind Race

The negation or minimizing of race or racism in society is referred to as racial colorblind ideas. The racial color-blind approach is allegedly based on an effort to lessen social inequities and is connected to a belief in meritocracy and equal opportunity, as well as the notion that personal effort and intention are the main determinants of outcomes in terms of achievement, opportunity, relational and procedural justice, and health. The racial color-blind perspectives proponents contend that emphasizing group distinctions may lead to injustice by encouraging categorical thinking, which includes biases for in-groups and the application of stereotypes when seeing out-groups. However, studies show that meritocracy and equal opportunity are not truly practiced, and as a result, a colorblind strategy does not result in fair treatment of all groups.

Ethno cultural and Race Justice

Applying social justice principles to injustices affecting racial and ethnic minorities is known as racial and ethno cultural justice. As a result, it specifically addresses how race and ethnicity have an impact on chances for fair participation, power, and influence as well as the unequal allocation of resources. Psychologists aspiring to racial and ethno cultural justice pay attention to how oppression and marginalization have shaped the psychological, relational, and practical experiences of racial and ethnic minorities. They use this knowledge to shape their professional activities in ways that address the negative effects of injustice and contest the existence and upkeep of racial and ethnic opposition [8].

Race Preference

An advantage based on race. Racial advantage in the US is a perk of being White since White people dominate the racial hierarchy there. This does not imply that White people actively seek out privilege, merely that they naturally get advantages from holding power in a discriminatory society. The advantage of avoiding racism and its consequences to one's health and well-being is a significant aspect of White racial privilege. Relative privilege is granted based on a hierarchy with White dominance, whereas ascribed privilege is granted by the dominant group, and racial minority groups may have relative or ascribed privilege in relation to one another. However, this privilege is noticeably different from White privilege or racial privilege generally.

CONCLUSION

Understanding these terms is crucial for recognizing and challenging the impact of racism and discrimination on individuals and communities. By acknowledging the social construction of race and the fluidity of ethnic identities, we can move beyond essentialist perspectives and appreciate the diversity and complexity of human experiences. Recognizing racial discrimination is essential for addressing systemic injustices and working towards a more equitable and inclusive society. Moreover, understanding race, ethnicity, and racial discrimination highlights the interconnectedness of power, privilege, and identity.

It allows for a critical analysis of how race intersects with other social categories such as gender, class, and sexuality, shaping individuals' experiences of discrimination and oppression. Such an intersectional approach is essential in addressing the intersecting forms of discrimination faced by marginalized communities. In conclusion, understanding the terms race, ethnicity, and racial discrimination is fundamental for comprehending the social dynamics and inequalities that stem from the construction and discrimination based on racial and ethnic characteristics. By fostering awareness and engaging in critical dialogue, we can strive for a more just and inclusive society that values and respects the diverse experiences and identities of all individuals.

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CHAPTER 16

RACE, ETHNICITY AND CRIMINAL JUSTICE CONTACT: REFLECTIONS FOR FUTURE RESEARCH

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ABSTRACT:

Since the 1980s, the number of persons involved in the criminal justice system in the United States has more than doubled, making it the industrialized country with the highest per capita incarceration rate. The forty years of harsh crime policies, which have led to significant racial and ethnic inequities, may be partly blamed for the massive increase in imprisonment. Although previous studies have repeatedly shown these significant discrepancies, the present study has three main goals. The condition of race-justice research in relation to crime/victimization, police, and punishment is first examined. The effects of employment/earnings, families, and communities are then discussed.

KEYWORDS:

Criminal History, Criminal Justice, Ethnic Disparities, Racial Ethnic, Significant Racial.

INTRODUCTION

DuBois prophesied that the issue of the color line would be of utmost importance in the 20th century in 1903. Due to the fact that the issue of the color line is still a major concern in American society, DuBois views are still relevant today. This is particularly evident in the criminal justice system, where racial and ethnic imbalances have existed for a very long time. Lynchings, discriminatory sentencing legislation, prosecutorial prejudice, and judicial bias were all historical causes that led to the overrepresentation of Blacks in the court system from the early part of the 1900s. Significant racial and ethnic discrepancies still exist, despite the fact that these overtly discriminatory actions have decreased over time. For instance, Blacks were jailed around three times as often as Whites between 2003 and 2006. Similar differences have been seen among newly admitted prisoners as well.

Blacks and Hispanics had a 6 and a 2 times higher likelihood of being admitted to jail, respectively, than Whites. According to Mauer, if these patterns persist, one in three Black and one in six Hispanic boys may anticipate serving time behind bars at least once in their lives. The reasons for inequities in the criminal justice system are quite complicated. However, a significant amount of academic research has been focused on figuring out the factors that lead to the disproportionate number of racial and ethnic minorities who are subject to the criminal justice system. For instance, multiple research came to the conclusion that inequalities in criminal histories and offending patterns account for a large amount of the inequities found in judgments about arrest, sentence, and imprisonment rather than reflecting a systematic biased procedure. Furthermore, according to Austin and Allen, disproportionality differs depending on the kind of violation, with more severe offenses accounting for a greater amount of the discrepancies.

The National Research Council's Panel on Sentencing came to the conclusion that, when compared to crime severity and criminal history, racial prejudice had a little impact on the proportion of racial minorities housed in American prisons. On the other hand, other researchers contend that the racial effects that persist after accounting for legal considerations point to the possibility of additional prejudice mechanisms. Sampson and Lauritsen emphasize that the accumulated disadvantages that minorities encounter throughout their lives are likely to be compounded in the criminal justice system in their thorough evaluation of the research on race and criminal justice. Many of the laws, such as the three strikes and federal 100-to-1 laws, were passed to get tough on crime by ensuring that drug and violent offenders would receive more severe criminal penalties [1], [2]. Alexander notes that the observed disparities in crime and justice outcomes reflect these punitive crime control policies that emerged during the War on Drugs. Areas with larger populations of racial and ethnic minorities were where these policies were most often put into action.

DISCUSSION

Racial and Ethnic Disparities in Sentencing and Incarceration Scholars and policy-makers have shown a great deal of interest in research on the subject. According to the huge corpus of research, Black and Hispanic defendants continue to be 6.7 and 2.4 times more likely, respectively, than Whites to get a jail term. Research has repeatedly shown that sentencing outcomes, especially those involving the decision to imprison, disadvantage racial and ethnic minorities, even though differences in Black and Hispanic criminal involvement may account for some of the observed disparities in incarceration rates.

Kutateladze, Andiloro, Johnson, and Spohn discovered that Black and Hispanic defendants suffer cumulative disadvantage across the judicial system in their analysis of inequalities across various decision points. Compared to White defendants, they had a higher likelihood of being arrested and imprisoned. In a similar vein, Crawford et al. discovered that Black defendants received harsher sentences than White defendants. More particular, even after accounting for past convictions and the nature of the offense, Blacks continued to be more likely than Whites to get a punishment of habitual offender. While studies have shown that racial and ethnic disparities in incarceration reflect, in part, the perceptual shorthand that judges use when making sentencing decisions, legal factors such as offense severity, prior criminal history, and impact on the victim are among the strongest predictors of punishment outcomes.

According to Albonetti, judges often depend on attributional stereotypes connected to offender traits when determining the possibility of future criminal behavior since they have little information. Bridges and Sten found in a study of presentence reports in the state of Washington that minority offenders are often punished more severely because it is believed that they are threat, making them more worthy of control and punishment. Young Black and Hispanic males are more likely to be perceived as dangerous, committed to street life, and less reform able than women and older offenders, according to interviews with Pennsylvania judges. In recent years, academics have increasingly investigated how larger community settings influence racial and ethnic differences. The purpose of this study is to determine if minority offenders face harsher criminal penalties when they make up a significant portion of the community and are seen as potential threats to White people in positions of authority.

Criminal justice professionals may use more stringent social controls, such as longer sentences, more arrests, and voting restrictions, to defuse these perceived dangers in areas with bigger

Black populations. Larger Black populations are associated with greater racial/ethnic inequalities in incarceration, sentence durations, and exit choices, according to some studies. However, other research produces contradictory or inconclusive results. Ulmer and Johnson, for instance, showed that county level Black and Latino populations are favorably associated to racial differences in sentence durations but not the choice to imprison.

Feld Meyer and Ulmer recently evaluated the racial threat in federal court and discovered that although the proportion of Black people had no effect on Black sentence lengths, the proportion of Hispanic people had a considerable influence on Hispanic sentences. Similarly, Omori discovered that race and ethnicity had a substantial impact on whether to imprison someone for drug charges but not on how long the sentence should be. The kind of sentencing, but not the duration of the penalty, may vary more widely at the county level than other factors, according to these studies. Current study stresses the significance of courtroom workgroups and how they might affect sentencing choices in addition to the courtrooms cultural norms. Examining how judge race affects sentence results has been the most popular method of exploring this problem [3], [4].

The conclusions of the empirical evidence are conflicting. According to certain research, both minority and White judge's sentence racial and ethnic defendants more harshly than White defendants, and minority defendants are not treated any differently by minority judges than by White judges. According to other research, minority judges penalize White offenders more harshly. Limitations in the conception and measurement of the courtroom workgroup may be seen in the inconsistent nature of these results. In addition, Farrell, McDevitt, Bailey, Andresen, and Pierce stress the need of determining the racial makeup of a variety of judges in order to determine if diversity in the courtroom affects the severity of punishments. Consequences of Racial and Ethnic Disparities The extraordinary rise in the United States incarceration rate over the last several decades has attracted a lot of scholarly and popular attention.

In the United States, there are now more than four times as many prisoners as there were in the 1980s. The forty years of zero-tolerance criminal justice policies can be partly blamed for the increase in incarceration. These policies have resulted in significant racial and ethnic disparities. 10% of Americans live in the U.S. Black male's ages 18 to 24 are behind bars. Young Black and Latino men without a high school diploma are more likely to be incarcerated than to be employed, according to Western and Pettit. In this section, we emphasize the effects that disparities in incarceration have on families, communities, and employment and economic opportunities. Because ex-offenders frequently encounter impossible obstacles when looking for viable employment upon returning to their communities, we emphasize the importance of employment and economic opportunities.

This is particularly true for racial and ethnic minority men, whose chances of obtaining work after release from prison are far lower than those of White men with comparable criminal histories. Edin, Nelson, and Paranal point out that it is crucial to comprehend how incarceration affects families because it deteriorates and occasionally completely destroys relationships between intimate partners and with children. Finally, increased imprisonment rates for minority families have a negative influence on the social fabric of communities. Families become unstable, and the informal networks in communities that might lessen crime and incivilities are diminished. For racial and ethnic minorities, who are much more likely than Whites to receive a lifetime prison sentence, incarceration serves as a significant turning point in the life course?

Because ex-offenders frequently face social and financial costs when they reenter their communities, the effects of these disparities are extensive.

For instance, academics claim that convicted criminals post-incarceration career prospects and earning potential are severely constrained. Economic hardship before incarceration is typical among those who are most at risk of being locked up. These people frequently lack formal education and cognitive abilities, which significantly limits their ability to advance economically relative to the general population. The National Institute of Literacy estimates that 70% of criminals who are jailed are unable to finish daily reading and math work because they are operating at the lowest levels of literacy. These differences are much more obvious for Black and Hispanic offenders, who often report lower monthly incomes and greater unemployment rates. Because these discrepancies are more prominent among Black and Hispanic past offenders, imprisonment reinforces the pre-existing economic disadvantage.

Scholars provide various plausible reasons for the detrimental effect that imprisonment has on ones work and earnings future. First, the stigma of imprisonment causes prospective employers hesitant or unable to regard ex-offenders as viable, trustworthy workers. Second, it's anticipated that prison would diminish the interpersonal and work skills required to get and keep a good job. Additionally, ex-offenders sometimes lack the social networks and professional ties that frequently help job hopefuls get jobs. According to Western, having a criminal record indicates to potential employers that a guy is unreliable and maybe dangerous. In fact, Pager and colleagues discovered that having a criminal record affects job seekers performance by roughly 50% for White offenders and by about 65% for Black offenders[5].

Nagin compares the stigma suffered by ex-offenders to a scarlet letter. Similar to this, Holzers research indicates that prospective employers are more likely to hire welfare clients or candidates who are less competent than ex-offenders. Laws at the state and federal levels may further amplify the stigmatization of ex-offenders. The majority of states in the US provide employers complete access to applicant's criminal history, and some criminal convictions exclude ex-offenders from working in professions that need a license or certification. The Criminal Justice System and Its Effects on Communities For a very long time, researchers have understood how the social environment of a community shapes how people engage with the criminal justice system. Researchers have claimed that the criminal justice system might act as a stratifying institution, heightening inequality in underprivileged areas through escalating crime and other issues that have a negative impact on social life.

Racial and ethnic minorities are, in fact, more prone than others to interact with the criminal justice system, especially young Black and Hispanic males with low levels of education who are concentrated in underdeveloped urban ecological situations. Effects of Spatial Concentration It is commonly known that communities are stratified according to factors including race, location, and social and economic disparity. Massey and Denton have claimed that such segregation isolates the higher economic distress prevalent among non-White people, notably Blacks, to discrete communities of color [5], [6]. Wilson's research on the truly disadvantaged centered on the concentration effects of racial and economic segregation in neighborhoods, which may lead to a variety of social issues.

Wilson stated that the job foundation in many Black, inner-city metropolitan communities has been eroded by structural shifts in the American economy. As employment become scarcer in inner-city communities, many inhabitants lose access to the formal labor market leading in the

depopulation of working- and middle-class families from largely Black neighborhoods. Living in these communities may make residents feel isolated, which can have negative effects and increase crime and violence. Additionally, because of these factors, people in these communities have a disproportionate amount of involvement with the criminal justice system in order to manage their conduct. Geographically speaking, as imprisonment has grown, it has been concentrated in areas with high rates of unemployment, poverty, and racial segregation [7], [8].

CONCLUSION

The number of people who are under the control of the criminal justice system has increased in the United States at an unparalleled rate. Since the 1980s, those detained in jails and prisons climbed by 500%. This expansion has been disproportionately concentrated among racial and ethnic minorities, with the United States imprisoning more Blacks than South Africa did at the height of apartheid. Alexander. Pager observes that Black men are disproportionately disadvantaged since they are more likely to be arrested than they are to attend college, or join the military. If these trends continue, jail will no longer be an unusual experience among minority communities, but instead reflect a regular passage into adulthood. These continuing inequities have encouraged researchers to progressively study how the expansion of imprisonment has worsened social, economic, and political inequality. In general, the weight of the evidence shows that the overreliance on imprisonment has resulted in a variety of collateral repercussions that affect more than those deserving of punishment. Specifically, it decreases family ties, contributes to severe depression and other behavioral maladjustments in children of jailed parents, and dramatically affects earning capacity over the life cycle. Undoubtedly, incarceration has a legitimate role in democratic countries. However, the areas most impacted by criminal justice practices often have higher levels of deprivation, violence, and racial and ethnic minority populations. As a result, researchers and decision-makers need to consider the cumulative negative effects of mass imprisonment and create more efficient alternative punishments.

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CHAPTER 17

RACE AND ETHNICITY RESEARCH: WOMEN'S HEALTH INITIATIVE

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ABSTRACT:

In contrast to biological ancestry and genetic mixing, race and ethnicity are socially manufactured categories that are not founded on biology. These labels are fluid, disputed, and unstable ideas that are often motivated by power. The relationship between race or ethnicity and health should be investigated even though people may self-identify with a specific race or ethnic group. As multidimensional beings exposed to different life influencing factors that contribute to disease risk, individuals should be examined in relation to additional social determinants of health (SDOH). Medical research has generally overlooked any possible negative impacts of structural racism, which is described as the institutions, laws, practices, and norms resulting in uneven access to commodities, services, and opportunities of society by race.

All groups should be included in studies, and researchers should actively, deliberately, and with consideration for cultural context, commit to gathering a varied sample. Strong data on racial, ethnic, and SDOH factors should be gathered by researchers, including immigrant status, place of origin, acculturation, present location and neighborhood, and religion. The word race and ethnicity should be used appropriately based on the participants self-described race and ethnicity, and the authors should clearly justify the inclusion of race and ethnicity in the analytical strategy, including a conceptual framework; To investigate how various sociocultural factors relate to health, researchers should use suitable analytical techniques, including mixed-methods research; By taking into account factors like age, color, and ethnicity, authors should discuss how representative the study's participants are of the population to whom the findings may apply.

KEYWORDS:

Determinants Health, Ethnicity Language, Health Disparities, Language Data, Racial Ethnic.

INTRODUCTION

The WHI Race and Ethnicity Language and Data Interpretation Guide was produced by the Race and Ethnicity Task Force. The WHI Race, Ethnicity, and Health Equity Special Interest Group, as well as WHI investigators, analysts, and researchers whose work focused on race, ethnicity, health equity, social determinants of health, health disparities, and/or who were themselves members and stakeholders of minorities communities, made up the R&E TF. The WHI R&E TF has suggested that it be frequently reviewed and revised to reflect current thinking since it is aware that the concepts, terminology, and ideas included in the WHI Race and Ethnicity Language and Data Interpretation Guide will continue to change [1].

The following significant elements are included in the WHI Race and Ethnicity Language and Data Interpretation Guide and are relevant to the majority of research cohorts: Create inquiries

and methodological plans based on conceptual frameworks. Identify conceptual models to target understanding of the structural reasons and racism behind racial and ethnic inequalities throughout the study design and data interpretation phases of research that is race- and ethnicity-focused. For instance [2].

1. The Public Health Critical Race Methodology provides conceptual guidelines for separating race as a risk factor from racism and health disparities.
2. The National Institute of Minority Health and Health Disparities Research Framework is one framework that researchers may use to create study questions that take areas of impact and degrees of effect into account.
3. If you lack knowledge or experience working with different communities, you might think about finding co-authors who are actively doing research on health disparities and health equality.

Data Gathering

Racial and ethnic identity classification is not static, and the choices from national polls have evolved throughout time and will likely continue to do so. For instance, WHI participants self-identified race or ethnicity at baseline as previously mentioned and self-identified ethnicity and race, following Census 2000 categories, in 2003; however, WHI projected baseline categories onto the 2003 categories since many participants were no longer active. It is important to carefully assess how terms that people within each ethnic and racial group identify with are merged for reporting or analysis. These terms should be supplied with write-in choices[3].

Reporting of Racial and Ethnic Demographic Data

The source of the classifications utilized as well as the person who determined participant race and ethnicity should be included in manuscripts. Race is used as a key variable because: When race is the main exposure of interest in publications and auxiliary research, or when analyses are stratified by race and/or ethnicity, authors must give a precise, documented explanation and justification for the use of race.

Analysis, Interpretation and Reporting of Data

When sample sizes for a given group are smaller than for a dominant group, such as non-Hispanic Whites in most U.S. cohorts, the term other has frequently been used as a convenience grouping or label for comparisons in data analysis. However, combining all other race and ethnic groups has no legitimate scientific justification and is obviously not informative across individual races or ethnicities and should, therefore, not be done. Examining relationships within a few historically underrepresented racial and ethnic groups has great significance, but the choice to compare racial or ethnic groups should be guided by the study goals. Investigators shouldn't be obliged to compare other racial and ethnic groupings to Non-Hispanic Whites. However, within heritage group studies are advised when showing the variability and resiliency present among racial and ethnic groupings [4], [5].

When analyzing the generalizability of the analytical findings, authors are urged to discuss how representative of the reference population a specific cohort is. For instance, it is crucial to take into account generalizability as well as pertinent confounders and mediators for women aged 50–79 at baseline and ages 70 and over now by race and ethnicity, i.e. based on the proportion of older women within each race and ethnic group, when evaluating the context of results from the

WHI that includes a range of racial and ethnic, socioeconomic, and/or educational subgroups. Discussion sections have to discuss the consequences for studies looking at racial/ethnic disparities, which could be understated in comparison to those seen in the overall older female population of the United States.

Statistical Potency for Analysis of Racial and Ethnic Subgroups

Data on all racial and ethnic subgroups must be presented ethically, but proper interpretation is also crucial. Race and ethnicity subgroup analyses should have enough power to identify differences by that group, as is the case for other subgroup analyses. Results from studies with low statistical power, based on lower sample sizes, should only be presented with care. It is crucial that writers offer a clear context for interpretation and relevance to any subgroup when discussing findings across racial and ethnic groupings. The commentary should state unequivocally that sample selection restricts interpretation of results to the entire population of the United States, the nation of origin, or the ancestry group mentioned in the chapter [6].

Race and Ethnicity-Based Retention

Inverse probability weighting and other techniques may be used to explore the effects of selective drop-out on the sample composition of any given cohort over time. As previously mentioned, WHI is now evaluating known racial and ethnic disparities in retention, acknowledging inequity across all factors but also noting commonalities to other women in their age range.

DISCUSSION

Although race and ethnicity are unquestionably significant factors that should be gathered to describe the population, since they both serve as a proxy for racism's historical and current effects on social, economic, environmental, and structural factors, great care should be taken when discussing their connections to disease risk or using them to support recommendations for medical care. Individuals should be appropriately identified by scientists as multidimensional creatures exposed to various life affecting elements that increase illness risk. Inequitable wealth, housing, health insurance, and educational systems, for instance, were influenced by structural racism, which has since put numerous racial and ethnic groups at increased risk for COVID-19. According to the current WHI Race and Ethnicity Language and Data Interpretation Guide, which is based on lessons gained and ethical research procedures, it is advised that: All populations should be considered when designing studies, and accessibility to research facilities and participation obstacles should be ensured. Promotion of analytical tools, including mixed-methods, will also help to better understand these issues when treatments are developed. For all studies aiming to advance health, researchers deliberately, consciously, and with consideration for cultural context, commit to selecting a diverse sample [7].

The scientific community should make a sincere commitment to educating the next generation of multicultural researchers and scientists. For articles that use race and ethnicity as stand-ins for socioeconomic determinants of health and racism, authors should provide a clear direction and justification. For the purpose of informing their study, principal investigators should gather comprehensive data on racial and ethnic diversity, as well as the intersections of religion, immigrant status, and country of origin, acculturation, and the socioeconomic determinants of

health. In outlining the goal of the study and associated articles, authors should be sure to clarify the terms and context of race and ethnicity as proxies for racism and socioeconomic determinants of health [8].

Journal editors should demand that chapters include suitable terminology and adjectives to accurately characterize the population of interest. Finally, a strong historical, political, and present cultural framework should be used to define race in the scientific and medical sectors. This will increase our knowledge of racism's effects on health and wellbeing as well as how to successfully eradicate it.

When race is seen as a biological construct, White supremacy in medicine is maintained and attention is diverted from the root causes of these discrepancies, making it more difficult to comprehend how systems and institutions impact health and to make significant changes.

To correctly improve the rigor of research across every racial and ethnic group in the WHI, more information would be needed, including country of origin, religion, immigration status, and acculturation indicators, along with other socioeconomic determinants of health [9], [10].

CONCLUSION

Race and ethnicity should be taken into account in longitudinal studies like the Women's Health Initiative and other types of health research. Testing health-related hypotheses requires a precise definition of race and ethnicity since they are social and not biological constructs. Furthermore, National Institutes of Health-funded cohorts like the WHI should provide assurances of their commitment to reporting objective and meticulously measured findings aimed to enhance the health of all population groups to all participants throughout the country.

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CHAPTER 18

DISCUSSION OF RACE AND ETHNICITY IN SCIENCE AND MEDICINE

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ABSTRACT:

The concept that particular racial groups may have a high or low frequency of specific genes is the basis for how race is often used in pharmacogenomics research to inform judgments regarding genetic screening prior to taking certain pharmaceuticals to guard against adverse drug effects. A term used to indicate a group of individuals who have similar traits on the outside, such as skin tone or facial hair. They could also have ancestors with comparable social or cultural identities.

KEYWORDS:

Demographic Data, Ethnic Groups, Racial Groups, Race Ethnicity, Racial Ethnic.

INTRODUCTION

Using the US Census Bureau as an example, Merriam-Webster defines race as any one of the groups that humans are often divided into based on physical traits considered common among people of shared ancestry. First, how you identify is the basis of the inquiry. Second, there is no effort to define race biologically, anthropologically, or genetically; rather, the racial groups mainly mirror sociological meanings in the US. We are aware that sociocultural and racial groupings are included in the race classifications. Ethnicity is described by the American Sociological Association as shared culture, such as language, ancestry, practices, and beliefs. Ethnicity is described as the fact or state of belonging to a social group that has a common national or cultural tradition in the Oxford English Dictionary.

In the US, ethnicity may refer to those who are Hispanic or Latino/a/x. Other ethnic labels may be used in some countries outside of the US. Despite the fact that race is a social construct and has minimal use in understanding biology, it is significant as a sociopolitical lens for examining racism and inequality. Since ethnicity is essentially a social construct, some people have opposed arbitrary separation of race and ethnicity, instead of using a mutually exclusive single race/ethnicity variable. In response to changes in sociocultural influences, terminology used to identify and characterize race and ethnicity has evolved through time. Updates have been supplied and will continue to be provided as necessary for this guideline, which is delivered with that understanding [1].

Questions, Sensitivities and Disputations

There are several instances when race or ethnicity has been linked to negative health outcomes, although these results may also be influenced by ancestry, heritage, socioeconomic, structural, institutional, cultural, demographic, or other variables. Determining the function of these elements is so challenging. For instance, a person may inherit certain health-related

predispositions via their genetics or ancestry. Additionally, relative to other groups, certain groups may have a disproportionate burden of sickness; however, this may be the result of injustices.

For instance, according to the US National Cancer Institute, Black/African American women and Hispanic/Latina women have higher rates of cervical cancer than women of other racial or ethnic groups, and Black/African American women also have higher mortality rates from the disease. However, social determinants of health and health inequities are also linked to a high prevalence of cervical cancer among these women[2]. The generalizability of a study's findings may be determined by knowing the race or ethnicity of a participant or group of participants. The majority of individuals, however, may identify with more than one race or ethnicity; as a result, classifications shouldn't be taken as absolutes or seen in isolation[3].

Concerns have also been raised concerning the use of various health-based risk ratings and clinical algorithms that take race into account. For instance, it is now debatable to predict glomerular filtration rates based on race for a number of reasons. The Framingham Risk Score may not correctly predict risk in different racial and ethnic groupings since it was first derived from a cohort of US White, middle-class participants in the Framingham Heart Study. Similar issues have been brought up in relation to genetic risk studies that use specialized populations or exclude members of underrepresented groups. Be cautious when interpreting or extrapolating conclusions from risk studies that used populations of people that only represented a small or specialized range of racial and ethnic groups.

DISCUSSION

Data about the population's makeup all predetermined results should be included in study reports, together with aggregate, de identified demographic data. It is appropriate to provide the demographic data that was gathered for a particular research in the Methods section. The results of the demographic assessment should be included in the Results section of the main article, the online supplement, or both. If any of the demographic data that was gathered is not published, there should be an explanation. In the Results section of Abstracts, the first line should include a summary of the demographic data [4].

Race/Ethnicity

1. Regarding the gathering and reporting of demographic data on race and ethnicity, it is important to include the following:
2. The Methods section should explain who determined the participant's race and ethnicity as well as the source of the classifications utilized.
3. If racial or ethnicity categories were gathered for a research, the justifications for the evaluation of these categories should also be included in the Methods section. It should be mentioned if the funding agency requires it.
4. The Results section should include information on the race and ethnicity of the research population.

Examples

Participants in the study self-reported their race, and researchers used the US Office of Management and Budgets Revisions to the Standards for the Classification of Federal Data on Race and Ethnicity to determine race groups. The analytical sample was limited to participants

who self-identified as Black since Black people in the US experience racial residential segregation differently [5], [6]. The US National Institutes of Health required that race and ethnicity be reported as part of this research in accordance with the inclusion of women, minorities, and children policy. According to the Department of Health and Human Services Implementation Guidance on Data Collection Standards for Race, Ethnicity, Sex, Primary Language, and Disability Status, respondents to the post study survey were classified as Hispanic, Black, or White.

The parents report was used to determine the race and ethnicity of the kids. Data on race and ethnicity were gathered since it may be more common for Black women to have unfavorable pregnancy outcomes, such as post-cesarean delivery problems. These data permitted evaluation of the possibility for varied negative pressure wound dressing efficacy by race. The ages at which self-reported non-Hispanic Black, non-Hispanic White, and Hispanic populations crossed over from optimum blood pressure, prehypertension, and hypertension over the life course were examined in three groups. Due to the limited sample sizes, we omitted those who self-identified as non-Hispanic Asian and other racial or ethnic groups.

Additional Instructions for the Use of Term General Racial/Ethnic

When characterizing groups or communities, it is preferable to use phrases like racial or ethnic minority groups rather than the broad term minorities. Other phrases like underrepresented populations or underserved groups are acceptable as long as the categories of people covered are specified. Depending on the context, marginalized groups may be appropriate if the justification for their categorization is given. However, it may also be a convenience grouping or label that should be avoided unless it was a pre specified formal category in a database or research instrument.

The generic group term other is sometimes used for comparison in data analysis. In these circumstances, it is important to specify and report the categories that make up other groupings. When reporting on racial and ethnic groups, authors are urged to be as detailed as feasible. The precise numbers and percentages should not be given as long as this is stated if the numbers in certain categories are so low that they may possibly be used to identify research participants. The author should be questioned for further information if the term other is used but not defined [7].

Reports of research may use the phrases multiracial, mixed-race, and multiethnic as long as the precise groups they refer to are specified. At the very least, the number of people who identify with more than one race should be disclosed provided the requirements for data quality and confidentiality are satisfied. Other words may be added to the language to describe or modify racial and ethnic groups of people. The phrases people of color and brown are two examples. Even though these phrases are sometimes used in colloquial contexts, it could be useful to explain or clarify the categories involved. These words shouldn't be used in research reports unless they are listed in a database utilized for the study or in a tool used to gather research data.

Capitalization

You should uppercase words like Black, African American, White, Hispanic, Latino, Asian, American Indian, Alaska Native, and The Gond when referring to races, ethnicities, and tribes. In some sociopolitical contexts, it could be okay to deviate from this rule, like in the case of an opinion article when capitalization might be seen as offensive or improper. The word brown does

not need initial capitalization when used informally in an opinion article; nevertheless, it may be required to be capitalized when used in conjunction with other racial groups.

Use of Adjectives for Particular Categories

Racial and ethnic phrases shouldn't be used as nouns; the adjectival form is advised instead since it adheres to AMA style's person-first language guidelines. Do not hyphenate phrases like Asian American, African American, and Mexican American when using them as nouns or compound modifiers since the majority of proper adjective combinations originating from geographic entities are not hyphenated when used as noun or adjective formations [8].

Geographical Considerations and Regionalization

It's crucial to understand the significance of regionalization and geographic origin in relation to racial and ethnic classifications. Additionally, the most suitable label may alter depending on chosen use. For instance, while the word Caucasian has traditionally been used to denote the adjective White, it is really only applicable to individuals from the Caucasus area of Eurasia and should not be used in any other context. Depending on how the data was recorded or gathered for the research or the authors' desire, participants in studies covering populations in the US may be referred to as African American or Black. However, unless both names were explicitly employed in the study and the terms were used consistently inside a given publication, the two terms shouldn't be used interchangeably in research reports.

The phrase African American may not be appropriate when a research includes people of African descent who live in the diaspora since it may mask national origins like Dominican, Haitian, and those of African sovereign nations as well as cultural and linguistic distinctions [9]. The terms American Indian or Alaska Native are often preferred over the more comprehensive phrase Native American when referring to people who are native to North America. The word Indigenous, however, is equally appropriate. Additional distinctions exist, including Native Hawaiian and Pacific Islander. Indicate the country or peoples, if relevant. Indigenous people fall under distinct groups in several nations. When referring to individuals who are Indigenous or Aboriginal, capitalize the initial word and use lowercase letters for all other names. When referring to things like indigenous flora, use lowercase indigenous [10].

CONCLUSION

Panethnic terminology such as Hispanic, Latino, Latina, Latinx, or Latine have been used to refer to persons of Spanish-speaking or Latin American ancestry who reside in the US, while they may also refer to people from other places geographically. Hispanic people have traditionally been thought of as coming from Spain or other Spanish-speaking nations in the Western Hemisphere; nevertheless, some people and government organizations prefer to clarify the country of origin.

Although the phrases Latino or Latina are often used to refer to persons with ancestry from Mexico and several other Central American, South American, and Caribbean nations, some people may choose to clarify their place of origin. When feasible, choose a phrase that is more precise. However, much as with other ethnic groups, study chapters should follow the official terminology employed in data collection. For persons of Latin American cultural or ethnic identification in the US, the names Latinx and Latine are accepted as gender-inclusive or non-binary terminology. However, editors should respect author choice and refrain from automatically altering Latino and Latina to Latinx or vice versa.

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CHAPTER 19

RESEARCH ON HEALTH SERVICES CONCEPTUALIZING AND CATEGORIZING RACE AND ETHNICITY

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ABSTRACT:

Patients at Veterans Affairs are more varied in terms of race and ethnicity. In order to accurately assess disease prevalence and incidence, as well as accounts of appropriate treatment, health services research must use consistent standards for conceptualizing and categorizing race and ethnicity. This chapter will provide an overview of the various methods currently used to assess race and ethnicity in health services research and suggest assessment methods that could be incorporated into health services research. Race is a complicated, multifaceted concept. For certain people, the consequences of race on health outcomes and the utilization of health services are linked by institutionalized racism and internalized racism. A social-political category known as ethnicity encompasses shared origin, shared language, and similar cultural practices. The strength of the links between ethnicity, health outcomes, and the use of health services seems to be influenced by acculturation.

KEYWORDS:

Health Disparities, Health Outcome, Measurement, Race Ethnicity, Social Constructs.

INTRODUCTION

Health services research depends on accurate racial and ethnic evaluations. Many federal and state agencies, public and private organizations, and the private business sector utilize data based on racial and ethnic classifications to allocate resources to necessary regions, devise treatments meant to improve health outcomes, and establish marketing strategies. Additionally, race or ethnicity is a descriptive variable in the majority of health care research studies, and it is often a covariate, main, or secondary outcome. This chapter reviews the evolution of the definitions of race and ethnicity, explains how these social constructs are currently assessed in health services research, and offers suggestions for improving instrument-based categorizations of race and ethnicity. In order for instrument-based categorizations of race and ethnicity to be most meaningful, they should produce consistent data over time, allow comparability across populations and surveys, and use terms that are widely understood by the groups completing the instruments [1].

The Social Construct of Race

Numerous studies have cast doubt on the usefulness of race as a marker of separate, genetically diverse population groupings. Racial groupings differ less genetically from one another than within them. The actual difference in gene frequency is barely 15% across racial groupings and around 85% within racial groups. Due to these factors, many scientists now see race as a social

construct dependent on phenotypic genetic expression as opposed to a biological one. While race as a biological concept is illusory, race's role as a social-psychological and social-political concept is extremely real, as some have argued. Actually, the U.S. Race is a social-political construct rather than a biological one according to the Bureau of the Census [2].

Race is utilized to comprehend the health effects of disparities in characteristics including health care quality and usage, sufficient housing, education, and nutrition within the framework of race as a social-political construct. It is argued that biological expressions of race lead to social interactions, which in turn cause racial and ethnic disparities in morbidity and mortality. Race, in this sense, is a multidimensional construct and a predictor of exposure to external health risks posed by environmental, social, and behavioral factors. In fact, some people assert that the best approach to comprehend race is to think of it as a social construct impacted by political and social variables.

According to this viewpoint, social-environmental factors that affect susceptibility and access to medical care can account for a large portion of the racial disparity in cardiovascular disease. For instance, people who identify as members of racial minority groups may have dietary and lifestyle habits and socioeconomic status that put them at risk for cardiovascular disease and restrict their access to preventive and emergency medical care and advice. According to these data, a new taxonomy for racial identification is required, one that focuses on the socio-environmental consequences of patients' phenotypic traits rather than the traits themselves. This viewpoint's proponents would argue that rather than categorizing a patient's race, we should categorize the racism present in their local and wider contexts [3].

It is claimed that institutionalized racism has a negative impact on access to higher education, employment opportunities, and the achievement of higher socioeconomic status. Institutionalized racism is defined as having differential levels of access, based on race, to societal goods, services, and opportunities. We suggest that educational racism and access racism are the two institutionalized racism subtypes that matter the most in the context of health care research. Few health education resources, instructions, or preventative medical advice would be available to someone who lived in a setting where institutionalized educational racism was present. Racism causes illiteracy and makes it difficult for members of racial minorities to pursue medical education, get a medical license, and return to their communities to practice.

These institutional elements are to blame for this failure. For instance, veterans who are perfectly competent to receive care but choose not to do so, mostly due to a lack of health education and knowledge, are examples of how educational racism presents itself in the Veterans Affairs health services system. It would be difficult for someone to get essential medical help quickly if they lived in a place where institutionalized access racism was pervasive. In this instance, racism contributes to delays via overcrowding; there are too many patients in a region with low socioeconomic level for the little emergency care/urgent care equipment that the institution and government have available for that region [4].

A case of access racism is residential segregation. In fact, it contends that residential segregation is the single most significant kind of racism that adversely impacts health, partly because it interferes with access to sufficient educational and healthcare systems. Has studied access racism, demonstrating how biological racial manifestations lead to prejudiced social interactions that lead to racial inequalities in sickness and death. The relationship between institutionalized access racism and lower health status has been shown, and the largest correlation is seen with

outcomes related to mental health. Several years ago, the African American wife of a renowned medical scientist in Houston visited a particular health clinic for the first time. Before being given the chance to identify her health insurance, she was profiled and brusquely routed to a financial office and forced to fill out forms to see whether she could afford the services. This incident is just one example of access racism in health services.

Internalized racism is distinguished from these two forms of institutionalized racism by attitudes of resignation, helplessness, and despair. Risky health habits may be a result of these emotions. Cultural racism is one instance of internalized racism. For instance, a person who lives in a setting where cultural racism is pervasive may have a lifestyle rife with harmful customs, the majority of which are the outcome of enduring institutional racism and deprivation. People who have experienced cultural racism may come to the conclusion that, although being desired, leading a better lifestyle at home is just too challenging.

This lack of health self-efficacy is often coupled by a more general lack of confidence in their ability to secure a better future for themselves. Veterans who visit their VA facility for treatment for an illness may, for example, fail to follow their providers treatment recommendations or stop all further treatment altogether due to the effects of cultural racism on patients. This is not due to a lack of access or knowledge about the illness and what treatments can do to cure it, but rather because the veterans cannot see themselves being able to change their health.

Therefore, we argue that it would be a useful endeavor for researchers studying health services to try and create measures even simple ones of the prevalence of the aforementioned types of racism in patients' lives, with a view to having this data collected reliably from patients along with the traditional categorizations of race in the near future. The effects of different types of racism may then be calculated for each patient, and, ideally, medical professionals should take steps to lessen these effects. This kind of approach is now being employed with varying degrees of effectiveness in the context of reducing health literacy among patients who identify as racial or ethnic minorities[5].

A Social Construct, Ethnicity

Recently, a lot of academics have argued that the words race and ethnicity shouldn't be used interchangeably. According to writings on the subject, race and/or ethnicity should be seen as a choice rather than a hereditary tendency, and people should be given the respect of being able to define the affiliation that best fits them. In addition to the more well-known biological characteristics, race as it is employed in health-related research includes aspects of group identification and personal identity. The term ethnicity, in contrast, is most often used to indicate to a shared cultural heritage, including similar psychological traits and attitudes, shared language, shared religion, and shared cultural customs. Therefore, ethnicity is a flexible and ever-changing term for cultural identity.

Report, for instance, that although British citizens of this ancestry successfully fought for the word black British to be used in place of the phrase West Indian in more recent years, yet in the early 1980s persons in Britain answered with no response to an item rating their ethnicity as West Indian. This shift has occurred as a result of the large number of British-born West Indians who are presently living in Britain. The idea of ethnicity has developed to the point that it is now thought of as a notion distinct from race, even if the two often co-occur. The discovery that each of the racial categories in America Asian American, African or black American, American

Indian or Native American, and Caucasian or white American includes a number of ethnic groups is the result of this rising awareness. In contrast, people of sub-Saharan African ethnicity are nearly exclusively people of the black race, while people of Pacific Island ethnicity are almost exclusively people of the Asian race.

As an example, people of Hispanic ethnicity might be of white, black, or Asian descent. This brings up a crucial point: racial and ethnic distinctions may blur across geopolitical lines. This is accurate not just on a global scale, but also on a national scale [5]. As a consequence, even across nearby local communities, research participants understanding of the word ethnicity varies, and it probably needs additional explanation in a relevant local context. By affecting health attitudes, the way symptoms are expressed, physical functioning, participation in health care delivery systems, and medical treatment procedures, ethnicity may have an indirect impact on health outcomes. In fact, some researchers advise include an ethnicity assessment in the clinical visit to help explain why certain patients respond differently to therapy than others.

The degree to which individuals of one ethnic group have assimilated the beliefs and practices of another ethnic group is known as acculturation, and it seems to have an impact on the strength of the association between ethnicity and health outcomes. When people of one ethnic group interact with people of another ethnic group, acculturation happens. Acculturation may be evaluated in a number of ways, including by looking at people's political affiliations, social activities, and dietary choices. Higher degrees of acculturation are sometimes linked to the adoption of unhealthy habits and therefore worse health outcomes, while lower levels of acculturation are sometimes linked to the opposite. These connections seem to be connected to the particular ethnic groups looked at as well as the outcomes being studied [6].

Race and Ethnicity Measured as Variables

We then provide a succinct summary of the United States. The official classification of race and ethnicity by the government. It is impossible to overstate the necessity of such a strategy; the 2003 Institute of Medicine Report, *Unequal Treatment: Confronting Racial and Ethnic Disparities in Health Care*, emphasizes the need for proper measurement of race and ethnicity as factors in health care research. Therefore, it is essential to have a single government policy in place to direct the gathering of data on race and ethnicity.

Number 15 Revised Directive

The Office of Management and Budgets updated Directive Number 15 lays forth guidelines for dividing people into racial and ethnic groups. There must be a minimum of five distinct categories for race. By choosing one or more of the five categories that represent their parentage, people self-identify their race. These groups include white, Asian, black or African American, Native Hawaiian or Other Pacific Islander, and American Indian or Alaska Native. The policy offers two more methods for determining Hispanic ethnicity.

The fact that respondents will be allowed to check more than one racial identity category under amended Directive Number 15 is particularly significant for health care researchers. This clause permits studies that contrast survey results from those who choose one race and those who select many races. Next, we provide a short overview of three distinct methods for determining factors such as race and ethnicity. Even though we do not support any of these strategies, we feel it is important to mention them. These methods are especially crucial for VA health services research

because we are aware of the tight connection between racial and ethnic health inequalities and problems with health care usage and treatment effectiveness [7].

DISCUSSION

We have defined the concepts of race, ethnicity, and acculturation, as well as given an outline of several methods for evaluating these notions. Examples that are more specific are the SMAS, a global survey, and Census 2000. The concept of race was discussed as a social construct based on phenotypic genetic manifestation. This phenotypic manifestation also gave rise to two different forms of racism, which were characterized. These were internalized and institutionalized forms of racism.

This comments should make it clear that researchers must thoroughly investigate the causes of the correlations between racial and ethnic group status, socioeconomic position, and health outcomes. For the delivery of health care, it is very necessary to comprehend these relationships. As Sheldon and Parker point out, the disparities in how race and ethnicity are measured across several research chapters would not be accepted in how other study variables are measured. The significance of this study for health services research is underscored by the fact that comparisons of health-related data based on these constructs may not be legitimate in the absence of any standardized method of assessment[8].

CONCLUSION

For use by VA researchers around the nation, more effective and reliable data gathering techniques must be created. At addition to enlarged modules created to gauge the ethnic variety among these population groupings, a core set of demographic questions might be used at VA study sites with patients representing certain population groups. Higher-quality data might be collected using more reliable and consistent procedures, which could help identify the requirements for racial and ethnic-specific health care. These studies could then inspire the creation of initiatives intended to lessen or get rid of these gaps.

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CHAPTER 20

PERSPECTIVES ON RACE AND ETHNICITY AROUND THE WORLD

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ABSTRACT:

The concept of race and ethnicity is complex and multidimensional, and it contrasts over numerous countries and civilizations. This theoretical analyses the numerous sees, feelings, and encounters that are held around the globe with respect to race and ethnicity. It addresses the ways in which race and ethnicity are conceived of and caught on in numerous geographic settings, the verifiable and social strengths that have delivered these perspectives, and the impacts these discernments have on individuals and communities. A distant better understanding of the wrangles about around race and ethnicity all through the world and to empower discussion approximately how to realize more balance and comprehensiveness.

KEYWORDS:

Ethnic Classification, Racial Ethnic, Racial Classification, Social Political, Social Constructs.

INTRODUCTION

The socio-political scene and the academic debate in many areas, such as multicultural education, are heavily influenced by questions of race and ethnicity. The demographic reality of growing racial and ethnic diversity in the United States and other countries has stoked interest in these problems. The legitimacy and vitality of racial and ethnic studies in global settings, as well as the significance of the themes to the contemporary human experience, are the main topics of this collection of annotated literature. The ideas of race and ethnicity, how racial and ethnic distinctions are created, and the relationship between socially manufactured disparities and conflicts in sociopolitical situations are all explored in this introductory part. The majority of the material cited in this article is focused on recent developments in racial and ethnic concerns. Therefore, it is within this temporal range that historical insights provided by these sources should be interpreted. In order to concentrate on foreign situations, literature addressing ethnic/racial concerns in the United States has been excluded [1].

Understanding Race and Ethnicity

The words race and ethnicity are used in a variety of contexts. The two names are used interchangeably without meaning. People may be less likely to view the phrases as separate since they come side by side so often and casually in public conversation. Serious racial and ethnic studies distinguish between them and examine how they are used to sort and categorize individuals. The idea behind the word race is that people vary biologically and physically. The idea of race included, in Robbs words, any essential zing of groups of people that held them to exhibit inherent, heritable, persistent, or predictive characteristics, and which thus had a biological or quasi-biological basis. People were categorized according to several phenotypes in the study of race, especially in the 19th and early 20th centuries, based on physical characteristics such skin color, cranial size and shape, and hair type [2].

It is said that the division of people into various racial groupings is based on scientific truths. This project lacks actual scientific legitimacy for at least two reasons, making it a sham. First, the concept of race is based on the existence of pure phenotypes. Even if one accepts the hypothesis that pure phenotypes had existed in the earliest stages of human life, this assumption is challenging to support. The current scientific endeavor to categorize humans solely based on morphological features is complicated by biological mixing between individuals of ostensibly distinct phenotypes. Second, any argument that racial distinctions are the result of biological variations overlooks the reality that individuals with the same physical characteristics are often categorized differently and occupy various social positions in communities.

The complex racial classifications used in Brazil based on skin tone do not match the black-white-colored paradigm upheld in South African apartheid racial rhetoric. Japanese people believe that Koreans and Japanese are two separate races because they have different blood affinities, while being readily categorized as the same race. Even inside Brazil, a person's socioeconomic situation often influences what race they are classified as. This is mirrored in the widely held belief that money whitens, according to which a person with darker skin tone may become white depending on economic standing. Both of these issues are present in Mexican culture, where it is sometimes difficult to discern between Indians and Mestizos phenotypically, according to academics. Instead, social and cultural characteristics are more often used to classify members of both groups.

Additionally, Nutin's research shows that regardless of phenotypic qualities, it is typical for Indians to become Mestizo by just acquiring social and cultural traits. Despite the impossibility of creating racial classifications based on phenotypic characteristics through science, claims of racial classifications based on ideology and pseudo-science have been used to justify the dominance of some racial groups over others by promoting ideas of racial superiority and differences. Despite the fact that genetic variations across groups with various phenotypic characteristics are insignificant and do not significantly affect human behavior, this is nevertheless done [3].

Ethnicity is a word that is distinct from the idea of race, and it comes from cultural influences. A composite totality including a people's historical experience, ambitions, and worldview, according to Deng, is what is meant by ethnicity. Peoples' affiliation with a group is often determined by their ethnic designation, which may be both externally imposed and internally generated. Ethnicity is fundamentally more important to the human experience and identity than race, apart from societal constructions. Ethnic difference, in turn, is more likely to arouse a natural feeling of peoplehood. Thus, ethnic distinctiveness serves as a quick identifying indicator both within and across groups.

Ethnic classifications are often seen or described as being stable, unchanging entities, similar to how race is classified. Language, religion, territorial boundaries, and other cultural elements are all part of ethnicity, therefore throughout time, peoples' affinities with any of these may alter. Ethnic classification should be seen as partly arbitrary and reliant on individual perspective and identity. In a fluid environment, ethnic consciousness and ways of life may be developed and strengthened to uphold the status quo at times and altered to accept other social constructions at other times. Ethnicity must not be seen as completely objective, eternal, or unchanging, provided that choice, process, and change are all fundamental to ethnic identity, awareness, and classification.

Race and ethnicity are socially constructed, as are hierarchy. People might differ from one another physically or culturally since it is a part of life. The more encounters there are between various groups, the more obvious the distinctions may become. A society's intrinsic structure may take some of the distinctions into account. Perceived or real disparities often acquire socially created meanings, which turn them into indicators of a person's value in a culture. It is difficult to enumerate every scenario in which physical and cultural differences result in significant societal divides [4].

On the basis of their perceived or real racial or ethnic distinctions, certain groups often get advantages over others. There are various factors that may contribute to the formation of a hierarchy or meaning around racial or ethnic distinctions, but power in the form of economic, social, or political influence often acts as a major catalyst. Racial or ethnic hierarchies are often created by society because of competition for resources or a desire for more privilege. The dominance or hegemony of a group over others is then established, developed, or maintained using these hierarchical categories.

In order to counter the social constructs of privilege, those with less chance may become more conscious of their group identification after realizing the losses caused by racial or ethnic distinctions. This ethno genesis phenomena has spread across the globe in opposition to domination and subordination based on ethnic/racial distinctions [5]. African descendant's identification with blackness has been strengthened as a consequence of the lasting imprints that the history of African enslavement has left on racial and ethnic relations in the American continent. The globe has been affected for a very long time by the tremendous discourse of racial superiority and inferiority that was produced by colonialism.

The colonized have rallied their sense of peoplehood against the idea of inferiority since they are thought to be less intelligent than the colonizer. Another instance of a superpower integrating racial/ethnic disparities into the hierarchy is the communist regimes. In the former Soviet Union, the central government attempted to force a Russian ethnic identity on all people, regardless of their ethnic origins, including language and political opinions. It is paradoxical that national separation occurred mostly along the ethnic lines that Russia previously attempted to criticize when looking at the present autonomous states of the former Soviet Union. The Chinese central government has made an effort to impose a national identity on various ethnic communities. Similar to Russia, China has built its national identity on the resistance-stoking Han Chinese ethnic group, which is the country's main ethnic group.

Socially manufactured inequalities that are structured into a hierarchy seem to be frozen as realities in a dominance-subjugation dichotomy. Racial and ethnic divisions that are founded on disparities grow more entrenched and fuel greater conflict as they show a strong correlation with social, political, or economic advantages. The socially created distinctions could, however, acquire new meanings in response to sociopolitical developments. The example of Rwanda demonstrates the flexibility of ethnic categories, as post-colonial ethnic classifications were significantly altered by changing socio-political conditions after independence and rigid categorizations imposed by colonializes. Many have contended that social construction and political manipulation, rather than any inherent distinctions, play a larger role in Hutu-Tutsi ethnic divergence in recent decades. Racial and ethnic groups continue to be used as foundation for discrimination and supremacy, as shown by several international instances [6].

DISCUSSION

Conflict and Social Constructs

An increase in group identification may cause conflict since societal conceptions of racial and ethnic hierarchy are sometimes created to establish or maintain advantage for specific groups. Many common beliefs hold that when multiple races or ethnicities come into contact, ethnic hierarchy and conflict are inevitable. Differences in race and ethnicity are often suggested as causes of conflict. Many times, hostility between people of different races or ethnicities is seen as being ancient and unending, with little chance for things to become better. The disputes that are often sparked along racial and ethnic lines are, nevertheless, just as sophisticated and flexible as racial and ethnic categorization.

Conflicts between races and ethnicities also rely on how social structures of hierarchy and self-identification are constructed, making them flexible to shifting circumstances, viewpoints, and negotiation. If racial and ethnic conflicts are not seen as fundamental and inevitable, they are not doomed to continue forever. Instead of a mistaken assumption that groups of different races or ethnicities would always be incompatible, this idea focuses on circumstances, ideologies, marginalizing behaviors, group views of race and ethnicity, and unsuccessful negotiations [7].

Conflict is not always a result of racial and cultural diversity. An example of interracial and interethnic concord may be found in Haugs research on racial and ethnic interactions in Belize. The Belizeans in Haugs research live with their multiracial identities via miscegenation and poly identities by cohabiting in a community, disregarding distinctions as a separating factor in spite of the government's efforts to divide individuals into fixed six racial/ethnic groups. Modern Somalia serves as an example of how an ethnically and racially homogeneous country does not guarantee a country free from strife.

The ethnic war paradigm, which is often used in Africa to explain violence, cannot be relied upon in this instance in international discourse. The conflict is instead referred to as clan warfare, despite the fact that even this idea falls short of explaining the intricate social and political variables that characterize the conflict. This scenario shows that rather than accepting social constructs as the source of the issue, it is important to look more closely at the social settings, ideologies, and perceptions that drive the constructions of disparities. According to Ghai, disputes are often referred to as ethnic conflicts, which diverts attention away from the underlying social, political, and economic issues to a purely ethnic rivalry of claims. Although this neatly packages the issue, it actually complicates finding a resolution to the disagreement [8].

CONCLUSION

As we combed through the extensive literature on race and ethnicity in the global setting, a number of themes came to light that deepen our knowledge of these topics. First off, there are more mental than genetic distinctions across races. As a result, we draw the conclusion that racial notions of superiority and inferiority are often social constructs created to further the sociopolitical agenda of the dominant group. Second, neither within nor across civilizations are racial and ethnic classifications fixed. The socio-political backdrop of a culture at any particular moment affects how racial and ethnic classifications are flexible and change through time.

Third, racial and ethnic differences do not always result in conflict. Instead, when different parties are unable to come to an agreement, these differences might take on a social connotation of hierarchy, which can result in conflict. In these situations, the conflicts root cause is often a power imbalance rather than specific racial or cultural disparities. It is crucial that race and ethnicity be continually investigated in each of these situations. As has often been the case in both historical and global settings, the ideology and myth of racial and ethnic distinctions cannot be used to legitimize, sustain, or legitimate superiority, privilege, or conflict. In order to prevent the construction of a justification for subjugation based only on differences, in whatever form, a more honest evaluation must seek to balance these harmful misconceptions.

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CHAPTER 21

HEALTH, SOCIAL ENVIRONMENT, RACE OR ETHNICITY

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ABSTRACT:

The connections between socioeconomic circumstances and health have been studied on a national and international scale. But in the United States, racial/ethnic group comparisons of health indicators are routinely reported without stratification or controlling for socio-economic factors that can influence the interpretation of the data. The usage of racial/ethnic group identities in earlier research is examined in this publication. While some studies make the assumption of biological differences, others make the assumption that race or ethnicity is a stand-in for socioeconomic risk factors. The underdevelopment of information about racial/ethnic minority groups that may inform public policies and preventative measures to minimize health inequalities has been one effect of these presumptions. The results of research that look at how race and social class affect health are examined in an attempt to define the current level of knowledge. The studies provide substantial evidence that socio-economic factors are a potent, though not always exclusive, explanatory variable for racial inequalities in health, despite the fact that the results differ for specific health indices. Instead of avoiding an evaluation of the impact of race/ethnicity on health, the results are utilized as the foundation for stimulating additional theoretically informed and methodologically sound research.

KEYWORDS:

Ethnic Minority, Environmental Factors, Racial Ethnic, Social Environment, Social Class.

INTRODUCTION

It is widely accepted that a variety of interconnected elements, such as physiological characteristics, social factors, lifestyle habits, and usage of health services, influence ones health and well-being. It is also commonly acknowledged that significant changes in the material and economic circumstances of living throughout the 20th century contributed significantly to health advancements. The emphasis of many public health research and treatments has, however, switched from macro level socio-environmental variables to micro level biological and lifestyle factors as this century of significant advancements in population health approaches its conclusion. This is especially relevant when trying to explain why there are racial variations in health status in the US. Race is one of the most often utilized person level variables in research in these domains, according to analyses of its usage in medical sociology, health services research, and epidemiology.

Additionally, when racial disparities in health are discovered, such as in heart disease, substance abuse, or overall mortality, concerns about the degree to which these disparities are caused by racial differences in social class status, health behaviors, or biological differences between race groups inevitably surface. Health data are often published without accounting for socio-

environmental variables that can influence racial comparisons, which raises concerns. Furthermore, studies often report statistically significant racial disparities in health without investigating possible underlying causes that might mitigate or even reverse the observed racial disparities in health status. As a result, much of the published research on race/ethnicity and health, reinforces the notion that an individuals or their racial/ethnic groups health status is primarily a function of inherent traits, diverts attention from underlying, potentially modifiable risk factors that may account for the observed differences and leads to narrowly defined policy options or missed opportunities to develop interventions that could more effectively address the observed differences [1], [2].

Perceptions of race/ethnicity and socioeconomic position America's appearance underwent both real and symbolic transformation in the second half of the 20th century. Up until the 1950s, discussions on racial problems tended to focus primarily on whites and blacks. However, as the 20th century is coming to a close, changes have been made to the number and makeup of ethnic minority population groupings. The population of Hispanic Americans, for instance, is virtually equal to that of African Americans. Health is a multidimensional concept encompassing physical, mental, and social well-being. It is influenced by various factors, including genetics, lifestyle choices, and access to healthcare. However, emerging research has emphasized the profound influence of the social environment on health outcomes. Social determinants of health, such as socioeconomic status, education, employment, housing, and social support networks, significantly shape individuals health trajectories. Moreover, these factors often intersect with race/ethnicity, leading to health disparities and inequities[3].

Race/ethnicity plays a crucial role in health disparities, as different racial and ethnic groups experience varying levels of health outcomes. Factors such as discrimination, cultural norms, historical experiences, and access to healthcare contribute to these disparities. Marginalized racial and ethnic populations frequently face systemic barriers that limit their opportunities for health and well-being, perpetuating disparities across generations. The social environment acts as a powerful mediator between race/ethnicity and health. It encompasses the physical, social, economic, and cultural conditions in which individuals live, work, and interact. Social environments can either support or hinder health depending on factors such as neighborhood safety, availability of healthy food options, exposure to environmental hazards, and social cohesion. Moreover, racial and ethnic minority populations are often disproportionately exposed to adverse social conditions, further exacerbating health disparities.

Understanding the interplay between health, social environment, and race/ethnicity is crucial for developing effective interventions and policies to address health inequities. Efforts to reduce disparities should adopt a comprehensive approach that addresses both the social determinants of health and the structural factors perpetuating racial and ethnic health disparities. This requires promoting equitable access to healthcare, addressing social and economic inequalities, fostering inclusive and supportive communities, and advocating for policies that promote health equity for all individuals, regardless of their race or ethnicity [4].

DISCUSSION

Reasons for racial and ethnic health inequalities although minority communities in the United States have seen significant improvements in their health condition since 1960, the size of racial gaps has hardly altered throughout this time. In certain cases, the disparity has grown. The shortcomings of research on the health of minority communities were emphasized by the

Secretary's Task Force on Black and Minority Health. Many of the early studies looking at why nonwhite people had worse health sought reasons implying lower status tied to biological or genetic issues. These studies supported segregation and other discriminatory laws and practices in the United States by reflecting the dominant ideas of the time.

By the 1960s, national and international studies had started to concentrate on the relationship between economic position and health. Despite this, only a small number of studies that specifically explore racial or ethnic variations in physical or mental health after correcting for socioeconomic level or circumstances have been found in literature reviews. Although the results of the current research differ, they provide substantial evidence that social and environmental factors play a significant role in racial inequalities in health status. Health and race/ethnicity. Studies that look at population-based aggregate indicators show that different health indices are affected differently by race and ethnicity. Navarro used information from the 1986 U.S. Census and the 1986 National Mortality Follow back Survey. According to the Occupational Census, managers and professionals had lower heart disease death rates than blue collar employees did.

Class differences in mortality were greater than racial differences in this research. Using census tract data on neighborhood variables from Baltimore, Maryland, Lerner and Henderson discovered that although race was not independently related with death from heart disease, income and race were both significant determinants in mortality from cancer and cerebrovascular disease. Several studies have looked at the effects of race/ethnicity and social class on overall mortality utilizing multivariable analytic methods and person-specific data. According to Otten et al., six known risk variables might account for nearly a third of the mortality disparity by race, while family wealth could explain 38% of the difference. However, a third of the racial mortality disparity was unaccounted for. Rogers discovered that after accounting for factors including age, gender, wealth, marital status, and family size, racial inequalities in total mortality in 1986 were abolished. However, there were racial disparities in cause-specific death rates.

Pappas et al. reproduced the Kitagawa and Hauser investigation of socio-economic differences in mortality in 1960 using data from the 1986 National Mortality Follow back Survey and the 1986 National Health Interview Survey. According to Pappas research, both whites and blacks saw an increase in the discrepancy in death rates by wealth and educational attainment in 1986. Therefore, regardless of ethnicity, those with the lowest income and educational attainment had worse health outcomes. Studies show that causes of racial disparities in health are related to and independent of race when looking at particular health issues by race and socioeconomic class. After accounting for socioeconomic class, age, and other medical survival indicators, Bassett and Krieger discovered that there was little difference in black-white breast cancer survival rates.

The scientists came to the conclusion that black women's lower social class position is mostly responsible for racial variations in current breast cancer survival rates. Klag et al. discovered that indicators of race and socioeconomic position interacted to impact blood pressure in an epidemiologic research looking at the genetic basis of hypertension. Darker skin tone was linked to higher blood pressure among Blacks with lower socioeconomic level. Contrarily, Whittle et al. discovered that although socioeconomic level variations were significant, they did not fully account for the increased prevalence of end-stage renal disease brought on by hypertension. Perhaps the most well-studied and most puzzling of racial inequalities in health are those in infant mortality. Divergent results have been reached by studies looking at the reasons behind the gap in infant mortality and its primary predictor low birth weight.

According to Lieberman, maternal anemia caused 60% of the racial disparities in LBW, while socioeconomic variables were responsible for 40% of the variances. Racial discrepancies in newborn death rates maintained after correcting for the parents level of education, according to Kleinman, Kessell, and Schoendorf. The chance of an LBW child was identical for poor white and black mothers, according to a longitudinal research by Star field et al., but the racial discrepancy in LBW newborns maintained among the near-poor and non-poor. The authors discovered a significant rise in the risk of LBW for women whose previous pregnancies resulted in LBW infants and came to the conclusion that the discrepancy is due to circumstances prior to the pregnancy. This is in line with the findings of Rawlings and Weir, who found no variation in pregnancy outcomes across races among military officials.

Because Black and White cops share identical living circumstances, the authors claimed that there is no racial difference in the social risk profile. Drug usage and social context. The significance of delving into the meaning of race- and ethnicity-based descriptive comparisons is further shown by a research on crack cocaine usage. The 1988 National Household Survey on Drug Abuse was revisited in this study. African Americans and Hispanic Americans were more likely to use crack cocaine, according to a prior examination of the survey data[5]. This conclusion, which was published in many official publications, did not clearly state whether the observed differences were due to individual-level traits related to race or ethnicity. The NHSDA data were reanalyzed using the assumption that reported racial/ethnic variations in crack cocaine usage may be explained by socially shared environmental factors.

In order to compare the odds of crack cocaine use for African Americans and Hispanic Americans compared to White Americans exposed to comparable social conditions, the study used a statistical modeling technique called post-stratification to group survey respondents into neighborhood clusters. Reanalyzing the survey data revealed that when comparing racial/ethnic groups exposed to comparable social situations, the probabilities of using crack cocaine did not change considerably. If racial/ethnic disparities had remained, the results would have supported the study's null hypothesis and supported the need for more investigation to pinpoint racial-specific influences on crack cocaine consumption.

The lack of a significant racial/ethnic group effect casts doubt on the notion that African Americans and Hispanic Americans are more susceptible to drug use and aids researchers, policymakers, and practitioners in their quest to pinpoint the elements of the social environment that contribute to the use of crack cocaine. Should it be assumed from these results that drug usage is not an issue in communities of African Americans and Hispanic Americans? Without a doubt. Racial and ethnic minority populations are suffering greatly as a result of drug usage and addiction. The violence connected to the selling of illicit substances and drug misuse have a devastating impact on many minority groups. These results, however, show that the issue of crack cocaine consumption is not predominantly racial in nature. Racial differences may have a significant impact on certain health indicators while having little to no impact on others. Resources for prevention and intervention may be diverted toward unimportant elements if possible underlying cause factors for which race/ethnicity is sometimes used as a proxy are not critically evaluated [6].

Importance of Studying Race, Ethnicity and Social Context

Many factors make scientific research significant. Even though research is seldom enough to justify the adoption of new policies, it may help influence their formulation. More precisely,

research directs the evaluation of various policy choices or preventative measures to address a problem, shapes public opinion regarding the nature of an issue, and aids in problem identification. The comprehension of some of the most important public health issues confronting the United States has been impeded by the paucity of scientific study on the social environment. The main public health issues of today are caused by both personal and social-environmental factors. Research and treatments that are conceptually anchored in an awareness of the complexity of American life which is impacted by a person's racial/ethnic group status as well as other factors are necessary for the prevention and treatment of these issues. A qualitative leap in our comprehension of the variety of variables impacting minority communities quality of life is required if more improvements in their health are to be accomplished. A deeper knowledge of the social aspects of life can help guide the creation of public policies that better safeguard the public's health and lower the likelihood of disease and damage.

Public policy interventions may sometimes be more economical than those that address specific vulnerabilities. If the balance of effort is to be changed, it is essential to understand the obstacles to research on the relationship between social environmental factors and health. Undoubtedly, one factor contributing to the dearth of study in this field is the absence of measuring indicators and data sources. Other reasons, albeit speculative, are worth mentioning. The fact that social environmental factors are not seen as being within the purview of the health and medical care system is one argument that might apply. As a result, the majority of academics and practitioners lack the skills necessary to conduct initiatives that cover this territory [7].

Another argument is that in order to examine how the social environment affects health, it is necessary to question common misconceptions about social class distinctions, many of which continue to exist despite the best efforts of individuals. The United States will need to increase the number of researchers with a theoretical and practical understanding of the potential impact of social environmental factors on health in order to advance knowledge in this field. Additionally, the quality of data sources on the social environment will need to be improved. It is crucial to do study that carefully considers how one's race or ethnicity affects their health since it shapes their social surroundings.

Researchers shouldn't be discouraged from exploring, where appropriate, whether racial-specific variables impact the outcome under investigation due to the political sensitivity of the topic and difficulties in interpreting the results. It is quite unsettling to consider the prospect of a historical period in which there was a severe dearth of understanding about the health of minority communities. When researching populations that are varied in terms of racial/ethnic makeup, methodologic rigor has to be increased. This will entail gathering and examining data on variables for which race and ethnicity are often used as proxies [8].

CONCLUSION

In conclusion, the relationship between health, social environment, and race/ethnicity is complex and multifaceted. It is evident that these interconnected factors significantly influence individual and community well-being, contributing to health disparities and inequities. The understanding that health extends beyond individual behaviors and genetics to encompass social determinants of health has highlighted the critical role of the social environment in shaping health outcomes. Race/ethnicity plays a significant role in health disparities, with marginalized populations often experiencing poorer health outcomes compared to their privileged counterparts.

The social environment acts as a mediator, as it can either perpetuate or alleviate these disparities. Adverse social conditions, such as limited access to quality healthcare, discrimination, and socioeconomic inequalities, disproportionately affect racial and ethnic minority populations, exacerbating health inequities. Efforts to address health disparities and promote health equity must take into account the complex interplay between health, social environment, and race/ethnicity. A comprehensive approach is necessary, which involves addressing social determinants of health, advocating for equitable access to healthcare, and challenging systemic barriers that perpetuate racial and ethnic health disparities.

Creating inclusive and supportive communities, ensuring safe and healthy environments, and promoting cultural competence in healthcare are essential components of this approach. Ultimately, achieving health equity requires recognizing and dismantling the structural factors that contribute to health disparities based on race/ethnicity. By addressing the underlying social and economic determinants and striving for equitable opportunities for all individuals, we can work towards a more just and inclusive society where everyone has the opportunity to attain optimal health and well-being, regardless of their race or ethnicity. It is through collective action, informed policies, and ongoing research that we can foster positive change and create a future where health disparities are eliminated, and health equity is a reality for all.

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CHAPTER 22

RACE, ETHNICITY AND CONTENT ANALYSIS OF THE SPORTS MEDIA: A CRITICAL REFLECTION

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ABSTRACT:

This abstract offers a critical reflection on the intersection of race, ethnicity, and content analysis within the realm of sports media. Recognizing the influential role of media in shaping public perceptions, attitudes, and narratives, this examination aims to shed light on how race and ethnicity are portrayed and represented in sports media, and the implications of such representations on society. Sports media serves as a powerful platform for the dissemination of information, narratives, and images related to athletes and sporting events. However, studies have shown that race and ethnicity can significantly influence the portrayal and coverage of athletes, as well as the narratives surrounding their achievements and challenges. Content analysis, as a research methodology, provides a systematic approach to examining media representations and identifying patterns and biases. By critically reflecting on the content analysis of sports media, this examination highlights the importance of analyzing and deconstructing racial and ethnic stereotypes, biases, and inequalities within the media landscape. It delves into the portrayal of athletes from different racial and ethnic backgrounds, the prominence given to certain sports, and the narratives constructed around success, failure, and cultural identity.

KEYWORDS:

Analysis Sports, Content Analysis, Ethnicity Content, Race Ethnicity, Sport Media.

INTRODUCTION

Institutions like those of academic institutions, politics, education, families, and places of paid labor have an impact on people's ideas and opinions on race and ethnicity in modern Western culture, but so do the media. Popular media culture may have a big impact on how people think about race and ethnicity. This includes anything from talk programs and soap operas to music videos and news broadcasts. Entman said that certain parts of reality are highlighted by the media while others are obscured. The media fabricate prevalent narratives about reality that appeal to a target or expected audience. According to Hall, the media should be seen as a place of continually altering meanings and fights over meaning in addition to being a significant source of prevailing views about race and ethnicity.

This is clear from the manner in which the media both confirms and reinforces racial stereotypes while also praising successful African-Americans like Oprah Winfrey and Michael Jordan. Jessica Rhodes, an expert in ethnic studies and mass communication, claims that racial stereotypes, such as the benign and happy slave figure, the black brute who rapes white women, and the promiscuous black woman, have been present in US media since the 18th century. Due

to their widespread appeal, sports media are also thought to have a significant impact on how race and ethnicity are interpreted.

The quantity of television coverage provided to professional male sport in particular has expanded globally over the last several decades, according to sport media researchers like Boyle, Haynes, and Rowe. The popularity of male sports stars like Usain Bolt or Thierry Henry, who may act as role models and a source of empowerment for many young black media consumers, is evidence of the social influence of televised sport. Critical academics like Davis and Harris have argued that the sport media also stereotypes racial and ethnic minorities, which perpetuates and confirms racial and ethnic inequality in society as a whole[1], [2].

Bruce proposed that since they have little time to reflect on their responses to what happens on the playing field, sports commentators who operate under pressure and on a live platform sometimes unintentionally rely on widely disseminated racial beliefs. Since televised sport programs and conversations are often not acknowledged as having larger societal significance, the social ramifications of this stereotyping are frequently neglected in public discourse regarding the sport media. The classifying techniques that sport media use are crucial to how they build and depict perceptions about racial and ethnic groupings.

The media has the power to highlight certain racial and ethnic categorizations over others, molding or legitimizing the categories that individuals use to categorize and organize the world around them[3]. A cultural studies perspective views sport and the media as cultural expressions through which individuals create and implement notions about race and cultural heritage that are then propagated throughout the rest of society. Stuart Hall, a renowned proponent of cultural studies, discussed how media discourses are created in this setting. Discourse, according to him, is ways of referring to or constructing knowledge about a specific topic. Discourse generates certain methods of discussing a subject while excluding or limiting alternative approaches. In this way, speech creates, defines, and generates the subject.

According to a cultural studies viewpoint, race and ethnicity are social constructs that are shaped and reshaped by discourses. These discourses reflect the power imbalances that exist in society, where dominant groups have greater influence over how the weaker ones are identified, categorized, and defined. According to Dyer, the white ethnic majority labels the other but not itself. He argued that the stereotyped representations of racial or ethnic minority groups serve to classify and maintain their status quo. This is seen, for instance, when white individuals are often viewed as sluggish or inept whereas the race or ethnicity of black people is frequently not mentioned. Whites are the norm and are not seen as being of a particular race. Later in the text, we expand on this claim[4].

DISCUSSION

Examining racial and ethnic diversity in sports media

Content analysis because sport-related media coverage reaches a large audience at once and offers easily available concepts about race and ethnicity, study has been done to examine the ideas that are presented therein. Researchers have traditionally used verbal content analysis to examine the meanings associated with race and ethnicity in sports commentary. If there are any differences in sports commentary amongst athletes of different races and ethnicities, sport media scholars have looked into them utilizing verbal content analytics for the study of race and

ethnicity. In 1977, Rain ville and McCormick performed one of the first studies utilizing this methodology on sport media, hypothesizing that US sport media criticism was impacted by the race of the participants.

Their findings suggested that white players were praised more for their plays and were portrayed favorably by football pundits than black ones. Other researchers have expanded upon and repeated the groundbreaking findings of Rain ville and McCormick by applying content analysis that emphasized racial or ethnic prejudices in significant amounts of sports commentary. These research findings indicate that although overt and obvious racial prejudice has mostly vanished from sports broadcasts, more subtle forms of bias still exist. The stereotypes of the naturally talented, powerful, black male athlete and the intellectual, diligent, white male athlete are the most often seen in such broadcasts.

These stereotypes are neither racially or ethnically neutral since individuals associate them with derogatory and exalted beliefs. For instance, the favorable media messages extolling the sporting prowess of black males cannot be seen just as admiration for the black other. They create a mind-body dualism in which black male athletes excellent bodies are overtly connected with them, but unstable brains are implied. The African players of professional soccer club Roda JC, for instance, were described as playful, unpredictable, quick, physically strong, technically competent, though tactically weak in a major Dutch publication. These media portrayals of black athletes are in line with the widespread belief in amateur and professional sports that black players are naturally athletic whereas white athletes possess decision-making abilities.

This mind-body duality, which is portrayed as possible and acceptable in athletics but not in other spheres of society like academics, business, or politics, is what Sabo and Jansen called enlightened racism. This rhetoric mostly supports the existing quo that favors white males over black men since in Western society, intellectual capabilities are often prized over physical attributes. White people may replicate and enhance the status quo without realizing it, therefore this may not be a deliberate process. The definitions of race and ethnicity used in these research are generally little understood, despite the considerable contributions content analyses of enormous amounts of sports commentary have made to academic understandings of racial and ethnic biases in sport media coverage. Black-white dichotomies were employed by Rain vile and McCormick to categorize player's racial backgrounds.

We ponder if such understandings have been integrated in content analyses that examine the sport media given the substantial body of academic work in the field of race relations that has defined race as a social construct rather than a fixed category. In studies that attempt to capture sport media discourses, it is vital to think critically on definitions and categorizations of race and ethnicity since it is considered that sports commentary plays a significant role in reinforcing dominant interpretations assigned to race and ethnicity. These categorizations and classifications help shape these studies and have an impact on the study problems and conclusions [5].

Contextualization and confusion between race and ethnicity Eriksen notes that researchers often differentiate between the ideas of race and ethnicity by connecting ethnicity with cultural variations and linking race with social meanings given to biology and hereditary distinctions. However, these concepts also cross over and have interpretations that are unclear. The Dutch government, for instance, adopts a binary classification system based on the categories of alloch tonen and auto chosen. The terms autochtoon and allochthon may be roughly rendered as

indigenous and foreigner, respectively. But an exact translation into English is impossible since these concepts are contextualized in the Dutch debate on race and ethnicity.

According to Dutch government laws, a person is classified as an *allochtoon* if one of their parents was born abroad and as an *autochthon* if both of their parents were born in the country. Therefore, it seems that The Netherlands formal and popular discourse on race and ethnicity is framed in terms of ethnic or cultural minorities rather than the binary of black and white that is often employed in North American and British public and academic discourse. Scholars who specialize in Dutch ethnic and racial relations, Philemona Essed and Jan Rath, have asserted that these categories of *allochthone* and *autochthone* are likewise racist since skin color has evolved into a crucial marker to describe both categories in common speech.

The word *allochthone* refers to a broad group of diverse non-Western ethnic minorities of color in popular Dutch discourse. The majority of Dutch people who are white are considered *autochthons*. Since ethnic categorizations are implicitly established in terms of racial features like skin color, these Dutch conceptions demonstrate how race and ethnicity are context-specific categories that are often confounded. Therefore, those who employ content analysis to analyze race and ethnicity should pay attention to how these notions are expressed in the particular context being investigated. The next section looks at how, if at all, context specificity is used in content analyses looking at athletes of different racial and ethnic backgrounds [6].

Inventories of content analyses we reviewed academic empirical articles that used verbal content analysis to examine representations of race and ethnicity in the sport media in order to explore the extent to which black-white categorizations, such as those used by Rainville and McCormick, dominate methodology in content analyses that study race and ethnicity in sports commentary. We described content analysis as a technique wherein scholars go through massive amounts of sports commentary and code the adjectival adjectives that commentators use to characterize specific sportsmen of different racial or ethnic backgrounds. The fact that content analysis contrasts representations of athletes of different racial or ethnic groups, including white athletes, is one of its advantages and a key factor in our examination and discussion of this approach in this article. We presume that everyone has a certain ethnic and racial status, therefore the inclusion of white athletes gives academics the chance to explore openly the advantages of being white in a white society.

Furthermore, because the findings of the content analysis are based on substantial amounts of sports commentary, any potential racial or ethnic biases that would show white privilege cannot be simply discounted as just anecdotal evidence. Because they did not include representations of white sports stars, we excluded studies that focused on the racial discourses that surround black sport media icons like basketball players Kobe Bryant and Michael Jordan or tennis players the Williams sisters. The importance of these studies in illuminating the dynamics at play in sport media constructions of race and ethnicity, however, is acknowledged by us. In the concluding sections of this article, we draw on their insights to suggest an alternative analytical framework for conducting content analysis. The few studies, like those of Hardin et al., that simply examined visual representation were eliminated since the primary emphasis of our study was on the most prevalent types of content analyses that have been undertaken of sport media coverage [7].

Despite the fact that we support the operationalization of race and ethnicity based on the commentary, we are aware of the significant tension that exists between, on the one hand, using

the commentary as the initial point of exploration for pertinent racial and ethnic categorizations and, on the other hand, the systematic analysis of large volumes of commentary. To put it another way, it is difficult for academics to deduce the racial/ethnic categorical assumptions that commentators primarily rely on to make sense of what occurs on the playing field from a huge corpus of commentary. Therefore, we advise scholars to consider the social environment from which the racial/ethnic categorizations that underpin the sport media discourse develop while looking for these categories. Since commentators utilize predetermined meanings, assumptions, and categories that are specific to the cultural and historical racialized/ethnicized milieu they work and live in at a given time, sports commentary does not occur in a vacuum.

In a two-step analysis like the one outlined above, the researcher takes into consideration both the remark and the particular setting being looked at in order to create and define the racial and ethnic categories. The resultant racial and ethnic categorizations are not forced on the data by preconceived racial and ethnic categories, but rather are empirically anchored in the data and in the contextualized discourses about race and ethnicity. This contextualization and ground ends of racial and ethnic categorizations reflects the situational and temporal nature of the social constructions of race and ethnicity in modern multiracial/ethnic cultures.

Additionally, researchers are discouraged from regularly employing a black-white dichotomy that may not always fit the data due to the explicit focus on the relationship between the racial/ethnic categorizations used by the commentators and the discourses about race and ethnicity in society at large that produced them. Therefore, in order to criticize racial and ethnic categorizations in current analyses of the sport media and to suggest a different method of doing verbal categorical content analysis, we have pulled from both a cultural studies viewpoint and a social cognition approach. We exhort people who perform content analysis to consider their categorization practices and to be receptive to the historical and contextual manifestations of racial and ethnic constructs as well as the particular power dynamics in society from which they originate.

We also advise more research into how categories used in sports commentary are consistent with the understandings that sport media audiences have of race and ethnicity as earlier studies have established a connection between dominant sport media portrayals and audience reactions. Such research might show how racial and ethnic discourses in society are informed, reflected, and perhaps challenged by the sport media. Moreover, this abstract underscores the need for diversity and inclusion in sports media, emphasizing the significance of providing equitable coverage and opportunities for athletes of all races and ethnicities.

It emphasizes the role of media organizations, journalists, and content creators in challenging and dismantling racial and ethnic biases through responsible and inclusive storytelling. Additionally, this abstract acknowledges the evolving nature of sports media and the advancements in digital platforms and social media. It recognizes the potential of these platforms to amplify diverse voices, challenge dominant narratives, and provide alternative perspectives that promote racial and ethnic inclusivity [8]–[10].

The critical reflection on race, ethnicity, and content analysis of sports media presented in this abstract emphasizes the importance of ongoing research, dialogue, and activism in fostering a more inclusive and equitable media landscape. By addressing the biases and inequalities within sports media, we can work towards creating a society that celebrates the diversity and

contributions of athletes from all racial and ethnic backgrounds, and fosters a more inclusive sporting culture for generations to come.

CONCLUSION

The critical reflection on race, ethnicity, and content analysis of sports media provides valuable insights into the complex interplay between media representation, racial and ethnic stereotypes, and societal perceptions within the realm of sports. It underscores the need for a critical examination of the narratives and images propagated by the sports media and their impact on shaping public attitudes and cultural norms. The analysis reveals that race and ethnicity significantly influence the portrayal and coverage of athletes in sports media, often perpetuating stereotypes and biases.

This not only affects the opportunities and recognition afforded to athletes from diverse backgrounds but also reinforces societal inequalities and exclusionary practices. Content analysis serves as a powerful tool for uncovering these patterns, enabling researchers to identify and challenge harmful narratives and advocate for more inclusive representation. Moreover, the reflection emphasizes the importance of diversity and inclusion in sports media. By providing equitable coverage and representation to athletes from all racial and ethnic backgrounds, media organizations can contribute to a more inclusive and representative sporting culture. This involves promoting alternative narratives, highlighting achievements and challenges faced by athletes from marginalized communities, and amplifying diverse voices.

In conclusion, the critical reflection on race, ethnicity, and content analysis of sports media calls for ongoing research, dialogue, and activism. By challenging and dismantling racial and ethnic biases within the sports media landscape, we can work towards creating a more inclusive society that celebrates the diversity and contributions of athletes from all backgrounds. This requires collaboration among media organizations, content creators, researchers, and audiences to collectively strive for a more equitable and representative sports media culture that reflects the richness and diversity of our societies.

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CHAPTER 23

CRITICAL ISSUES IN THE MEASUREMENT OF ETHNIC AND RACIAL IDENTITY

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ABSTRACT:

One of the most extensively studied subjects in the literature on multicultural counseling is ethnic and racial identity. The prevalence of these conceptions and the continuing debates over how they should be measured call for a rigorous analysis by experts in the area. The author argues that a mix of science and ideology has shaped the subject and issues a warning that unthinking and dogmatic adherence to outdated ideas will hamper development and the generation of beneficial information. Reviewing measurement concerns in relation to ethnic and racial identity research, the author makes suggestions for further investigation and improved methods for using ethnic and racial identification instruments.

KEYWORDS:

Ethnic Groups, Ethnic Identification, Ethnic Racial, Racial Ethnic, Racial Identity.

INTRODUCTION

Problems with linguistic consistency, conceptual clarity, theoretical divergences, and the evaluation of ethnic identity and racial identity have emerged as interest in multicultural research grows. In a recent argued that the psychology literature fundamentally misinterpreted the ideas of ethnic and racial identity. Regarding ethnic identification, Trimble, Helms, and Root said that it eludes definitive quantification despite the difficulties in conceiving it. Measuring only provides, at best, a sketch of a person's ethnic identity. Race and ethnicity are social constructions, and their definitions and meanings have both changed through time. There is no exact, objective, or generally recognized scientific definition for either term[1], [2].

According to cognitive studies, test respondents may fail to recognize the differences between race and ethnicity. Both categories are inherently ambiguous, but ethnicity is harder to pin down since it is often more changeable and subject to change depending on the political climate and ethnic consciousness. For instance, according to census statistics, Asian Indians were classified as Hindus between 1920 and 1940, White between 1950 and 1970, and Asian or Pacific Islander between 1980 and 1990. In order to acquire data on both racial and ethnic groupings, it is obvious that the US government confounded the ideas of ethnicity and race in this instance. The past serves as a reminder that White ethnic groups like the Jews, Irish, and Italians were formerly thought of as racial groupings and suffered from extreme discrimination.

It's also dubious how race has developed historically. Racial divisions were established with the introduction of Carolus Linnaeus taxonomy system in the late 18th century. All individuals were divided into one of four races by the Swedish scientist Carl Linnaeus: white Europeans, black

Africans, yellow Asians, and red Americans. The German anatomist Johann Friedrich Blumenbach refined the taxonomic distinction by include the Malays as a fifth race. The addition of Blumenbach was the key element in the view on race changing from just regional disparities to the present racial hierarchy. Blumenbachs taxonomy was impacted by physical aesthetic standards. For example, the closer a race was to the Caucasus Mountains, the more appealing they were physically compared to other races. Psychologists were primarily responsible for promoting the notion that racial differences in intelligence are genetically fixed, giving race in psychology a lengthier and arguably more disputed history than ethnicity.

DISCUSSION

What Race and Ethnicity Mean When a group of individuals considers itself to have a common ancestry, shared history, shared traditions, and shared cultural features including language, beliefs, values, music, clothes, and food, they are said to be of the same ethnicity. Ethnicity definitions may be broad, moderate, or narrow in scope. Broad definitions of ethnicity encompass both shared biophysical properties and cultural characteristics. Race and ethnicity are often used interchangeably when biophysical parameters are taken into account.

Biophysical characteristics shouldn't ever be used to establish ethnicity, Smedley said, since individuals may share some physical characteristics despite belonging to different ethnic groups. On the other hand, constrained notions of ethnicity restrict group identification to the adoption of cultural characteristics. Intermediary definitions of ethnicity are used to distinguish between groups that have a shared national ancestry and cultural characteristics. One important aspect of ethnicity is the fact that it is often more changeable and incorporates a little more human choice than race. A group of people is referred to as a race if they are believed to share physical characteristics, such as skin tone, facial features, and other hereditary qualities[3].

A tiny number of social scientists believe that so-called races are defined by physical strength, temperamental and psychological traits, and intellectual aptitude. Science has long engaged in a heated discussion over the concept of race, with some social scientists believing it to be just a social construct and fiction and others believing it to be a biological reality. Even while it is doubtful that the molecular and genetic foundation of race will be clarified anytime soon, the psychological, educational, and political ramifications of being socialized as a member of a racial or ethnic group have primarily been the driving force behind the scientific interest in ethnic and racial identity.

In a seminal study, Phinney identified the three psychological facets of ethnicity culture, ethnic identity, and minority status. Phinney made the observation that far than being mutually exclusive, the components actually overlap. Given the debate around the idea of race and whether it is a valid psychological construct, it is significant that Phinney consciously chose the term ethnicity to include race in this situation. Even Phinneys usage of the word ethnicity to encompass race has been the subject of heated controversy. Phinney has accepted a broad concept of ethnicity in this regard due to the inclusion of race in the definition, which permits the use of biophysical traits to indicate membership in an ethnic group[4].

Undoubtedly, the divergent conceptions of race and ethnicity have an impact on the overlap and unequal application of the notions of ethnic and racial identity. Researchers are unable to pinpoint the psychological processes that separate and differentiate the constructs from one another in the study of ethnic and racial identity due to the inconsistent and interchangeable use

of the words ethnicity and race as well as ethnic and racial identity. In the end, there are more questions than there are solutions. Definition of ethnic and racial identity Ethnic identity refers to the subjective experience of being a member of an ethnic group, which includes self-labeling, a feeling of belonging, and preference for the group, a positive evaluation of the ethnic group, ethnic knowledge, and involvement in ethnic group activities.

The collective identification of any group of people who have been instructed to identify as belonging to a certain race is known as racial identity. When researchers are interested in how individuals see themselves in connection to their cultural ideas, values, and behaviors, ethnic identity is a better notion to investigate. But when scholars are more concerned in how individuals create their identities in response to an oppressive and highly racially separated society, racial identity is the construct that has to be researched. The *Journal of Counseling Psychology* makes the intriguing observation that while racial identity studies have been conducted with African American and European American samples disproportionately, ethnic identity studies have been conducted with Asian Americans and Latino Americans. This trend suggests that researchers often associate the study of racial and ethnic identity with specific ethnic groups[5].

The Development of the Ethnic Identity Scale the MEIM has been the instrument that has been most often used to measure ethnic identification in the literature, however there are many additional instruments that are used to measure ethnic identity. Another little-known but potentially useful measure of ethnic affiliation is the Ethnic affiliation Scale, created by Umana-Taylor, Yazedjian, and Bamaca Gomez. Umana Taylor and associates created the EIS in an effort to address the MEIMs deficiencies. Umana-Taylor and colleagues pointed out in their criticism of the MEIM that the theoretical foundations of the MEIM do not assume that a person must positively identify with their ethnic group in order to acquire an ethnic identity.

They did point out that, given that Phinney described the affirmation and accomplishment of ones identity as separate but connected components of ethnic identification, this is inconsistent with the use of a total score from the MEIM. The use of a summary of the 14 ethnic identity components, according to Umana-Taylor et al., inhibits a more thorough understanding of whether an ethnic identity formation trait is connected to good or negative consequences. Although Umana-Taylor et al. asserted that the MEIM itself is the issue, a closer examination reveals that the problem may really be more related to the use of the MEIM than the MEIM itself. A strong feeling of group identification is absent from any of the achievement components components, for instance.

This is consistent with Erikson's theory of identity resolution, which forms the foundation for Phinney's research. After a total score is determined, achievement items are combined with affirmation components, which demonstrate a favorable connection with the organization. Because it equates gaining ethnic identity with having good attitudes about ones ethnic group, this scoring method is faulty. This goes against Erikson's original concept of identity resolution, which maintains that identity resolution does not always include having positive or negative views about ones identity. Phinney and the majority of academics have accepted this approach. The most recent research by Lee and Yoo stands out as an exception. To fill this gap in the MEIM, Umana-Taylor et al. developed the EIS to assess the three distinctive components of ethnic identity formation exploration, resolution, and affirmation. The degree to which someone has explored their identity is referred to as discovery.

Resolution refers to the degree to which individuals have accepted what their ethnic identity means to them. Affirmation refers to the effect that an individual's identity resolve has on them, whether that influence is positive or negative. In an exploratory and confirmatory factor analysis of the EIS with two college samples, a three-factor solution was found, and the findings supported Umana-Taylor et al's claim that the different components of ethnic identity formation are distinct and independent. Umana-Taylor et al. established a unique typology that enables the analysis of ethnic identity states that are consistent with Marcia's four identity statuses of foreclosure, moratorium, diffusion, and achievement. Foreclosure is a quick and unquestioning adoption of principles. Moratorium is an active pursuit of identity without dedication to any one identity. The absence of an identity conflict is known as diffusion, which is characterized by a general lack of interest in identities. Accomplishment is a good way to develop a sense of identity. Using cluster analysis, Umana-Taylor et al [6][7].

Proposed the following typology of eight ethnic identity statuses: Negative for accomplishments; good for accomplishments; foreclosed; negative for moratorium; positive for moratorium. For instance, people that achieve a good status are those who do well in the discovery, resolution, and proclamation of their ethnic identity. Low levels of inquiry, high levels of resolution, and low levels of affirmation of one's ethnic identity are characteristics of those with a foreclosed negative position. People scored differently on familial ethnic socialization, according to the typology of ethnic identification statuses developed by Umana-Taylor et al. The extent to which individuals thought their families were informing them about their ethnicity is shown by this construct [8]–[10].

CONCLUSION

All things considered, it's critical to remember that there is no perfect method for calculating any construction. Latent variables, such as ethnic and racial identity, are not immediately observable; rather, they are only implicitly quantified using indicator variables, to borrow terminology from path analysis and structural equation modeling, such as the MEIM, EIS, RIAS, and CRIS. There will always be some measurement error since instruments are poor attempts to quantify complex latent variables that are not immediately visible.

One effect of measuring inaccuracy is that it understates the real significance of ethnic and racial identity. Studies should use a range of ethnic and racial identity measures to account for this measurement error. Even if measurement error is a constant in all research, it would be careless to dismiss the body of research that has been done on a certain instrument throughout time that shows serious problems with its operationalization of a construct. The only result is a halt in the creation of new knowledge. Any doubts about markers of ethnic or racial identity must be rationally substantiated and/or empirically validated by thorough, rigorous research. The final judge of a tool's efficacy will be its users, who will also be the subjects of the research done with it. The standard of therapeutic and educational treatments that are developed, assessed, and shown to be successful as a result of ethnic and racial identity research should be the most important criteria by which one measures the real world applications and contributions of this area of study.

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