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Race Relations in 21st America

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Declaration of Originality

I hereby declare that this submission is my work and that, it contains no material previously published or written by another person nor material which has been accepted for the qualification of any other degree or diploma of a university or other institution.

Date: July 2020

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Dedication

To my family and friends, thank you for supporting me throughout my studies. Your encouragement has made it possible for me to come this far. I dedicate this work to you.

Acknowledgment

My thanks go to my supervisor Dr. F. BOUGUESMIA for her help in completing this research work.

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Abstract

The study of the U.S. racial and ethnic relations is often reduced to the study of racism, discrimination and prejudice. This dissertation reveals the limitations of a focus on prejudice, discrimination, and racism, in isolation, and instead urges a framework that brings them together. This thesis also considered two cases that have been conceptualized by racism, prejudice, and discrimination in America: African Americans and Asian Americans. To this effect, the state of race relations in the 21st century was discussed depending on Americans' views and perceptions, it also elucidated the way they perceived the endeavors taken by Trump and Obama to deter the racial discrimination that was widely spread in the country. The objective of this study is to discover the reasons behind racism in the twenty first century and discuss the approaches that may yield to positive outcomes and may prevent racism against ethnic groups. As a result, police brutality, white supremacy, aversive racism, pandemic, and inherited principles, were found as main reasons of racism. Hence, the paper attests that police reform, liberality encouragement, and public tolerance advocacy are possible solutions that may moderate the state of race relations. Furthermore, this thesis tackled a comparison between older and younger generation concerning how they dealt with racism.

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List of Acronyms

AAPI: Asian American and Pacific Islanders.

APA: the Asian Pacific Americans.

BLM: Black Lives Matter.

CAUSE: the Centre for Asian Americans United for Self-Empowerment.

CPI: committee of public Information.

FBI: the Federal Bureau of Investigation.

HOPE: the Hispanas Organized for Political Equality.

IWW: industrial workers of the world.

Kkk: Ku Klux Klan.

NAAPC: National Association for the Advancement of Colored People.

SARS-COV-2: (Sever Acute Respiratory SYndrome coronavirus 2).

U.S.: the United States.

WW1: world war one.

General Introduction

Race is a rampant issue, and seeking to comprehend relations between individuals or communities of different races within one single country is even more complex and complicated. The United States has a long history of cruel and disgraceful mistreatment of racial minorities; African Americans or “blacks”, Asians, Latinos, and many others were all immigrants who had to coexist with those who were already born in America. Myriad studies covered different aspects of racial differences, and considered prejudice, discrimination, and racism as drastic and acute problems in the American society, resulting in misconceptions and misjudgments. Being a “non racist” in a community of mixed colors, and where racism has been ingrained in many generations for years is not enough; the majority of those who claim to be non-racists unconsciously display discriminatory behaviors toward others. As it is the case for most of African and Asian Americans who were subjected to different wrong misconceptions and misjudgments that badly affected their psychological well-being. The aforementioned issue attained a focal attention since it has drastically influenced minorities in the country resulting in serious aftermaths.

This research work seeks to advance knowledge about race and ethnicity. Moreover, it sheds light on the main racial problems such as prejudice, discrimination, and racism. It also aims to probe into race relations prior and during the twentieth century focusing mainly on the first two decades of the 20th century. Furthermore, it highlights racism and discrimination amidst two different minorities (African Americans and Asian Americans). It also unveils the major causes of racism as well as enunciates the potential measures that can help counteract racism.

This research was conducted to answer the following questions:

1. Why is racism against African and Asian Americans still taking place in today's U.S?
2. What are the potential measures that can be suggested to counteract racism in the US?

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To pursue that, it is hypothesized that:

1- Racism in today's U.S. can be due to the prevalent white supremacy, aversive racism, and some other inherited principles.

2- Reporting racist/discriminatory acts of the police, promoting ethnic journalism, strengthening the immunity of societies by the government are possible measures to counteract racism in the U.S.

Few problems were faced while conducting the research. Among these problems is the wave of pandemic that led to the procrastination of the work, lack of resources, and the difficulty to narrow the topic.

Race has always served as the most controversial talking point in the United States, whether it is speaking about tolerance and understanding, or hate and prejudice. As a result, it has been tackled by many scholars including Barkan, McMlymer, Paterson, Dovidio, Richeson and many others. And regardless of the suggestions that had been proposed to overcome racial disparities, yet it is still considered as an obstacle to most of the populations.

The present research work has been divided into three chapters. Chapter one is related to the historical background which offered the definitions of the key concepts related to the topic including race and ethnicity, prejudice, racism, and discrimination. Moreover, chapter two tackles race relations in America before and during the twentieth century. Finally, the last chapter reveals how African and Asian Americans are treated in the U.S; it also offered some approaches that may overcome racism.

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1.1. Introduction

Race and ethnicity often invoke racism, prejudice, and discrimination as possible reasons for loathing and lynching among people of color as well as other racial and ethnic minorities. Definitions of these terms vary, and no definitions are universally accepted, they are used interchangeably to signify the negative attitudes of one group against another.

The aim of this chapter is to critique the biological concept of race and discuss why race is a social construction, not only but also to highlight the advantages and disadvantages of ethnic identity. Along with that, it gives a clear explanation of prejudice, discrimination, and racism and how they affect racial and ethnic groups.

1.2. The Meaning of Race and Ethnicity

Race and Ethnicity are two concepts that may seem easy to define, but in today's society, their definition requires a deep critical vision that clarifies the biological concept of race, explains why race is a social construction, and demonstrates the advantages and disadvantages of ethnic identity.

1.2.1 Race

Race is referred to those inherited physical characteristics which have been shared among a category of people and those characteristics include (skin color, eye color, hair, height, and facial structures). Moreover, an issue about race that has always been stuck in people's minds is whether race is a biological or a social category; The majority of people

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considers it as being biological, and the others believe that race is the first cause of human identity ever since Europe started colonizing populations of color all over the world (Smedley, as cited in Barkan, 2011).

It is clearly obvious that people in the United States and around the world have many physical differences. They generally differ in hair type, lips shape, stature, and most noticeably skin tone. Scientists were able to distinguish nine races only by using those physical differences as their criteria, namely African Americans, Indian or Native Americans, Asian, Australian Aborigine, European (more commonly called “white”), Indian, Melanesian, Micronesian, and Polynesian. (Smedley, as cited in Barkan, 2011).

Many biologists, sociologists, and anthropologists such as Oswald Avery, Max Weber, and Franz Boas questioned the value of racial categories that have been developed from those different physical features of the human body. For a certain thing, they regularly observe more physical contrasts inside a race than between races. For instance, a few people we call “whites” (or European) as those with Scandinavian foundations, have exceptionally light skin, while others as those from Eastern European foundations have a lot darker skin. Actually, a few “whites” have darker skin than some “blacks” or African Americans. A few whites have straight hair, while others have wavy hair; some have light hair and blue eyes, while others have dull hair and darker eyes. Due to the interracial generation returning to the time of subjection, African Americans additionally vary in the dimness of their skin and in other physical qualities. In fact, it is assessed that 80% of African Americans have some whites (i.e., Europeans) heritage; half of the Mexican Americans have European or Native American family, and 20% of whites have African or Native American percentage (Barkan, 2011). In

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the event that reasonable racial contrasts at any point existed hundreds of years back (and numerous researchers were uncertain of such contrasts at any point existed), in this day and age, these distinctions have gotten progressively obscured. (Smedley, as cited in Barkan, 2011).

Another reason to address the biological concept of race is that a person or a bunch of people is frequently doled out to a race on subjective or even strange grounds. A century back, for instance, Irish, Italians, and Eastern European Jews who cleared out their countries for a much better life, within the United States were considered as an inferior race and not as whites. Yet today all three backgrounds are called white or European (Painter, as cited in Barkan, 2011).

In this vein, consider a person with both white and black parents living in the United States. It is somehow confusing to acknowledge his or her race but in American society this person is recognized as black or an African American, he or she may even embrace the same identity (as did Barack Obama, who had an African father and a white mother). Yet both this person and Barack Obama have mixed parental ancestry, so how is this supposed to be logical? Or think over someone with one white parent and another parent with a black father and a white mother; although the majority of this person's ancestry is white and the minority is black, he or she is called African American in the United States and may adopt this racial identity. In the United States, this habit defines anyone with at least one drop of "black blood" as being African American. This "one-drop rule" was used to enlarge the slave population. However, In Brazil and many other Latin American countries, this person will be considered white because those with no European (white) ancestry are considered black. If this rule was

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adopted in the United States, more than 75% of blacks will be called “white”. According to this random designations, the race is more of a social category than a biological one. (Wright, as cited in Barkan, 2011).

A third motive to criticize the biological idea of race originates from the field of biology itself and in particular from the investigations of hereditary qualities and human development. Beginning with genetic, individuals from various races are over 99.9% the equivalent in their DNA. To turn that around, under 0.1% of the entire DNA in our bodies represents the physical contrasts among individuals that we partner with racial contrasts. As far as DNA, individuals with various racial foundations are a whole lot more convergent than divergent (Begley, as cited in Barkan, 2011).

Regardless of whether we recognize that individuals vary in the physical attributes we associate with race, present-day development proof advises us that we are all, truly, of one human race. As indicated by the evolutionary theory, mankind started a long time ago in Sub-Saharan Africa. As individuals migrated over the world throughout the centuries, normal choice dominated. It supported dark complexion for individuals living in hot, radiant atmospheres (i.e., close to the equator), on the grounds that the substantial measures of melanin that produce a dark complexion ensure against serious burn from the sun, disease, and different issues. By a similar token, common determination supported fair complexion for individuals who moved more distant from the equator to cooler, less bright atmospheres since dark complexion there would have meddled with the creation of nutrient D. Developmental proof consequently strengthens the basic mankind of individuals who vary in the obvious

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ways of their appearances: we are one group of living organisms who happen to look different (Stone & Lurquin, as cited in Barkan, 2011).

1.2.2. Race as a Social Construction

The purposes behind questioning the biological basis for racial classes recommend that race is to more like a social classification than an organic one. Another approach to state this is that race is a social construction, a concept based on the decision of people and which has no objective reality. In this vein, the race has no genuine presence other than what and how individuals consider it (Berger & Luckmann, as cited in Barkan 2011).

This comprehension of race is reflected in the issues, laid out earlier, in setting individuals with multiracial foundations into any one racial classification. We have just referenced the case of President Obama. As another model, the well known (and now infamous) golf player Tiger Woods commonly called an African American by the news media when he burst onto the hitting the fairway in the late 1990s, yet in his family, he is 50% Asian (divided equally between Chinese and Thai), 25% white, 12.5% Native American, and only 12.5% African American (Leland & Beals, as cited in Barkan, 2011).

History witnessed a ton of attempts in order to underline the social constructionism of race. For example, many court battles occurred over those who doubt their racial identity

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since it becomes difficult to tell who was “black” and who was not, because during the time of slavery the skin tone of slaves lightened over the years as children were often born in form of rape, of slave owners and other whites with slaves. As a result, individuals who were accused of having black ancestry would go to court to prove they were white so as to maintain a strategic distance from oppression or other enslavement issues (Staples, as cited in Barkan, 2011). In this vein, Omi & Winant, (as cited in Barkan, 2011) added that even after the days of slavery have passed, the litigation over race continued. And the most recent relatable example was the case of Susie Guillory Phipps when she was called “black” on her birth certificate though she came from a slave owner family and had only white ancestors. Phipps sued the Louisiana Bureau of Vital Records in the early 1980s to change her official race to white but her case was rejected by the U. S. Supreme Court since the state law “the one-drop rule law” state that individuals who have at least 1/32 black in their ancestry (which means one of their great great great grandparents was black) are considered black themselves. The fact that surprised Phipps because she discovered she was officially black after she always thought of herself as white.

Despite the fact that race is a social construction, yet it is also hard to ignore that individuals consider race as something authentic, and what is considered as authentic will eventually have authentic results. A low amount of DNA portion represents the physical contrasts which is connected with the racial differences, even with such tiny portion individuals were arranged into various races and the change occurred not only on the level of their classification but they were also treated unequally. However, modern evidence shows that there is close to nothing, assuming any, logical reason for the racial classification that is the cause of so much imbalance and inequality (Barkan, 2011).

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1.2.3. Ethnicity

Numerous social researchers find that it is preferable to use the term ethnicity instead of the term race when speaking about people of color and others with particular cultural heritages because the meaning of race caused many issues throughout the history (Barkan, 2011). In this vein, ethnicity means the social, cultural, and historical experiences that are shared among people derived from the same nationality or regional backgrounds which creates various diverse groups. In the same context, an ethnic group is a subdivision of a group of people who share the same society, culture, and historical experiences; with particular beliefs, values, and behaviors; and some sense of identity of belonging to a group. The terms ethnicity and ethnic groups were created to avoid the biological connotation of the terms race and racial groups and the biological differences these terms imply. However, ethnicity also serves in various ways as an example of social construction and the ethnic groups have a very important consequence of how they are treated (Barkan, 2011).

Many people gain the sense of identity from belonging to an ethnic group and one of the most important functions of groups is the identity that they give, individuals can only feel the importance of their cultural backgrounds through ethnic identities which will give them a sense of belonging and this sense of belonging is how close individuals feel to their ethnic or racial group. A general Social Survey depicts the answers to the question “how close do you feel to your ethnic or racial group?” approximately more than three-quarters said they feel close or very close. The term **ethnic pride** represents the sense of self-worth that a large number of individuals obtain from their ethnic backgrounds. Broadly, if group membership is

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important in various ways in which members of the group are socialized, ethnicity beyond doubt plays an important role in the socialization of millions of people in the United States and the rest of the world today. (Barkan, 2011)

A disadvantage of ethnicity and ethnic group membership is the clash they cause among individuals of different ethnic groups. Prejudice is one of the reasons that defer between people from different ethnicities as it was indicated in history and current practices. Nowadays in the United States, prejudice and discrimination manipulate people with non-European or white ethnicity, and ethnic conflict undesirably started to be noticeable all around the world. Our ethnic belonging shape people in many ways and make each one of them filled with pride at the same time they are the reason behind so many conflicts, prejudice, and even hatred. The 1990s and the 2000s witnessed various “ethnic cleansing” (the attempt of getting rid of members of an unwanted ethnic group in order to establish an ethnically homogenous geographic area) and rough battles among ethnic groups in Eastern Europe (Barkan, 2011).

1.3. Prejudice

Most people get confused between the meaning of prejudice and discrimination, but the difference is that prejudice is the attitude, while discrimination is the behavior. Precisely, racial and ethnic **prejudice** is a set of negative attitudes, beliefs, and judgments towards a whole division of people or towards individual members of that division, because of their race and/or ethnicity. Relatively, the term **racism** is a concept or a belief that some racial or ethnic groups are inferior to other stereotyped individuals who are mainly the center of inevitable segregation due to their different racial and ethnic identities. Furthermore, the existence of

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cultural and many other differences is still taken place among American racial and ethnic groups, however, these perspectives on such groups are based on false assumptions thus are stereotypes. As an illustration of the matter, The General Social Survey (2008) elucidates that non-Latinos insights with regard to the intelligence of white and black Americans are reckoned that whites are more intelligent than blacks (Barkan, 2011).

1.3.1. Social-psychological Explanations:

In order to explain prejudice from a social-psychological perspective, (Sibley & Duckitt, as cited in Barkan, 2011) indicate that authoritarian personality is attributed to children mal-treatment by their parents. Moreover, people with authoritarian personalities focus on three main principles which are: stiff conformity to rules, marginalize individuals from different backgrounds, and obedient to authority. Although many studies have supported the aforementioned statement, the reasons behind prejudice are yet a substantial question to be asked, whether it originates from parents' mal-treatment or from their own personalities.

Scapegoat as a contemporary theory is another explanation of social psychological prejudice. It is mentioned that people who encounter several hindrances are more likely to become frustrated and censure their problems on categories that are disfavoured in the real world such as religious minorities. These groups, thereby, are scapegoats on the basis of other's mischance. Many psychological experiments have found that scapegoated individuals are more likely susceptible to prejudice actions. For instance, college students who were deliberately not given enough time to solve a puzzle were less prejudiced beforehand than after it (Cowen, Landes, & Schaet, as cited in Barkan, 2011).

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Another parameter scapegoating has been greatly prevalent in the real world. Jews were mainly censured and wronged in medieval Europe due to terrible economic circumstances or when war efforts yielded no results. As an example of such injustice is the bubonic plague that initiated in 1348, thus leading to the death of more than one-third of all Europeans. This calamity, however, was regarded as the Jews' wrongdoing either for spreading the plague on purpose or for angering God since they were not Christians. Jews were also regarded as Well-situated Scapegoat and anti-semitism when Germany was subjected to economic hardship after World War I, thereby helped fuel the rise of Hitler and Nazism. (Litvinoff, as cited in Barkan, 2011).

1.3.2. Sociological Explanations of prejudice:

A well-known explanation of prejudice from a sociological parameter is the "social learning theory", it highlights socialization and conformity. In this context, individuals who were merely conforming to their own culture are the ones who are prejudiced, and the main reason behind this prejudice is socialization from the news media, peers, parents, or other aspects of the culture in which they grow up. In the same line of thoughts, studies showed that individuals are subjected to prejudice on both angles, however, exceedingly prejudiced when they move to locations where people are very prejudiced and less prejudiced when they move to areas where people are less prejudiced (Aronson, as cited in Barkan, 2011). Despite the fact that legal apartheid ended more than four decades ago, the impact of the southern culture on their socialization may contribute in clarifying the aforementioned beliefs, if people in the south today continue to be more prejudiced than those outside the south.

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The so-called "group threat theory" is another sociological explanation that focuses on economic and political competition, in this regard, prejudice entered into the picture of competition over jobs and other resources and also of disagreement over different political concerns. When groups compete with each other over these matters, they become hateful toward each other. Among this hatred, the group that threatens your economic or political standing is obviously going to be prejudiced. Susan Olzak's (1992) ethnic competition theory is regarded as a popular form of the above-mentioned elucidation, which indicates that ethnic prejudice and friction intensity when two or more groups vie over jobs, housing, or other requirements. In order to clarify the matter in-depth, the group threat theory is the large or the fundamental equivalent of the frustration scapegoat theory which has already been mentioned. Most of the lynching of African Americans in the south ascended when the southern economy worsened and descended when the economy reinforced, the latter was the outcome of the white mob violence emanates from whites' concern that the group they attacked threatened their jobs or any other aspect of their lives (Tolnay & Beck as cited in Barkan, 2011). In addition, the 1870s was the start of the white lynching against Chinese immigrants that happened just after reducing Chinese employees from the railroad construction, which made them search for work in other industries. Whites were afraid of losing their jobs so they physically attacked and killed many Chinese people and provoked the way for the 1882 Chinese Exclusion Act that banned Chinese immigration (Dinnerstein & Reimers, as cited in Barkan, 2011). A lot of communities nowadays, including the U.S. have already experienced prejudice against immigrants because of the large numbers of immigrants onto their lands. Bauer (as cited in Barkan, 2011).

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1.3.3. The Mass Media Role:

Burgeoning evidence indicates that news media coverage of racial differences contributes to a great extent in increasing stereotypes and racial prejudice. Unintentionally, the media may play a role in intensifying the prejudice that people already have or even enhancing it to a certain degree (Larson, as cited in Barkan, 2011).

In the real world, more than 40% of poor African Americans were employed at the very moment the tales were written, while merely 12% of the African Americans had a career as indicated in the magazine stories (Gilens, as cited in Barkan, 2011). Furthermore, another study of Chicago television stations has shown that whites are less likely incarcerated/detained by dint of atrocious crimes than African Americans. The television news displays there depicted whites 14 times more frequently in reports of " Good Samaritans " regardless of the fact that both of the aforementioned races have dwelled in Chicago in an approximate equal numbers (Entman & Rojecki, as cited in Barkan, 2011). Various other studies note that newspapers and television reports about misdemeanors and narcotics attributed exceeding percentage of African Americans as violators than it is actually stated in arrest records (Lundman, as cited in Barkan, 2011). Similar studies indicate that the news media delineate black people as savages, indolent, and less civic minded (Jackson, as cited in Barkan, 2011). In the same line of thought not only African Americans are subjected to discriminatory media reports.

Although Asian Americans comprise 29% of San Francisco's population, a study of television business stories shown that Asian Americans were not a part of these stories.

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(Jackson, as cited in Barkan, 2011). In the same vein, Latinos constituted about 10% of the US population even though a study of 20,000 stories on the national television evening news displays that in 1997 less than 1% attributed Latinos reports emphasized on their vile acts, immigration, and occupation problems instead of their accomplishment in different areas such as politics, business, and popular culture (Alvear, as cited in Barkan, 2011).

The question to be asked as far as this matter is concerned is: do these biased media reports really impress public views with regard to racial and ethnic groups? The answer seems to be yes, as research discovers a connection between the proportion of African American violators in television news reports and infringement shows as well as the apprehension of crime encountered by whites observers of these programs: the larger proportion of African American violators, the greater is fear of felonies the viewers express (Eschholz , as cited in Barakn, 2011). An intriguing experiment additionally noted that stereotypical media reports do certainly bring about change. The experiment encompassed white students in an introduction to psychology class at the University of Michigan. The researcher Tali Mendelberg (1997) arbitrarily allocated subject to either one of the two groups. The group undertaking the experiment has seen a media report of a young black man, Willie Horton, who abducted a white couple, abused the woman, and stabbed the man, the latter took place while Horton was away on a weekend pass from jail serving life imprisonment for first-degree homicide. His story on the other hand was an aspect of a key campaign commercial on behalf of the 1988 presidential campaign of then vice president George.H .W Bush. Furthermore, individuals in both groups were mainly asked to state their perceptions with regard to various racial problems, as well as measures taken by the government to provide help to African Americans. The latter on the other hand was a response to videos about pollution in Boston

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Harbor viewed by the control group. The control group was less likely to oppose these efforts and to also hold negative perceptions concerning African Americans than the experimental group that watched the Horton video. Mendelberg concluded that biased media coverage and representations of racial concerns do certainly have prejudicial effects (Barkan, 2011).

1.4. Discrimination

Frequent ethnic and racial prejudice may yield to discrimination against the inferior racial and ethnic groups in a given community. Discrimination in this framework adverts to the irrational rather arbitrary denial of advantages, rights, and potentials to individuals belonging to these categories. The word "Arbitrary" is mainly used in the latter to shed light on the asymmetry that these groups are subjected to by dint of their race and ethnicity rather than their lack of virtues (Barkan, 2011).

Most of the time discrimination and prejudice are regarded to be closely associated and linked to each other. Nonetheless, Rober Merton indicated that this is not necessarily true. In some cases, an individual can be sporadically discriminated against yet not prejudiced, as in other times prejudiced but not discriminated against. He elaborated his point of view by providing terminologies and examples to demonstrate the relationship between prejudice and discrimination, among those terminologies "timid bigots" and "fair-weather liberals", these are individuals who behave with the more unexpected ways, "timid bigots" are people who do not discriminate yet they are prejudiced. For instance, restaurant owners who don't like people of color but still serve them anyway because they want their business or are afraid of being sued if they do not serve them. Whereas, "fair-weather liberals" people who are not

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prejudiced but who still discriminate, those people would be white store owners in the South during the segregation era who thought it was wrong to treat blacks worse than the whites but still refused to sell them because they were afraid of losing white customers. On the other hand, individuals who behave in ways we normally expect; “active bigots” and “all-weather liberals”, people who are both prejudiced and discriminatory are “active bigots” as Merton called them they are often the white owners of an apartment building who dislike people of color and refuse to rent them. While “All-weather liberals” are people who are neither prejudiced nor discriminatory, as those who hold no stereotypes about the various racial and ethnic groups and treat everyone the same regardless of their background (Barkan, 2011).

1.5. Racism

The U.S. today’s most disputed point of discussion is “Race”, whether it be speaking about loathing and prejudice, or understanding and tolerance, but various people though identify your “race as a social fence which only was created to organize social divisions. But the most questionable part about race is the science behind it, which was later found that it was used to support racism (Elineson, 2016)

According to Elineson (2016), Racism did not arise when the first people of color came to America what was more important in early colonial America was not people’s race yet it was their status in life and their religion. However, everything changed when America used African slaves as an alternative to the European labor workers in its labor settings. Soon, people started to look at each other as “black” and “white”. Thomas Jefferson for instance was one of those people who thought that Africans are less intelligent than whites. Later,

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various books were created to support the ideology of scientists such as Fredrick Hoffman and Samuel Morton who claimed that African Americans were mentally and physically inferior, this racist preconception as well as Jim Crow Laws revealed excessively on confirmation bias, and any new evidence was presumed to support how whites were superior to blacks.

Scientists never considered that circumstances such as the environment in the south and other socio-economic factors could affect terribly on the living conditions of these minorities. However, Jesse Owens' victory in the Olympics was a great surprise that made those scientists wonder how could a physiologically "inferior" person win a sporting event, the white physiological superiority was then downplayed (Elineson, 2016).

Scientists rationalized data in a wrong way and many politicians and lawmakers who wished to create racial barriers back then used those scientific studies to support their laws and today race is still used as a way to attack a person or a group of people as a scapegoat for events (Elineson, 2016).

1.6. Conclusion

The most sensitive subject in the U.S. nowadays is "Race". It is mostly defined as a biological and social barrier that only organizes social groups. Ethnicity, on the other hand, describes the social, cultural, and historical traditions of those groups. However, these concepts generate prejudice; which is a set of negative attitudes that may yield to discrimination or discriminatory behaviors, and racism against the inferior racial and ethnic divisions.

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This chapter has tackled race and ethnicity in a clear and concise way. It also shed light on prejudice and explained it in a social psychological, and a sociological way, along with that, it discussed the role of mass media, and gave a clear explanation of both discrimination and racism.

Chapter Two: Race Relations Before and During the 20th Century

2.1. Introduction:

The country that has struggled the most from race relations throughout its history, and still does today is the United States. It did not only witness all forms of discrimination and racism among its people, but also race riots and lynching all over its states and cities, starting from the Europeans colonization in the early 16th century till now.

The purpose of this chapter is to explore briefly the history of race relations in America before and during the twentieth century, mainly the events that occurred in the first two decades of the twentieth century.

2.2. Race relations prior and during the 20th century

It is pretty much difficult to talk about the American race relations during the past, because of the fact that many immigrants fled to the Americas. Starting from the 1500s when the European colonists first arrived on the North American shores, and many minorities encountered frequent conflicts with indigenous people while trying to establish settlements. Race relations state changed during time and made it almost impossible to understand the racial interactions between all those communities.

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2.2.1. An Overview on Race Relations in the United States

Ever since the colonial period, race and ethnicity have ripped the textile of the American society; when around one million Native Americans inhabited the United States. By the 1900s, thousands were killed by the white settlers and the U.S. troops and numerous others died from diseases caught from Europeans, as a result, their number decreased to about 240,000, scholars have said that this mass murder of Native Americans was equivalent to the massacre (Wilson, as cited in Barkan, 2011)

During the colonial period African Americans also suffered from cruelty and violence, Africans were moved by force from their homelands to the Americas to be sold and abused as slaves. By the 1830s African Americans were attacked by white mobs in various cities through the nation, including Pittsburgh, Cincinnati, Buffalo, and Philadelphia. “Worse than savage mobs” and “The increasing disregard for law which pervades the country” commented Abraham Lincoln on that mob violence (Fledberg, as cited in Barkan, 2011). According to Brown, (as cited in Barkan, 2011) racial prejudice in which blacks were seen as “something less than human” was the reason behind the mob violence that lasted until the 20th century, when African Americans were attacked by whites in many cities, dozens died with at least seven white mobs occurred in the year 1919. In the meantime, thousands of African Americans were lynched, abused in so many ways, and segregated in every feature of life during the era of Jim Crow racism in the south (Linwack, as cited in Barkan, 2011).

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According to Dinnestein & Reimers, (as cited in Barkan, 2011) Blacks were not the only targets of the indigenous white mobs at that time, because many immigrants flowed into the United States during the 19th century and the early 20th century including Eastern Europeans, Asians, Mexicans, Italians, and Irish, and they also suffered from maltreatment, violence, and humiliation. By the 1870s, hundreds of Mexicans were attacked and lynched in California and Texas as a result of the white riots against Chinese immigrants in California and other states.

Ever since the days of slavery scholars have written about the U.S. racial and ethnic prejudice. In 1835, Alexis de Tocqueville (1835/1994) the great social observer noticed that whites' prejudice would never make it easy for African Americans to live peacefully with the whites. Decades later, specifically in the year 1903, the first sociologist who studied race W. E. B. Du Bois (1903/1968) observed that “the problem of the Twentieth Century is the problem of the color-line” and quoted many examples of social, economic, and legal discrimination against African Americans (Barkan, 2011).

In 1930, Americans have seen the evils of prejudice in their own country thanks to Nazi racism. Under these circumstances, the Swedish social scientist Gunnar Myrdal published a two-volume work, the book, *An American Dilemma: The Negro Problem and Modern Democracy* attracted so much attention; it tackled many forms of discrimination that faced the blacks at that time. The conflict between the American democratic ideals of egalitarianism and liberty and justice for all and the harsh reality of prejudice, discrimination, and lack of equal opportunity was The “Dilemma” referred to in the book’s title. Myrdal optimistically stated that if Negroes ever became integrated into a modern democracy in America, all humanity would have reason to believe in peace, progress, and they would be given faith

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again, it is up to America to choose whether the Negro become her opportunity or remain her liability (Barkan, 2011).

Sadly, the optimistic view of Myrdal was too much, since the southern civil rights movement did not win its major victories until the 1960s. The improvement was slow in many areas, even after the end of segregation, yet in 1968, President Lyndon Johnson delegated the so-called Kerner Commission (1968), as a reaction to the 1960s urban riots, “Our nation is moving toward two societies, one black, one white, separate and unequal” he warned, but even with his warning and even when the civil rights movement succeeded, race issues remained the same, 30 years have passed and the conditions of people of color have not got any better (Massey, & Wilson, as cited in Barkan, 2011).

2.2.2. Race Relations in the United States 1900-1910

During the years 1900-1910, the U.S Supreme Court was blessed with the resolution of whites holding blacks back, and the 14th Amendment was certainly an object to enforce the entire equality of the two races but in never wanted to put an end to colorism nor to effectuate social, as distinguished from political, equality, or even mix the two races on undesirable terms (McMlymer, 2009).

The court set many laws in the south that banned blacks from using the same subways, cars, buses, bathrooms, or schools, throughout those laws, the court dealt with blacks in a separate but equal way, and for the racist that was a great deal ever. By the 1900s almost

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every feature of daily life was placed under cover of Jim Crow laws. Southern courts had to provide even separate Bibles so that whites don't have to use the same Bible used by blacks in their witnesses (McMlymer, 2009).

Regardless to segregation blacks had to suffer from casual violence every single day, and the only ones who had the authority to set racial boundaries were the whites who provoked an outraged response if any of those boundaries were crossed the thing that made African Americans wonder if they will ever find jobs and loans, or they will be beaten instead or in thousands of cases lynched. Those violent riots held thousands of participants and no one considered legal consequences. No white ever had been declared guilty of committing those violent riots till 1907 when the Supreme Court found Sheriff Joseph Shipp in contempt for failing to protect Ed Jhonson from a Chattanooga mob (McMlymer, 2009).

The two races could be as separate as the fingers when it comes to social matters, while in economic affairs they become cooperated as the hand, stated Booker T. Washington in his famous Atlanta Compromise Address (1895). Cooperation didn't mean equal opportunity, Washington added; African Americans could prove their worth to whites by educating themselves in the meanwhile they would accept a second class status since equality was a far-off goal. However, this did not satisfy W.E.B Du Bois the first African American to get a Ph.D. from Harvard nor the young militant blacks who followed him (McMlymer, 2009).

The majority of white Americans preferred Washington's approach. And enough whites, on the other hand, saw justice in Du Bois's demand. Sadly, actual progress toward

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equality didn't take place despite the foundation of the NAACP (National Association for the Advancement of Colored People) in 1909 by Du Bois and many other interracial groups (McMlymer, 2009).

In the 1900s many white immigrants from Southern and Eastern Europe crowded into the cities of Northeast and Midwest; like Chicago, New York, Buffalo, Pittsburgh, Worcester, Scranton, and Milwaukee. While blacks remained in the South. Those immigrants held one-third of the population, they inhabited cities, farms, and villages. All had foreign-language churches, bilingual schools, and ethnic lodges; they could manage without using any English and without having to deal with a self-identified real American (McMlymer, 2009).

The great part of those immigrant groups could not adopt the American culture and such insularity bothered those "real" Americans. The matter was not new because in the year 1790 the First Federal Congress passed a law that limited citizenship of white immigrants, Congress also banned the Chinese immigrants in 1882. Then, in 1907 Japan agreed on the "Gentleman's Agreement" negotiated by President Theodore Roosevelt; which prohibited Japanese citizens from immigrating to the United States. In the first 20 years of the 20th century, the United States excluded non-white immigrants. Nevertheless, European Americans were the target of restrictionists (McMlymer, 2009).

In fact, European ethnic divisions were considered discrete races. In this context, individuals from Great Britain, Germany, and Scandinavia is also known as Anglo Saxons, Aryans, and Nordics were on the top of the racial hierarchy, on the other hand, Alpine people

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appeared such as Swiss. Finally, Mediterranean, Slavic, and Hebrew stocks showed up including Italians, Greeks, Poles, Hungarians, and Jews. According to professor Edward A. Ross of the University of Wisconsin; these were people who had left behind by evolution, except for Jews. It was known that Jews were intelligent, they were intelligent and excellent in some of the arts, but they had their flaws either; as being unfriendly, unsteady, and vulnerable to progressive politics (McMlymer, 2009).

Giving credit to these stereotypes was the new science of eugenics, its main focus was to procreate an improved version of individuals by supporting the “fittest” to increase childbearing, and preventing the “unfit” from reproducing. The above thirty states obliged sterilization programs in the 1900s. on the same line of thoughts, Carrie Buck, for instance, was the first person involuntarily sterilized under Virginia's eugenics laws, the young women came from a family that inhabited America for many years, but eugenicists declared that a large number of the “unfit” were new immigrants and their children (McMlymer, 2009).

By 1910 in New York city many Italian and Jewish shirtwaist workers went to strike, this incident was regarded as the first successful strike by women workers “ the Uprising of the Twenty Thousand” as they called it, led to the creation of the International Ladies Garment Workers Union. Meanwhile, the Yugoslav Socialist Federation was created by Croats, Serbs, and Slovenes in the United States, but suspicious groups forcibly allied to publish newspapers in three languages. Later in October and November 1910, Mexican Americans finally won the provision which provides the use of both Spanish and English for all state business. Soon after, precisely the 20th of November, the start of the Mexican

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Revolution made thousands of refugees move to the United State, that migration flow brought millions of Mexicans to the U.S. 1930 (McMlymer, 2009).

2.2.3. Race Relations in the United States 1910-1920

By the 1910s, race and ethnic relations saw a dramatic worsening, *the birth of a nation*, D.W.Griffith's epic movie spoiled African Americans' reputation by making them look like drunkards and rapists who only longed for destroying the white women's purity. This latter was an index that proclaimed the Ku Klux Klan and led to the foundation of the 2nd Ku Klux Klan in 1915 Georgia. The new KKK supported white supremacy yet it set equal prominence on immigration's supposed danger, particularly Jews and Catholics. The one reason that gave the KKK new strength in many places such as Maine, Indiana, and Washington state was that nativist appeal (McMlymer, 2009).

Antagonism did not stop at the level of conflicts between blacks and whites or between immigrants and those self-named "real Americans". Hostilities also expressed violent behaviors among racial and ethnic groups and were provoked by the war. Southern blacks had started the Great Migration to northern and midwestern cities even before 1917 when the U.S. entered the conflict. The shortage of manpower was the reason behind the massive decline in the number of European immigrants after 1914. Moreover, the mobilization of white workers in 1917 and 1918 opened the way for African Americans to move from the south to Detroit, Chicago, Pittsburgh, New York, and other cities to farm labor for factory jobs. Many blacks were employed at the Ford Motor Company by the industrialist Henry Ford as a way to block

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union organization since unions usually did not allow people of color to become members (McMlymer, 2009).

Many other entrepreneurs and businessmen followed Ford's direction in hiring people of color. A matter of fact, jobs in steelworks meat processing plants, or the assembly line was salaried much better than farm labor in the south, the thing that made more African Americans head to the north. And with white ethnics for housing and employment, blacks and whites had to compete over opportunities. Consequently, tensions led to riots in Oklahoma, DC, Washington, Chicago, East St.Luis, and other cities, and lynching in Indiana and Minnesota was still common (McMlymer, 2009).

The best known 1910s lynching victim was not an African American. Instead, it was the educated, Jew New Yorker Leo Frank, who owned a pencil factory in Atlanta, Georgia. In that factory's basement, in 1913 Mary Phagan a thirteen years old worker was assassinated. Frank has been charged, tried, and concurred. Since there was a credible black suspect, merely anti-semitism merged with apprehension and fear of northern capitalists who consider white southern workmen as prey can explicate the reason why Frank was regarded as a suspect instead. Georgia's governor John Slaton sentenced Frank to life in prison on the last day of his term, 20 June 1915. On August 16, 1915, some twenty-five men took Frank from prison and lynched him, on the early morning of August 17 near Mary Phagan's home town, Marietta. This happened six months after the founding ceremony of the knights of the Ku Klux Klan where the lynchers, who called themselves the "Knights of Mary Phagan" were guests of honor (McMlymer, 2009).

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In response, the Anti-Defamation league was formed by the American Jewish community to fight anti-Semitism. Many other racial minorities have established similar organizations. Nevertheless, the anti-immigration sentiment was at an all-time high. Two Republicans, the President Woodrow Wilson and then the nominated Theodore Roosevelt warned in 1916 of the threat imposed by the “hyphen” that is to say the ethnic American. T.R. encouraged immigrants and their kids to take the so-called “100 percent Americanism” rejecting any old-country fidelity. In every way, they have to be pro-US, Roosevelt roared and not pro no one else. Whilson agreed strongly. Because of this, millions were cast as possible betrayers. For instance, the German Americans came together behind Whilson’s call for neutrality and strongly protested what they correctly charge his support for Britain. There was also criticism and distrust by Irish American organizations and Swedish Americans to the US’ favoring Britain and Russia. In the meantime, there was no criticism of the British and French Americans when America sorted their homelands (McMlymer, 2009).

George Creel, who directed the committee on Public Information (CPI) and who was at the helm of the occupation indicated that the Wilson administration launched a robust campaign to heat patriotism to a “white-hot” degree whilst the United States did enter the war. The CPI expurgate the foreign-language press, posed safe ethnic associations like the American Friends of German Democracy on the American Hungarian Loyalty league and turned into “ I am an American day” on June the 4th, 1918. At the very same time, the National Council of Defense arranged state committees which in turn attacked immigrants who didn’t sing for liberty loans (war bonds) (McMlymer, 2009).

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In 1917, the congress passed the Espionage Act that foists mulcts and prison sentences for antiwar activities; it first targeted the radical Industrial Workers of the World (IWW) and by September around 165 official union of the IWW was arrested by the government (McMlymer, 2009). The first of July 1917, a congressional committee described the East St. Luis, Illinois' riot as the bloodiest race riot in the history of the nation, inasmuch as two-thousand people were killed, hundreds were injured, and six-thousand were forcibly moved to their homes (McMlymer, 2009).

More than one-thousand copper workers were sticking in Bisbee, Arizona on July 12, 1917, most of them were native-born Mexican Americans or European immigrants, they were all brought together and expelled by vigilantes in track boxcars straight to New Mexico. The owners argue that the strikers planned to destroy the war efforts since they were led by the IWW, which strongly refused the American entry to World War One. The federal government determined after a deep investigation that the striker's civil rights were violated and there was no need for deportation (McMlymer, 2009).

A few months later, Britain's support for the Jewish national homeland in Palestine was illustrated by the Balfour Declaration. And besides the removal of Tsar Nicholas the 2nd; emperor of Russia in February Revolution, American Jews easily reunited about the American entry into WWI (McMlymer, 2009).

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A total of 60 African Americans were lynched by the year 1918, and the government sent William “Big Bill” Haywood; president of IWW along with other defendants to jail for violating the Espionage Act. Meanwhile, race riots persisted in various states such as Pennsylvania, Philadelphia, Carolina, Texas, Washington, DC, Chicago, and caused many deaths most of them were black Americans (McMlymer, 2009).

As a consequence of the “separate peace” signed between the new Soviet Union and Germany in 1918, and the defeat of Germany and Austria, Poland became an independent country in 1919 under the treaty of Versailles (McMlymer, 2009). By the end of 1919 and the beginning of 1920, the first Red Scare attacked both those who were members of the Industrial Workers of the World (IWW) or who subscribed to radical newspapers and immigrants from the former Russian Empire who were suspected for sympathizing with the Bolshevik revolution of October 1917 (McMlymer, 2009).

August Claessens, Samuel A. De Witt, Samuel Orr, Charles Solomon, and Louis Waldman, a group of Socialist Party assemblymen who were expelled in 1920 from the New York state council for the reason that membership in Socialist Party is regarded as disloyalty to the United States (McMlymer, 2009). In the first August, the National Convention was held by Marcus Garvey’s Universal Improvement Association in Harlem, New York City. The first black American mass movement was Garvey’s nationalist movement; Garvey spoke for black self-sufficiency and motivated his followers to connect with their African roots. However, the NAACP strongly stood against Garvey’s movement (McMlymer, 2009).

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2.3. Conclusion

The American race relations have been fraught with difficulties and obstacles as it was the country with the most immigrant population. Ever since the colonial era African Americas along with other minorities have suffered from discrimination, cruelty and violence, and many institutional changes were done to prevent the riots, lynching, and the killings of many minorities within the United States in order to reduce discrimination, cruelty, and injustice.

This chapter introduced the history of race relations in America before and during the 20th century specifically the opening decades of the 20th century from 1900 to 1920, it tackled the main events that occurred in this period, and revealed on the most drastic race riots and lynching.

Chapter Three: The State of Race Relations in the 21st Century

3.1. Introduction:

Racism has been an eminent issue for many decades; it led to both physical and verbal violence amidst different ethnic groups. Recently it has been reported that racism is still regarded as the main cause of undermining public health, killings, and disturbance in the United States.

The main focus of this chapter is to address racism in the 21st century mainly against Asian and African Americans within the U.S. it first discuss racism during Obama's presidency as well as the state of race relations in the 21st century based on American's perceptions. It also elucidates the reasons as well as the approaches that may moderate racism among ethnic groups, over and above that, it compares between the ancient and the current generation and how they dealt with racism, it also tackles public view of race relation.

3.2. Racism against African and Asian Americans in the 21st century:

Almost all minorities within the United States were and still are suffering from violence cruelty and discrimination. Yet the country recently witnessed two painful events; the first one was the homicide of the Black American George Floyd by a white police officer in Minneapolis, Minnesota. This incident led to an apocalyptic Black Lives Matter protests, it made Americans rethink of the state of race relations, and wonder how racism is still taking place in the country that once was led by an African American president. Furthermore, the second event that was widely prevalent in the last few months: the pandemic of Covid-19 which led to a serious wave of anti-Asian racism, people were dying on the one hand and an increase of xenophobia, discrimination, and injustice on the other.

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3.2.1. Addressing Racism during Barack Obama' Presidency

America drastically altered after the 2008 elections of the African American President Barack Obama. His presidency changed the aesthetics of American democracy, transforming the political vision of the founding fathers into something more elegant. His victory made it easier for the incredibly talented black Americans to achieve their goals of the civil right, and excel in all aspects of American life. Moreover, it absolved racial slavery and post-reconstruction Jim Crow discrimination (Joseph, 2016). The alliance of African Americans, whites, Asian Americans, Latinos, and Native American voters had initiated an era with neither institutional racism nor pervasive inequality (Joseph, 2016).

Unfortunately, that extensive optimism faded away after seven years. Obama's presidency released racial anger that has only multiplied over time. From the "birther" movement; racists claiming that Obama was not an American citizen to the tea party's racial attacks. In addition, the Voting Right Act enforcement was bitterly disappointed by the Supreme court's 2013 decision in the Shelby V. holder case, casting doubt on the remarkable achievement of the civil rights movement (Barnes & Shear, 2008). A profound debate has been opened again on the continued fear of institutional racism since the shooting death of a black teenager Trayvon Martin in 2012 in Florida (Barnes & Shear, 2008).

A new social justice movement emerged due to the "Black Lives Matter" hashtag which was released by protesters and a new generation of civil rights activists. BLM activists have strongly argued that the United States criminal justice system only leads to racial oppression

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(Barnes & Shear, 2008). According to Kendi (2017), Michelle Alexander bestseller “*The New Jim Crow: Mass Incarceration in The Age of Colorblindness*” was regarded as the spark that would light the fire of Black Lives Matter, in which she exposed racial discrimination from lawmaking to policing to the denial of voting rights to ex-prisoners. Consequently, Alexander put the whole criminal justice system on trial.

The police “acted stupidly”, that’s how Obama initiated the talk on race relations with this notorious comment on Henry Louis Gates Jr., an influential African studies professor at Harvard University, who was wrongly arrested in 2009. He made a similar controversial statement four years later, by saying that his son would “look like Trayvon” (Barnes & Shear, 2008). Amid the Ferguson, Mo, and Baltimore civil protests and the racially motivated shooting in Charleston, S.C., Obama persisted. In 2015, Obama found his voice in a series of breathtaking lectures in Selma, Ala., and Charleston, where he discussed the long continuing history of American racial inequality (Barnes & Shear, 2008).

As a political figure, Obama started a private philanthropic initiative, My Brother’s Keeper, which helps black boys with small pay, and become the first president to visit a federal jail in the call to prison reform which outlines the government’s attempts to release federal prisoners with long sentences who had relatively small drug-related charges (Barnes & Shear, 2008). Yet many of Obama’s supports in the African United States have expressed profound frustration at the president’s failure to implement a robust agenda in social and economic justice for his most loyal political base (Barnes & Shear, 2008). The Obama

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presidency has played a cruel joke from this viewpoint on members of the African American community, who are largely excluded from the nation's economic recovery post-Great Recession, while they have delivered indefensible support, vital backing and continuing allegiance. Black has traded significant policy demand, critics have argued, for eight years for the emotional and psychological triumph, which is primarily symbolic, of having the first black president in the White House (Barnes & Shear, 2008).

3.2.2. Perceptions on Race Relations' State

Discrimination took place among various groups of people in America, nearly every ethnic immigrant group including people from African backgrounds, Latinos, Germans, Italians, Asians, and many others from different religious groups as Jews, Muslims, Catholics, had all suffered from injustice and maltreatment whether in employment, housing, education, or public accommodations. Therefore, opportunities that were part of the American culture were limited; discrimination encouraged inequalities that were harsh to the American dream and to the fact that many immigrants came to America in the first place.

Regulations averting discrimination in recruiting and promotion are reckoned to be prerequisite by most whites and blacks, as prefer programs that assist minorities to move forward. Nonetheless, support among whites for regulations and programs that ensure safety or provide help to minorities and blacks is declined sharply when the phrase "Affirmative Action" is used. The use of this phrase has slight impression support among blacks for such programs (CBS News, 2000).

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The proportion of Americans who consider criminal justice as discriminatory against blacks has abruptly increased in the past five years, from 20% to 43% now. Furthermore, the criminal justice system is deemed to be discriminatory by merely 71% of blacks (CBS News, 2000). With regard to the implementation of the law, and police, the agreement among Americans is that ethnic stereotyping and prejudice are considered as components of life today. 58% reckon that racial stereotyping is prevalent, and 56% believe that big city enforcement is lighter on whites than they are on blacks (CBS News, 2000).

Perceptions of the legislation, the enforcement system are more unfavorable amid blacks. 52% of blacks presume that police officers would display a discriminatory behavior against them more than other people, a figure that has virtually duplicated in the past five years. The mistreatment that younger black men have encountered presents an in-depth understanding of why the law enforcement system is regarded to be discriminatory against blacks. Amid black men under the age of 45, 71% indicate that they have been detained by the police on account of their ethnic and racial background (compared to 4% of white men this age), and 60% reported that they have been mistreated and disrespected by the police (compared to 33% of white men this age) (CBS News, 2000).

Americans whether black or white do not hold the same view on the current race situation in this country. Whites, unlike the blacks, are perceived more favorable especially in the past five years it became more positive. On the other hand, views on race by blacks have not changed much. When assessing race relations in the United States, blacks have been less positive than whites about how far they have advanced in the past three decades and whether discrimination can be removed. 75% of blacks recognize that the topic of race relations as

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something that the government should tackle, and 76% think that the government is actually not paying adequate attention to minorities' needs and problems (CBS news, 2000). On the other hand, 41% of whites think that the government should stay out of this matter as they do not want its involvement to be more restricted. Whites who believe that the government is not giving adequate consideration to race relations are only at 32% black people who are successful are obligated by 69% of blacks to provide help for other blacks. In patronizing black business, however, only 32% are involved. 85% of blacks agree the very little black history is taught, and those with children would rather choose to put their kids in schools where these topics are addressed. Which mean that the black community supports the exposure of their history and culture. In contrast, while 52% of blacks say that they know a lot about their culture, whites nothing as only 24% claim a wide knowledge of African American culture and history (CBS News, 2000).

Many whites have little connection with blacks in their everyday lives, which means that the real integration is still difficult in the U.S. one-fourth of whites say that there are no African Americans where they reside, 62% say there are only a few and 28% state that there are no blacks in where they work (CBS News, 2000). In terms of employment or promotion, two-thirds of black people have suffered discrimination (CBS News, 2000). The best role models for young black people today are Martin Luther King Jr. and Colin Powell. Many also have listened to Micheal Jordan and Jesse Jackson. Just 37% of Americans believe that the nation is preparing for a black president, which is a fall from 46% four years ago. Lately, what offered blacks great opportunities is the increased use of computers and the internet. While Americans appreciate the progress accomplished in the latter part of the 20th century in

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increasing racial equality in the U.S. complete equality between the races is still farfetched. The current views of American race relations are different, depending on life experiences between whites and blacks. These discrepancies led to a drastically different view on race relations (CBS News, 2000).

According to John Dovidio, a psychologist and a professor at Yale's University, the election of Barack Obama was the result of a wide and stable decrease of racial prejudice along with Obama's efforts in his campaign that went beyond race in ways that reduced racism and stereotypes. Obama was regarded as a prodigious person at that time, therefore, people's attitudes changed towards him, and his election had the potentials to lower prejudice in a dramatic way. However, racial prejudice had always served as a psychological resistance to change, hence, people's attitudes toward blacks as a whole did not change overnight simply because of the election of a black president. Fortunately, the assimilation that people can acquire with new experiences made Obama's presidency a weapon that offered America a unique new racial experience (Mills, 2009).

Menasce, Brown, and Cox (2009) stated that 37% of Americans, 55% democrats, and 14% Republicans thought that Barack Obama made progress in race relations. While 27% of Americans, just 8% democrats, and 51% Republicans, said that Obama made race relations worse during his presidency. When it comes to views on Trump, the majority of Americans (56%) said that he made race relations worse inasmuch as 86% democrats, and 20% republicans. While those who thought Trump made progress toward improving race relations were 15% of Americans, 34% republicans, and democrats offered similar assessments of how

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both Obama and Trump handled the issue of race relations. So basically views of Trump's handling of race relations are far more negative than the view on how Obama handled the issue.

3.2.3. Reasons of Racism in the 21st Century

Despite of the numerous reforms, protests, institutional changes, and the plenty efforts that was made in the past in order to overcome racism, yet this phenomenon is still considered a serious issue in today's U.S. And which made a lot of Americans rethink of the state of race relations, and wonder what causes are after this violence, cruelty, and racial disparities.

3.2.3.1. White Supremacy and Police Brutality

"I can't breathe" depict the tragic homicide of George Floyd by a white Minneapolis police officer who kneeled into his neck for approximately nine minutes during an arrest. His death caused both distress and rage to the African American community and the consequences were to be considered as an apocalyptic Black Lives Matter protests all over the country (Mineo, 2020).

Orlando Patterson, a professor of Sociology and a scholar of race issues stated in an interview that studies of race and inequality are now countless. There is no lack of rigorous and knowledgeable research. Yet it is best to have a group of people who gather the findings results of the latest studies of race relations in America from their point of view. Amid those people, community influencers, political, and religious leaders. That would be vital especially

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after George Floyd's death. A lot of people must be wondering what has happened in the past that led chronic racism and white supremacy profoundly ingrained in the American society, and are those protests, reforms, and institutional changes going to make a difference (Mineo, 2020).

The homicide of George Floyd allowed everyone to clearly perceive the continuing hardcore of white supremacy and racist ideology, which rejects non-white individuals. That ideology is now increasing as a consequence of the leadership in the White House (Mineo, 2020). Patterson noticed that there is a real tension between two traditions in America, the liberal tradition, and the equally dominant tradition of white supremacy, white moved from the south toward the north (Mineo, 2020). He also mentioned that he has asserted in his writings that the attitudes of white Americans have altered positively toward black Americans and other minorities (Mineo, 2020). In comparison with the late '60s, when white Americans explicitly affirmed that they considered blacks as an inferior race, but now the great majority of people accept equality. However, almost one-fifth of whites still embrace white supremacy. We cannot ignore the fact that white supremacists are still out there leading a movement that seeks revanchism (Mineo, 2020).

Regarding those who are not white supremacists, but they are still awakening racial disparities, Patterson noticed that a great part of white Americans, including young, middle-aged, and old have participated in the recent protests, the thing that made them exceptional. From his own perspective, the attitudes of white Americans have totally changed, and the majority of them have adequate views about race. Except for 25% of Americans who are extremely racist (Mineo 2020). Sociologists stated that despite the liberal views of some whites, most of them are not able to offer basic concessions in order to improve black lives.

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For instance, the bylaws limitation to buildings of multi-occupancy is what made housing in the suburbs so expensive, these bylaws successfully kept out moderate-income housing from the suburbs. Therefore, most of the people were dismissed from work, especially blacks who are now crowded in the ghettos because they were disproportionate from moving to the suburbs and having access to good schools (Mineo, 2020). Sociologists have argued that white Americans are ready to support racial equality but unable to financially improve racial disparities (Mineo, 2020).

Concerning police brutality, Patterson said that no matter how many protests, outrage, recommendations, and commissions, police violent acts and killings still exist. They are ready to brutalize someone for something as small as jaywalking without any mercy. He added that one of the American worse recent developments is the mass incarceration; the United States recorded the world's highest number of people in prison with approximately 2.3 million prisoners, almost half of them are black, and the police have certainly a lot to do with this astonishing number. What a shame for a country that claims to be the leader of the free world (Mineo, 2020).

Patterson answered another question regarding police brutality during the interview, which was why George Floyd's protests went beyond the United States despite the various similar cases that occurred in that past, what is the difference between now and then?. He answered that the main reason was that everything was captured by the camera. And the police officer seemed chilling because of the coolness of nerves, the total lack of sympathy, the arrogance, and the feeling that Floyd's life is unworthy of respect (Mineo, 2020). There were plenty of videos that revealed brutality in the past, but this one simply reached the breaking point, it came after a series of police killings (Mineo, 2020). He said that when he

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saw the officer's reaction along with the three other officers standing as if it was a usual business, he recalled "the banality of evil" Hannah Arendt phrase; she found that the most horrifying thing was the ability to commit terrible crimes by ordinary people, and at the end of the day, they go back home to their families as if nothing has happened (Mineo, 2020). Patterson also thought that the event occurred in the middle of a pandemic when people dismayed at the incompetence and lack of leadership (Mineo, 2020).

3.2.3.2. Xenophobia Related to Pandemic

The recent outbreak of a novel SARS-COV-2 (Severe Acute Respiratory Syndrome coronavirus 2), also called COVID-19, or as people simply call it coronavirus has been the only topical issue of 2020; not only of public health and safety on the medical substance but also of a cultural substance (Medenilla, 2020). The virus led to a wave of anti-Asian, especially anti-Chinese racism and xenophobia that blames Asian communities for the pandemic (Medenilla, 2020). Moreover, the latest over-policing disturbance and systemic racism caused a large number of deaths of innocent black individuals who were already dying of sickness and now sick of dying of the hands of law enforcement, the matter that limited people discussions on the state of race relations in America (Medenilla, 2020).

As a response to the Gazette: what role might the pandemic have played in this wave of disruption? Patterson stated that people were in an urgent need for a leader who can express their fear and anxiety when the number of deaths reached 100.000. They were appalled at what was happening especially after realizing that many lives could have been spared if the leadership was competent, less self-centered, and concerned only with the issue of reelection

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(Mineo, 2020). The nation witnessed a double-faced dilemma, one of the health system failures, and the other was the absence of successful leadership (Mineo, 2020). People were able to easily relate between the incompetent leadership, the collapse of the American welfare state, and the revival of white supremacy and racist ideology (Mineo, 2020).

The Hispanics Organized for Political Equality (HOPE) and Los Angeles Urban League joined with The Center for Asian Americans United for Self-Empowerment (CAUSE) managed a poll that measures replays of the Asian Pacific Americans (APA) besides to other racial minorities on the COVID-19 situation in the United States, as well as the current conversations related to systemic racism and police brutality (Medenilla, 2020). The poll was comparative to another poll conducted in February, which found that 44% of APAs thought that the state of race relations in America is actually really “good” or “excellent” (Medenilla, 2020). However, 50% of APAs have felt personal discrimination from others has increased since the beginning of COVID-19, as it was only 42% in February. Concerning the whole predicament of anti-Asian racism, 68% of APAs realized that Asians are going to be a target of racism in California (Medenilla, 2020).

Charlie Woo a CAUSE board member stated that this contagious disease has initiated a pervasive discrimination and hostility crimes towards Asian Americans, which clearly influenced their views of race relations (Medenilla, 2020). Asian Americans became more recognized of the racist actions against their population and against other ethnic populations (Medenilla, 2020). Woo added that Californians are aware not just of the fact that APAs are suffering from being an unfit ethnic group in the United States, but also of discriminatory behaviors against them (Medenilla, 2020). APAs also revealed their perceptions of discrimination toward other groups, including African Americans, thus 79% of them

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supported police reform (Medenilla, 2020). In fact, the recent protests created a more consolidated nation as it brought people from different racial descents together and uplifted racial unity (Medenilla, 2020).

Government leaders, senior officials, and many political parties and groups in all over the world have directly or indirectly encouraged xenophobia, hate, racism, and crimes by using anti-Chinese rhetoric during the outbreak of Covid-19. They have also created anti-immigrants, white supremacist, anti-Semitic, ultra-nationalist, and xenophobic conspiracy theories that threaten foreigners, refugees, and prominent individuals (Human Rights Watch, 2020). In addition, Asian-Americans have been feeling as if the new coronavirus has but a target on their backs, especially after the offensive language in social media reports, the announcements of politicians, and the widespread hate speeches on social media platforms. And what added fuel to fire and increased online and in-person crimes including robbery and harassment of Asian Americans is the use of “Chinese virus” by the United States current president Donald Trump, and “Wuhan virus” by the secretary of the state Mike Pompeo (Human Rights Watch, 2020). Thereafter, Trump stepped back from using the term “China virus” and published a tweet “our Asian American community” to defend and support people from Asian descent (Human Rights Watch, 2020).

The anti-Asian racist events have continuously expanded in the U.S., with several media reports about the discriminatory attacks related to the pandemic in February and March. However, by the end of April, an association of Asian American groups had established the so-called reporting center “STOP AAPI HATE” which had received nearly 1500 reports of racist incidents, physical attacks, discrimination, and hate speeches toward Asian Americans. Amid those events; “I was speaking Mandarin with my mother on the phone when I heard a

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woman yelling ‘get this coronavirus chink away from me’ addressing me” reported a Chinese American. Moreover, Physical attacks reached 125 reports, among which; “you’re infected China boy, you need to get off the train” shouted a stranger at an Asian man on the New York subway attempting to pull him out of his seat (Human Rights Watch, 2020).

Asian Americans were harassed in public, at work, in transportation, and in supermarkets blamed that they brought Covid-19 to the United States (Human Rights Watch, 2020). Despite the fact that many states have arranged hotlines and charged authorities to investigate those cases, but the FBI along with other federal agencies did not take a single step to prevent the flow of racist attacks and discrimination (Human Rights Watch, 2020)

3.2.3.3. Inherited Principles

Somehow, it is very simple. People tend to reflect whatever their culture or their community represents, usually, it is presumed that parents are actively teaching their kids to be racists. Jennifer Richeson, a sociology psychologist at Yale’s University, however, indicated that unless parents teach their kids to be racists, they will be. The latter is regarded as the actual truth. Furthermore, she added that racism is not the outcome of some deeply ingrained, malicious heart that is cultivated. It generates from the environment, the air around us, Richeson has also compared the children’s involuntary construction of prejudices towards new students in school, and she clarified that the moment you arrive at a new high school your initial involuntary attempt is to figure out who is a nerd and who is much of a cooler person? Children abruptly acquire these connections, according to her (Wan & Kaplan, 2017).

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To have an in-depth understanding of how extensively and unnoticeably the surroundings influence us. A study at Tufts University identified that the nonverbal body language of white and black actors communicating despite the TV show being on mute demonstrating explicit discrimination, it is still sufficient for viewers to test higher for implicit prejudice subsequently. According to Erik Knowles, a psychology professor at New York University who studied politics and prejudice, an Us-Them conviction is a fundamental component of their biology. And he also added that people are more learning towards an ingrained inclination based on the so-called “in-group”. However, the way these categories are defined and the inclination they have on to divide people based on their racial lines are mainly social rather than biological. It is indicated by Knowles that those drawn lines are more compatible with what the society display and tell to people (Wan & Kaplan, 2017).

3.2.3.4. Aversive Racism

Despite the toleration of overt racism in almost every social situation, some would still dispute the fact that Americans are not racist anymore. John Dovidio, a psychology professor in Yale University, and a researcher of contemporary forms of prejudice explains his theories about “aversive racism” and its impacts on interracial interactions (Mills, 2009). Dovidio primarily stated that aversive racism is based on typical manners that are applied for the purpose of developing intergroup biases (Mills, 2009). People usually have positive views about individuals from their own group than individuals from a different group. Moreover, they are generally classified by race; for instance, whites have always been considered a higher race in the American society, that’s why they took possession of both social and

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political power. While on the contrary, blacks have always been related to poverty and crime. Thus, the majority of white Americans grow more negative feelings and beliefs toward blacks. Simultaneously, Dovidio believes that he was born in a community where all were created equal, fairness is considered a crucial value, and prejudice is perceived as bad behavior (Mills, 2009).

Why are these contradictory forces linked at some point? Myriad white Americans sincerely embrace egalitarian values at a conscious level. However, they unconsciously acquire negative feelings about blacks due to the fundamental, nearly universal, and psychological actions that lead to bias. This integration of being deliberately not prejudicial but still possess bias unintentionally creates obscure rather than overt discrimination (Mills, 2009). Aversive racists generally have good sets of values, but they are not as good as they expect. After all, they will not discriminate against a black person in situations where right and wrong are distinctly defined. But they will discriminate in situations where right and wrong are not obvious, and simply justify their actions with reasons other than race, while the main reason for that bias is their unconscious negative feeling and belief towards black people (Mills, 2009).

Several people claim they are not racists. Genuinely, it is not good enough to be “not racist”. White Americans should recognize that racism, white privilege, and police brutality are real. They really need to shed light and focus of media and public attention on these facts. When it comes to racial bias, you are either being prejudicial or you are allowing it to happen, and in both cases, someone will suffer (Thomas, 2020). It is impossible for a white person to feel the same pain experienced by a black person, but at least they must understand how difficult it is. The fact that you are being nonracist will not make any difference, what is

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needed to be done is to be antiracist; antiracism is the confrontation to any idea that boast one race is better than another. Hence, it is vital to point out and blow the lid off racism wherever it is seen, so as to overcome this issue. Black Americans need to feel comfortable and equal and most importantly they need to have the same as whites (opportunities that are not based on skin color), and whites should recognize their bias whether overt or covert (Thomas, 2020).

3.2.4. Approaches to Combat Racism in the New Age

Changing the culture might be the alteration to discriminatory behaviors. According to Richeson, first, the change should start from what is allowed in the community those people live in. Nowadays people tend to politically complain about the right culture, however, that can only contribute in checking on an individual's internal attitude which can influence in return the way they reckon themselves internally. Everything that they are subjected indicates who is bad and who is good. Knowles approved that standers are conducive to a check on the expression of aggressive racism. Nonetheless, to oppose the deeply rooted bias that tailors these individuals' behaviors, and to overlook the implicit prejudices, contact must take place he added (Wan & Kaplan, 2017).

Knowles has also indicated that a separated community is definitely the opposite of what white nationalist desires. An integrated society is required, simultaneously, the need to establish more socioeconomic equality, so that relationships that people have are more egalitarian. The latter can be regarded as the only means to create trust between individuals on

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each side of Us-Them categorization, as it is the only thing that is worth financial support to moderate racism, Knowles indicated (Wan & Kaplan, 2017).

Patterson also suggested some solutions that can be taken into account in order to overcome racial separation (Mineo, 2020). He primarily stated that the current issue which really needs to be fixed is police brutality, it is necessary for the government to seriously think about reorganizing police departments all over the country. And electing black police chiefs is not the best solution, since there is no proof that that will make a difference; because what is predicted to happen is that cops will make a lot of efforts to prove to the majority that they are better, the thing that can eventually create reverse racism. The most immediate procedure is to reform police departments as a way to minimize police brutality which is now becoming an epidemic (Mineo, 2020). Asian Americans also supported police reform since it is important for them to report racist behaviors against them to equitable police departments; it is vital to know their problems are going to be solved as well as punishment toward racist people is going to be accomplished.

Concerning the incarceration rates, Patterson emphasizes the need to reduce a large number of prisoners, he thinks that President Barack Obama hasn't done much to solve this muddle (Mineo, 2020). In addition to that, proceeding towards deghettoization is obligatory, he used the term deghettoization instead of integration because people really need to be evacuated from ghettos and inner cities to larger communities, so as to prevent social and cultural segregation as well as intercept police from seeing the ghettos as the enemy (Mineo, 2020). Last but not least, the nation should take crucial measures to get rid of slavery and white supremacy, and the best way is to raise awareness of the seriousness of the matter; through implementing a system in every school that educates people about the drawbacks of

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slavery and white supremacist behaviors, these tentative on the other hand, may yield to positive outcomes and may moderate racism among racial groups (Mineo, 2020).

According to Human Rights Watch (2020), the prosecution of racial attacks against Asians and people from Asian backgrounds should come to an end. Thus, the government must take urgent steps to stop racist and xenophobic violence as well as discrimination related to the Covid-19 pandemic (Human Rights Watch, 2020). “The virus is relentlessly releasing a tsunami of antagonism, xenophobia, scapegoating, and perturbation the thing that urges the government to rabidly act to fortify and protect the society from this virus of hate” stated Antonio Guterres.

Asia advocacy director John Sifton said that it is crucial for the government to deal with the trend of racism and physical attacks against individuals from Asian backgrounds; it must broaden public outreach, encourage liberality, and reverse hostility speech at the same time investigate and conduct legal proceedings against hate crimes (Human Rights Watch, 2020). In order to address the wave of Covid-19 racism, the U.S. government needs to take urgent actions and adopt new plans among which enhancing police efforts against hate crimes and promoting public tolerance by messaging and education programs (Human Rights Watch, 2020).

Regardless of the collective work to contain the spread of the virus, the World Health Organization suggests and urges communities, governments, citizens, key influencers, and media to take steps to counter the contagion of bias and stigma (American Psychological Association, 2020). People are more likely to stereotype and discriminate against others in the absence of rigorous information, what is needed to be done is to extensively spread relevant

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communication (with all forms and languages) in a clear, concise, and a cultural way focusing particularly on marginalized communities. Additionally, the participation of social influencers including elected officials, business and faith leaders, and celebrities might be very beneficial in presenting proper communication and denouncing efforts that relate pandemics with a specific population or geographic region (American Psychological Association, 2020).

The WHO also found that a substantial amount of people recovered from the virus, and it may be worthwhile to share their experiences publicly, especially when they reflect the diversity of communities within the country (American Psychological Association, 2020). Moreover, communicate messages of unity and shared loyalty to health and well-being by illustrating different ethnic groups in public information materials; pictures of different populations working together to counteract danger for instance. However, it is important to not focus on Asian Americans in the case of coronavirus (American Psychological Association, 2020). Promote ethnical journalism on the other hand can also be effective to prevent stigma and xenophobia, yet news consumers should focus on responsible media reports rather than focusing on individual's behaviors or infected individuals in order to not stigmatize those individuals (American Psychological Association, 2020).

Correcting stigmatizing language and disputing myths is obligatory for everyone; citizens are required to challenge the language used by elected officials which links epidemics or pandemics to a certain community or geographic area (American Psychological Association, 2020). Prejudice, discrimination, and stigma are threatening and damaging the

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public health of stigmatized divisions. Hence, to maintain a better public health people should share responsibility, it is necessary to practice good behaviors concerning embracing and valuing diverse individuals and populations similarly as washing hands and maintaining social distance (American Psychological Association, 2020).

3.3. Coping with Racism: Old vs. Young Generation

Segregation has always been one of the fundamental aspects of race relations issues in America, blacks are being segregated nowadays equivalently as they were in the 60's. What fortifies the idea that blacks are outsiders and don't belong to America is the isolation of whites who grow up in neighborhoods where they don't see blacks or interact with them, and this has always been a problem for the black population (Mineo, 2020). Patterson claims that the younger generation is more liberal and they are probably the least racists among whites. He said that he has witnessed encouraging signs of this when he was living in Towerbridge Street in Cambridge, he was astonished by the easy interactions between white kids and black kids as he walked through the Cambridge Rindge and Latin schools (Mineo, 2020). In spite of this, segregation in schools takes place in various areas; many blacks faced difficulties during communicating with whites who grow up with little contact with blacks, as it is not easy to build friendships or interact with individuals from a whole different setting (Mineo, 2020).

Richeson on the other hand stated that becoming an advanced country is more of a myth than actual truth, as it is also a myth to reckon that the upcoming generation will save the country. She also noted that young white men as one of the alt-right activists were the ones who triggered brutality in Charlottesville. She also indicated that there is evidence that

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demonstrates young categories like millennials are more egalitarian and advanced. Nonetheless, that's typically the case when it comes to problems like homosexual marriage and climate change, mainly not with regard to the degree of implicit prejudice. In a matter of fact, a contemporary study was conducted by Richeson where she investigates in how white people responded with regard to the shifting of America into a majority-minority country (where minorities from more than 50% of the population). In those studies, white individuals reacted explicitly with uncertainty and anxiety, much like older white ones did as they have shown more implicit discriminatory behaviors and negatively explicit in tests (Wan & Kaplan, 2017).

Furthermore, white individuals, among which university students were more likely to agree with claims such as preferring to work with subjects with similar ethnic origins, this one, on the other hand, was displayed after viewing the demographic alteration. Richeson stated that there have been advantages in policy like permitting discrimination regulations and interracial marriage, however, with regard to interpersonal prejudices. It is obscure as it is simply untrue for the few old white men living in the south to decrease. There isn't another way to moderate the aggravating impact that racism has on those minorities, unless, change takes place through the elimination of rhetoric racism, and the negativity that racist people are spreading in the environment (Wan & Kaplan, 2017).

3.4. Conclusion

Racism played a major role in America during the last few months, where the United States faced a double-sided dilemma; the widely prevalent pandemic which led to anti-Asian

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racism on one hand, and the vicious murder of George Floyd by a white police officer on the other.

This chapter demonstrated that the reasons behind that racism are included in police brutality, white supremacy, xenophobia, and stigma related to the pandemic of Covid-19, as well as other reasons. It also discussed some potential solutions that may counteract racial attacks against Asians and other minorities. It also tackled Americans views and perceptions concerning the state of race relations in the 21st century based on Obama's efforts in improving the state of race relations comparing to Trump's efforts. Moreover, it illustrated the difference between how the old generation handled racism in comparison with the young one.

General Conclusion

Race relations are the ways in which people from various races inhabiting the same community behave toward one another. The United States is considered the country with the largest immigrant population, as it has always welcomed new settlers among which Africans, Latinos, Asians, Arabs, and many others dwell in America. Several researchers found that society's most drastic problems are discrimination, prejudice, and racism which were deeply-rooted in myriad generations and impacted their psychological state. This research project displayed race relation prior and during the twenty first century, and discussed racism among Asian Americans and African Americans regarding the potential measures that may prevent racism.

The first chapter provided a definition of the most relatable concepts to race relations including race and ethnicity, prejudice, discrimination, and racism. Race was defined as the inherited physical as well as social differences amid a category of people. However this term caused many issues throughout the history, for that social researchers found that it is preferable to use the term ethnicity which particularly includes social, cultural, and historical experiences shares among a group of people. Moreover, it explained prejudice in both social-psychological and sociological way and it elucidated the role of mass media. Along with that, it interpreted discrimination and racism.

Additionally, the focal point of the second chapter was to explore race relations' history by illustrating an overview. This chapter also tackled a specific period of time and focused only on the two opening decades of the twentieth century, in which many efforts were included in order to maintain racial equality.

The magnitude of the third chapter was to analyze and examine racism and racist behaviors among two limited minorities (Asians and African Americans) within the U.S. The analysis started with shedding light on the efforts of President Barack Obama. It also gave an inkle eye on the most important reasons of racism during the 21st century that are represented in police brutality, white supremacy, aversive racism, pandemic, and some inherited principles. Hence, several approaches were suggested to counteract this dilemma among which reorganizing police departments, raise awareness and education, reporting racial attacks, encourage liberality, and promoting public tolerance.

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Appendix 1: President Barack Obama



Appendix 2: The Ku Klux Klan



Appendix 3: George Floyd's Homicide