Migration Diaspora And Remittance Review
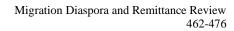
Recollection of Racial Violence: Memory Movements and the Renaissance of Distressing Pasts

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Abstract

Race is a socially constructed concept; an ethnological human stratification that was used to reinforce the rationale for the enslavement of people around the world and particularly of African descent. Relatively racism is surrounded in the very configuration and operation of the social order. Recent years have seen a marked rebirth of interest in America's racially violent past. But despite the growing presence of the country's racially violent past in present-day politics and culture, there has been little erudition on the rise of efforts to address the legacies of long-buried violence. The aim of this study is to theoretically explain the resurgence of memory of past American racial violence, especially through local-level commemoration that seeks to repudiate and, in some ways, rectify this repulsive history, it also addresses a larger set of actions and articulates more general scholarly apprehensions. Finally, some suggestions as well as recommendations will be made in the concluding remarks.

Keywords

Blacks, Conflict, Discrimination, Ethnicity, lynching, People, Race, Violence, Whites

Introduction

Race is one of the most multifarious concepts in sociology, not least because of the disagreement between its daily practice and its scientific basis (Pager and Shepherd, 2008). Many people today believe erroneously, that humans can be willingly separated into biologically diverse races (Hoffman et al, 2016). This is not astonishing taking into account the frequent attempts by scholars to establish racial categorizations of the peoples of the world. Scientific theories of race arose in the late 18th and early 19th centuries. They were used to defend the emerging social order as England and other European nations became imposing powers ruling over subject territories and populations. Count Joseph Arthur de Gobineau (1816-1882), who is sometimes called the father of contemporary racism, anticipated the continuation of three races: white *(Caucasian)[i]*, black *(Negroid)[ii]*, and yellow *(Mongoloid)[iii]*. According to de Gobineau, the white race possesses superior intelligence, morality, and determination; these inborn qualities lie behind the spread of Western influence across the world.

The blacks, by difference, are the least competent, discernible by an animal nature, a lack of morality, and emotional unsteadiness. The thoughts of de Gobineau and fellow proponents of scientific racism afterward influenced Adolf Hitler, who distorted them into the ideology of the Nazi party, and other white supremacist groups such as the *'Ku-Klux-Klan'*[iv] in the United States and the 'architects'[v] of apartheid in South Africa. In biological terms, there are no clear-cut 'races', only a variety of physical discrepancies in human beings (Templeton, 2014). What is race, then, if it does not pass on to biological categories? There are clear physical differences flanked by human beings and some of these differences are inborn[vi]. But the questions of why some distinctions and not others turn out to be matters for social inequity and chauvinism have nothing to do with biology. Racial distinction, therefore, should be understood as physical disparity singled out by the members of a community or society as socially momentous (Veenstra, 2011). Divergence in skin colour, for example, is extravagance as noteworthy, while divergence in the color of hair is not (Jablonski, 2012). Race can be understood as a set of social relationships which permit individuals and groups to be positioned and various characteristics or competencies assigned, based on biologically stranded features[vii].

Racial distinctions are more than ways of describing human differentiation. They are also imperative factors in the imitation of patterns of authority and discrimination inside society (Jeffers, 2013). Before going through a profound detail about race divergence we would like to point out some definitions and explain some important terms that we will describe in detail later in this paper;

- Race: a socially constructed concept; an ethnological human stratification that was used to strengthen the rationale for the reliance on persons of African descent.
- Racism: narrow-mindedness, unfairness, or aggression directed alongside a person or people based on their relationship with a scrupulous racial or ethnic group, characteristically one that is a minority or marginalized and the authority to put forth said narrow-mindedness, intolerance, or opposition. '*We cannot presume that those persons who benefit from a prevailing classification of dispensation built on race will one way or another discover to see or even want to see discrimination and institutionalized systems of racism overnight*' (Hughes, 2014).
- White Privilege '*is the notion that white subjects accrue advantages by being constructed as whites*' (Leonardo, 2009).
- Symbolic racism: denies white America's implication in slavery and segregation, it correlates with resistance to the political demands of black people, and it minimizes or denies the importance of race in present-day questions of justice, (Claverie, 2017).

Racialization is a route by which understandings of race are used to categorize people[viii]. Traditionally, based on naturally stirring physical features, racialization intended that certain groups of people came to be tagged as comprising distinct biological groups during the period of history from the 15th century onwards, as Europeans came into increased contact with people from different regions of the world, attempts were made to systematize knowledge by classifying and amplifying both natural and socially observable facts (Martinon, 2021). Non-European populations were 'racialized' in disagreement with the European 'white race'. In some instances, this racialization took on 'codified' institutional forms, as in the case of slavery in the American colonies and apartheid in South Africa[ix]. More commonly, however, everyday social institutions became racialized in a 'de facto'[x] manner. It is rightly true that all the characteristics of an individual's daily life together with employment, own affairs, lodging, healthcare, edification, and lawful depiction are formed and embarrassed by their own racialized positions within that organization[xi]. Although, the idea of race wrongly entails somewhat permanent and biological, 'ethnicity' is a perception that is entirely collective in nature. Ethnicity refers to the cultural live-out and outlooks of a specified population that situate them spaced out from others. Members of ethnic groups see themselves as ethnically dissimilar from other groups in society and are seen by those other groups to be so in return (Ford and Harawa, 2011). Diverse distinctiveness may provide different racial groups from one another, but the most accustomed are verbal communication, lineage, belief, and way of dressing or embellishment[xii]. The ethnic disparity is entirely learned there is not anything inborn regarding ethnicity; it is a merely social occurrence that is formed and replicated over time[xiii]. In the course of socialization, young people incorporate the way of life, standards, and values of their communities[xiv].

Ethnic divergence is a type of disagreement in which the objectives of at least one party are distinct in ethnic stipulations, and the divergence, its history, and probable way out are apparent besides ethnic lines. The divergence is typically not about ethnic disparity themselves but over-opinionated, financial, social, enlightening, or protective matters (Bulatao and Anderson, 2004). Ethnic divergence is one of the most important terrorizations to global peace and safety. Divergence in the Balkans, India, Israel, Rwanda, Iraq, Indonesia, Sri Lanka, and Darfur, as well as in Chechnya and the Gaza Strip are amongst the best-known and deadliest illustration from the late 20th and early 21st centuries[xv]. The deterioration of provinces, states, and in some cases, even entire regions is a general upshot of ethnic aggression. Ethnic divergence is often escorted by unpleasant human rights abuse, such as genocide and transgression alongside humankind, and by financial turndown, state malfunction, environmental tribulations, and person in exile flow[xvi]. Violent ethnic conflict leads to tremendous human suffering.

Anthony D. Smith, a scholar of ethnicity and nationalism studies, recognized ethnic criteria that provide the origins of communal identity. Those comprise collective historical experiences and memories, myths of common descent, a standard culture and ethnicity, and a connection with a historic territory or a homeland, which the group may or might not currently inhabit. Rudiments of universal culture include verbal communication, religion, commandments, traditions, institutions, clothing, music, crafts, structural design, and even food[xvii]. Ethnic communities show signs of solidarity and self-wakefulness, which is usually articulated by the name the group, gives itself. Ethnic identity is made by both concrete and insubstantial distinctiveness[xviii]. Substantial distinctiveness, like as shared culture or common visible bodily traits, is imperative because it adds to the group's sentiments of distinctiveness, commonality, and individuality. As a result, the group considers professed and genuine terrorization of its tangible distinctiveness as a risk to its identity[xix]. If the group takes steps to confront the threats, its ethnicity becomes politicized, and the group becomes a political actor by its shared identity. On the other side, ethnicity is just to a large extent based on insubstantial factors specifically, on what people deem, or are made to judge, to generate a sense of shared aims among members of a particular ethnic group, and to exclude those who are not members[xx].

Types of ethnic groups
Not every one of the ethnic groups is politically vigorous or connected in ethnic divergence. Depending on the political structure of the state and the size and situation of the ethnic minority, ethnic groups will have different claims and will use different means to voice their demands[xxi]. The Minorities at Risk Project at the University of Maryland began tracking ethnic groups in 1986, and it developed six types for categorizing the groups: ethnic nationalists, indigenous peoples, ethnic classes, communal contenders, religious sects, and national minorities[xxii].

Types of ethnicity-related maltreatment
Racism/ethnic intolerance can cover an extensive range of acts including social segregation, workplace unfairness, stigmatization, and physical menace and persecution (Burt, Simons, & Gibbons, 2013). Social segregation includes a range of diverse interactions in which individuals are expelled from social connections, discarded, or disregarded for the reason of their background or race (Pager and Sheperd, 2008). Stigmatization can include both vocal and non-vocal actions intended for the targeted individual that communicate a message that demeans the targeted person[xxiii]. Workplace intolerance includes acts directed at individuals of a particular race or ethnicity that vary from the expression of lowered expectations to a repudiation to encourage or appoint[xxiv]. Intimidation and persecution can include potential or actual harm to an individual or his or her relatives or belongings because of ethnicity or race[xxv]. Any of these discriminatory acts can be overt, such that the racial bias is made explicit or the acts can be covert such that racial bias may not be unswervingly affirmed but is implicit in the communication[xxvi]. From the standpoint of the beleaguered individual, racism is a multifaceted stressor, requiring a series of diverse coping resources to deal with both the practical and emotional characteristics of the stressor (Zhao and Ren, 2005).

Features of the racist unpleasant incidents, as well as the equivalent coping demands, may vary depending upon the corporeal, social, and chronological background of exposure (Dyck, 2009). Targets must cope with the essence of racism, such as interpersonal divergence, blocked opportunities, and social segregation. (Brondolo et al, 2012). They

must also administer the emotional consequences, including aching feelings of annoyance, anxiety, grief, and depression, and their physiological correlates. Targets may also need to administer their concerns about the short and long-term effects of racism on other members of their group, including their associates and family members. Indirect effects of racism may require additional coping efforts (Kaholokula et al, 2017). A premise that may cut across and link various or nearly every one of the coping tasks posed by racism is the organization of damage to self-concept and social distinctiveness (Brondolo, 2012a). Episodes of ethnicity or race-based ill-treatment can take place in several diverse venues (Chen, 2006). The efficiency of the coping response may vary depending on the background in which the abuse occurs. Factors that may manipulate the alternatives and effectiveness of a coping tactic include variations in the strength and nature of the threat, the alleged degree of the intentionality of the performer, the potential consequences of the act and the coping reaction, the accessibility of resources to support the target, and perceptions of the need to frequently muster diverse coping resources and the assessment of one's aptitude to do so (Swim et al, 2003).

Different types of coping may be considered necessary at diverse points in time: in anticipation of potential contact with ethnicity-related ill-treatment, at the time of coverage, following the incident, and when taking into account longer-term implications of unrelenting or returning coverage[xxvii]. The policy that is useful for rapidly terminating an unambiguous incident of ill-treatment is not essentially equivalent to those required to deal with the prospect of long-term coverage. A multiplicity of coping approaches may be required at each point. Consequently, one of the gravest challenges facing minority group members is the requirement/need to develop an extensive series of racism-related coping reactions to allow them to counter diverse types of circumstances and to regulate the reaction depending on factors that might control the efficiency of any particular coping strategy[xxviii]. Targets must also develop the cognitive suppleness to execute an appropriate and efficient strategy in each of the extensive assortment of circumstances in which they may be exposed to inequity, judge the relative costs and benefits of these plans, and organize them as desired over extended periods. This level of coping flexibility is advantageous but complicated to accomplish (Cheng, 2003). The insight that one's coping aptitude is not adequate to convene the demands increases the likelihood that ethnicity-related abuse will be practiced as an unending stressor[xxix].

From 'Earliest or Old Racism' to 'Latest or New Racism'

Presently as the concept of biological race has been disgraced, old-style 'biological' racism based on divergence in corporeal traits is infrequently explicitly uttered in society these days (Templeton, 2013). The end to legalized segregation in the United States and the collapse of apartheid in South Africa were important turning points in the rejection of 'biological racism'. In both of these cases, a xenophobic mindset was declared by openly associating physical traits with biological weakness[xxx]. Such blatantly racist ideas are rarely heard today, except in the cases of violent hate crimes or the platforms of certain extremist groups. But this is not to articulate that racist mindsets have vanished from contemporary societies (Williams, Lawrence, & Davis, 2019). Relatively, as some scholars argue, they have been replaced by a more difficult new racism or cultural racism, which uses the idea of cultural disparity to eliminate definite groups (Barker, 1981). Those who argue that the 'new racism' has emerged claim that cultural arguments are now deployed instead of biological ones to discriminate against certain segments of the population (Smedley, 1998). According to this view, hierarchies, superiority, and inferiority are constructed according to the values of the majority culture (Koski, Xie, and Olson, 2015).

Those groups that stand spaced out from the mainstream can turn out to be marginalized or disparaged for their rejection to assimilate. It is assumed that 'new-fangled racism' has a clear opinionated measurement[xxxi]. The fact that racism is increasingly exercised on cultural rather than biological grounds has led some scholars to suggest that we live in an age of 'multiple racisms', where discrimination is experienced differently across segments of the population[xxxii]. Racial discrimination has been part of the social structure of America since its European immigration (Waters & Eschbach, 1995). Whether it is the catastrophic precedent of the Native Americans, the Mexicans, the Puerto Ricans, or the blacks, the tale is one of slavery, peonage, financial examination, atrocious oppression, and

cultural disregard[xxxiii]. None have reneged on one or another form of shared squalor by an influential majority. The educational, legal, and financial systems, along with other structures and sectors of our society, impede people's progress and narrow their access because they are black, or Hispanic[xxxiv] (Native American or Asian).

The composition of our society is delicately racist, for these compositions reproduce the standards which society upholds. They are geared toward the achievement of the majority and the failure of the minority[xxxv]. Members of both groups give an unsuspecting endorsement by accepting things as they are. Perhaps no single individual is to blame. The transgression is frequently unidentified but on the other hand real. The transgression is social in nature in that each of us, in varying degrees, is responsible (Crawford, 1999). Under the pretext of other motives, racism is apparent in the predisposition to stereotype and marginalize a whole section of the population whose presence is professed as a danger (Pager and Shepherd, 2008). Racism is apparent also in the apathy that restores open hatred. The minority is poor are seen as the byproduct of a post-industrial society without skills, motivation, and incentive. They are expendable people[xxxvi]. Rarely, however, do we refer to Whites as racially advantaged, even though that is an equally apt characterization of the existing inequality[xxxvii]. Present days, racism flourishes in the achievement of private apprehension over public accountability, individual accomplishment over social obligation, and personal accomplishment over genuine consideration[xxxviii].

Racial intolerance has been profoundly entrenched in the United States, permeating into every characteristic of society'- Human Rights Record of the United States. Socially and financially viable gaps between whites and blacks continue in the United States. Blacks remain twice as likely to be out of work, three times more likely to live in scarcity, and more than six times as likely to be jailed compared with whites (CNN-US)[xxxix]. Inequity or insulting behavior towards members of another race; the practice of treating someone or a particular group in society is always less moderate than others[xl]. Furthermore, we would like to take a description of some theories in this review-based paper which will also help us to recognize the origin of racism such as the critical race theory. Critical race theory is a form of race-based oppositional erudition which openly acknowledges that racism is an endemic and permanent aspect of people of colors experience. Racial colorblindness entails opposition to racial categories and categorical social perception (Bi et al, 2020). Color-blind ideology has discouraged honest discussion about race, and the discourse on diversity rarely addresses historical contexts for current-day racial dynamics (Brayboy, 2005 Color-blind ideology-Kirwan Institute Research Report 2015). Four beliefs associated with Color-blind environments.

- Racial groups receive privileges based on merit
- Most people do not care or pay attention to race
- Patterns of social inequity are the result of cultural deficits of individuals
- No systemic attention needs to be given to any existing inequities
- White Privilege (Neville et al, 2013)

Racial intolerance is a stressor that adds to racial/ethnic differences in emotional and physical health and to dissimilarity in health upshots inside racial and ethnic minority groups (Utsey et al, 2008). Members of most ethnic or racial minority groups report publicity over the course of their life span, and current research points out those incidents of ethnic allied abuse take place every week for some groups (Utsey et al, 2008a). The evidence points out constantly to a connection flanked by self-reported racism and psychological/health impairments, particularly pessimistic mood and depressive symptoms (Kwate & Goodman, 2015). Some evidence has linked self-reported racism to hypertension and a more consistent body of evidence has linked racism to risk factors for hypertension and/or coronary heart disease (Dolezsar et al, 2014). Racial discrimination has also been associated with numerous other health circumstances (Paradies, 2006), and with apparent health, which is itself a predictor of all-cause mortality (Williams and Mohammed, 2009). Because racial discrimination persists within the United States, it is important to recognize the strategy individuals use to cope with this stressor and to estimate the efficiency of these plans (Brondolo et al, 2012a).

The National Advisory Mental Health Council[xli] in 1996 highlighted the importance of investigating individual-level factors that buffer the health effects of discrimination (Fischer & Shaw, 1999). Although the database has developed

since 1996, there is an unending need for a greater understanding of how individuals can alleviate the health menace connected with racial/ethnic discrimination (Williams & Rucker, 2000). Getting rid of racism and the effects of racism on well-being will entail interference at all stages: from the individual to the relatives, society, and nation (Wallace, Nazroo, & Becares, 2016). However, vigilant assessment of the efficiency of individual-level coping strategies is desirable to direct future interference at both the individual and other stages. The past Blacks who were aspirant to, and accomplishing middle-class positions were successfully reined in through lynching brutality- this turn into a system to make sure that blacks reside in their position quarter-century has seen the rise of abundant memory movements seeking to call attention to horrifying racial aggression from America's past[xlii]. Coming to provisions with America's racially aggressive past has turned out to be a major political and cultural apprehension by the enlarged motion of the reparation movement, current confession by different actors for involvement in slavery or lynching, divergence over the modern meaning of the Confederate battle flag, re-trials of civil rights era 'cold cases,' and further[xliii].

Even though many scholars have written on the global rise of a past-oriented policy that seeks to repair past disturbance, little scholarly consideration has been remunerated thus far to these efforts to regenerate wakefulness of both precise instances and common outline of aggression and discrimination throughout slavery and segregation in the United States. *'Racial brutality is a way to segregate space and it's a way to differentiate people'* Alexandre says. And that place, as far as whites were apprehensive at the time, was undoubtedly not the middle class. Alexandre says she initially anticipated writing a book regarding the mythical depiction of the connection flanked by black Americans and nature but found greater focus behind studying the descriptions most often allied with the history of lynching brutality in the United States. '*What ended up encroaching upon that countrified connection of blacks and nature was history, predominantly the visuals of lynching,'* Alexandre says. That very gruesome history has made the relationship between blacks and nature essentially convoluted. To be sure, Alexandre considered the intent to avert sexual relations flanked by races was undoubtedly a major impetus for lynching; it just is not the only issue to consider.

'The alleged reason for this extralegal form of aggression was this desire to conserve white womanhood as something owned by the prevailing culture,' Alexandre represents. White women were considered a form of property that had to be rescued from ostensible black rapists. But following the pioneering black journalist and anti-lynching advocate Ida B. Wells, whose career began in the late nineteenth century, Alexandre believes American literature makes it comprehensible that lynching was also a means/tool of social control in financial terms. Beyond that, a public execution/lynching repeatedly served to stake out the site of the lynching as white territory for generations after the massacre itself occurred. *'Aggression itself was made into an event,'* Alexandre scrutinizes. Families would convey their children to view these ghastly murders, rendering the space a welcoming picnic venue for whites and an off-putting place of death for blacks. The historical heft, ambiance, and visual verification of lynching aggression eventually shape discourse's immediate control and dispossession. *'Professor Alexandre has unmoored the history of lynching from the white-supremacist dialogue to which it was anchored to unlock its secretarial to various interpretive possibilities and return emotional and politically authorized organization to its sufferers,'* Pease says. Black violence, whether real or imagined, has always constituted one of the most controversial and motive elements of social politics in American culture (Bonilla-Silva, 2010). The 20th century is permeated by events that display this, from the lynching outbreak in the South at the beginning of the century to the massive interest in the Rodney King and O.J Simpson affairs in the final decade[xliv].

The lynchings of the early decades were justified by melodramatic rhetoric that located extreme violence within the black male body, sweeping a new form of politician to power and ensuring the national predominance of segregation and black subjugation[xlv]. The decision of an all-white jury to clear the police officers shown beating Rodney King in the infamous videotape of 1991 reveals that however else American racial attitudes changed during the twentieth century, the idea of black violence retained an extraordinarily phobic power in the cultural imaginary[xlvi]. As Linda Williams observes, 'this jury could only have regarded the brutal force used by these officers as reasonable because they interpreted the black male body displayed in the video as an uninterrupted aggressive danger, mitigating any punitive events.' The extensive nature of this enthrallment with black aggression[xlvii] is indicated by the evidence

television spectators of one hundred and forty-two million viewers who watched the verdict in the O. J. Simpson trial[xlviii]. The lynching of Muslims around the world is driven by a toxic interplay of financial, societal, and political forces. Economically, competition for resources and widespread insecurity scapegoat Muslims, intensifying violence (Kydd & Walter, 2006). Societally, entrenched cultural hegemony and historical prejudices perpetuate insidious stereotypes, while social identity theory elucidates the in-group/out-group dynamics that aggressively marginalize Muslims (Tajfel & Turner, 1979). Politically, populist and nationalist movements ruthlessly exploit anti-Muslim sentiment to consolidate power, leading to state-sponsored or complicit violence. In India, Hindu nationalist rhetoric incites brutal mob violence against Muslims (Jaffrelot, 2011), while in China, the state's draconian repression of Uighur Muslims is driven by sinister political narratives (Roberts, 2018). Black Muslims, especially in the United States and parts of Europe, face a double burden of racism and Islamophobia, resulting in hate crimes, systemic discrimination, and violence, as seen in the disproportionate police brutality and societal neglect they experience (Omi & Winant, 2014). In Africa, Black Muslims in countries like Nigeria face violence from both militant groups and state forces, exacerbating their plight. Addressing the root causes of this pervasive violence requires a comprehensive understanding of these multifaceted and deeply ingrained dynamics.

Black violence has not always maintained such an obvious hold on public consciousness throughout the century, but the revival of this issue at key moments of racial tension demonstrates how its power endured in latent form (Burt, Simons, and Gibbons, 2013). The reasons for this enduring obsession involve the fears and fantasies white Americans invest in images of black violence. Attitudes to black violence are shaped by guilt and fear about the violent responses to the history of racist oppression (Schwartz, 2020). But white attitudes to black violence also demonstrate how desires and fantasies, which threaten the stability, consistency, and authority of hegemonic models of selfhood, are projected onto the racial other[xlix]. Cultural images of black violence are therefore sexualized because they are the locus of repressed white fantasies[l]. Increasing writing has recognized both the connection flanked by ethnic assortment and disagreement and the ensuing possessions of that divergence on growth (Warren, 2016). Racial/ethnic fractionalization is frequently attached to ethnic divergence that hinders financial growth (Campos et al, 2009). While violent conflict is a prominent theme in the literature on ethnic fractionalization in developing countries, economics research on the United States has focused more on the relationships between racial/ethnic assortment, the stipulation of public goods, and the growth of American cities (Eberle et al. 2020).

This literature points to geographical isolation and the concentration of disadvantage as drivers of this relationship between segregation and violence (Peterson and Krivo,1999). In this respect, these studies build on the large literature tracing the historical development of segregation and the concentration of poverty in American cities[li]. The history of the role of isolation in ethnic and racial aggression in the American precedent has not been comprehensive to rural areas (Griffith et al, 2007). Diversity and ethnic tensions in the United States could influence American society, not just through the modern political and economic processes in cities highlighted by Baqir et al (1999) or the inter-racial aggression premeditated by Kuhl et al (2009) and others. It could also have impacts through the lasting effects of interracial aggression more unswervingly associated with the literature on ethnic fractionalization and ethnic divergence. Historically, this violence was particularly concentrated in America's rural communities, areas that continue to show complicated links between anti-minority attitudes, political attitudes, and intergroup conflict[lii]. A growing literature is uncovering links between past violence specifically in the South and modern outcomes, with historical lynchings correlated with modern homicide rates, lack of compliance with hate laws, and urban segregation patterns[liii]. The silhouette cast by historical racial aggression could be huge; it necessitates answering the open question of how chronological aggression was associated with historical fractionalization in both urban and rural communities (Lichter, 2015).

The historical setback for execution/lynching is that it was most vigorous after the disenfranchisement of African Americans[liv]. Theories focused on divergence as a means of gaining power over the resources from another group make little sense when the group being beleaguered has little financial, societal, or political authority from the outset. Thus, the financial, societal, and political theories specific to lynching have developed to instead focus on mechanisms and channels that would lead to interracial violence given the lack of a need to compete over resources. The best

example is lynching of Muslims around the world is a multifaceted issue influenced by various financial, societal, and political theories:

Financial Theories

1. **Economic Insecurity**: Economic instability can exacerbate societal tensions, making minority groups, including Muslims, scapegoats for broader economic woes. This is seen in some regions where economic downturns lead to increased violence and discrimination against Muslims.
2. **Resource Competition**: In areas where resources are scarce, competition can lead to targeted violence. For example, in India, economic competition between different religious groups has sometimes resulted in lynching and violence against Muslims.
3. **Class and Wealth Disparities**: Economic disparities can be manipulated by political actors to fuel divisions, where wealthier Muslim communities may be targeted out of envy or resentment.

Societal Theories

1. **Cultural Hegemony**: Dominant cultural narratives often marginalize minority groups. Anti-Muslim rhetoric is perpetuated through media, education, and popular culture, reinforcing negative stereotypes and justifying violence.
2. **Social Identity Theory**: Group identity plays a crucial role in societal cohesion and conflict. Lynching and other forms of violence can be driven by in-group/out-group dynamics, where Muslims are perceived as the "other" and therefore targeted.
3. **Historical Prejudices**: Longstanding historical conflicts and prejudices, such as those stemming from colonialism or previous wars, can resurface and lead to violence against Muslim communities.

Political Theories

1. **Populism and Nationalism**: Political leaders often exploit anti-Muslim sentiment to galvanize support from majority populations. This is evident in countries like India, where Hindu nationalist rhetoric has led to increased violence against Muslims.
2. **State-Sponsored Violence**: In some countries, state apparatuses either directly engage in or tacitly support violence against Muslims. For instance, China's treatment of Uighur Muslims involves state-sanctioned repression.
3. **Electoral Politics**: Politicians may use divisive strategies to win elections, including inciting violence against Muslims to rally support from certain voter bases. This tactic has been used in various democracies where Muslim minorities are politically marginalized.

Specific Examples

1. **India**: Hindu nationalist rhetoric often portrays Muslims as a threat to national identity and security, leading to mob violence and lynchings.
2. **Myanmar**: The Rohingya crisis involves state-supported ethnic cleansing, driven by political narratives that dehumanize the Muslim population.

3. **Western Countries**: Anti-immigrant and anti-Muslim sentiments have been exacerbated by right-wing populist movements, leading to hate crimes and violence against Muslims.

Understanding these financial, societal, and political dynamics is crucial for addressing the root causes of such violence and developing effective interventions to protect vulnerable Muslim communities. Race-based violence against Muslims around the world has been a growing concern, manifesting in various forms including hate crimes, discrimination, and systematic persecution. In many Western countries, anti-Muslim sentiment has surged, fuelled by stereotypes and political rhetoric, leading to physical assaults, vandalism of Masjids, and harassment. High-profile incidents, such as the Christchurch Masjids shootings in New Zealand in 2019, highlight the extreme violence that can result from such hatred. In China, the Uighur Muslim minority faces severe repression, including mass detentions in "re-education" camps, forced labor, and cultural erasure. In Myanmar, the Rohingya Muslims have suffered brutal ethnic cleansing, with thousands killed and hundreds of thousands displaced to refugee camps in Bangladesh. Additionally, in India, increasing Hindu nationalist sentiments have led to mob violence and lynching of Muslims, exacerbating communal tensions. In Gaza, where Palestinians (including those identified as Philistines in historical contexts) live under harsh conditions, there are severe restrictions on movement, frequent military operations, and blockades that result in widespread humanitarian crises, including limited access to essential services and infrastructure. These acts of violence are often rooted in deep-seated prejudices, political agendas, and economic anxieties, demanding urgent attention and action from the global community to uphold human rights and foster interfaith harmony.

Segregation plays a role in this social conflict by spatially restricting the potential for groups to interact with each other. Such spatial boundaries could replicate fundamental group hostility (Cook, Logan, Parman, 2017). More segregated environments would see more interracial violence, and more segregated environments are related to poorer race relations[lv]. If segregated environments replicate margins on African-American mobility and social norms on the issue of race relations, movements outside of that norm could be met with predominantly harsh consequences[lvi]. On the other hand, racial isolation could be connected to a fewer unpleasant incident of racial brutality if the geographic disconnection minimizes the potential for groups to cooperate in any fashion[lvii]. Irrespective of its enthusiasm, racial violence could be associated with racial isolation in the course of the uncomplicated fact that the indirect effects of killings were frequently seen as the key force behind the activity. Indeed, under the NAACP[lviii] (National Association for the Advancement of Colored People) definition of lynching, the lynching activity had to have the purpose of upholding tradition or serving justice (Cook, Logan and Parman, 2018a). In a racially isolated environment, lynching may have predominantly large externalities for the perpetrators. Isolation could also play a role in allowing for greater social adequacy of violence in opposition to minority groups (Cook, Logan and Parman, 2018a).

The externality for the white-only spectators that often assembled to witness execution with picnics and postcards was the reification of heightened control and reassertion of authority. Satyanath and others (2013), demonstrate that social assets were associated with the rise of Nazis in Germany. If separation allows for greater social capital amongst the groups promoting aggression alongside others, the two would be related. Eventually, on the other hand, the connection flanked by isolation and racial brutality hinges on the connection between social seclusion and racial belligerence. The sadness, exhaustion, anger, and frustration that have been expressed by Black people across social media at the time of George Floyd have, of course, been felt for centuries[lix]. The killing of George Floyd has made it clear that, despite the feeling that everything is made up to have distorted as an effect of COVID-19[lx], so much has stayed the same. Floyd's killing has had particular resonance for us in the United Kingdom too, where it has highlighted the realities of systemic racism and the particular impact this has on black people and people of color[lxi]. Black writing is integral to British literature but continues to be marginalized and underrepresented. At the time of the incident (murder of George Floyd), Literature on lockdown has gathered opportunities for Black voices to be heard, platforms for the amplification of Black writers' voices, and reading lists around race and racism[lxii]. There are many other studies by many philosophers, thinkers, sociologists and other experts on racism; Clark et al. (1999) classify racism as *'the way*

of life, attitudes, institutional preparations, and acts that lean to degrade individuals or groups for the reason that of phenotypic distinctiveness or ethnic group affiliation' (Clark et al, 1999).

Contrada and others (2001) use the more general term ethnic discrimination to refer to unfair treatment received because of one's ethnicity, where ethnicity refers to the various groups of individuals based on race or culture of origin (Contrada et al, 2001). We think about racism as an unusual form of social exclusion in which phenotypic or cultural distinctiveness is used to allocate individuals to an exile position, depicting them as targets of social exclusion, harassment, and unfair treatment. Racism is present at numerous levels, together with interpersonal, environmental, institutional, and cultural[lxiii]. However, the bulk of empirical research on coping with racism focuses on strategies for coping with interpersonal racism. Interpersonal racism has been defined by Krieger as 'unswervingly apparent biased interactions flanked by individuals whether in their institutional roles or as public and private individuals[lxiv]. Racism may have poisonous effects even when the target does not intentionally distinguish the abuse or characteristic it to racism. McIntosh (1992) Coming to terms with white privilege is not about blame, shame, or guilt.' White ignorance is not only about 'not knowing what one does not know', but also involves a passion for ignorance when it comes to learning difficult knowledge that challenges one's moral self[lxv]. Applebaum (2008), a racially cognizant sense of whiteness, encompasses an understanding of guilt, power, and privilege; yet avoids the paralysis and victim perspectives[lxvi].

Conclusion

In closing we can say that to combat racism, we must start with the understanding that racism is 'hard-wired' into our society and institutions. It is like the stimulating wires in the walls, or the plumbing, or the air and heat ductwork. It is a life-long struggle for justice. Transformative education, educates self and Community about the history and reality of the barriers of structural racism such as; How it affects us? How does it affect others? We must also know the determinants of racism that are responsible for spreading it all such as; politics, faith, skin color, accomplishments, hobbies/interests, technology, immigration status, lifestyle, role in the family, generation, and birth order. To turn into anti-racism, we should think that nothing is behaviorally incorrect or correct, inferior or superior to any of the racial groups. Whenever the antiracist sees individuals behaving optimistically or pessimistically, the antiracist sees precisely that: individuals behaving positively or unenthusiastically, not representatives of comprehensive races. To be anti-racist is to deracialize demeanor, to eliminate the tattooed classifying from each racialized body. Behavior is remarkable humans do, not races do' Ibram X. Kendi[lxvii] such as;
 To become an anti-racist, we must start our journey from;
- The Zones
- Self-Reflection
- Growth

To become an anti-racist, we must also do and think like this;
- *We will assume that each of us is coming from a place of goodwill and that we are working to achieve a common goal*
- *We will allow the expression of feelings, views, and experiences without judgment or fear of retaliation, on social media or otherwise*

The strongest and clearest end that can be strained from this review is that there is a momentous need for supplementary investigation on stratagem for coping with racism. The No-coping approach has materialized as an unmistakably triumphant policy for offsetting the psychological or physical health impacts of racism. As an alternative, each approach has some verified strengths, but also substantial side- effects or margins. Participation with only one type of identity may curb the individual's capability to judge numerous standpoints and discover a series of coping options. As a substitute, in an increasingly multicultural society, it will be central to recognize the paramount ways to facilitate individuals to master the multifaceted psychological tasks concerned in maintaining individual, group, and national identities, predominantly when the values at one level contrast with the values at another. Ethnic and racial distinctiveness enlarge to meet manifold needs, including enhancing one's pride and commitment to one's

cultural group as well as helping individuals expand consequential strategies for organization discrimination based on racial or ethnic bias. However, these components of distinctiveness are not adequate to revolutionize the possessions of racism on the development of depressive symptoms and may enhance the detection of danger and the discernment of destruction.

Social support appears to be useful in a diversity of circumstances, but the accessible information does not hold up an undeviating role for non-specific social support as a safeguard of the effects of racism on suffering. It may be necessary to include communication that is aimed at validating the individual's experience while also offering opportunities to review the circumstances and identify factors that elicited perceptions of threat. This kind of support is preferred to diminish defensiveness and amplify the aptitude to undoubtedly articulate detailed concerns and develop appropriate plans to administer the specific danger. However, acute problem-focused support may not be satisfactory. Support may also be required to deal with and reorganize the excruciating nature of racism, providing a chance to tackle not only the feelings of anger but of humiliation and anxiety as well. As a final point, still, other forms of support may be required to provide hope and enthusiasm, and direction to diminish racism and its effects over the long term. The psychobiological effects of hatred inhibition among African Americans are among the most reliable results in the literature dealing with racism. Research is also required to examine the differential effects of any exacting plan on execution, influence, and well-being. Research on for dealing with racism is required to give power to beleaguered individuals to develop and choose methods that are effective at reducing inequity, escalating expectations, and shielding the impact of racism on health.

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[i] characteristic of one of the traditional racial divisions of humankind, marked by fair to dark skin, straight to tightly curled hair, and light to very dark eyes, and originally inhabiting Europe, parts of North Africa, western Asia, and India- https://www.dictionary.com/browse/caucasian/

[ii] Characteristic of the peoples traditionally classified as the Negro race, especially those who originate in sub-Saharan Africa: https://www.dictionary.com/browse/caucasian/

[iii] characteristic of one of the traditional racial divisions of humankind, marked by prominent cheekbones, epicanthic folds about the eyes, and straight black hair, and including the Mongols, Manchus, Chinese, Koreans, Japanese, Annamese, Siamese, Burmese, Tibetans, and, to some extent, the Inuits and the American Indians: https://www.dictionary.com/browse/caucasian/

[iv] Founded in 1865, the Ku Klux Klan (KKK) extended into almost every southern state by 1870 and became a vehicle for white southern resistance to the Republican Party's Reconstruction-era policies aimed at establishing political and economic equality for Black Americans: https://www.history.com/topics/reconstruction/ku_klux_klan/

[v] Apartheid ("apartness" in the language of Afrikaans) was a system of legislation that upheld segregationist policies against non-white citizens of South Africa. After the National Party gained power in South Africa in 1948, its all-white government immediately began enforcing existing policies of racial segregation- https://www.history.com/news/apartheidpolicies-photos-nelson-mandela

[vi] Race in the new era of human genetics research; retrieved from; 1st https://sitn.hms.harvard.edu/flash/2017/science-genetics-reshaping-race-debate-21st-century/

[vii] Race and Indigenous Language Rights in Peru; Retrieved from; https://othersociologist.com/sociology-of-race/

[viii] Race and Racial Identity; retrieved from; https://nmaahc.si.edu/learn/talking-about-race/topics/race-and-racial-identity

[ix] (See 'Recordkeeping and societal power by Eric Ketelaar, in Archives, 2005; Retrieved from; https://www.sciencedirect.com/topics/computer-science/racial-classification

[x] In law and government, de facto describes practices that exist in reality, even though they are not officially recognized by laws. It is commonly used to refer to what happens in practice, in contrast with de jure, which refers to things that happen according to law- https://dictionary.cambridge.org/dictionary/english/de-facto/

[xi] Humiliation, Degradation, Dehumanization: retrieved from; https://www.corteidh.or.cr/tablas/r30885.pdf

[xii] Ethnicity vs. Race; Retrieved from; https://www.diffen.com/difference/Ethnicity_vs_Race

[xiii] (See 'Race in the new era of human genetics research by Vivian Chou- retrieved from; https://sitn.hms.harvard.edu/flash/2017/science-genetics-reshaping-race-debate-21st-century/

[xiv] Understanding Socialization in Sociology; retrieved from: https://www.thoughtco.com/socialization-in-sociology-4104466

xv World Report: retrieved from; https://www.corteidh.or.cr/tablas/33635.pdf   also
Democracy, Conflict and Human Security: Pursuing Peace in the 21st Century. Retrieved from;
https://www.idea.int/sites/default/files/publications/democracy-conflict-and-human-security-handbook-volume-

xvi (See 'Democracy and Deep-Rooted Conflict: Options for Negotiators by Peter Harris and Ben Reilly with a Foreword by Kofi A. Annan. Retrieved from; https://www.idea.int/sites/default/files/publications/democracy-and-deep-rooted-conflict.pdf

xvii (See, 'Religion and the Individual: Belief, Practice, and Identity Special Issue by Douglas J. Davies Michael J. Thate. Retrieved from; https://www.mdpi.com/books/pdfdownload/book/337

xviii Ethnic conflict- Retrieved from; https://www.britannica.com/topic/ethnic-conflict

xix (See, 'Religious Identity and Political Modernity by S Chakravarty: 2006. Retrieved from; https://etd.ohiolink.edu/apexprod/rws_etd/send_file/send?accession=osu1164248005&disposition=inline/

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https://pressbooks.ulib.csuohio.edu/ethnicity/chapter/the-nature-of-the-ethnic-group/

xxi Concept of a minority: mandate definition. Retrieved from;
https://www.ohchr.org/en/special-procedures/sr-minority-issues/concept-minority-mandate-definition

xxii Indigenous peoples and ethnic minorities: marginalization is the norm. Retrieved from;
https://www.un.org/development/desa/dspd/wp-content/uploads/sites/22/2018/07/

xxiii (See, Williams, Marise 'Reading O.J. Simpson : everyday rhetoric as gift and commodity in I want to tell you'
https://www.academia.edu/2231105/Reading_O_J_Simpson_everyday_rhetoric_as_gift_and_commodity

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https://www.peoplescout.com/insights/racial-ethnic-diversity-in-workplace/

xxv (See, 'On the Development of the Concept of 'Persecution' in International Refugee Law by Jose H. Fischel De Andrade- retrieved from; https://www.corteidh.or.cr/tablas/r27152.pdf

xxvi (See, 'international Convention on the Elimination of All Forms of Racial Discrimination UN General Assembly resolution 2106 (XX) 21 December (1965). Retrieved from;https://www.ohchr.org/en/instruments-mechanisms/instruments/international-convention-elimination-all-forms-racial

xxvii Coping With Racism: A Selective Review of the Literature and a Theoretical and Methodological Critique by Brondolo, Brady, Pencille, Beatty, and Contrada: 2012- retrieved from; https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3258496/

xxviii Promoting and Protecting Minority Rights- Geneva and New York, 2012
https://www.ohchr.org/sites/default/files/Documents/Publications/HR-PUB-12-07_en.pdf

xxix Coping With Race-Related Stress- Retrieved from; https://counselingcenter.illinois.edu/brochures/coping-race-related-stress

xxx The end of legalized segregation in the United States. Retrieved from
https://books.google.co.in/books?id=KMJA6BvhvP0C&pg=PA495&lpg=PA495&dq=

xxxi How Science and Genetics are Reshaping the Race Debate- retrieved from;
https://sitn.hms.harvard.edu/flash/2017/science-genetics-reshaping-race-debate-21st-century/

xxxii The fact that racism is increasingly exercised on cultural rather than biological grounds by Giddens- retrieved from;
https://books.google.co.in/books?id

xxxiii Document Resume Carter, George E. – ERIC by GE Carter · 1976- retrieved from; https://files.eric.ed.gov/fulltext/ED125799.pdf

xxxiv Hispanic adults, especially immigrants, were more likely to be familiar with their origins than single-race Black or White adults. A majority of Hispanic and Black respondents, but not of Whites, said they feel a strong connection to their roots. And about half or more of Hispanic and Black respondents said their origin is central to their identity, but only about a quarter of Whites said so: https://www.pewresearch.org/social-trends/2021/05/14/black-and-hispanic-americans-see-their-origins-as-central-to-who-they-are-less-so/

xxxv UNESCO World Report Investing in Cultural Diversity and Intercultural Dialogue- retrieved from;
https://www.un.org/en/events/culturaldiversityday/pdf/Investing_in_cultural_diversity.pdf

xxxvi The minority poor are seen as the byproduct of a post-industrial society
https://www.loyno.edu/~quigley/powerpointJ/Racism_07.ppt

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xxxviii Universal Instrument-Declaration on Race and Racial Prejudice (27 November- 1978). Retrieved from;
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[xl] Equality of Opportunity (*First published Tue Oct 8, 2002; substantive revision Wed Mar 25, 2015) retrieved from;* https://plato.stanford.edu/entries/equal-opportunity/

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[xliv] (See, Williams, Marise 'Reading O.J. Simpson: everyday rhetoric as gift and commodity in I want to tell you' https://www.academia.edu/2231105/Reading_O_J_Simpson_

[xlv] History of Lynching in America- retreated from; https://naacp.org/find-resources/history-explained/history-lynching-america

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[xlvii] (See, What O. J. Simpson Means To Me by Coates Ta-Nehisi (OCTOBER 2016 ISSUE). Retrieved from; https://www.theatlantic.com/magazine/archive/2016/10/what-o-j-simpson-means-to-me/497570/

Also- The Impact on the O.J. Simpson Verdict Danielle Grenon Sacred Heart University 1 G- https://digitalcommons.sacredheart.edu/cgi/viewcontent.cgi?article=1549&context=acadfest

[xlviii] O.J. Simpson trial, criminal trial of former college and professional gridiron football star O.J. Simpson, who was acquitted in 1995 of the murder of his ex-wife Nicole Brown Simpson and her friend Ronald Goldman. It was one of the most notorious criminal trials in American history- https://www.britannica.com/event/O-J-Simpson-trial/

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[lii] (See, 'Racial Segregation and Southern Lynching' by Lisa D. Cook Trevon D. Logan John M. Parman- retrieved from; https://voxeu.org/article/racial-segregation-and-southern-lynching

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[lvii] Improving Cultural Competence- Retrieved from; https://store.samhsa.gov/sites/default/files/d7/priv/sma14-4849.pdf

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