Reversing Racism

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Course

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**Introduction**

While racism has been a cancerous cell in the American society that seems never to fade away, some systems are yet to be explored which can offer great remedies. However, this is a process that may take time. The injustices that the black community has dealt with are a wide variety. Some include over 200 years of slavery, about 90 years under Jim Crow laws, a further 60 years of separate but equal, and over three decades of unequal housing policies among others require time for healing. The racial discrimination in America is based on the structural, ideology, and cultural background of the country. As such, a revolutionary agenda to end racism has to address all the three key areas in a detailed way that provides for sustainable practices.

**Discussion**

The age of racism in America has had devastating effects on the black community. One of the key aspects that characterize the modern age of racism is the development of systemic structures that build the black man into a cage. Alexander (2010) compares the bars in the cage to a systemic issue that is working to keep the African American man in a box of racism. The systems working hand-in-hand include the social stigma, the institutional policies including the criminal justice system, and the community support structures such as advocacy groups. As such, a revolutionary agenda has at its basis had to address each of the issues in an in-depth manner.

1. **The Structural Aspect**

**Building Inclusive Communities**

To begin with, there is a need to build inclusive communities. To build inclusive communities, there is a need to identify the historical injustices and the appropriate reparations. The Conyer’s bill also known as HR-40 is such a reparation (Coates, 2014). The HR-40 seeks to study and understand the historical injustices of the black man from the 15th century to date and as such, be in a position to offer sustainable reparations. However, what would the HR-40 look like in the aspects that we are proposing? To begin with, the HR-40 would be able to identify the planning perspectives that are required at the local and regional perspectives. For example, DiAngelo (2011) points out that the North American region lives in a society or environment that insulates them from race-based stress. This has resulted in the region enjoying what is referred to as racial comfort.

**White Fragility**

Racial comfort has led to the development of white fragility in such regions. This is where even a small amount of race-based discomfort leads to the engagement of defensive measures which are characterized by avoidance and silence towards the issue (DiAngelo, 2011). This is has resulted in the development and establishment of white racial equilibrium. The white community has been able to develop accrued privilege and status through the development of protective pillows and is only lowered occasionally and its by choice. The end is race has been projected to an outside issue where it’s a problem for other people and what we have (DiAngelo, 2011). As such, this is a situation that requires focused planning that may be different from other states. For instance, states that had fewer slave activity are seen to have a less racial bias against the black community.

**Education System**

To achieve the equality norm in all states, there is a need to have the incorporation of the historical, structural, and institutional biases that have existed as a basis for developing better social environments in education systems. If these items are put in place early enough, then we can develop a generation that is aware of the systemic issues that have affected the African American community over the ages leading to better developed inclusive communities.

**Considering the Different Terrains**

The different local conditions that exist in the American landscape can offer various opportunities for developing social inclusivity in their structures. The urban conditions and the rural have different perspectives on issues and biases. As such, they both offer an opportunity for different strategies for the development of a revolutionary agenda for dealing with the issue of building racial bridges. The communities have to identify the vulnerable populations and breakdown the developments into categories. Probability is the vulnerable populations will include poor families, the youth, disabled, and seniors will make up the majority.

Addressing these issues will require planning that considers the community input with a focus on building institutional and societal integrity. This means that the community has to proactively seek to eliminate the social inequality that exists through various mechanisms that include the development of discussions among the minority black community and the white community. These discussions are a building stone for the development of inclusive communities.

However, for the white communities, especially those identified in North America, there is a need for sacrifice. This is perhaps the greatest effect that they will have to deal with. The effect of giving up their protective pillows that have caused white fragility (DiAngelo, 2011). The white community has to change their perception. The issue is to develop a view that sees the development of the reconciliation process as a way by which American society requires healing for increased prosperity and sustainability rather than a social burden. Therefore, the development of an inclusive community has to consider the adaptability of African Americans as well as the white community in the process.

1. **The Ideology Aspect**

**Balancing National Principle and Local Agencies**

Another key aspect that is to be of great importance in balancing the national principles with the local agencies. The level of confidence in the community has to be aligned with the ability and capacity of local governments and agencies to adequately identify the needs of the people satisfactorily. This is a complex issue when dealing with racism considering the criminal justice system issues that arise. Alexandar (2010) has a complete focus on the criminal justice system and the development of the mass incarceration status of black American people as a new normal.

The mass incarceration issue has developed invisible punishments for the black American community that include early exposure to the criminal justice systems for young black youth, poor support through the criminal justice system, and a re-entry mechanism to the society that is characterized by high social stigmatization and institutional exclusion (Alexandar, 2010). The system as a whole, as such, has led to the development of a way of suppressing the African American in a manner that Alexandar (2010) refers to as the new Jim Crow.

**Local Institutions**

The major ways by which the modern system is able to suppress the black community is by institutional policies that have been designed to act consistently to this end. The police have more than adequate rights that are aimed at impromptu searches and arrests of black men based on the pretext of drug enforcement. The assets of black men are also quickly seized as a stipulation of the law by governments. There are no adequate procedures that are followed in the determination of the guilty processes as there is often poor support for the black man. The balancing of national principles and local agencies has to look at the adequate interpretation of the constitution and the ways that the local level implements such policies.

**White Supremacy**

This is an issue that may be complex especially from the perspective of the white community. Jardina (2019), through the first three chapters of the book, addresses the theories behind white supremacy ideologies. The revelations brought forth are the group interests of the community which favors politicians that are aimed at putting forth the interests. As such, the policies and activities in the process end up being aligned to the needs of the white community at the expense of the minority groups. This has developed racial solidarity among the white community members. The identity of being white has a strong correlation to the development of the individual identity of an individual and, in turn, affects the group attitudes developed by the members (Jardina, 2019). As such, dismantling racism becomes a bigger issue as it is intertwined with the attitudes that the individual group members have.

Therefore, the balancing of national principles and the local agency activities becomes an issue that is affected by the patterns that the white group engages in when voting. The white community as such may have to be affected in a wide way than may seem. The intertwined nature by which the individuals of the white community associate or develop their personality based on their white nature means that they are inherently posed to choose group interests over national interests. How then can this be dealt with? This is an issue that requires a rather deeper attitudinal change that looks at changing the associated ideologies of the white community. The changes that need to be undertaken include a change in the belief that whiteness is associated with leadership, technological advancement, and other positive aspects (Jardina, 2019). The trend can change but requires the development of a cultural shift that identifies qualifications over the racial outlook of individuals in determining their capacity.

**Historical Patterns and Injustices**

For instance, about 77% of whites are homeowners (Jardina, 2019). This means that they are less likely to understand the plight of the African American people. As such, there is a need to have more blacks in the leadership systems who can advocate for the needs of the African American people. However, this comes at the expense of the white community feeling threatened by the rise of the black man. This has a historical experience with every turn of freedom for the black community being met with a new form of inequality. Sugrue (2015) identifies this issue in the Origins of the Urban Crisis.

The rise of the black man in Detroit was meant by biased policies that led to low employment opportunities, difficulty in acquiring adequate housing, and eventual pushing of the African American community into poverty (Sugrue, 2015). Alexander (2010) also points out the development of Jim Crow laws and the Ku Klux Klan as both formal and informal processes by which the white man was able to develop ways of keeping the black man down after Emancipation. The new Jim Crow laws are also a similar attempt that has seen the community suffer from invisible punishments as a result.

In this way, there seems to be a tendency for the white community to develop ways by which to suppress the rights of the black community. Additionally, the white community has great control in the politics of the nation which in turn has an effect on the policies implemented in a manner of balancing the national principles. As such, the revolutionary agenda requires a core and fundamental change in the mindset of the white community in matters of relation to the white supremacist tendencies. This is a tough call that may require in-depth changes to the education system again as a way of creating awareness on the historical perspectives which can inspire future generations for better implementation of processes.

1. **Cultural Aspect**

**Democratic and Political Accountability**

A fundamental aspect that the revolutionary agenda will be based on is the development of a democratic process and political accountability system. There is a high acceptance that the black community feels disconnected from public policy development, decision-making, and implementation. This is perhaps due to the systemic processes that push African Americans to poverty. Therefore, there is a need to ensure that the political accountability of the nation is monitored and in this sense, an integral watchdog is instituted.

The position of the African American person has been developed through years of suppression. The position has been developed through the institution of processes that include the suppression of employment opportunities, pushing of the black man to poor grade schools, and the use of unethical practices in hiring to ensure that fundamentally the low menial jobs go to the community. As such, technological changes are always going to affect these jobs such as is the case in Detroit (Sugrue, 2015). This requires a look at the systemic processes that have inherently biased the system. The systems have to be accountable which requires a look at the people that run the systems. The lack of political accountability at various levels means that the confidence of the people towards the government at various levels is compromised.

The socially vulnerable have a weaker voice and influence in governance and as such, the governance system becomes weak. Promoting citizenship and civic engagement becomes problematic. The suggested political democracy and accountability process will look at some of the integration of the black community into the voting process including ways by which to adequately reinstate the rights of the incarcerated people into the voting system since they are majorly composed of the black community. Another aspect is the development of a system that does not subject the African American to early interaction and promotion through the criminal justice system. The black man is vulnerable to crime for various reasons. To begin with, there is low access to quality education, leading to a half-baked person for the job market. As such, they are pushed to menial jobs leading to exposure to changes in the economy.

The political accountability process has to ensure that the African American community has access to high-quality education free of bias from the institutional and personnel processes in the institution. This is a stepping stone by which the community can gain lots of access to adequate opportunities to promote their access to a better quality of life. As a result, the community is lifted from the vulnerability of engaging in crime and as such, has fewer interactions with the criminal justice system.

**The Civic Alliance**

A civic alliance is a probable cause that is necessary for the success of the end of racism. Alexander (2010), notes that the civic society in American has been neglectful of the issues affecting the African American community. Civic society has avoided issues that may affect the overall reputation of the African American community. These issues include mass incarceration injustices. As a result, the civic society has been diluted into the white supremacist actions through its quiet inaction. The civic society has to develop mutual alliances that look at the promotion of social infrastructure. The civic society has to have the capacity to sustain communities in socially and culturally diverse states for the development of vitality and harmony. The US has unique model citizenship due to the high diversity and mutual responsibility that is required or expected by the groups.

As such, the social infrastructure – that is the underlying features of the society – creates the fundamental facilities that are necessary for the provision of adequate mutual respect to the societal members. The areas that the civic societies should focus on the revolutionary agenda are the people that should be respected, the people that should be valued, and the contribution of the economic and community life of the individuals. These are the fundamental areas that will determine the integrity of the social infrastructure which is the duty of the civic community. The civic society has to focus on building strong shared values that create the desire for the community to build inclusivity.

The main values that have to be promoted include the need for value and respect for diversity. The current deficient support systems as identified have depleted the standard of living for the African American community and their inclusion in developing sustainable communities. The civic society has to be supported by the federal government through national infrastructure programs that have a focus on the social dimensions of bridging the gap.

The civic society has to focus on building horizontal networks more than vertical networks. In this way, the issue of reputation is considered a hindrance to the success of supporting community needs will be eliminated. The horizontal networks will enable the identification of areas of concern in implementing corrective measures from both the African American and the White communities as well as other communities in the country. This will enable a successful implementation.

**Conclusion**

In conclusion, racism is an issue that has plagued the nation and it's about time that a revolutionary agenda to end racism was developed to address all the key areas of racial discrimination in a detailed way that provides for sustainable practices. The revolutionary agenda looks at structural, ideology, and culture. The structural aspect looks at building inclusive communities, the ideology looks at the change in the white supremacist ideas and the cultural looks at the integration of the African American community into the social infrastructure. The result of the revolutionary agenda is one that may be guaranteed but based on presumptions of attitude change by all players in the country towards building sustainable communities. Additionally, there is a need for adequate time for this is a gradual process that may take generations to achieve.

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