



Thakur Educational Trust's (Regd.)
THAKUR COLLEGE OF SCIENCE & COMMERCE **ICSC**

UGC Recognized * Affiliated to University of Mumbai
(NAAC Accredited with Grade 'A' [CPGA-3.10] * ISO 9001:2008)

PROJECT REPORT ON:

“Racism”

SUBMITTED BY:

AJAY YADAV

T.Y ACCOUNTING AND FINANCE (Semester-VI)

SUBMITTED TO

University of Mumbai



PROJECT GUIDE:

MR. AKASH DESHMUKH

ACADEMIC YEAR 2019-2020



DECLARATION

I the undersigned **MR. AJAY YADAV** here by, declare that the work embodied in this project work titled, “**RACISM**” forms my own contribution to the research work carried out under the guidance of “**MR. AKASH DESHMUKH**” and has not been previously submitted to any other University for any other Degree/Diploma to this or any other University.

Wherever reference has been made to previous works of others, it has been clearly indicated as such and included in the bibliography.

I, here by further declare that all information of this document has been obtained and presented in accordance with academic rules and ethical conduct.

Certified BY
Learner

Name and Signature of Guide
AKASH DESHMUKH

Name and Signature of

AJAY YADAV

DATE:
PLACE:



CERTIFICATE

This is to certify that **MR. AJAY YADAV** has worked and duly completed his project work for the degree of Bachelor in Commerce (Accounting and Finance) under the faculty of Commerce and her project is entitled, "**RACISM**" under my Supervision.

I further certify that the entire work has been done by the learner under my guidance and that no part of it has been submitted previously for any Degree or Diploma of any University.

It is his own work and facts reported by his personal findings and investigations.

**COORDINATOR
PRINCIPAL**

PROJECT GUIDE

DATE:

PLACE:

**INTERNAL EXAMINER
EXAMINER**

EXTERNAL

PLAGIARISM REPORT



Plagiarism Checker X Originality Report

Similarity Found: 13.88%

Date: Friday, March 03, 2020

Statistics: 1910 words Plagiarized / 13423 Total words

Remarks: Low Plagiarism Detected - Your Document needs Optional Improvement.

/ A study on racism/ BY AJAY YADAV UNDER THE GUIDANCE OF MR. AKASH DESHMUKH March 2019

. / DECLARATION I the undersigned Mrs. Ajay Yadav here by, declare that the work embodied in this project work titled, **RACISM** forms my own contribution to the research work carried out under the guidance of “Mr. AKASH DESHMUKH” and has not been previously submitted to any other University for any other Degree/Diploma to this or any other University. Wherever reference has been made to previous work of others, it has been clearly indicated as such and included in the bibliography. I, here by further declared that all information of this document has been obtained and presented in accordance with academic rules and ethical conduct

ACKNOWLEDGEMENT

To list who all have helped me is difficult because they are so numerous and the depth is so enormous.

I would like to acknowledge the following as being idealistic channels and fresh dimension in the completion of this project.

I take this opportunity to thank the **University of Mumbai** for giving me chance to do this project.

I would like to thank Founder Sir for providing the necessary facilities required for completion of this project.

I would like to thank my **Principal Dr.C.T. CHAKROBORTY** and for providing the necessary facilities required for Completion of this project.

I would also like to express my sincere gratitude towards my project guide, **MR AKASH DESHMUKH** whose guidance and care made the project successful.

I would like to thank my **College Library**, for having provided various reference books and Magazines related to my project.

Lastly, I would like to thank each and every person who directly or indirectly helped me in the Completion of the project specially my Parents and Peers who supported me throughout my project.

ABSTRACT

The issue of discrimination and violence experienced by the people from the so called North east India recently had a brief rendezvous with major Indian media. However beside few articles in journals and national papers the issue again failed to engender rigorous theoretical discourses amongst academics.

Northeast communities the population at the heart of race debates are introduced and discussed in historical and contemporary contexts. Three initial claims about race debates are made. First, debating race has become more frequent at the national level. Second, the response of politicians has shifted from denial to acknowledgment to the desire to do something about it. Third, racism experienced by Northeast communities is framed as a problem of metropolitan India not of everyday life in the borderland occupied by the Indian armed forces and under a series of extraordinary laws and exceptional governance provisions. Debates are grounded in social, political, and economic changes brought about by migration from the Northeast borderland to metropolitan India, deeper concern about the image of Indian cities, and renewed emphasis on national integration as a solution for separatist tendencies in the Northeast.

INDEX

CHAPTER NO	PARTICULARS	PAGE NO
1	INTRODUCTION	8-20
2	RESEARCH METHODOLOGY 2.1 OBJECTIVE OF STUDY 2.2 HYPOTHESIS OF STUDY 2.3 SIGNIFICANCE OF STUDY 2.4 RESEARCH GAP 2.5TYPE OF STUDY 2.6 SAMPLE SIZE AND DESIGN 2.7 DATA COLLECTION 2.8 RESEARCH TOOLS 2.9 LIMITATION OF STUDY	22 23 24 25 26 27 28 29-30 31-32
3	REVIEW OF LITERATURE	33-43
4	DATA ANALYSIS	44-56
5	CONCLUSION AND SUGGESTION	57-61
6	BIBLIOGORAPHY	63
7	QUESTIONNARIE	65-67

CHAPTER:1
INTRODUCTION

HISTROY OF RACISM.

Racism also called racialism, any action, practice, or belief that reflects the racial worldview the ideology that humans may be divided into separate and exclusive biological entities called “races” that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioural features; and that some races are innately superior to others. Since the late 20th century the notion of biological race has been recognized as a cultural invention, entirely without scientific basis.

Following Germany’s defeat in world war1 that country’s deeply ingrained anti-semitones was successfully exploited by the Nazi party, which seized power in 1933 and implemented policies of systematic discrimination, persecution, and eventual mass murder of Jews in Germany and in the territories occupied by the country during world war 2.

In north America and apartheid era South Africa, racism dictated that different races chiefly blacks and whites should be segregated from one another; that they should have their own distinct communities and develop their own institutions such as churches, schools, and hospitals; and that it was unnatural for members of different races to marry.

Historically, those who openly professed or practiced racism held that members of low-status races should be limited to low-status jobs and that members of the dominant race should have exclusive access to political power, economic resources, high-status jobs, and unrestricted civil rights. The lived experience of racism for members of low-status races includes acts of physical violence, daily insults, and frequent acts and verbal expressions of contempt and disrespect, all of which have profound effects on self-esteem and social relationships.

Racism was at the heart of North American slavery and the colonization and empire-building activities of western Europeans, especially in the 18th century. The idea of race was invented to magnify the differences between people of European origin and those of African descent whose ancestors had been involuntarily enslaved and transported to the Americas. By characterizing Africans and their African American descendants as lesser human beings, the proponents of slavery attempted to justify and maintain the system of exploitation while portraying the united states as a bastion and champion of human freedom, with humans rights, democratic institutions, unlimited opportunities, and equality. The contradiction between slavery and the ideology of human equality, accompanying as philosophy of human freedom and dignity, seemed to demand the dehumanization of those enslaved.

By the 19th century, racism had matured and spread around the world. In many countries, leaders began to think of the ethnic components of their own societies, usually religious or languages groups, in racial terms and to designate higher and lower races. Those seen as the low-status races, especially in colonized areas, were exploited for their labour, and discrimination against them became a common pattern in many areas of the world. The expressions and feelings of racial superiority that accompanied colonialism generated resentment and hostility from those who were colonized and exploited, feelings that continued even after independence. Since the mid-20th century many conflicts around the world have been interpreted in racial terms even though their origins were in the ethnic hostilities that have long characterized many human societies e.g Arabs and Jews, English and Irish. Racism reflects an acceptance of the deepest forms and degrees of divisiveness and carries the implication that differences between groups are so great that they cannot be transcended.

Racism elicits hatred and distrust and precludes any attempt to understand its victims. For that reason, most human societies have concluded that racism is wrong, at least in principle, and social trends have moved away from racism. Many societies have begun to combat institutionalized racism by denouncing racist beliefs and practices and by promoting human understanding in public policies, as does the universal declaration of human rights, set forth by the united nation in 1948.

In the United States, racism came under increasing attack during the civil rights movement of the 1950s and '60s, and laws and social policies that enforced racial segregation and permitted racial discrimination against African Americans were gradually eliminated. Laws aimed at limiting the voting power of racial minorities were invalidated by the twenty fourth amendment to the US constitution, which prohibited poll taxes , and by the federal voting rights act 1965, which required jurisdictions with as history of voter suppression to obtain federal approval preclearance of any proposed changes to their voting laws the preclearance requirement was effectively removed by the U.S. Supreme Court in 2013. By the 2010s more than two-thirds of the states had adopted varying forms of voter id law, by which would-be voters were required or requested to present certain forms of identification before casting a ballot. Critics of the laws, some of which were successfully challenged in the courts, contended that they effectively suppressed voting among African Americans and other demographic groups.

Despite constitutional and legal measures aimed at protecting the rights of racial minorities in the United States, the private beliefs and practices of many Americans remained racist, and some group of assumed lower status was often made a scapegoat. That tendency has persisted well into the 21st century.

Because, in the popular mind, race is linked to physical differences among peoples, and such features as dark skin colour have been seen as markers of low status, some experts believe that racism may be difficult to eradicate. Indeed, minds cannot be changed by laws, but beliefs about human differences can and do change, as do all cultural elements.

CULTURAL RACISM.

Cultural racism, sometimes called new racism, or differential racism, is a concept that has been applied to prejudices and discrimination based on cultural differences between ethnic or racial groups. This includes the idea that some cultures are superior to others, and that various cultures are fundamentally incompatible and should not coexist in the same society or state. In this it differs from biological or scientific, meaning prejudices and discrimination rooted in perceived biological differences between ethnic or racial groups.

The concept of cultural racism was developed in the 1980s and 1990s by West European scholars such as Martin Barker, Etienne who were influenced by American critical race theory. These theorists argued that the hostility to migrants then evident in Western countries should be considered racism, a term that had been used to describe discrimination on the grounds of perceived biological race since the 1930s. They argued that while biological racism had become increasingly unpopular in Western societies during the second half of the 20th century, it had been replaced by a new, cultural racism that relied on a belief in intrinsic and insurmountable cultural differences instead. These scholars, for instance, argued that while the notion of a white race that was biologically superior to other races had fallen out of favour, its place had been taken up by a belief that Western culture was superior to other cultures.

Three main arguments as to why beliefs in intrinsic cultural differences should be considered racist have been put forward. One is that hostility on a cultural basis can result in the same discriminatory and harmful practices as belief in intrinsic biological differences, such as exploitation, oppression, or extermination. The second is that beliefs in biological and cultural difference are often interlinked and that biological racists use claims of cultural difference to promote their ideas in contexts where biological racism is considered socially unacceptable. The third argument is that the idea of cultural racism recognises that in many societies, groups like immigrants and Muslims have undergone racialization, coming to be seen as distinct social groups separate from the majority on the basis of their cultural traits. Influenced by critical pedagogy, those calling for the eradication of cultural racism in Western countries have largely argued that this should be done by promoting multicultural education and anti-racism through schools and universities.

The utility of the concept has been debated. Some scholars have argued that prejudices and hostility based on culture are sufficiently different from biological racism that it is not appropriate to use the term racism for both. According to this view, incorporating cultural prejudices into the concept of racism expands the latter too much and weakens its utility. Among scholars who have used the concept of cultural racism, there have been debates as to its scope. Some scholars have argued that Islamophobia should be considered a form of cultural racism. Others have disagreed, arguing that while cultural racism pertains to visible symbols of difference like clothing, cuisine, and language, Islamophobia primarily pertains to hostility on the basis of someone's religious beliefs.

The concept of cultural racism has been given various names, particularly as it was being developed by academic theorists in the 1980s and early 1990s. The British scholar of media studies and cultural studies Martin Barker termed it the new racism whereas the French philosopher Etienne Favoured neo-racism. Another French philosopher used the term differential racism while a similar term used in the literature has been the racism of cultural difference.

The term racism is one of the most controversial and ambiguous words used within the social science. This academic usage is complicated by the fact that the word is also common in popular discourse, often as a term of political abuse many of those who term themselves anti-racists use the term racism in a highly generalised and indeterminate way. The term "racism" was coined in the 1930s, primarily to describe the anti-Semitic policies enacted in Nazi Germany. These policies were rooted in the Nazi government's belief that Jews constituted a biologically distinct race that was separate from what the Nazis believed to be the Nordic race inhabiting Northern Europe. This differed from earlier forms of anti-Semitism which rarely regarded Jews as a distinct race, but rather focused on them as practitioners of a religion, Judaism that was different from Christianity.

From the 1930s through to the 1980s, the term racism was typically used to describe essentially a theory of races, the latter distinct and unequal, defined in biological terms and in eternal conflict for the domination of the earth. During the mid-20th century, this classical understanding of racism as being rooted in the biological differences between races was associated not only with Nazi racial doctrine but also with the apartheid system in South Africa and the racial segregation found in southern areas of the United States. Following the Second world war when Nazi Germany was defeated and biologists developed the science of genetics the idea that the human species sub-divided into biologically distinct races began to decline. At this, anti-racists declared that the scientific validity behind racism had been discredited.

From the 1980s onward, there was considerable debate particularly in Britain, France, and the United States about the relationship between biological racism and prejudices rooted in cultural difference. By this point, most scholars of critical race theory rejected the idea that there are biologically distinct races, arguing that race is a culturally constructed concept created through racist practices. These academic theorists argued that the hostility to migrants evident in Western Europe during the latter decades of the twentieth century should be regarded as racism but recognised that it was different from historical phenomena commonly called racism such as racial anti-Semitism or European colonialism. They therefore argued that while historic forms of racism were rooted in ideas of biological difference, the new "racism" was rooted in beliefs about different groups being culturally incompatible with each other.

The scholars Carol C. Mukhopadhyay and Peter Chua defined cultural racism as a form of racism that is, a structurally unequal practice that relies on cultural differences rather than on biological markers of racial superiority or inferiority. The cultural differences can be real, imagined, or constructed. Elsewhere, in *The Wiley- Blackwell of Social Theory*, Chua defined cultural racism as the institutional domination and sense of racial-ethnic superiority of one social group over others, justified by and based on allusively constructed markers, instead of outdated biologically ascribed distinctions.

Etienne linked what he called neo-racism to the process of decolonization arguing that while older, biological racisms were employed when European countries were engaged in colonising other parts of the world, the new racism was linked to the rise of non-European migration into Europe in the decades following the Second World War. He argued that neo-racism replaced the notion of race with the category of *immigration* and in this way produced a racism without races. Etienne described this racism as having as its dominant theme not biological heredity but the insurmountable of cultural differences, a racism which, at first sight, does not postulate the superiority of certain groups or peoples in relation to others but 'only' the harmfulness of abolishing frontiers, the incompatibility of lifestyles and traditions. He nevertheless thought that cultural racism's claims that different cultures are equal was more apparent than real and that when put into practice, cultural racist ideas reveal that they inherently rely on a belief that some cultures are superior to others.

Drawing on developments in French culture during the 1980s, drew a distinction between imperialist/colonialist racism which he also called the racism of assimilation and differential/mix-phobic racism which he also termed the racism of exclusion. suggested that this latter phenomenon differed from its predecessor by talking about ethnicity/culture rather than race by promoting notions of difference in place of inequality and by presenting itself as a champion of heterophobia the love of difference, rather than heterophobia the fear of difference. In this, he argued that it engaged in what he called mix-phobia the fear of cultural mixing, and linked in closely with nationalism.

The geographer Karen Wren defined cultural racism as a theory of human nature where humans are considered equal but where cultural differences make it natural for nation states to form closed communities as relations between different cultures are essentially hostile. She added that cultural racism stereotypes ethnic groups, treats cultures as fixed entities, and rejects ideas of cultural hybridity. Wren argued that nationalism, and the idea that there is a nation-state to which foreigners do not belong, is essential to cultural racism. She noted that cultural racism relies on the closure of culture by territory and the idea that 'foreigners' should not share the 'national' resources, particularly if they are under threat of scarcity.

The sociologist noted that cultural racism assumes that the metropolitan culture is different from ethnic minorities culture while simultaneously taking on the view that minorities fail to understand the cultural norms that are dominant in a given country. also noted that cultural racism relies on a belief that separate cultural groups are so different that they cannot get along. In addition, he argued that cultural racist views hold that any widespread poverty or unemployment faced by an ethnic minority arises from that minority's own cultural values and behaviour rather than from broader systems of discrimination within the society it inhabits. In this way, argued, cultural

racism encompasses attempts by dominant communities to claim that marginalised communities are at fault for their own problems.

Wren argued that cultural racism had manifested in a broadly similar way throughout Europe, but with specific variations in different places according to the established ideas of national identity and the form and timing of immigration. She argued that Western societies used the discourse of cultural difference as a form of othering through which they justify the exclusion of various ethnic or cultural others, while at the same time glossing over issues of social and economic inequality between different ethnic groups. Using Denmark as an example, she argued that a culturally racist discourse had emerged during the 1980s, a time of heightened economic tension and unemployment. Based on fieldwork in the country during 1995, she argued that cultural racism had encouraged anti-immigration sentiment throughout Danish society and generated various forms of racist practice including housing quotas that restrict the number of ethnic minorities to around 10%.

Wren compared anti-immigrant sentiment in 1990s Denmark to the Thatcherite anti-immigrant sentiment expressed in 1980s Britain. The British Prime Minister Margaret Thatcher for instance was considered a cultural racist for comments in which she expressed concern about Britain becoming swamped by people with a different culture. The term has also been used in Turkey. In 2016, Germany's European Commissioner Guenther Oettinger stated that it was unlikely that Turkey would be permitted to join the European Union while Recep Erdogan remained the Turkish President. In response, Turkey's European Union Affairs Minister Omer accused Germany of cultural racism.

The idea of cultural racism has also been used to explain phenomena in the United States. Argued that cultural racism replaced biological racism in the U.S. amid the 1960s civil rights movement. Clare Sheridan stated that cultural racism was an applicable concept to the experiences of Mexican Americans with various European Americans taking the view that they were not truly American because they spoke Spanish rather than English. The Clash of Civilization theory, put forward in the 1990s by the American theorist Samuel P. Huntington has also been cited as a stimulus to cultural racism for its argument that the world is divided up into mutually exclusive cultural blocs.

The scholar Uri Ben-Eliezer argued that the concept of cultural racism was useful for understanding the experience of Ethiopian Jews living in Israel. After the Ethiopian Jews began migrating to Israel in the 1980s, various young members were sent to boarding school with the intention of assimilating them to Israeli values and culture and distancing them from their parental culture. The newcomers found that many Israelis, especially who adhered to ultra-orthodox interpretation of Judaism did not regard them as real Jews. When some white Israeli parents removed their children from schools with a high percentage of Ethiopian children, they denied accusations of racism, with one stating It's only a matter of cultural differences, we have nothing against blacks.

In 1992, argued that while most academics totally rejected biological racism, cultural racism was widespread within academia. Similarly, in 2000 Powell suggested that cultural racism drives many of the decisions and policies in our educational institutions (and in U.S. society in general) although often on an unconscious level. She argued that the U.S. curriculum was based on the premise that White cultural knowledge is superior to that of other racial and ethnic groups hence why it was

taught in Standard English the literature studied was largely Eurocentric, and history lessons focused on the doings of Europeans and people of European descent.

SCIENTIFIC RACISM

Scientific racism is a belief that empirical evidence exists to support or justify racism (racial discrimination), racial inferiority, or Racial superiority. Historically, scientific racism received credence throughout the scientific community, but it is no longer considered scientific.

Scientific racism employs anthropology (notably physical anthropology), anthropology, craniometry, and other disciplines or pseudo-disciplines, in proposing anthropological supporting the classification of human populations into physically discrete human races, that might be asserted to be superior or inferior. Scientific racism was common during the period from 1600s to the end of World war II. Since the second half of the 20th century, scientific racism has been criticized as obsolete and discredited, yet historically has persistently been used to support or validate racist world-views, based upon belief in the existence and significance of racial categories and a hierarchy of superior and inferior races.

After the end of World War II, scientific racism in theory and action was formally denounced, especially in UNESCO early ANTIRACIST statement, the race question 1950 The biological fact of race and the myth of race should be distinguished. For all practical social purposes race is not so much a biological phenomenon as a social myth. The myth of 'race' has created an enormous amount of human and social damage. In recent years, it has taken a heavy toll in human lives, and caused untold suffering. Such biological fact has not reached a consensus as developments in evolutionary genetics showed that human genetic differences are often gradual.

The term scientific racism is generally used pejoratively as applied to more modern theories, as in *The Bell Curve* 1994. Critics argue that such works postulate racist conclusions unsupported by available evidence such as a connection between Race and intelligence. Publications such as the *Mankind Quarterly*, founded explicitly as a race-conscious journal, are generally regarded as platforms of scientific racism for publishing articles on fringe interpretations of human evolution, intelligences, ethnography, language, mythology, archaeology, and race subjects.

RACISM IN INDIA.

Despite what people think, India is a very racist country, recently there were news reports that some African students who were studying in India were beaten up by drunk Indians. Unfortunately some of the attacks did happen in the South. This issue of racism is compounded by the media obsessions with the fairer skin. Movies, TV series, news anchors and every Billboards are biased against the Dravidians. There are even advertisements for skin creams that will help people get fairer skin. One of the Advertisement even shows how the girl picks a white skinned boy over the Dark-skinned best friend and the guy retorting Switch to a cream which will make your skin fairer Here in India there, is a structural nature in the racism. In a society where marriages are arranged a darker skinned groom or bride will always be at the bottom of the list. Even when it comes to cinema, the south Indian movies are never chosen for an international accolade because the Indian film control board is in the North. All the while, it is the south Indian movies which get all the critical national awards.

The LGBTQ community in India are also victims. They are either forced to hide themselves or are forced to beg on the streets. It is only in the south where they are treated as humans. In Kerala, there was even a public kissing day where gay and lesbians were kissing on the streets as a protest against the north of India's bigotry. And then we have the cow business. The north of India is predominantly Hindu which make them all cow worshipers. They have an intolerance to the slaughter of cows for beef. This intolerance has gotten so bad that just accusing someone of eating beef is enough to get them jailed or even lynched. The burden of proof doesn't exist. While the south is more secular and accepting of the different beliefs.

The 20th century has witnessed an agenda consisting of Left and liberal Left advocacy of international human rights alongside the liberal internationalism and an entrenched anti-state rhetoric. One of the most important U.S. advocates of international human rights towards the end of the preceding century Louis Henkin opines ours is the age of rights. Therefore, human right is an inalienable part of equality constitutionalism across the geo-political spectrum. The pedigree of modern idea of human rights emanates from the 19th century to protect ethnic, racial and religious minorities and fight against racism and hate crimes. Minorities' treaties under League of Nations and instruments of International Labour Organization are the testimony to substantiate the world commitment to curb and eliminate racism in its all forms. Further, United Nations Organizations (UNO), other Inter-governmental Organizations along with many individuals of international standing like Eleanor Roosevelt (US) and Hansa Mehta (India) immensely contributed in promoting and propagating the philosophy of human right and gender equality as the core element in law-making.

Racism is a reality and it is being perennially practiced and blatantly bloated in all societies across the geo-political spectrum in World Wide Web of equality, liberty and fraternity. Racism attacks all-encompassing normative system and erodes all aspects of human values in life. Primarily, racism is the most callous and conspicuous negation of human equality ordained by the collective wisdom in divinities, spiritualities and mundanities. However, the citadels of racism are still alive and kicking in every nook and corner of the world and India is not an exception. Despite the fact, India has been a victim since its existential history of staggering stages of colonialism and imperialism whereunder racism was the inalienable part of governance trajectory. Though, today Indians in US, UK, Canada, Australia and other parts of the world are being subjected to racial crimes attributable to the emerging trends of far right-wing political discourse in these countries. Even then India is still Indulge with this profane practice with impunity. India is blessed with great diversity consisting of 29 States Provinces and 7 Union Territories Federally Administered Provinces. India promotes unity in diversity shibboleth and prides its multi-culturalism and pluralism. As per government record, there are five major races in India such as Australoid, Mongoloid, Caucasian, and Negroid who get proportionate representation in all walks of national life in India.

CHAPTER 2
RESEARCH METHODOLOGY.

2.1 OBJECTIVES OF THE STUDY.

- a. To understand the sample size and make data.
- b. To select the appropriate sample size and to make an effective data analysis.
- c. To analysis the data and draw conclusions on it.
- d. To study the various methods and technique of data collection.
- e. To understand how much people know about racism in India.
- f. To make comparisons between present and past scenario of racism in India.
- g. to evaluate the data through graphs and tables to reach up to conclusion.
- h. To draw suggestions on the data collected through various sources.
- i. To make an review of the research.
- j. To study the past cases of racism in India.
- k. To make an effective questionnaire to reach with ease to the people.
- l. To understand that what people yet think about racism in India.
- m. To know what steps people take to eliminate racism.
- n. To know what the people thoughts on racism are and do they are against racism or not.
- o. to know that people re aware about the laws prevailing in India against racism.

2.2 HYPOTHESIS OF STUDY.

Hypothesis is a proposed explanation for the problem to be discussed. The hypothesis is framed in such a way that the objective of the study is satisfied. Framing of hypothesis is an integral part of research project as on the basis of hypothesis can be framed i.e. null and alternative hypothesis. Null hypothesis states that there is no relation between two variables being studied and alternative hypothesis states that there is no relationship between both the variables.

The hypothesis is designed in such a way that it helps us in finding out if there is any relationship between the variables being studied i.e. whether the variables affect each other or not. We can also say that the following hypothesis was framed to find out if the variables are correlated or not. The study of the topic is based on the following hypothesis

Hypothesis 1.

H₀: There is no significant relationship between demography and pattern of racism.

H₁: There is significant relationship between demography and pattern of racism.

Hypothesis 2:

H₀: There is no significant relationship between the factor and racism.

H₁: There is a significant relationship between the factor and racism.

2.3 SIGNIFICANCE OF THE STUDY.

- The idea that racism is largely over or dying out over time.
- People of colour are obsessed with race.
- Alleging discrimination is itself racist and divisive.
- Claiming discrimination is playing the race card opportunistic, hypocritical demagoguery.
- Civil rights are a crutch for those who lack merit or drive.
- If we can address class inequality racial inequity will take care of itself.
- Racism will always be with us so it's a waste of time to talk about it.
- Embrace and communicate our racial and ethnic diversity.
- How racial bias and discrimination hold us all back.

2.4 RESEARCH GAP.

The BME Attainment Gap project was conducted as studies show that there has been a gap between the degree attainment of white and BME (Black and Minority Ethnic) undergraduates at SOAS the report found that white students are twice as likely to get a 1st class honours degree compared to their BME counterpart. These gaps cannot be attributed to differences between students at entry at SOAS, thus suggesting factors within SOAS contributing to this finding. The gap is not attributable to a deficit in BME students: any intervention must target institutional factors and not BME students themselves.

The Students' Union project, of which this report is the final output, investigated institutional factors contributing to the ethnicity attainment gap (as the largest persisting gap already known to exist), and ways to address these factors, based on students' lived experiences. It was designed to complement the Widening Participation project, which analysed data on student entry, study characteristics and exams to identify (more comprehensively and in more detail than has been done to date) where gaps exist, and to quantify them. This project recognises that while quantitative data are invaluable for diagnosing the precise locations and sizes of gaps, alone they cannot reveal students' experiences of practices, attitudes, behaviours and systems that create these gaps, or how such experiences are shaped by students' histories and interests. There is a need also to consider how these issues are framed. Together the two projects provide a baseline from which the School can design, plan and implement a strategy to address institutional factors affecting student outcomes.

2.5 TYPE OF STUDY.

There are two main types of epidemiology research studies:

- Observational studies
- Randomized controlled trials

In both types of studies, the goal is to give information that helps support or disprove an idea (called a hypothesis). For example, a hypothesis for a study might be that there is a link between an exposure (like alcohol use) and an outcome (like breast cancer).

Though they have the same goal, observational studies and randomized controlled trials differ in the way they are conducted and in the strength of the conclusions they reach.

In observational studies, the people in the study live their daily lives as they choose. They exercise when they want, eat what they like and take the medicines their health care providers prescribe. They report these activities to researchers.

There are two types of observational studies:

- Prospective cohort studies
- Case-control studies
 - Randomized controlled trials (randomized clinical trials) use interventions (like an exercise class) to change the behaviour of some people in the study to see how it affects their health. Or, they may give certain treatments (like a new chemotherapy drug) to some participants to see how well it treats their breast cancer.
 - These studies are called randomized controlled trials because people are randomly assigned (as if by coin toss) to a certain behaviour or treatment. For example, in a randomized controlled trial on exercise and breast cancer risk, researchers might randomly assign half of the participants to walk 10 minutes a day, and half to walk two hours a day. They would then see which group was more likely to develop breast cancer: those who walked 10 minutes a day or those who walked two hours a day.

2.6 SAMPLE SIZE AND DESIGN.

There are a number of approaches used in this research method design. The purpose of this chapter is to design the methodology of the research approach through mixed types of research techniques. The research approach also supports the researcher on how to come across the research result findings. In this chapter, the general design of the research and the methods used for data collection are explained in detail. It includes three main parts. The first part gives a highlight about the dissertation design. The second part discusses about qualitative and quantitative data collection methods. The last part illustrates the general research framework. The purpose of this section is to indicate how the research was conducted throughout the study periods.

The sample size is a term used in market research for defining the number of subjects included in a sample size. By sample size, we understand a group of subjects that are selected from the general population and is considered a representative of the real population for that specific study

SAMPLING UNITS

The sample unit of this survey was the general public

SAMPLE SIZE

Sample size of the survey is 60 random people

SAMPLING TECHNIQUE

Convenient sampling

2.7 DATA COLLECTION.

The collection of objective and reliable data is necessary for awareness raising and for sensitising the public and policy makers as to the extent and nature of racism, discrimination, and related injustices. It is often only when data have been assembled which have not been brought together before, or when specific research has been carried out, that public attention is drawn to phenomena which until then have not been easy to see. Data are also necessary for guiding and supporting the implementation and development of policy initiatives to combat public and private sector organisations to ensure that their own policies are fair, efficient and comply with equal treatment laws, and for judicial processes in proving or rebutting claims of unfair treatment.

2.8 RESEARCH TOOLS.

Data collection is a methodical process of gathering and analysing specific information to proffer solutions to relevant questions and evaluate the results. It focuses on finding out all there is to a particular subject matter. Data is collected to be further subjected to hypothesis testing which seeks to explain a phenomenon.

Primary Data Collection

Primary data collection by definition is the gathering of raw data collected at the source. It is a process of collecting the original data collected by a researcher for a specific research purpose. It could be further analysed into two segments; qualitative research and quantitative data collection methods.

- **Qualitative Research Method**

The qualitative research methods of data collection does not involve the collection of data that involves numbers or a need to be deduced through a mathematical calculation, rather it is based on the non-quantifiable elements like the feeling or emotion of the researcher. An example of such a method is an open-ended questionnaire.

- **Quantitative Method**

Quantitative methods are presented in numbers and require a mathematical calculation to deduce. An example would be the use of a questionnaire with close-ended questions to arrive at figures to be calculated Mathematically. Also, methods of correlation and regression, mean, mode and median.

QUESTIONNAIRES

This is the process of collecting data through an instrument consisting of a series of questions and prompts to receive a response from individuals it is administered to. Questionnaires are designed to collect data from a group.

For clarity, it is important to note that a questionnaire isn't a survey, rather it forms a part of it. A survey is a process of data gathering involving a variety of data collection methods, including a questionnaire.

On a questionnaire, there are three kinds of questions used. They are fixed-alternative, scale, and open-ended. With each of the questions tailored to the nature and scope of the research.

EXISTING DATA

This is the introduction of new investigative questions in addition to/other than the ones originally used when the data was initially gathered. It involves adding measurement to a study or research. An example would be sourcing data from an archive.

OBSERVATION

This is a data collection method by which information on a phenomenon is gathered through observation. The nature of the observation could be accomplished either as a complete observer, an observer as a participant, a participant as an observer or as a complete participant. This method is a key base of formulating a hypothesis.

FOCUS GROUPS

The opposite of quantitative research which involves numerical based data, this data collection method focuses more on qualitative research. It falls under the primary category for data based on the feelings and opinions of the respondents. This research involves asking open-ended questions to a group of individuals usually ranging from 6-10 people, to provide feedback.

2.9 LIMITATION OF STUDY.

Limitation, in this case, is a fundamental process whereby black characters are bound to socio-economic stereotypes that hinder their progression in contemporary films. Matthew W. Hughey provides a good explanation of this concept. He says While African American characters are now more than stereotypes of mammies coons and bucks as they currently portray lawyers, doctors, saints, and gods, they seem welcome only if they observe certain limits imposed upon them by mainstream, normative conventions Hughey 178. For this reason, identifying racism in contemporary film is difficult. Social theorists are concerned that racist ambiguity is causing people to assume that racism is no longer a prevalent threat.

Take for instance D.W. Griffiths 1915 film, *The Birth of a Nation*. Griffith was a pioneer filmmaker, and produced, what many consider as one of the greatest movies in American cinematic history. It deals with the American Civil War, and the subsequent Reconstruction Era. In it, the distinction between white and black is clear. White actors employing blackface portray black characters. Furthermore, the inclusion of the Ku Klux Klan helped revitalize the movement in the 1920's. Since it is a silent film, the reliance on the visual construction of the black characters is heightened. Doing so forms a very clear sense of racism. Blacks are portrayed as animalistic, devious, unintelligent, and sexually deviant.

New racism implores that people to go looking for racism. Earl Sheridan believes that the resurgence of conservatism has benefited from the opposition of racially charged issues such as affirmative action, welfare, busing for the purposes of school integration, and being soft on crime Sheridan 187. For the most part conservative belief holds that it is not white oppression restricting black success, it is the socio-economic factors that, make blacks lazy and entrench in them a sense of undeserved entitlement 188. As long as white barriers of oppression are eliminated, racism does not exist.

Of course, this is not true. As I have argued throughout my posts, American film reflects accepted cultural and social norms. Films are then projecting a message that, through Morgan Freeman portrayal of God, and Will Smith sharing the lead with Tommy Lee Jones, racism no longer exists as a major problem because tolerance and equality have been met.

The subtlety of new racism is epitomized by what Hughey calls, The Magical Negro. He explains that the magical negro is a stock character that often appears as a lower class, uneducated black person who possesses supernatural or magical powers. These powers are used to save and transform dishevel uncultured, lost, or broken whites almost exclusively white men into competent, successful, and content people within the context of the American myth of redemption and salvation.

Even though a black actor has the lead in a movie, be aware that the potential exists that racism is being reworked. White insecurities are being overcome with the aid of a black character. The emphasis does not lie on the black character. Once the problem has been resolved, they fade away. The limitation to the character exists because they are unable to escape their one-dimensional role, a stepping-stone for the white character. The dominant features of previous social orders restrictive Jim Crow folkways and de jure racism were clearly articulated through media images. Today, media exercises no less an influence in promulgating and protecting de facto racism through the patterned combination of white normativity and anti-black stereotypes under the guise of progressive black-white friendships that supposedly indicate improving race relations.

We must be cognizant of shifting perceptions of race. Films satisfy our desire of escape but they also perpetuate our culture of consumption. We are bombarded daily with images that dictate the degree to which race is accessible. It is difficult to disconnect from a world that is so connected. However doing so allows you to question contemporary forms of racial embodiment and the detrimental effect this has on western culture.

CHAPTER 3
REVIEW OF LITERATURE.

1. Yahaya, A., Ing, T. C., Lee, G. M., Yahaya, N., Boon, Y., Hashim, S., & Taat, S. (2012). The impact of workplace bullying on work. *Archives Des Sciences*, 65(4), 18-28.

In this investigation, a quantitative approach examined the problem of workplace bullying from a theoretical viewpoint. This study reviewed the relationship between workplace intimidation and employees' work performance. The Negative Acts Questionnaire (NAQ) consisted of 22-item of the harmful actions, with variances related to bullying and work-related harassment. Data was accumulated from 217 employees from an ASEAN region. The employees worked in a plastic manufacturing company. The reliability analysis for workplace bullying was .923 and job performance was 0.836. The data analysis by SPSS 16.0 uncovered that there was a significant positive relationship between workplace bullying and towards job performance. The outcomes showed that the three predictor factors accounted 51% increase in work performance. The research also uncovered that the person related bullying was prognosticated as an active contributor toward job performance. A predictor model was assembled through an analysis of multiple regression analysis. Numerous suggestions were presented to manufacturing, managers, and leaders that some additional plans can be carried out to generate a safe environment for the employees to produce an excellent work performance. The study contributed a new idea in the research of management by opening up discussion on the importance of employee participation in producing a perfect job performance. This fact that statistically there is correlations and regression that workplace bullying has an impact on the dependent variables job performance. This finding also suggested that management might be able to decrease the level of job stress by increasing satisfaction with compensation, policies, work conditions and improving the interactions with employees in a staff meeting. This research also sheds information on how workplace bullying can be effected towards job performance. This study found that organizational cultures make worse the problem when the leaders either do not understand workplace bullying or dismiss it as solid management. The study concluded that a systems approach to designing a training program that discusses the root causes, involves all individuals from all levels, and yields skills for dealing with this phenomena can foster a congenial working environment.

2. Turner, R. J (2013). Understanding health disparities: The relevance of the stress process model. *Society and Mental Health*, 3(3):170-186.

The primary research questions of the study examined the disparities of stress by gender; stress by race/ethnicity and stress by socioeconomic status as a result of recent life events. Measures used to address physical health status included self-report information on the latest illness, chronic diseases, and self-rated health. The population studied was 493 non-Hispanic and 406 African Americans. The method used a cross-sectional design to assess lifetime and recent incidents of drug abuse and addiction, alcohol misuse and dependence, and psychiatric disorders. Composite International Diagnostic Interview (CIDI) was used to interview the participants. The subjects were randomly selected. The empirical basis for this study describes an ongoing community study designed to more efficiently assess the hypothesis that lifetime exposure to stress can represent a significant factor in the perceived race and SES wellness disparities. Depressive symptoms decrease on status characteristics and five dimensions of stress exposure for 406 African Americans as it related to different levels of socioeconomic status. It is inferred that the viewpoints of the approach may advance the capacity of future research to evaluate the mental health significance of the stress process. Furthermore, recent life events can account for less than 6 percent of examined inequality in depressive traits with demographic circumstances controlled compared to about 20 percent for all stress; African American total stress exposure was .286, compared to whites (.920). Limitations were two-wave panel study and elevated cost of field work. The design could have been achieved with longitudinal data. Future research could advance mental well-being implication of the stress progress.

3. Hall, R. (2013). The idealization of light skin as vehicle of social pathogen vis-à-vis bleaching syndrome: Implications of globalization for human behaviour. *Journal of Human Behaviour in the Social Environment*, 23:4, 552-56.

The scope of the survey is to investigate the global account of light skin; empirical evidence about light skin; and the bleaching syndrome. The participant in the study examines a universal idealization of light skin by using two groups of women of colour to explore their ideas about beauty. The sample consisted of 117 participants. Respondents had a mean age of 20 years. A self-report instrument was administered for assessing skin colour called a Cutaneo-Chroma- Correlate (CCC). A quantitative analysis of the idealization of light skin sample of college students enrolled at a women's institution of higher education. The majority of students determined that beautiful skin is 76.1% lightest or light and the medium tone is 18.8%. Where, respondents' personal values about the skin colour of beautiful women for light skin was 68.1 and medium was 20.5%. The effect precipitated the bleaching syndrome as a common pathogen amongst people of colour. The study argued that train social workers globally will need to address bleaching syndrome. Moreover, people of colour and the Western social workers who work with them will move the line of work to its next level through the use of assisted technology.

4. Garcia, D., & Adbasal, M. (2015). Coloured perceptions: Racially distinctive names and assessments of skin colour. *American Behavioural Scientist*, 60(4):420-441.

The scope of the study explores whether assessments of others' skin colour are affected by a subtle racial cue or a name. The research questions and hypotheses addressed the following questions: 1) how do racial cues shape assessments of skin colour? 2) Racially ambiguous faces receive a different skin colour rating when it is specified a distinctively Hispanic name versus a distinctively non-Hispanic name? 3) Gender differences in the perception of skin colour? The randomization and descriptive methodology were based on an original survey experiment. The survey was distributed to an online convenience sample through an Amazon's Mechanical Turk website. Overall, 560 different subjects participated in the study; the sample was limited to adults living in the United States. Each participant observed and rated images of five female and five male features using a skin colour palette. After assessing skin colour, and as a guidance check, subjects were asked to choose the "most likely" racial framework of the face. Finally, subjects answered a series of demographic questions covering age, gender, race, education, income, U.S. region, and self-rated skin colour. Pretested 64 names via a Murk survey analysis conducted in September 2014. Sixty-two different subjects participated in the all of them adults within the United States. Each subject rated 32 names regarding perceived race and class, such that approximately 30 subjects rated each name. Selected the 20 most racially unique names. Results indicate that racial cues influence seemingly objective assessments of phenotypic traits, like skin colour. Results symbolize that skin colour ratings are affected by the presence of a racially distinctive name. A notable share of people will rank the same features darker when that face is designated a distinctively Hispanic surname as opposed to a non-Hispanic name. Also, ratings of male faces are more sensitive to racially distinguished names. The central limitation of the present study lies in our inability to disentangle the effects of perceived race from those of class and immigrant status. The conclusions revealed valuable lessons for the understanding of the social structure of race and its role in creating inequalities.

5. Victor E. Soju, Robert E. Wood, and Anna E. Genet (2016). Harmful workplace experiences and women's occupational well-being: A meta-analysis. *Psychology of Women Quarterly*, 40(1):10-40.

The study consists of comparing the associations of different harmful workplace experiences and job stressors with women's work attitudes and health. The researcher examined five hypotheses: 1) High frequency/low-intensity negative workplace experiences; 2) Harmful workplace skills; 3) Work attitudes; 4) The impact of harmful workplace experiences on women's occupational; and 5) The association between adverse workplace experiences and women's professional. A meta-analysis examination of studies explored the similarities among adverse workplace encounters and women's occupational health. As a result of previous research, a classification of adverse workplace experiences affecting women was proposed and then used for the analysis of 88 studies with 93 independent samples, containing 73,877 working women from 1985 to 2012. Five proximal indicators were examined with measures of organizational commitment, job satisfaction, work satisfaction, co-worker satisfaction and supervision satisfaction. Four measures of women's health were used as distal indicators of occupational well-being: general health, physical health, mental health, and satisfaction with life. Certain gaps in the literature were identified, and areas for future research, such as sexual harassment and gendered discrimination could benefit from more precision in the measurement constructs.

6. Strom M.A, Zebroids L.A, Zhang S, Bronsted P.M, Lee H.K. (2012) Skin and Bones: The contribution of skin tone and facial structure to racial prototypicality ratings. *ONE*, 7(7): 1-8.

The research was the first to evaluate the contribution of skin tone and facial metrics to White, Black, and Korean perceivers' degrees of the racial prototypicality of faces from the same three groups. White and Korean participants were randomly selected to rate either male or female faces, while Black participants ranked faces of both sexes with the order of face skin toned across participants. The participants were thirty-nine White American college undergraduates, 26 Black American college undergraduates, and 48 Korean college undergraduates at a university in Seoul, Korea rated race-related appearance qualities and emotion expression of the target faces. White and Korean participants were randomly selected to rate male or female faces, whereas Black participants ranked faces of both sexes with the order of face sex equalized across participants. Thus, each face was assessed by approximately 39 White participants, 26 Black members, and 48 Korean participants. The photographs of the Black female target faces were selected from an American singles website for Black women ages 18 to 25. The results revealed that the relative contribution of metrics and skin tone depended on both the perceiver race and face race. White perceivers' racial prototypicality ratings were less receptive to variations in skin tone than Black or Korean perceivers' ranks. Caucasian perceiver's rating also illustrated the higher response to facial characteristics than to skin tone, whereas the reverse was true for Black perceivers. Moreover, transversely all perceiver groups, skin tone had a more uniform impact than metrics on racial prototypicality ranks of White faces, with the reverse for Korean faces. For Black faces, the relevant result varied with perceived race: skin coloration had a more compatible influence than metrics for Black and Korean perceivers, with the reverse for White perceivers. These results have important implications for foretelling who will undergo racial prototypicality biases and from whom.

7.Landor, A.M., Simons, L.G., Simons, R.L., Brody, G.H., Bryant, C.M, Gibbons, F.X., Grunberg, E.M., & Melby, J.N. (2013). Exploring the impact of skin tone on family dynamics and race-related outcomes. *Journal of Family Psychology*, 27(5):817-826.

The current multisite, longitudinal study employs data from the Family and Community Health Study (FACHS). Approximately, 800 African American families residing in Georgia and Iowa participated in the study. Self-report questionnaires were administered in an interview format using a computer-assisted personal interview (CAPI). The current study employed two waves of data, consisting of 350 males, 417 females and their primary caregivers. Using data from a longitudinal sample, 767 African American families' skin tone, was assessed to determine how skin tone impacted experiences with discrimination or was related to differences in quality of parenting and racial socialization within families. The outcomes indicated no link between skin tone and ethnic bias, which proposes that lightness or darkness of skin, does not either guard African Americans against or intensify the encounters of unfairness. On the other hand, families illustrated preferred approach toward offspring based on skin tone and these disparities varied by gender of the child. Notably, darker skin sons endured higher quality parenting and more ethnic socialization fostering mistrust related to their counterparts with lighter skin tone. Lighter skin daughters received quality parenting compared to those with darker skin. Also, the gender of a child-directed the relationship between the main caregiver skin coloration and racial socialization promoting mistrust. These results suggest that colourism remains a prominent issue within African American families. The implication for future research is the examination of repression and intervention as it relates to the skin tone of a family.

8. Feliciano, C. (2016). Shades of Race: How phenotype and observer characteristics shape racial classification. *American Behavioural Scientist*, 60(4), 390 – 419.

Employing a unique data set drawn from observers' assessments of photos posted by White, Black, Latino, and multiracial online daters, this study investigates how phenotype and observer attribute impact racial categorization and events of divergence between self-identities and others' classifications. The data was collected from the Internet dating profiles posted on Match.com, between April 2011 and June 2011. Moreover, there were random, stratified samples of profiles from people seeking opposite-sex partners, living within 50 miles of four large cities, such as Los Angeles, Chicago, Atlanta, or New York City who self-identified themselves as Black, White, or Latino. The Research assistants randomly selected 200 profiles for each self-identified race/gender/region combination and coded all of the demographic information the participants provided that addressed age and race. Every coder was randomly set from 300 to 1,700 profiles, and at least seven observers coded each silhouette. The coders were unequivocally instructed not to gaze at any parts of the portrait except for the photo. The measures examine self-identified race, observed race, phenotypic characteristic, observer features and control variables. Finding, individuals who self-identified race as black 97% had a higher mean percentage of observers who view a person as White 92%. Finding illustrated how phenotype and skin colour shapes divergent racial classifications because of skin tone. Limitations were due to incomplete resources and individuals who self-identified as Black, White or Asians. Future research is to categorize Asians skin tone.

9. Johnston, D.W., & Lorcan, G., (2016). Racial prejudice and labour market penalties during economic downturns. *European Economic Review*, 84: 57-75.

The study examines racial prejudice in the workplace and labour penalties as a result of economic crisis. Several hypotheses were asked concerning if economic downturns encourage racist attitudes and if racial attitudes lead to worse labour market outcome for minorities? The researchers employed British attitude and workforce data. The opinion data show that racial prejudice is countercyclical, with the effect driven by substantial increases for high-skilled middle-aged workers in which implies there is a 1%-point increase in unemployment is estimated and an increase self-reported racial discrimination by 4% points. Correspondingly, the labour force data reveal that racial hiring and wage gaps are weakening, with the greatest effects observed for high-skilled men, notably in the manufacturing and construction industries. A 1%-point increase in unemployment is estimated to increase the wage gap by 3%. These results were consistent with the theoretical literature, which proposes that racial prejudice and discrimination are the results of labour market competition among individuals with similar traits and that the effects of this competition are intensified during periods of economic downturn. Limitations of the survey revealed that the participants self-identified racist attitudes which influence labour market outcomes for minorities.

10.Embrick, D.G., & Henricks, K. (2015). Two-faced -isms: racism at work and how race discourse shapes class talk and gender talk. *Language Sciences*, 1: 1-12.

In this paper, a mixed-methods approach was employed to examine the contextual variabilities and nuances of racial discourse in a southwestern baked-goods workplace. Data was collected from interviews and participant observations (38 respondents). The participants were Asians, Latinos and multiracial. Previous conclusions were questioned on how stereotypes and slurs are racially unequal in a workplace setting and to investigate what is uniquely racist about the deployment of stereotypes and stigmas and how prejudice shapes gendered and classed dimensions of these terms. Further, the researcher demonstrated how gender and class could be constructed along the lines of racial ideology at micro-levels of interaction. The outcome argued that race talk not operates independently or in isolation from other discourses like gender talk and class talk. Instead, racist remarks are often exposed adjacent to classist and sexist remarks by people, who concurrently engage multiple racial, class, and gender locations. Data were obtained for this case study from in-depth interviews and participant observations. Future research in gendered and classed could focus on white race talk or non-white race talk in a workplace setting.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

DATA ANALYSIS tools used for the presentation of the data is the tabular form. Data collection and analysis tools are defined as a series of charts, maps, and diagrams designed to collect, interpret, and present data for a wide range of applications and industries. Various programs and methodologies have been developed for use in nearly any industry, ranging from manufacturing and quality assurance to research groups and data collection companies.

TABLE 1

Differentiation of the respondents in to male and female.

TYPE OF RESPONDENTS	NO OF RESPONDENTS	PERCENTAGE
MALE	36	60
FEMALE	27	40
TOTAL	60	100

ANALYSIS:

Form the survey it was found that amongst 60 people,
60% of the respondent were male.
40% of the respondent were female.

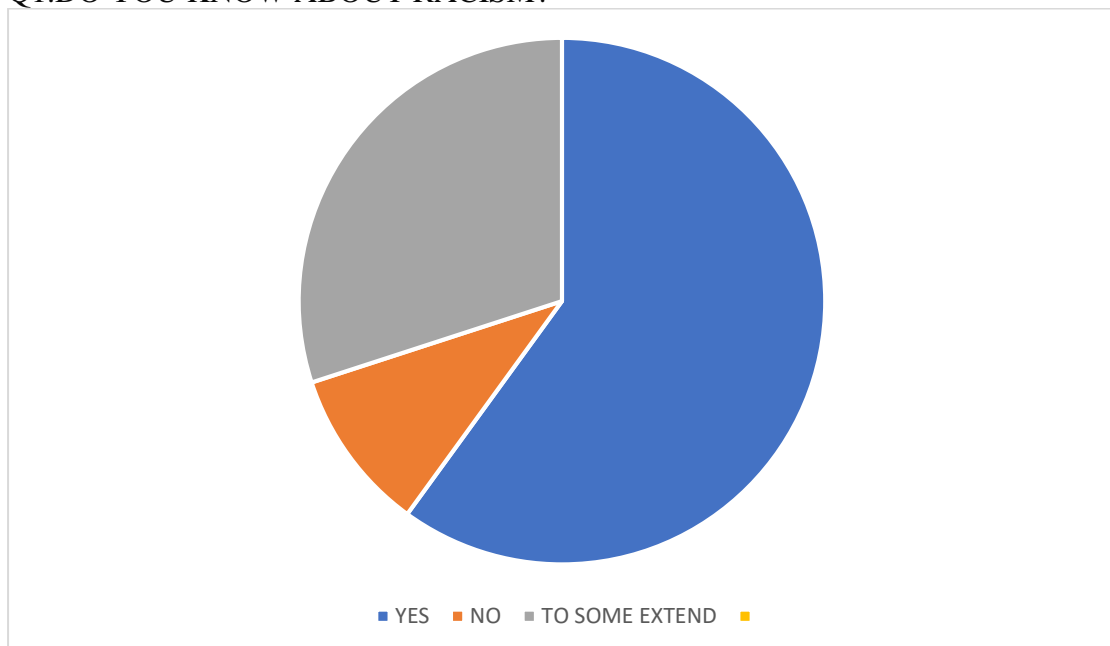
TABLE 2
AGE RESPONDENTS.

AGE	NO OF RESPONDENTS	PERCENTAGE
LESS THAN 20	18	30
21-30	19	31.7
31-40	18	30
ABOVE 40	5	8.3
TOTAL	60	100

ANALYSIS:

The above table classified the respondents age group. The majority of the respondents were of age between 21 to 30 years with 31.7 % while age group less than 20 have 30% of respondent, 31 to 40 age group also has 30% of respondents and above 40 has the minimum respondents 8.3%.

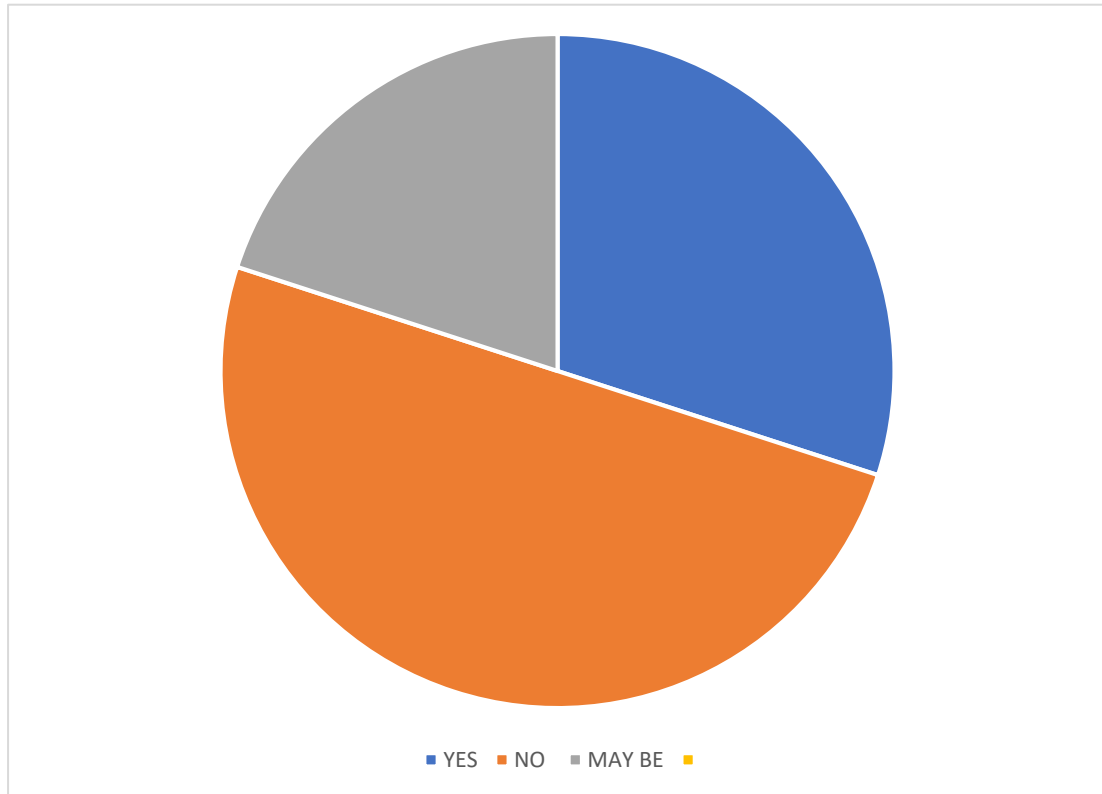
Q1.DO YOU KNOW ABOUT RACISM?



ANALYSIS:

This pie chart shows that 60% of respondents are known to racism while 10% are now aware about what racism is about while 40% of respondents are aware to some extend about racism.

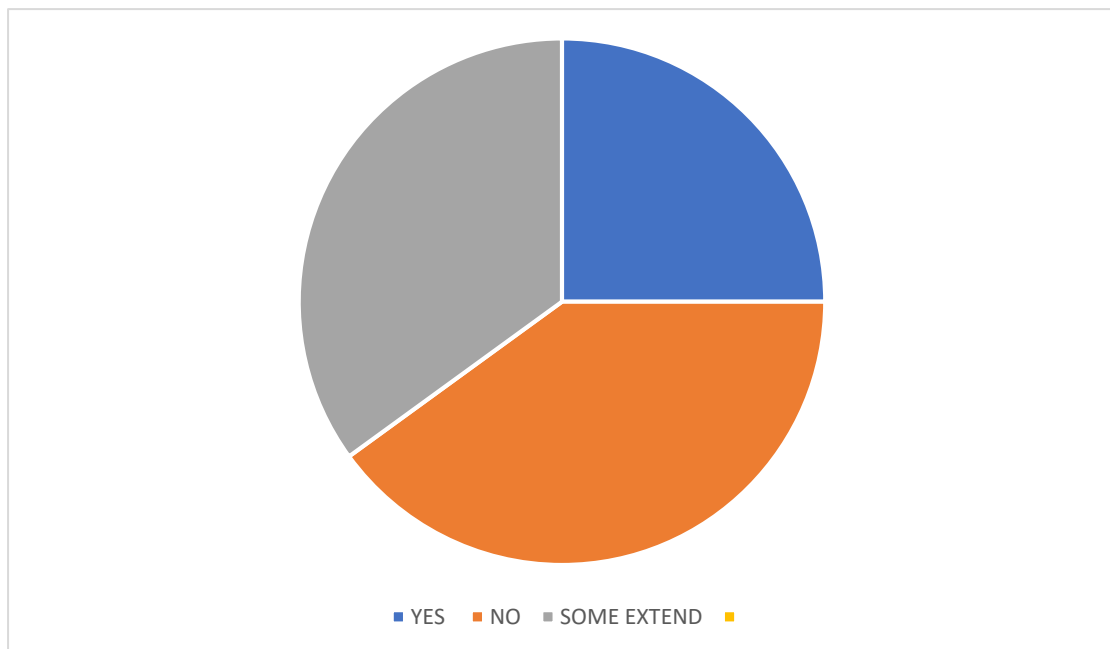
Q2.DO YOU THINK THAT RACISM WILL GO AWAY?



ANALYSIS:

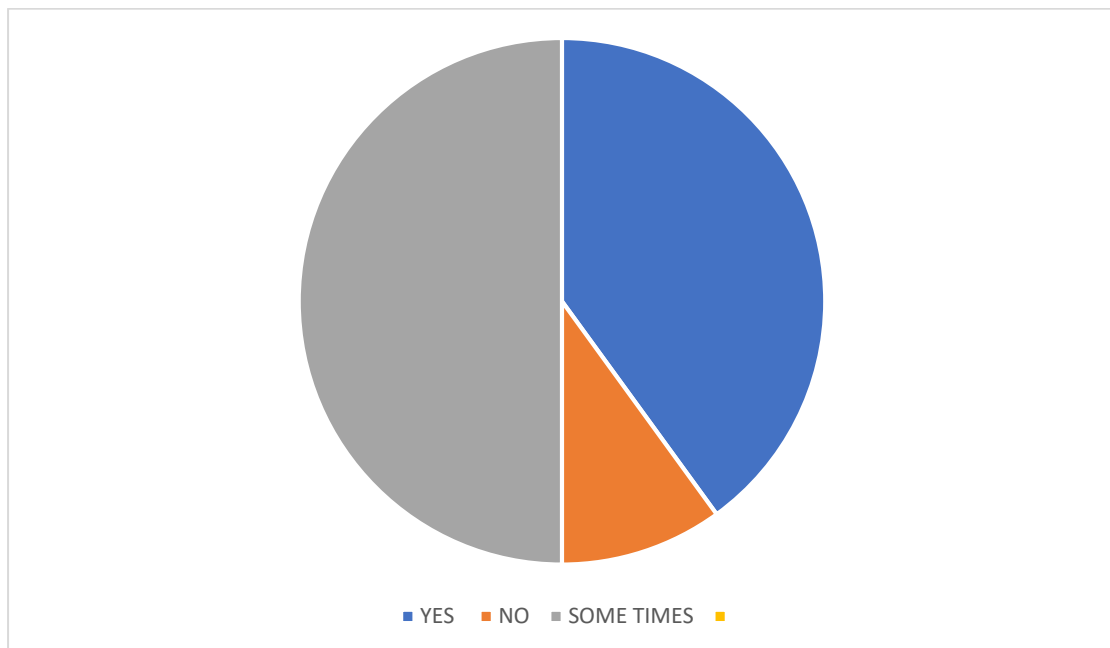
This pie chart shows that 50% of respondents believe that racism will go away, while 30% says no and 20% of respondents may be.

Q3. ARE YOU AWARE ABOUT THE LAW IMPLEMENTED IN OUR COUNTRY AND BY THE UN NATION AGAINST RACISM?



This pie chart shows that 25% respondents are aware about the law for racism while 35% are aware to some extend while 40% are unaware of laws.

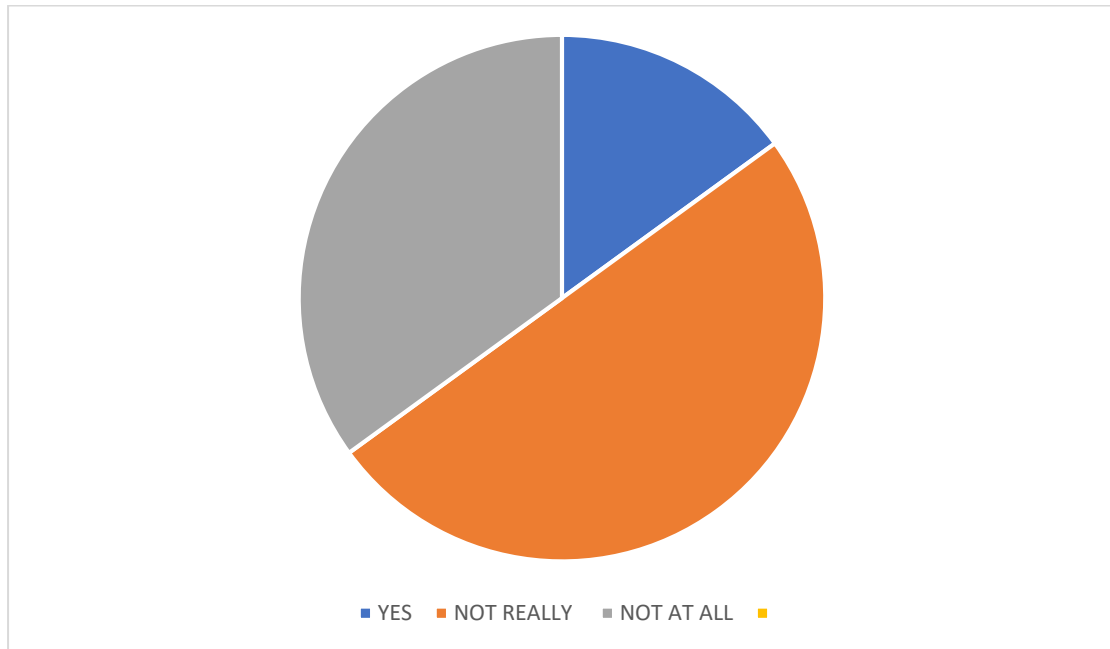
Q4. DO YOU THINK THAT SOCIAL MEDIA INFLUENCE RACISM?



ANALYSIS:

In the above pie chart 40% respondents think that social media influence racism while 10% respondents says no and 50% says some extend.

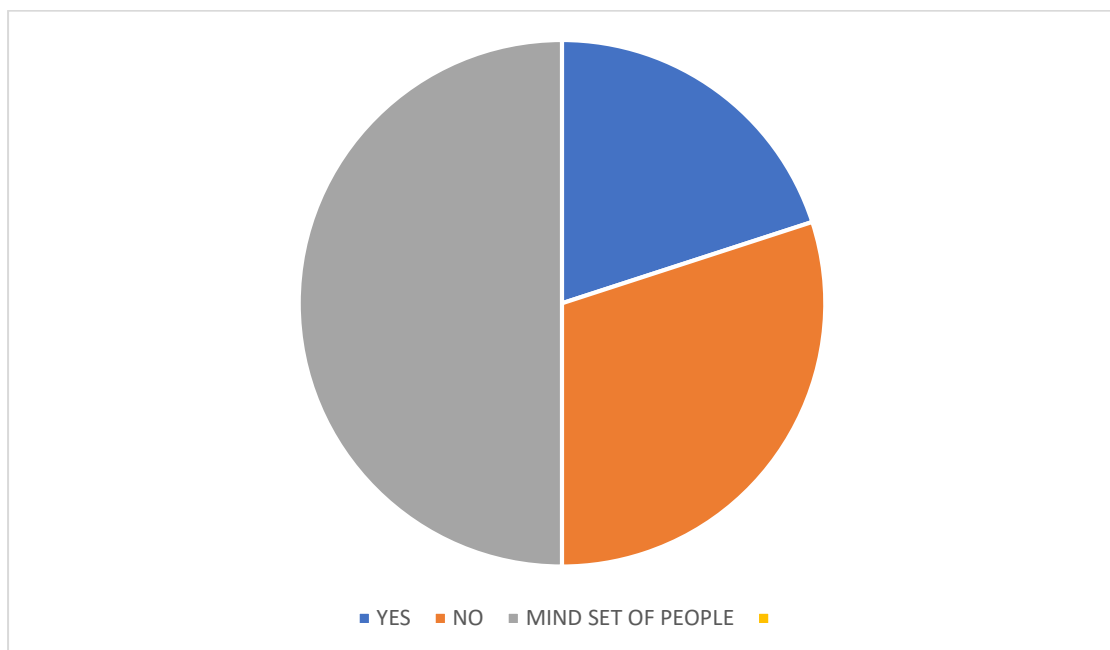
Q5. ARE YOU SATISFIED WITH THE SOCIAL TREATMENT THAT BLACK GENERALLY RECEIVE WORLDWIDE?



ANALYSIS:

From the above pie chart 15% of the respondents are satisfied the treatment given to the black people around the world, 50% say not really while 35% are not satisfied.

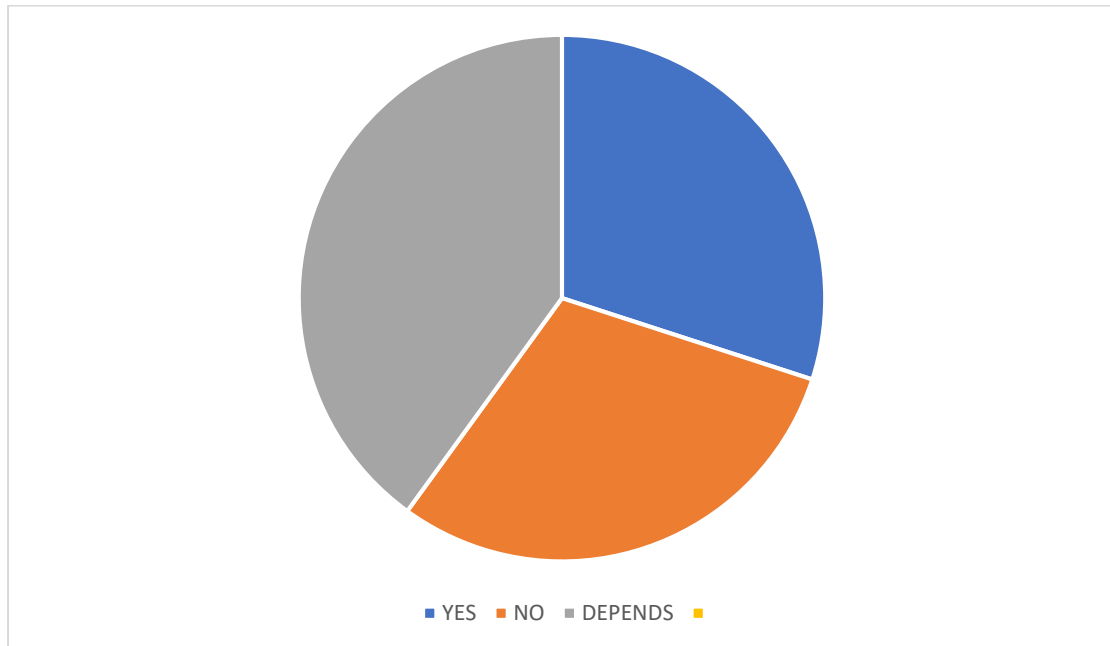
Q6. DO you think in India weddings are somehow based on racism?



ANALYSIS:

From the above pie chart 20% respondents says yes and 30% respondents says no while 50% says its on the mindset of the people.

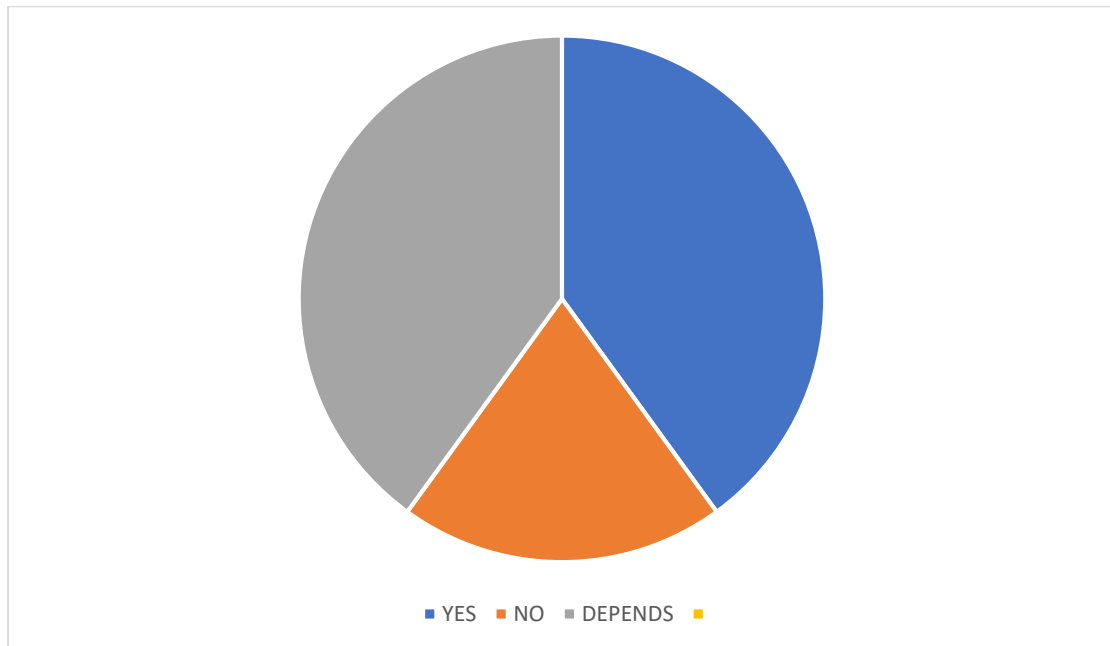
Q7. DO YOU FEEL THAT RACISM PREVAILS IN EMPLOYER AND EMPLOYEE RELATIONSHIP?



ANALYSIS:

The above pie chart shows that 30% respondents feel racism in the employer and employee relationship while 30% respondents do not feel so and 40% respondent says it depends.

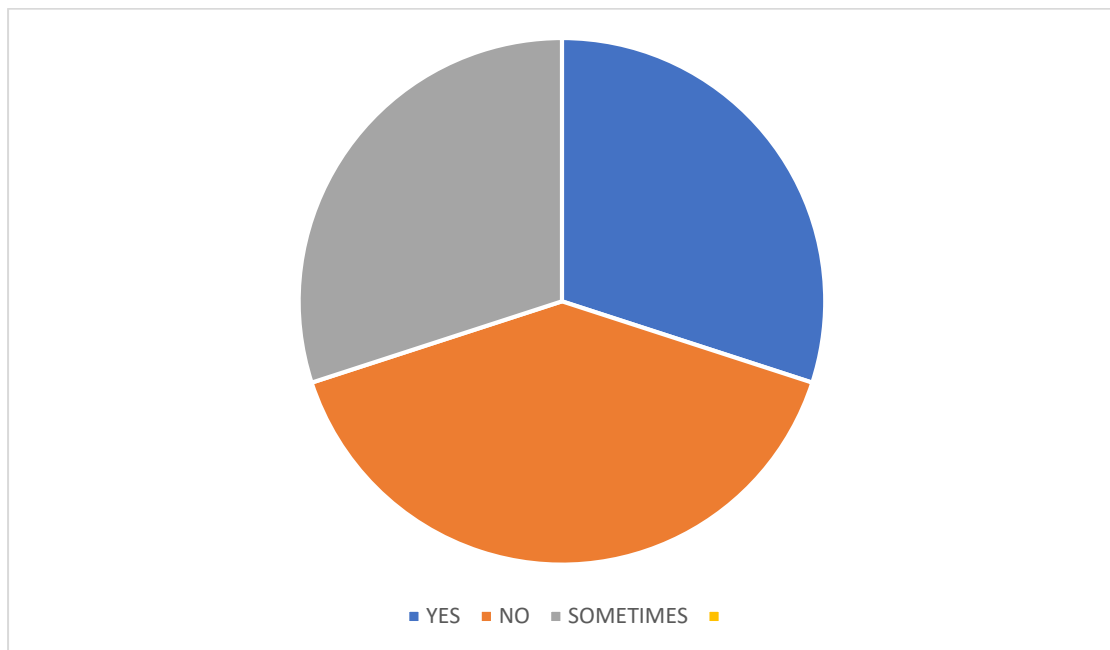
Q8. DO YOU THINK THAT SKIN COLOUR JUDGE THE PERSONALITY OF AN INDIVIDUAL?



ANALYSIS:

From the above pie chart 40% respondents say that personality is judged on skin colour 20% says NO while 40% says it depends on the person's point of view.

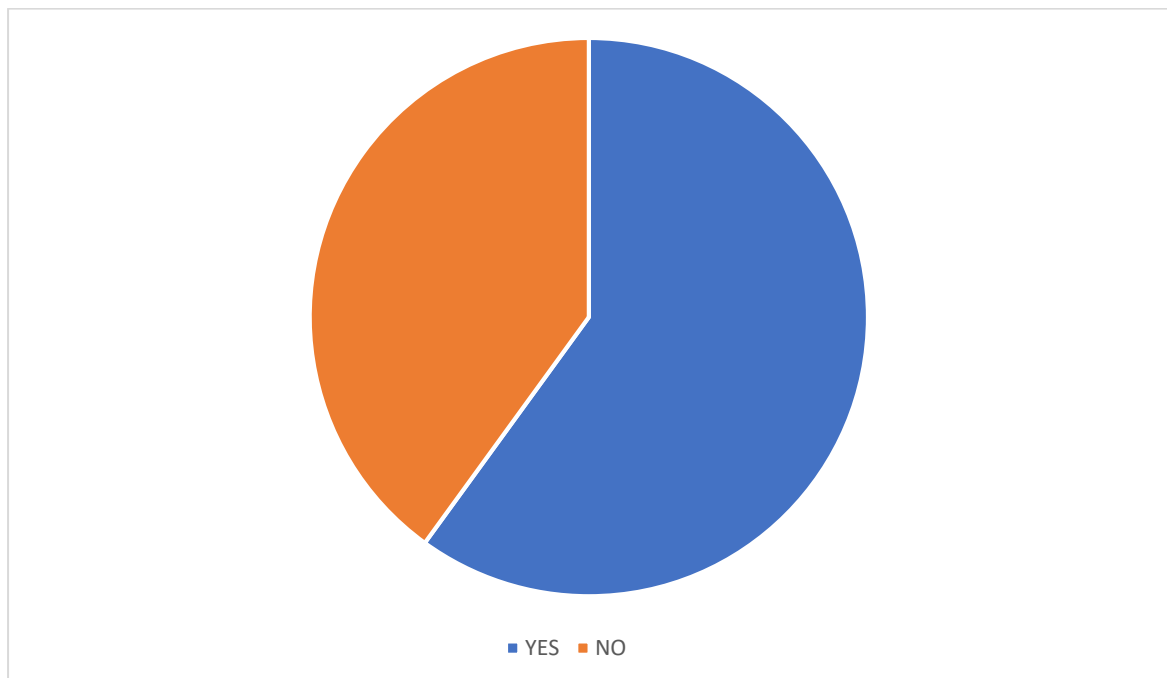
Q9. DO YOU EVER FELT RACSIM AROUND YOU?



ANALYSIS:

From the above pie chart 40% respondents have felt racism around them while 40% does not have felt racism around them and 30% respondents says sometimes.

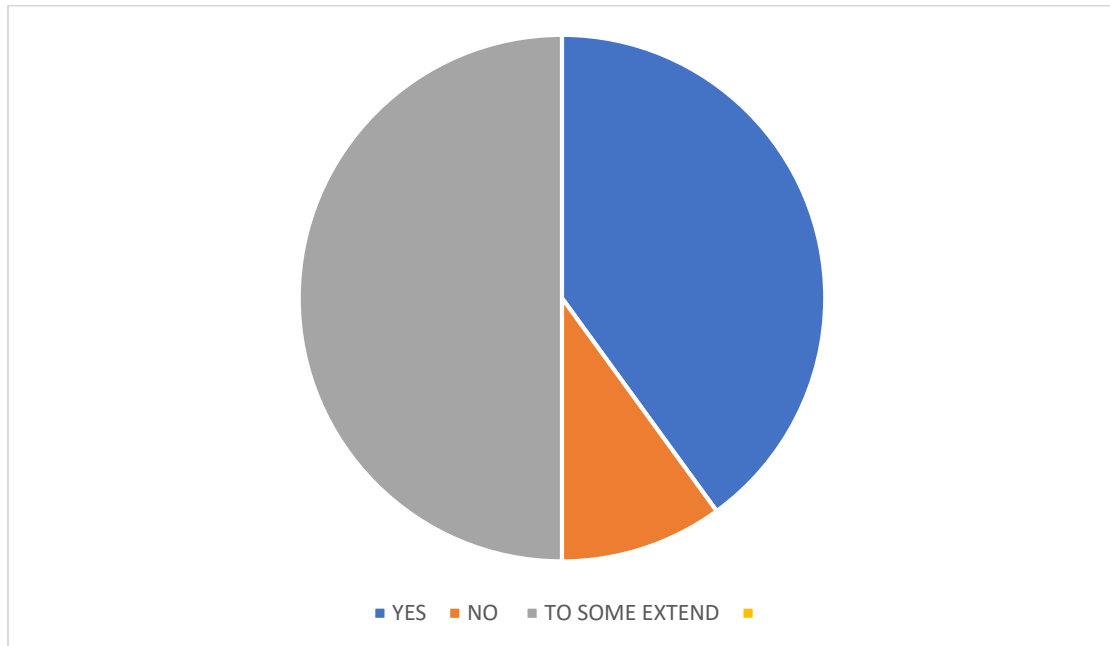
Q10. HAVE YOU EVER JUDGE BY YOUR OWN SKIN COLOUR?



ANALYSIS:

The above pie chart show that the 60 % respondents have been judge by their own skin colour while 40% says no.

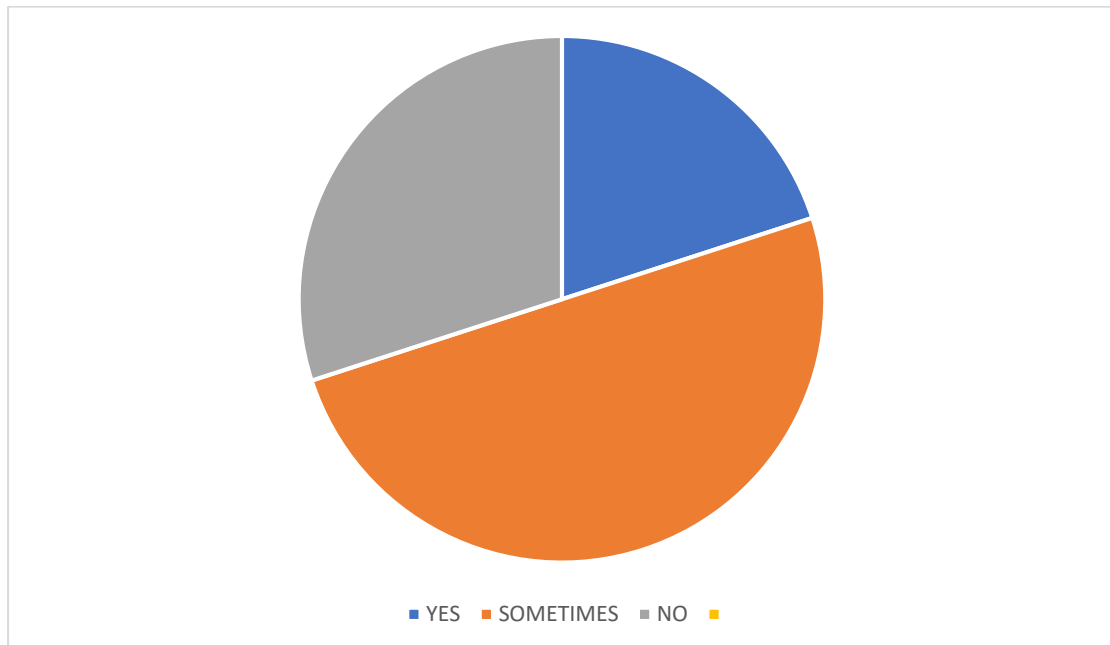
Q11. DO YOU THINK THAT INCREASE IN LITERACY RATE HAVE DONE ANY CHANGE IN RACSIM?



ANALYSIS:

From the above pie chart 40% respondents says that increase in literacy rate have done some change in racism while 10% says no and 50% says to some extent.

Q12. DO YOU THINK THAT SCHOOL AND COLLEGE PROMOTES RACSIM?

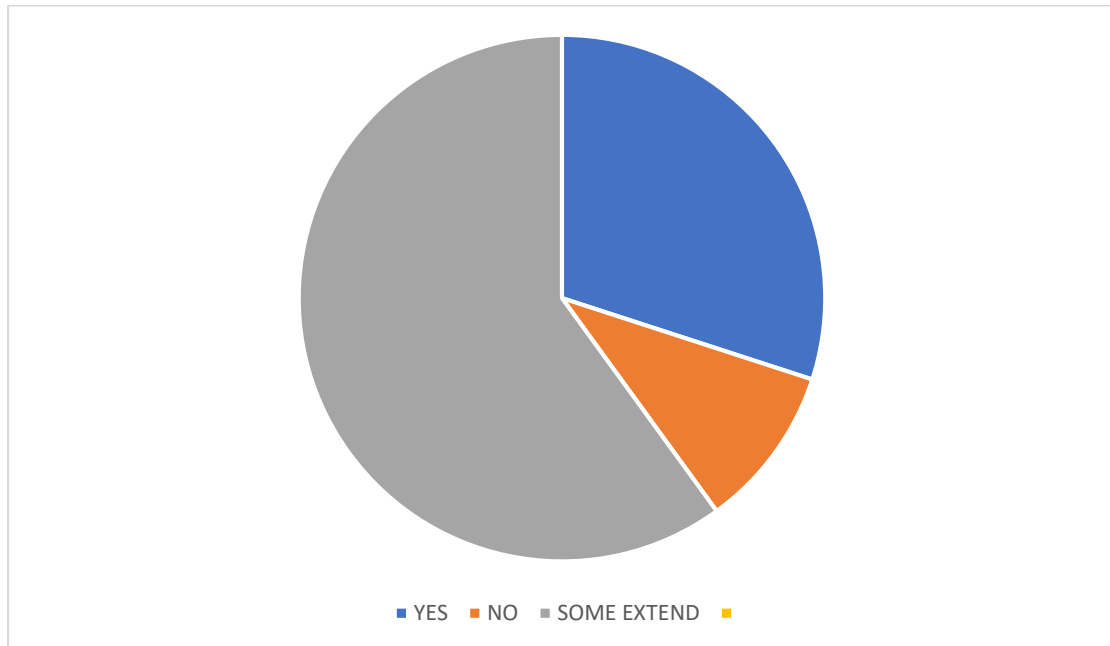


ANALYSIS:

From the above pie chart 20% respondents thinks that school and college Promotes racism

While 50% says sometimes they do while maximum 30% respondents say no.

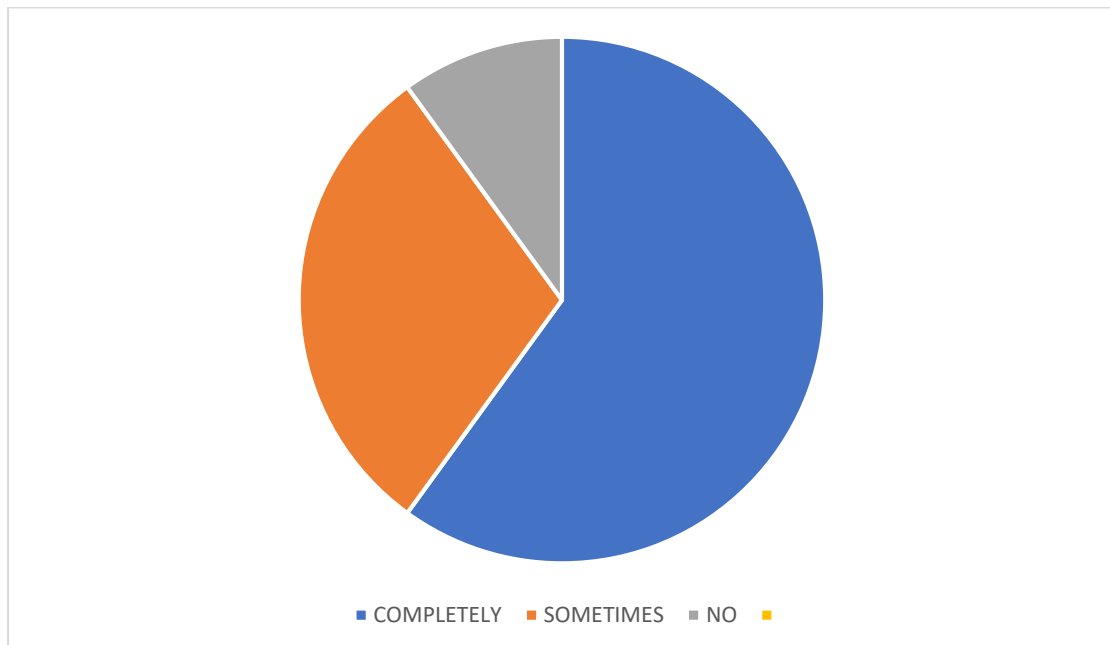
Q13. ACCORDING TO YOU IS THE GROWTH OF RACISM AFFECTED BY NEW LAW?



ANALYSIS:

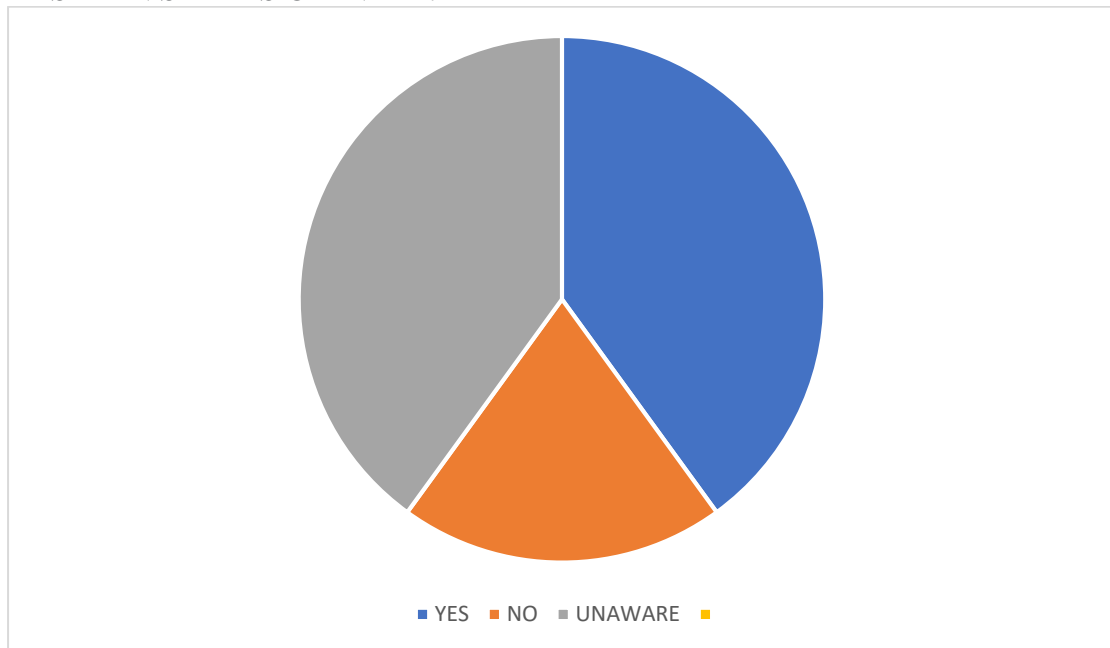
From the above pie chart 30% respondent thinks that racism is affected by new law 10% respondents says no while 60% respondents says racism is affected to some extend by new law.

Q14. ACCORDING TO YOU DOES FAIRNESS CREAM PROMOTES RACISM?



From the above pie chart 10% respondents think that fairness cream does not promotes racism while 30% says sometimes and 60% says fairness cream promotes racism completely.

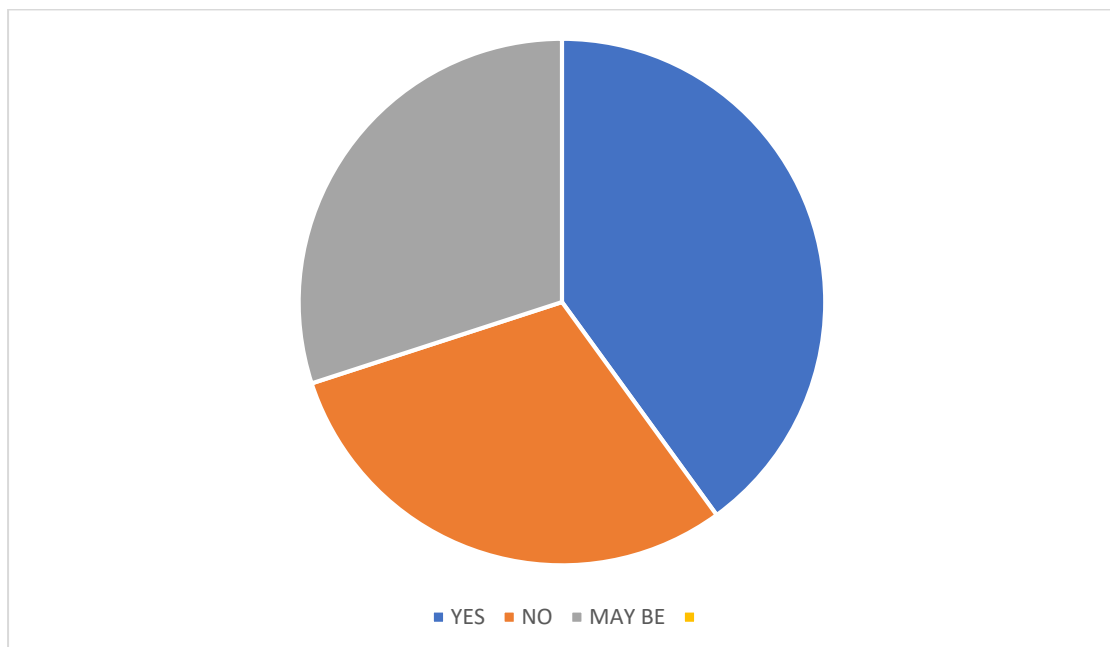
Q15. DO YOU FEEL THERE IS RACISM OF OTHERS STATES TOWARDS THE EASTERN STATES OF INDIA?



ANALYSIS:

From the above pie chart 40% respondents feel racism towards eastern states of India while 20% respondents say no and 40% respondents are unaware of it.

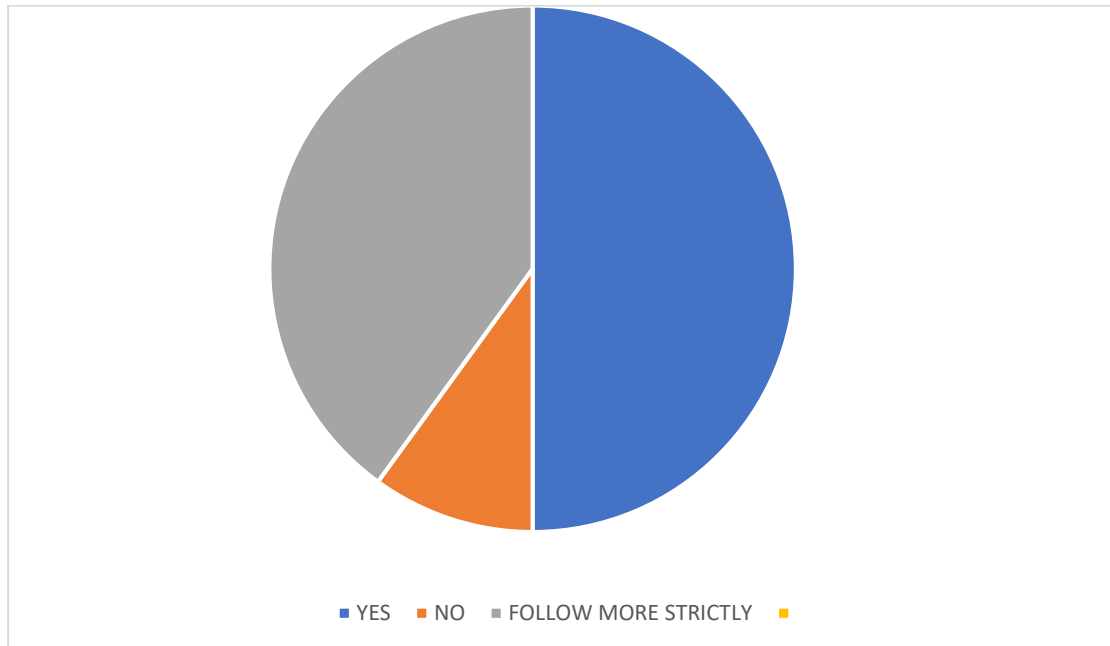
Q16. DO YOU THINK OUR INDIAN GOVERNMENT NEGLECT OR IGNORE THE TOPIC OR PROBLEMS OF EASTERN STATES MORE?



ANALYSIS:

From the above pie chart 40% respondents think that Indian government ignore the problems of eastern states while 30% says no and 30% says may be.

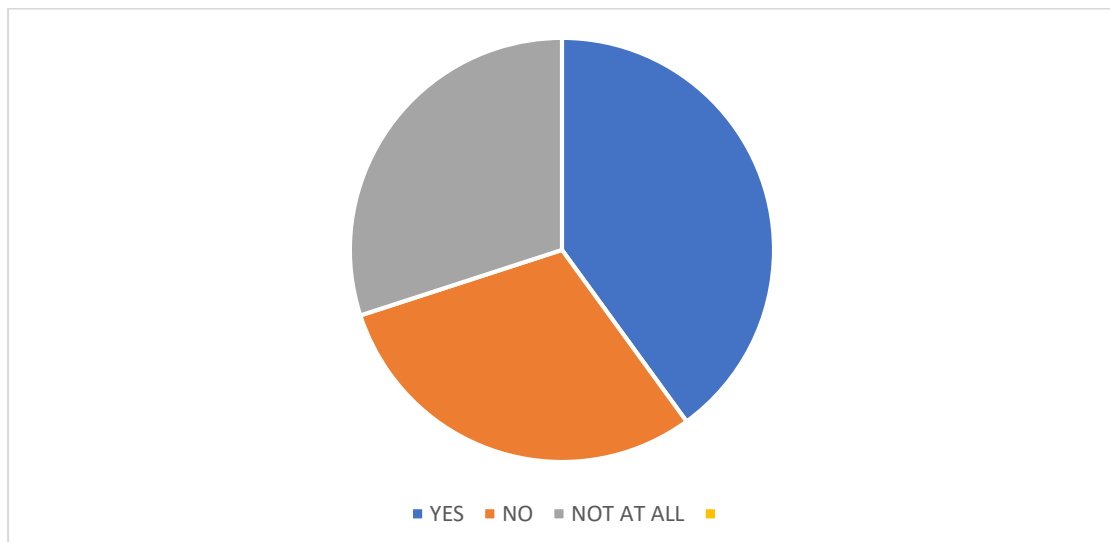
Q17. DO YOU THINK THAT THE LAW FOR THE RACE SYSTEM SHOULD BE IMPROVE?



ANALYSIS:

Form the above pie chart 50% respondents says the law should be improve while 10% says no and 40% says the current law should be follow strictly.

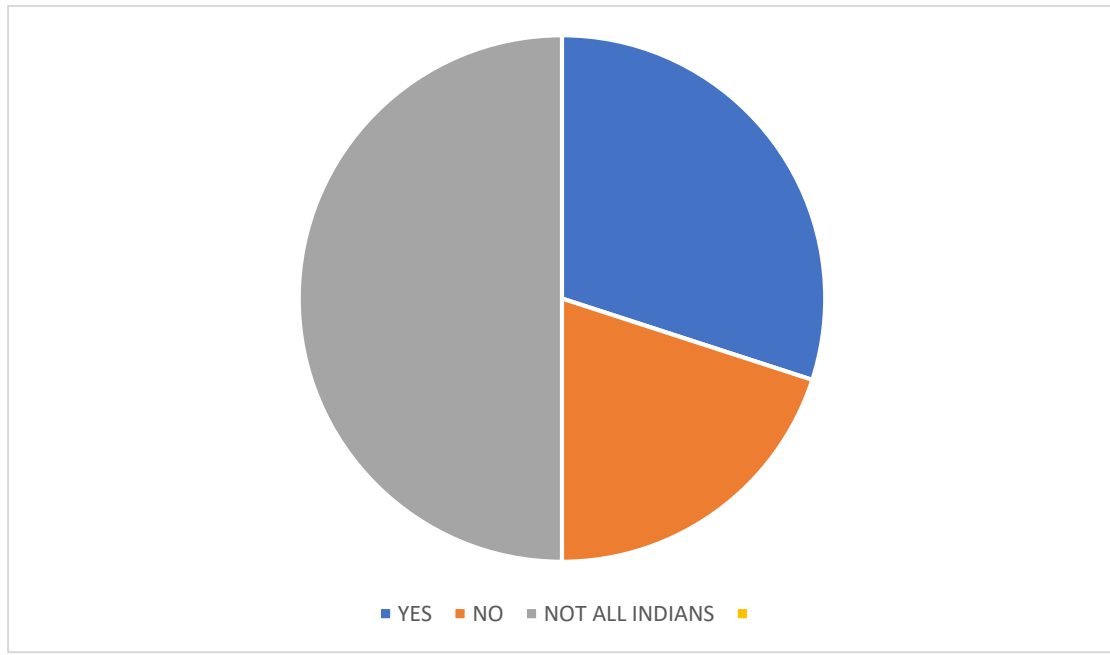
Q18.DO YOU THINK THAT DUE TO RACISM THE EASTERN PEOPLE ARE HEADING TOWARDS TERRORSIM?



ANALYSIS:

From the above pie chart 40% respondents says that racism heads eastern people towards terrorism while 30% says no and 30% says not at all.

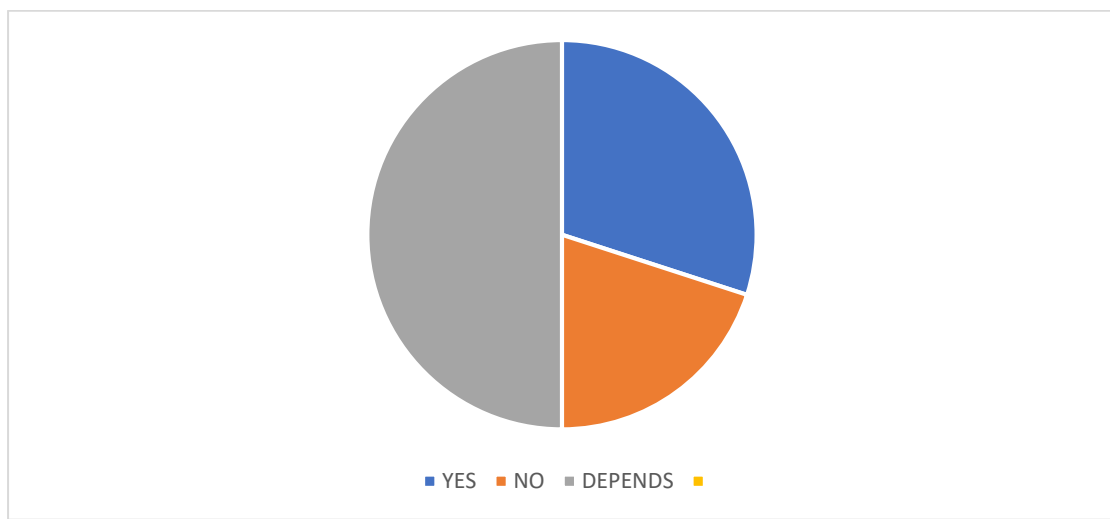
Q19.DO INDIANS SHOW THEIR RACIST BEHAVIOUR TOWARDS TOURIST?



ANALYSIS:

From the above pie chart 30% respondents says yes that the Indians show racist behaviour toward the tourist while 20% says no and 50% says not all the Indians do so.

Q20.DO RACISM AFFECT A PERSON MENTALLY?



ANALYSIS:

From the above pie chart 30% respondent says that racism affect the person mentally while 20% says no and 50% respondents says it depends on the person.

CHAPTER 5
CONCLUSION AND SUGGESTION

CONCLUSION.

In recent years there discrimination against people from North East India has been reported. In 2007, the North East Support Centre & Helpline (NESC&H) was started as a separate wing of All India Christian Council. Its stated goal is to increase awareness regarding prejudice and attacks against people from North East India. Many North-Eastern Indians face discrimination; are refused living accommodations when they travel to urban areas to study and are subjected to racial slurs in reference to the appearance of their eyes. A spokesman for the NESC&H has stated that abuse and harassment of North-Easterners is increasing.

Racism in India is also visible amongst Indian communities. Due to a large regional diversity, we find communities pitted up against each other ideologically, or for resources. There have been many cases of North Indian discriminating against those from the South, the mainland population isolating the North Eastern and a multitude of regional clashes. In a scenario where the country is so fragmented within itself, a foreigner seems even more alien, and a common enemy of all.

After two hundred years of colonial domination and being labelled as barbarians, the Indian identity faced a major setback. The belief that India needed saving from itself and the initiation of an entire 'civilizing mission' for the populace reiterated a sense of Indian inferiority time and again. Some regressive Indian cultural practices were questioned at a global level, and many were changed. The attempt to get the Indians to emulate the Western ways of living infuriated the Indians, while making them question their own identity time and again. Post-independence, in order to counter the existing mindset, a strong patriotic identity was forged. This identity led to an exaltation of Indian culture and practices, and portrayed these to be superior to British or Western tradition.

It can be noticed that countries which are racially more tolerant are usually melting pots of different nationalities and cultures. Most of these nations are also very individual centric, wherein people are self-absorbed and individual identity is placed above group identity.

In India, however, post-colonial rule hasn't been much of an influx of different nationalities settling down for work and living here. Therefore, when one encounters foreigners, they are immediately viewed as an outsider and beyond the Indian social fabric. This xenophobia leads to hostility and alienation as they don't fit in Indian standard norms and societal framework.

With the coming in of so many foreign firms, Indians are often reminded of their managerial positions in the workplace. In most scenarios, Indians form the labour workforce for international business ventures, but even if they reach corporate set-ups, they often hit a glass ceiling and find individuals of western nationalities superseding them, or above them, in the corporate ladder. This constant competition for jobs and financial comparison leads to an unhealthy relationship or mental perception towards foreigners. This makes them an out-group and subjects of Indian indignation.

Children, and even adults, aren't being taught tolerance or the beauty of harmonious living. Since this is left as a grey area, people live on with persisting mindsets. They are given no stimulus to change the way they think and the importance of international help and support doesn't trickle down to the masses.

Furthermore, the government hasn't put in place strong deterrence in instances of violence towards a particular community or racial abuse against foreigners who come to the country. A clear no tolerance policy towards racial intolerance must be put forth by the government, and the message should be loud and clear.

SUGGESTION.

Educate yourself and stay informed. Consider that racist stereotypes are largely rooted in ignorance. Confront ignorance with truth. Try to keep an open mind and step outside of your shell. Learn as much as you can about other races, languages, and cultures. Knowledge is power.

- Read the news, and not just from a single source. Absorb as many perspectives as possible. Carefully consider the bias behind each source.
- Don't hold it in. Share what you learn with your friends, family, and larger community. Learn to teach and teach to learn.

Keep an open mind. Accept others, even if they don't accept you. You do not need to become colour-blind you can appreciate other races and cultures for the things that make them unique. Embrace uniqueness wherever you encounter it.

- Be careful about what and how you post on the Internet. Your social media presence may be much more public than you realize. Consider the dangers of provoking the ire of anonymous strangers.

Create dialogue. Listen to people from all races and cultures. Find the things that you have in common, and seek to understand what divides you. Strive to curate a peaceful and respectful conversation about racism – a conversation that includes and empowers everyone. Understand that we must work in collaboration to create a safe and inclusive society.

Intervene. Do not take racism lying down. Act on your beliefs when you come across injustice, prejudice, and discriminatory words. Call out racism when you see it. Don't be afraid to stand up for someone who is being mistreated!

- Use your words, your actions, and your influence. Be bold, but be smart.

Think about how you can intervene most effectively.

Document injustice. Keep a cell phone camera handy, and take video footage of any oppressive acts that you encounter. Do not be afraid to videotape law enforcement officers if you feel that they are physically or verbally oppressing a civilian. Broadcast the truth. Show your friends, tell your story, and post your footage to social media.

- If you can't take video, take photos or record audio. At the very least, pay close attention. A solid eyewitness account is better than nothing.

Keep a level head. React with intention, and advocate non-violently. Try to hold your cool and maintain perspective in the face of deep injustice. Do not submit, but be careful about acting with anger. Sometimes, it's best to slow down and consider the wisest way to react. Find your centre and work from there.[2]

- Take your cues from nonviolent activists like Rosa Parks, Nelson Mandela, Harriet Tubman, and Martin Luther King, Jr.: men and women who used

their frustration to help people rather than hurt people. Each day, be the change that you wish to see in the world.

- Consider that anger often arises in response to anger. Ask yourself whether, by reacting angrily, you will actually solve the problem – or only feed the cycle of anger.

Consider the evolutionary root of racism. Some say that there was once a tribal function to discrimination. When groups of ancestral, pre-modern humans were competing for resources and territory, there may have been real danger in the inability to distinguish between someone from your "own" group and someone from another, potentially hostile group. Studies of our ape cousins have shown a similar distrust for individuals from a rival group. Consider the thought, however, that while this tendency may have come about for a reason, it is not necessarily something that still serves our species.

Read about the modern history of institutional racism. Understand that laws and individuals have been discriminating against non-white human beings for hundreds of years in the United States alone. Learn about the abolition of slavery, the Jim Crow years, the Civil Rights Movement, and the ways that racism has persisted through it all. Read the news and stay update about the events that people are talking about. Learn to connect the dots of systemic injustice from the past to the present.

CHAPTER 6
BIBLIOGRAPHY.

European Monitoring Centre on Racism and Xenophobia, *Racism and Cultural Diversity in the Mass Media – An Overview of Research and Examples of Good Practice in the EU Member States: 1995-2000*, 2002.

Ibid., p. 359.

European Monitoring Centre on Racism and Xenophobia, *Anti-Islamic Reactions within the EU after the Terrorist Attacks against the USA*, Vienna, November 2001.

There are 6.31 million users in Africa, 187.24 million in Asia/Pacific, 190.91 million in Europe, 5.12 million in the Middle East, and 182.67 million in the United States and Canada, 33.35 million in Latin America. Source: www.nua.ie/surveys.

Simon Wiesenthal Centre, *Digital Hate*, 2002.

Knobel, M. and Simon Wiesenthal Centre, 'Internet – A new tool for racist propaganda', *Equal Voices*, Issue 5, 2001.

Ibid.

Boyle, K., 'Hate Speech – the United States versus the rest of the World?', *53 Maine Law Rev*, 2001, pp. 488-502.

See chapter 2.

For texts, see the website of the Council of Europe, www.coe.int.

For text, see the media section of Council of Europe site, www.coe.int.

Proposal for a Council framework decision on combating racism and xenophobia, 2001/0270 (CNS).

On Holocaust denial see Boyle, *supra* note 9.

European Monitoring Centre on Racism and Xenophobia, 'Atlantic divide on fight against racist websites', *Equal Voices*, Issue10, 2002.

CHAPTER 7
QUESTIONNAIRE.

**A STUDY CONDUCTED TO UNDERSTAND THE PEOPLE
OPINION ABOUT RACISM.**

1.Name:

2.Gender:

3.Age:

Q1. Do you know about Racism?

YES

NO

TO SOME EXTEND

Q2. Do you think that racism ever go away?

YES

NO

MAY BE

Q3. Are you aware about the law implemented in countries and by the UN nation?

YES

NO

SOME EXTEND

Q4. Do you think that social media influence racism?

YES

NO

SOME TIMES

Q5. Are you satisfied with the social treatment that black generally receive worldwide?

YES

NOT REALLY

NOT AT ALL

Q6. Do you think in India weddings are some how based on racism?

YES

NO

MIND SET OF PEOPLE

Q7. Do you feel that racism prevails in employer and employee relationship?

YES

NO

DEPENDS

Q8. Do think that skin colour judges the personality of an individual?

YES

NO

DEPENDS

Q9. Do you have ever felt racism around you?

YES

NO

SOMETIMES

Q10. Have you ever been judge by your own skin colour?

YES

NO

Q11. Do you think that increase in literacy rate have done any change in racism?

YES

NO

TO SOME EXTEND

Q12. Do you think that school college promotes racism?

YES

SOMETIMES

NO

Q13. According to you is the growth of racism affected by new law?

YES

NO

SOME EXTEND

Q14. According to you does fairness cream promotes racism?

COMPLEIETY

SOME TIMES

NOT ALL OF THEM

Q15.Do you feel there is racism of others state towards the eastern states of India?

YES

NO

UNAWARE

Q16. Do you think our Indian government neglect or ignore the topic or problems of eastern states more?

YES

NO

MAY BE

Q17.Do you think that law for race system should be improve?

YES

NO

FOLLOW MORE STRICTLY

Q18.Do you think that due to racism the eastern people of India are heading towards terrorism?

YES

NO

NOT ALL

Q19. Do Indians show their racist behaviour towards tourist?

YES

NO

NOT ALL INDIANS

Q20.Do racism affect a person mentally?

YES

NO

DEPENDS