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} Highlights {

Social Inequality in the United States

Impact of the Global Expansion of Racism

Discovering Thoughts, Inventing Future

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By Mitchell Alan Kaplan & Marian M. Inguanzo

Abstract- Racism in the United States has been a major social problem for generations. Our nation's history is filled with numerous examples of multigenerational discriminatory laws and public policies that have sought to deny civil liberties to individuals of color. Institutionalized inequalities in the areas of education, employment, housing, and access to healthcare services supported by conservative lawmakers representing the broader White constituency are the catalyst that launched early social justice movements to bring about change that would create a more inclusive social order where everyone's fundamental rights are protected. Although some research over the past five decades has shown broad indications that legislative changes like the ones brought about by the civil rights legislation of the 1960s have enabled some disenfranchised minority populations such as Blacks, Hispanics, and Asian Americans to receive civil liberties protection under the law, the underlying attitudes and beliefs that support discrimination against individuals based on race have not kept pace with this progress. National statistics from surveys by federal agencies provide substantial evidence that despite the enactment of new laws designed to make social, political, and economic systems more responsive to the rights of racial and ethnic minority groups.

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The Impact of the Global Expansion of Racism and Xenophobia on Social Inequality in the United States and Abroad

Mitchell Alan Kaplan [α] & Marian M. Inguanzo [σ]

Abstract- Racism in the United States has been a major social problem for generations. Our nation's history is filled with numerous examples of multigenerational discriminatory laws and public policies that have sought to deny civil liberties to individuals of color. Institutionalized inequalities in the areas of education, employment, housing, and access to healthcare services supported by conservative lawmakers representing the broader White constituency are the catalyst that launched early social justice movements to bring about change that would create a more inclusive social order where everyone's fundamental rights are protected. Although some research over the past five decades has shown broad indications that legislative changes like the ones brought about by the civil rights legislation of the 1960s have enabled some disenfranchised minority populations such as Blacks, Hispanics, and Asian Americans to receive civil liberties protection under the law, the underlying attitudes and beliefs that support discrimination against individuals based on race have not kept pace with this progress. National statistics from surveys by federal agencies provide substantial evidence that despite the enactment of new laws designed to make social, political, and economic systems more responsive to the rights of racial and ethnic minority groups. The adverse effects of institutionalized racism continue to expand globally. This chapter will critically analyze the historical, socioeconomic, and political factors contributing to the rise of institutionalized racism in our culture. It will examine how implementing anti-discrimination laws, policies, and practices can create a more welcoming social order by transforming biased perceptions about race.

Keywords: race relations, prejudice, discrimination, social inequality, social justice reform.

I. Introduction: Theoretical Perspectives on Racism in Society

The causes of racism in American society have been the subject of considerable academic debate among social scientists for decades. Studies documented in the scientific literature support the view that racism is a universal social construct rooted in cultural understanding of the biased beliefs and attitudes contributing to this behavior. Social scientists attempting to shed light on the ideological forces mitigating this phenomenon's global rise allege that racism develops from the inequalities reinforced by society's social norms. They assert the global proliferation of social disparities tied to race creates the structural parameters institutions use to determine injustice. The Encyclopedia of World Problems and Human Potential defines racism and racial discrimination as two overlapping subjective terminologies whose ambiguities are made clear by the socioeconomic, political, and scientific discourse that shape their origination. Although the term racism embodies more of an ideological form of social exclusion that emanates from a passive set of cognitive ideas learned in one's social environment, racial discrimination, on the other hand, is more of a reactionary process that actively restricts the participation of specific categories of individuals from all forms of engagement in the social institutions that comprise our culture (Encyclopedia of World Problems and Human Potential, 2020). Scholars endeavoring to understand the leading causes of institutionalized racism worldwide have noted that the common thread that unifies people holding such extremist beliefs is the propagandized distrust of individuals whose social characteristics differ from the mainstream culture. Research shows that the weaponization of misinformation about minority groups by politicians inspires fears and doubts about other people, creating a toxic environment whose adverse effects manifest most transparently during times of social unrest, war, and economic downturns (Shah, 2010).

A video project developed by academics at the American Anthropological Association in collaboration with the Science Museum of Minnesota called *Understanding Race* supports this scientific premise. Spearheaded by Jeffrey Martin, Director of Communications and Public Affairs, and his colleagues, the project examines how the scientific community conceptualizes race from biological, historical, and social perspectives. Scholars working on the project utilize multimedia presentations, historical artifacts, graphical displays, and other educational tools to communicate eye-opening facts about the cultural history of race to those visiting the exhibit. The images displayed take the public on a journey through time that paints a visual picture of the history of racism in the United States and presents detailed information about the racial injustice resulting from discrimination across a

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broad spectrum of social institutions internationally. The photos offer a visual description of what the effects of institutionalized racism meant to the different minority groups in American society (American Anthropological Association, 2006).

Scholarly analysis of the global expansion of institutionalized racism provides substantive evidence that recognizes the damage this type of ideological thinking poses to implementing human rights legislation designed to protect the most vulnerable members of society from harm. According to Dr. Stephen Castles, Director of the Centre for Multicultural Studies at the University of Wollongong in Australia, after a sustained period of relative decline, racism is once again on the rise in many institutional settings throughout the United States and Europe, where expanding participation in racist practices has reached new heights, particularly among those members of society that have committed their allegiance to a revitalized White nationalist movement gaining considerable momentum globally.

Professor Castles asserts that racism stems from a dynamic of social interaction between two or more individuals that never occurs in isolation. Instead, it is a direct consequence of discriminatory policies and practices integrated into the social system that forms the foundation of oppression tied to biased actions such as sexism, religious persecution, international conflict, and economic exploitation. He posits that the rising incidence of racial injustice in the international community is the primary factor responsible for structural changes, which have adversely affected the global economy and harmed the political and cultural relations of the social order. He argues racial inequality has precipitated an international crisis that has damaged America's social structure and hurt the nation's national identity. He further alleges that such renewed escalation of this type of national crisis focused on race leads to increased global insecurity and disorientation among individuals targeted for discrimination, which often erupts in violence. Dr. Castles conjectures that implementing comprehensive anti-racist strategies to deter the expansion of global extremism connected to race effectively is daunting. It is a complex task requiring a four-step plan involving the following methods of policy reform:

- Implement national policies designed to eliminate social inequality and discrimination and facilitate social justice, essential security, and an enhanced quality of life for all citizens regardless of race, ethnicity, and cultural heritage.
- Provide incentives encouraging lawmakers and policy analysts in government service to introduce anti-racist legislation that targets disparities at the core of institutional discrimination.
- Provide opportunities for nongovernment organizations to become involved in the battle against the cross-cultural expansion of racism in nations of the industrialized and third-world.
- Develop collaborative partnerships between government agencies and non government organizations to combine resources that prevent race-based discriminatory practices from being utilized to deny people of color inclusion in society.

Professor Castles points out that racial injustice is a significant social problem with a long cultural history, the remnants of which are embedded in the social order of every society. He asserts that racial inequality is a power struggle caused by socioeconomic and political forces within the mainstream culture designed to legitimize the exploitation of minority groups viewed as outsiders. Therefore, finding the means to eliminate inequality's effects on society is challenging, especially for those concerned about implementing social justice reforms that protect human rights. He believes studying the root causes of racial inequality is not just an intellectual exercise for academics. Instead, it is the first step in developing an enlightened understanding of how inequality shapes society's reaction to injustice.

Dr. Castles takes his argument further by asserting that understanding the international underpinnings of racial inequality is an essential precondition for developing research and policies to address its consequences effectively. He claims discriminatory behavior linked to institutionalized racism occurs along a continuum of intensity where acceptance of the more subtle forms of racial inequality precludes validation of the more extreme conditions of injustice. He concludes legislative policies that precipitate injustice through restrictive laws prohibiting equal access to housing, employment, healthcare, and legal services are a means of amplifying the racism that legitimizes the discriminatory behavior, which harms society (Castles, 1993).

Professor Castle's assertions about the socioeconomic and psychological factors contributing to the global expansion of racial inequality are supported by a meta analysis of studies conducted by Professors Steven O Roberts and Michael T Rizzo at Stanford University. The study identified seven critical factors that help legitimize policy decisions that facilitate inequalities based on race. These factors are the following:

- Discriminatory behavior against people of color based on stereotyped ideas about their cognitive abilities and reasoning skills that influence negative group perceptions.
- The radicalization of sub-factions of the social order by government officials holding biased views of people from diverse racial and cultural backgrounds triggers cult-like loyalty, allegiance, and antisocial behavior, resulting in violence.

- The implementation of repressive laws that reinforce segregation by promoting racial stereotypes that discourage intergroup contact.

- The creation of a social hierarchy that encourages people to think about and react to others in ways that are harmful based on race.

- The development of legislative policies that support discriminatory practices associated with race at the macro and micro levels of the social order.

- The promotion of media misinformation that overemphasizes and legitimizes the proclaimed superior social status of White people in American culture while deemphasizing and delegitimizing the position of people of color in the social order.

- The White majority's passive denial of racial injustice prohibiting people of color from engaging in all aspects of society (Roberts & Rizzo, 2020).

The investigators argue that these interrelated factors are the driving force that perpetuates the biased attitudes and beliefs that foster racial inequality in American culture. Sociologist Karl Marx theorizes racial inequality is a social construct that is a by-product of the capitalist system of economic exploitation. He argues that the functioning of the labor market governs human interaction in society. Marx asserts racial injustice develops from the community's exploitation of workers by business owners. Owners' devaluation of workers' labor create social and economic conditions that promote racial inequality in the hierarchal structure of the class system. The system determines workers' wages and controls the conditions that produce tangible goods and services that translate into profits for owners. Marx viewed the capitalist system as a form of race-based oppression whereby White employers took advantage of Black employees to force wages down and break strikes. He believed the system was set up to facilitate economic racism through wage differentials paid to Black and White employees for the same labor. He concluded that White employers utilized this strategy to keep production costs low by circumventing the wages of Black employees to raise their profit margin (Willhelm, 2014).

A similar assertion about racial inequality is embodied in the writing of the eminent sociologist Max Weber. Like Marx, Weber argues that racial inequality stems from a class struggle based on the labor market's economic structure. His research shows that social class struggles originate from conflicts that affect group interaction along race and ethnic lines. Such disputes inherently promote a stratified class system of social inequality, which manifests in racial discrimination. Based on this assumption, Weber posits that people who identify with a group in society having predominantly subservient racial and ethnic qualities receive less favorable treatment from those in the mainstream culture because of their disadvantaged status in the social hierarchy. Weber concluded that group identity is the primary determinant of racial inequality emanating from the social order (Cultural Reader, 2014).

Another sociologist whose research supports the economic theory of racial inequality is Emile Durkheim. In his seminal work, *The Division of Labor in Society,* Durkheim posits that racial discrimination is a remnant of technological innovation that facilitates social change impacting the labor market. He argues that as advancements in the production of goods and services became more commonplace throughout Europe during the industrial revolution of the late 1800s, cities, and towns experienced a substantial increase in population density precipitated by a growing influx of people from agricultural communities migrating to urban areas to find better-paying jobs. Durkheim asserts that the demographic transition from rural to urban environments had significant economic benefits for the social hierarchy of organized labor. The shift fostered the development of specialized skills essential to performing specific occupations and created a sense of social solidarity among workers through a shared belief system known as collective conscience (Crossman, 2020).

As a functionalist, Durkheim viewed the laws implemented by the government as the most transparent symbol of a shared belief system based on a moral code and a set of values designed to regulate the behavior of individuals in society. He theorized that the type of laws created by government bodies form the cornerstone of the ideological foundation of the democratic system and reflect the majority's will. Durkheim posits that as societies become more complex, implementing repressive laws prohibiting minority groups from accessing fundamental civil rights becomes paramount to those in power. For example, in 1912, the governing body of the Canadian province of Saskatchewan passed the *White Women's Labor Bill,* which prohibited Caucasian women from working for businesses owned and operated by Asians. Although business leaders in the community highly contested the discriminatory legislation based on racial bias, it became an effective tool the Canadian government used to place Asian employers at an economic disadvantage. Despite significant disapproval from Asian business owners in Canada, the racially biased labor law received substantial support from women's rights organizations. These organizations, comprised mainly of upper-class White women, alleged that it was dangerous for young Caucasian women to work for businesses owned by Asian men because of the racial stereotype that their employers would attempt to take advantage of them. Durkheim asserts that employment practices based on racial inequality contradict his vision of a society where everyone shares equitably in the benefits of economic change. He argues that legitimizing such false assertions by the predominantly

White culture through restrictive laws creates a social environment where discriminatory employment practices flourish, subsequently denying people from diverse backgrounds the opportunity to participate in the labor market (Tamara, 2011).

Durkheim is not the only functionalist to suggest that racial bias is the leading cause of social inequality. In his book *The Roots of Prejudice,* published in the late 1950s, sociologist Arnold Rose asserts that racial bias produces social dysfunction. It occurs when those in authority use their influence to selectively divert time and financial resources away from the needs of underprivileged groups to maintain racial boundaries that are artificially created. For instance, the investment of time and money into creating two separate but unequal education systems for Black and White students before the civil rights movement of the 1960s is a testament to social injustice based exclusively on race (Rose, 1958).

Anthropologist Manning Nash asserted a similar view about social inequality tied to race in the mid-1960s. He theorizes that discrimination based on racial bias provides the moral justification for the more valued members of society to take advantage of those they consider inferior, treating them with less equality. A classic illustration of this is the transparent cruelty with which White enslavers treated their indentured Black servants on the southern plantations of the mid-nineteenth century. Slave owners justified their inequitable treatment of Black people with the rationalization that they preferred slavery to freedom. A false assertion used by slave traders to substantiate the continuation of this inhumane practice, one which historians have debunked (Nash, 1964).

Sociologists use conflict theory as a social paradigm to explain the impact of inequality on gender, class, education, race, and ethnicity. Based on the pioneering research of Karl Marx, who believed that social inequality derives from class conflict, scholars adopted this concept to explain the global rise of the capitalist system. A meta-analysis of international studies by Dr. Nicki L. Cole of the University of California at Santa Barbra supports this assertion. Her findings suggest that the incorporation of the ideals of capitalist systems has harmed the economic structure of global nations, particularly those in the third world, whose financial systems are already experiencing extreme poverty driven by an increase in low-wage employment. Professor Cole's research shows that adopting the global capitalist model as a development tool by nations with struggling economies increases worker vulnerability. It enables employers to structure jobs in ways that harm workers by decreasing their access to institutional benefits and long-term job security. Conflict theorists note that such biased actions by elite corporations result in wealth inequality and racial injustice, forcing people of color to accept low-wage employment that heightens their risk of poverty, food insecurity, housing instability, homelessness, and poor physical and mental health outcomes.

Further analysis of the socioeconomic conditions that foster inequality in the workplace indicates that people of color, women, and children are the most vulnerable to this type of employment-related discrimination. Conflict theorists assert that the concentration of wealth in the hands of a few under global capitalism is a symbol of social inequality that effectively denies minorities and women equal access to financial benefits generated by the system. This devalues their labor and relegates them to a subordinate position in the social hierarchy (Cole, 2019).

Scholars have also used conflict theory to explain the ongoing social and political struggles between the White ruling class and the Black subservient class through the historical lens. For example, in the late nineteenth century, the emerging civil liberties of former slaves in post civil war society led congressional leaders in the south to pass Jim Crow laws designed to restrict the voting rights of Black Americans. The legacy of repressive race-based government legislation such as Jim Crow laws remain a stark reminder of the reality of social inequality and racial injustice that still exists in American society today. They have become a backdrop for much of the current federal legislation proposed by ultra right-wing conservatives in the republican party seeking to curtail the fundamental civil rights of Black people in America through social exclusion tied to race.

Symbolic Interactionism is a sociological paradigm that sheds light on the causes of racism in America. Based on the groundbreaking research of sociologist Herbert Blumer in the late 1950s, symbolic interactionists view race and ethnicity as symbols of social identity. They assert that the transparent discrimination precipitating racism in society is a product of social interaction between dominant and subordinate groups over time. Such bias-laden interaction between these two factions allows dominant group members to negatively portray those they perceive as subordinate.

This raises the bar on racial stereotypes that promote inequality, allowing those in power to maintain the status quo. A classic example of stereotyping that promotes this disparity is revealed in media images that criminalize Black people based on unsubstantiated racial assumptions (Introduction to Sociology, n.d.).

Social psychologist Gordon Allport presents a similar view of race-based social inequality. In his eye-opening book *The Nature of Prejudice,* published in 1954, the Harvard-trained scholar examines the effects of various types of discriminatory practice on group interaction. He defines prejudice as an aversion process mitigated by hostile attitudes toward individuals based on their membership in a group with undesirable

social characteristics. Dr. Allport argues that specific personality traits present in every culture are the social determinants of the racial bias contributing to discrimination. He argues prejudice is learned behavior that usually starts in the family environment and is based on faulty and inflexible generalizations about people with some physical, social, or cultural characteristic that sets them apart from the rest of society in some visual way. He contends this learned behavior is not part of the normal socialization process but rather stems from incorporating hostile attitudes toward a particular group of people based on race.

Professor Allport maintains that raising awareness about social and psychological factors that facilitate prejudice marks the first step in eliminating the discriminatory behavior that accompanies it. To test the strength of his theory, Dr. Allport developed an assessment tool containing five scaled items to measure the degree of racial discrimination experienced at each stage of bias reaction in social situations. The items were ranked according to the amount of harm each produced. Data analysis revealed how subtle forms of radicalized social behavior based on intolerance, such as hate speech, can escalate over time to become instruments of mass extermination. One of the most high-profile illustrations of this type of extremist behavior occurred in Germany in the late 1930s when the Nazi party leader Adolf Hitler used hate propaganda to radicalize the German population into believing Jews and other minorities were responsible for the nation's economic and social problems.

Professor Allport viewed prejudice as a psychological process of adaptation that manifests in the emotional response associated with the individual's personality formation and development. He posits that no two cases of this phenomenon are alike because individuals generally do not adopt a mindset of social intolerance toward a particular minority group unless compelled to do so by psychological need. He asserts when individuals are subjected to traumatic life experiences such as racial bullying in school or racially motivated police brutality during their formative years, it has a direct influence on their cognitive perception of those who administer the discriminatory action. His research also suggests psychological factors such as ambivalence toward parents, rigid personality structure, and the need for authority play a critical role in the adaptive process that culminates in the prejudice associated with racial discrimination (Allport, 1979; Katz, 1991).

In addition to group identity and internal cognition, social psychologists have determined that cultural factors play a critical role in the development of racial attitudes associated with social inequality. According to an article published in the Oxford Research Encyclopedia in 2017 by Professor John Baldwin of Illinois State University, bias-motivated behavior is a complex social phenomenon expressed through verbal and nonverbal symbolic gestures, legal statutes, public policies, and institutional practices designed to exclude specific groups of people from the social, occupational, and cultural activities of everyday life based on race. He argues that cultural perceptions associated with outgroup identity amplify racial tensions between dominant White and subordinate minority cultures. Baldwin theorizes that cultural aspects of prejudice stem from a lengthy history of American social inequality, whose remnants of ethnocentrism and xenophobia are still visible in society today. He asserts political unrest, poverty, and war manifested internationally in the post-modern era are the primary social factors mitigating the reemergence of culture based intolerance and discrimination that result in the expansion of racial injustice globally. His research points to several notable illustrations of radicalized cultural extremism whose harmful effects have significantly impacted the most vulnerable groups in society. For instance, the recent uptick in hate crimes by radicalized White supremacist extremist groups in the United States is one of many transparent examples of culture's effect on antisocial behavior motivated by race. Based on an interdisciplinary review of research findings in cultural anthropology, sociobiology, psychology, and linguistics, Dr. Baldwin argues that ethnocentrism and xenophobia, two of the most extreme forms of racism, represent a search for human identity not attributable to biology. He asserts that race-based ideologies are a subjective interpretation of the cultural characteristics of those members of society who the dominant culture views as different from the rest of us. He concludes that cultural environments play the most critical role in influencing the racial bias individuals experience in the social world. Professor Baldwin's findings suggest social norms are the guiding principles governing patterns of behavior deemed appropriate to express in group situations. He concludes that group interaction based on norms of acceptable social behavior are often subject to distortion by public displays of intolerance supported by attitudes and beliefs connected to racial bias (Baldwin, 2017).

The research findings show that racial injustice causes complex social issues in American culture. Social scientists examining the ramifications of this phenomenon over time have noted that no matter what the reason may be, one thing is for sure the social and political paradigms connected to racial inequality have created a substantial barrier to cultural understanding in the United States and abroad that has harmed the way White people think about and interact with those members of society who they perceive as different from themselves in some transparent way. The bias and discrimination that emanates from the inequality fostered by distorted assumptions about race are evident within America's social institutions. They have

played an instrumental role in promoting the injustices that have shaped policies affecting millions of Americans of diverse racial ancestry for over two centuries. The social ramifications of such race-based policy decisions have taken many forms throughout history, making them the subject of considerable political controversy and social scientific investigation. A critical analysis of the impact of institutionalized racism on social inequality in American society through the decades is presented in the discussion that follows.

II. History of Institutional Racism and Inequality in America

Empirical analysis of the terminology associated with racism in America indicates the concept received a broad range of meanings in the professional literature on race relations. The term became prominent in the late 1960s when political activist Stokley Carmichael and his colleague, political scientist Charles V Hamilton, published the book *Black Power: The Politics of Liberation.* In this work, the authors argue that the defining characteristic that differentiates the two primary forms of racism in the United States is how transparent the consequences of such actions are in the social situation in which they occur. They claim that the outward signs of racial bias associated with individual activities are more easily discernable than those stemming from institutional sources because of heightened observability. In contrast, the evident signs of institutional racism are less noticeable because the discriminatory behavior accompanying these actions is more subtle and less visible to the public eye (Nittle, 2021).

History tells us that discriminatory ideas about racial inferiority existed in the minds of early European explorers like Christopher Columbus, who came to North America in the late fifteenth century, hundreds of years before our nation was born. Critical evidence substantiating this is documented in the book *Europe and the People Without History,* published in 1982 by Anthropologist Eric Wolf of the University of California at Berkeley. In this groundbreaking work, Professor Wolf describes the evolution of the modern form of racism as a pseudoscience used to justify the low social status, unequal treatment, and blatant exploitation of people of different racial backgrounds by White people in American society. He argues that the history of the United States contains many transparent examples of systemic racial disparities that have become institutionalized as part of America's cultural heritage. One of the most notable of these is the institution of indentured slavery. Like many other social scientists analyzing racism through the context of history, Wolf believed that the institutionalization of the transatlantic slave trade system epitomized White privilege and economic wealth in colonial America for more than three

centuries and represented the normalization of subservience and cultural dominance along color based parameters. He asserts that this type of discriminatory thinking became the standard rationale used by the White majority to justify the low social status and unjust treatment afforded to millions of Black Americans for more than two centuries because of the color of their skin (Wolf, 1982).

Statistics derived from an analysis of 158 archived resources on the history of anti-black violence and inequality in the United States in an article published on Smithsonian Magazine.com in June 2020 provide a clear illustration of the brutality that the institution of slavery inflicted upon African Americans during the period. The historical data reveals that between 1525 and 1866, 12.5 million Black people were involuntarily taken from their homes in Africa and transported to America without consent by the transatlantic system. Of those, only 10.7 million survived the 2-month journey to North America. The White traders viewed their Black captives as human cargo to be sold inter-regionally on the open market as indentured servants to the highest bidder for monetary gain. The system legitimized racial disparity and social inequality on a mass scale by giving slavery legal status, perpetuating this unjust practice throughout the country for generations.

Once they were indentured as servants on the farms and plantations of White landowners, African Americans received harsh treatment. They were denied access to fundamental civil rights and received no financial compensation for their labor. Even after President Lincoln signed the emancipation proclamation in 1865, officially abolishing slavery as a legitimate institution, the practice continued in many parts of our nation for decades. This forced the newly liberated descendants of those enslaved to foster organized rebellions to gain the rights denied to them during their servitude. The institution of slavery left an indelible mark that scarred race relations in the United States for more than a century and remains at the heart of much of the racial tension in minority communities today (Solly, 2020).

Systemic inequality based on race is nothing new in American culture. The process of social exclusion has been the bedrock of many of our institutions since the nation was founded more than two centuries ago. Although the words of the Declaration of Independence specifically proclaim that *"all men are created equal,"* the evidence of that equality has not always been transparent in the history of American democracy. Historians following the path of social inequality and racial justice in the United States through time have uncovered evidence of discriminatory policies within the democratic system that has supported institutionalized racial, economic, and educational disparities that disenfranchise the rights of people of color.

One of the most transparent illustrations of institutionalized racism mitigated by federal legislation during the post-civil war era was the passage of the poll tax. The law placed significant restrictions on the right of African Americans to vote in state elections and prohibited them from running for public office. This racial injustice is documented in the landmark case *Harper* versus *the Virginia State Board of Elections* brought before the United States Supreme Court in 1964. The case involved a legal challenge by Annie Harper, a Black woman who was denied the right to vote in the Virginia State Elections because she was too poor to pay the poll tax. The case is a stark reminder of just how far political officials in the south were willing to go to ensure that this gerrymandering strategy to suppress the voting rights of minorities was upheld (Keyes, 2016, March 18). This type of illegal voter suppression based on race has once again been revitalized in the post-Trump era as the republican party seeks to impose more restrictive voting laws across America through redistricting that will make it harder for Black Americans to vote in future elections (Kondik, 2021, July 22).

III. The Racial Gap in Healthcare Services

Politics is not the only social institution in American society where racism has played a significant role. History suggests that racial disparities have been crucial in influencing decisions about the quality of healthcare services minority populations receive for over a century. For example, an analysis of the post civil war discharge records of Black and White veterans applying for government benefits by researchers at Brigham Young University in 2010 indicated race was the primary factor used by review boards in their decisions to approve or deny claims. Findings show disability applications filed by White veterans for hard-to-verify war-related injuries like chronic back pain were more likely to receive favorable reviews by board members than those of Black veterans, who were twice as likely to have their applications denied. Results also revealed similar racial disparities in applications for pension benefits. Data analysis indicated that uninjured White veterans received twice the approval rate for service-connected pension benefits compared to Black veterans filing the same claims (Wilson, 2010).

Historians also acknowledge the significant contribution that race-based inequalities have made to the abusive treatment of African Americans in medical research. One of the most transparent demonstrations of this type of racial injustice occurred in 1932 when researchers at the Tuskegee Institute in collaborative agreement with health officials from the U.S. Public Health Service received a government grant to conduct a longitudinal study to track the progression of syphilis in African American men. The investigators recruited a random sample of 600 African American men from Macon County, one of the poorest in the state of Alabama into the clinical trial promising them free medical care and other inducements such as meals and rides to medical appointments in exchange for their voluntary participation. The original protocol for the trial was conceived as a six month experiment that ended up being extended over the course of four decades, long after the initial seed money from the grant was exhausted. Physicians from the US Public Health Service who monitored the day-to-day operations of the study utilized a double-blind experimental design that required participants to be divided into two groups for comparison. Group one, the experimental group, contained 399 asymptomatic African American male subjects with untreated syphilis. Group two, designated the control group, had 201 African American male subjects uninfected with syphilis receiving treatment for other blood-borne illnesses. The socioeconomic and educational profile of the combined sample of African American men who agreed to participate in the initial phase of the research was comprised of illiterate sharecroppers from some of Macon county's poorest communities who had never been to a doctor in their entire life, which is why the recruitment incentives offered by the investigators were so alluring. The primary focus of the initial phase of the experiment was to withhold medical treatment from Black subjects experiencing post-infection symptoms of syphilis so investigators could follow the progression of the disease more closely. This scientific approach to understanding the illness made sense during the early years of the study when no proven treatments for syphilis were available. However, as the years passed and new drugs designed to effectively treat the post-secondary symptoms of this life threatening disease, such as penicillin, came on the market in 1947, public health officials engaged in oversight of the project refused to offer them as treatments to those enrolled in the study already experiencing complications of prolonged exposure to syphilis such as blindness and cognitive impairment. The researchers continued to utilize a nonintervention approach to assisting subjects with post infection symptoms of syphilis even after effective treatments for the disease became available. This led to dire health consequences for African American men and their families participating in the protocol. When public health officials finally decided to end the study in the early 1970's, mortality data revealed 28 African American men passed away from prolonged syphilis exposure. The data also indicated that more than 100 had perished due to untreated post secondary complications from the disease, which they unknowingly transmitted to their wives through sexual contact. The investigation's unethical treatment of African American men in high-risk experimental conditions broadened the distrust of public health officials in minority communities

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nationwide, making implementing effective programs to treat and prevent other types of severe illnesses much more challenging (Nix, 2020).

Racial disparities in the delivery of healthcare services have also been historically documented in the mental health literature. Studies show that inequalities associated with race and ethnicity significantly influence access to treatment services by patients with psychiatric disorders from diverse backgrounds. Analysis of comparative data suggests that African Americans, Hispanics, and Indigenous people, such as American Indians and Asian/Pacific Islanders with psychiatric disorders, are:

- Less likely to access psychiatric treatment through the mental health system than Whites because of communication barriers precipitated by a lack of cultural understanding.
- Less likely to have health insurance to cover the cost of treatment than Whites.
- More likely than Whites to receive substandard care from the system because of a lack of economic resources.
- More likely than Whites to end treatment services prematurely.
- More likely than Whites to be the subject of diagnostic error by clinicians.
- More likely to be incarcerated in federal or state prison facilities than Whites where the quality of in-house treatment services received by inmates with mental health disorders is low.

Another significant factor contributing to the expansion of treatment disparity in mental health is the disproportionate number of service providers from diverse racial and ethnic backgrounds. According to data from a survey by the American Psycho logical Association, 86% of clinical psychologists practicing in the United States today are White, and less than 2% are African American. Studies demonstrate racial and ethnic differences associated with the cultural background of mental health practitioners increase the risk of provider bias and stereotyping, two factors that can harm the integrity of a trusting professional relationship between the patient and the psychotherapist.

In response to this emerging concern, the APA implemented a multi-decade initiative to incorporate cultural competency skills into the academic curriculum of professional training programs for clinicians. The association believes introducing cultural competency skills into professional training programs is the most effective method of raising cultural awareness among psychotherapists providing clinical services to patients from diverse backgrounds. APA believes increasing knowledge of the service needs of diverse patient populations will break down cultural barriers that stigmatize the treatment of mental illness in communities of color and encourage professional opportunities for

ongoing diversification of the provider workforce (Perzichilli, 2020).

While these three case studies represent the most visible signs of racial bias in medicine, many expert observers note that such transparent events are the tip of the iceberg. According to a personal account by Dr. Monique Tello, an internal medicine specialist of Hispanic descent at Women's Health Associates in Boston, she was denied pain medication in a hospital emergency room based on the physician's biased assumption that her racial background would cause a poor treatment outcome. Dr. Tello asserts minority patients tend to experience more health-related disparities than White patients, such as severe illness, lower quality treatment outcomes, and a higher risk of mortality because of the institutionalized racism that prohibits physicians from addressing their medical needs adequately.

A study by Sun et al., 2022 corroborates Tello's assertion about the harmful impact of racial bias on service delivery in the healthcare system. The research focused on a comparative review of qualitative data from 40, 113 behavioral descriptors found in the medical histories and physical notes of 18,459 Black, Hispanic, and White patients between January 2019 and October 2020. Data analysis disclosed physicians used negative behavioral descriptors such as non-adherent, noncompliant, and agitated more frequently in the medical histories and physical notes of Black and Hispanic patients than White patients. Results show minority patients had 2.54 times the odds of having at least one of these racially stigmatizing descriptors appear in their medical histories and physical notes compared to White patients. The investigators conclude that negative terminology in patients' medical records amplifies social stereotypes that increase racial disparities, which harm the patient–provider relationship (Sun et al., 2022).

The American Academy of Family Physicians supports Dr. Tello's position concerning the harmful effects of institutionalized racism on patient–provider inter action. In a policy statement released in 2021, AAFP asserts that American Health Care Institutions have consistently engaged in systematic racial discrimination that has adversely affected the quality of services patients receive from providers in the system. Studies show that medical institutions undergoing significant staffing short ages and financial constraints caused by cutbacks in government funding use racial bias to limit resources necessary to improve patient access to a higher standard of care that results in better treatment outcomes. AAFP points out that even though race-based practices related to the delivery of healthcare services are not sanctioned under the law in many regional locations in the United States, some healthcare institutions still engage in subtle forms of discrimination based on the insurance status of non-

White patients seeking medical care. To address this problem, AAFP recommends a system-wide overhaul of policies and practices that support institutionalized racism against minority patients. They suggest that healthcare facilities adopt more enlightened practices and administrative procedures designed to create an equitable service delivery system that encourages inclusion, acknowledgment, and respect for racial, ethnic, and cultural differences (AAFP, 2021).

Despite the call by service provider organizations such as AAFP to implement social reform measures capable of adequately addressing the racial disparities that impact minority access to quality care, the medical establishment has yet to develop a viable solution that can effectively resolve this critical issue. A clear illustration of this is the disproportionate participation rate of minority communities in vaccine initiatives implemented by the Biden administration to reduce the spread of COVID 19 illness. A statewide survey by a team of investigators at the Eastern Michigan University Center for Equitable Family and Community Well-Being in collaboration with the Washtenaw County Office of Racial Equity highlights racial differences in community participation in the COVID-19 vaccination program. The sample comprised 607 Michigan residents divided into three categories by race and ethnicity. The racial breakdown of respondents in each subcategory was 33% African American, 11% Latino, and 52% White. Results indicated only 38% of African Americans surveyed reported they had enough trust in the safety and effectiveness of the COVID-19 vaccine to consider taking the shot eventually. In contrast, 62% of African Americans surveyed said they were highly skeptical about the safety and effectiveness of the COVID-19 vaccine and would not consider taking it. Findings further revealed that the overall skepticism and noncompliance with the immunization protocol among African American respondents proved higher than among White and Latino respondents.

In contrast, only 17% of Whites and 19% of Latinos reported that they were skeptical of the efficacy of the COVID-19 vaccine and would refuse to get the shot. In comparison, 83% of White and 81% of Latino respondents reported having enough trust in the vaccine's effectiveness to get immunized. The researchers assert that vaccine hesitancy is mitigated by skepticism and distrust of the intentions of healthcare providers in the African American community and is tied to exploitation experiences of the past. They argue that the system's long history of deceptive medical practices associated with racism is the primary cause of African Americans' low immunization compliance rate. Data analysis revealed 23% of African Americans surveyed reported they believe the COVID-19 vaccine offers safe and effective protection against the virus that causes the disease compared to 52% of White and 62% of Latino

respondents who said they felt confident in the vaccine's ability to offer adequate protection against the illness. The study also suggests that the skepticism about the vaccine's effectiveness cuts across the full spectrum of educational attainment among African American respondents. Findings show that 44% of African Americans with a Bachelor's degree or higher reported not being immunized with the COVID-19 vaccine. The investigators conclude that mixed messages from government officials and the public health system about the vaccine's safety and effectiveness in disease-fighting create significant challenges for healthcare providers in Michigan's African American community attempting to persuade those most at risk of COVID-19 infection to get immunized (Shanks et al., 2021).

Results supporting these findings were disclosed in a British survey examining the impact of institutional racism on COVID-19 vaccination rates by a team of researchers at Queen Mary University in 2020. Data analysis revealed significant nationwide racial disparities in vaccination compliance rates. Findings indicated that vaccine hesitancy was substantially higher among Black respondents than among White respondents in all age groups. Only 39% of Black respondents in London said they would consider taking the vaccine compared to 70% of White respondents who said they would consider taking the shot. These two studies document the harmful effects that racial bias has on patients' willingness to comply with physician recommendations for treating serious illnesses like COVID-19 (Hitchings-Hales, 2021).

IV. Racism in the Criminal Justice System

Healthcare is just one of many institutions in American society where African Americans and other minorities have faced systemic disparities reinforced by racism. The US criminal justice system represents one of the most transparent examples of a social institution influenced by racial inequality at every stage of the legal process. According to an analysis of national data summarized in a 2011 article by Marc Mauer, executive director of The Sentencing Project in Washington, the current trend toward the mass incarceration of Black people in America's prison system is symbolic of one of the most visible forms of racial disparity in the history of our nation. In 1954, national statistics revealed that only 100,000 African Americans were incarcerated in US prisons. Today more than a half century later, that figure has risen to nearly 900,000 inmates of color. Mauer's research illustrates the harmful effect institutional racism has had on the imprisonment of minorities. Findings from studies by the United States Department of Justice have projected that if current trends continue unabated, one out of every three African American males can expect to spend some portion of their adult life serving

time in a correctional facility run by the federal or state prison administration. Comparative data indicate that White males have an incarceration rate of one in seventeen, significantly lower than the imprisonment rate for Black, Hispanic and Latino males. Similar race and ethnic disparities in mass incarceration rates also exist among women. Studies show that one out of eighteen African American females is serving time in prison compared to one in forty-five Hispanic and Latino and one in eleven White females. National data also indicates that Native Americans have more than twice the imprisonment rate of Whites.

In contrast, Asian Americans and Pacific Islanders have one of the lowest incarceration rates of any race or ethnic group. National data indicates young African American men have a disproportionately high rate of day to day involvement with the criminal justice system. Incarceration statistics show that one out every thirteen African American men between the age of 30 and 39 is presently serving time in our nation's federal prisons or in local jails.

In addition the nationwide data suggests African Americans are disproportionately at-risk of victimization inside their communities because of a high rate of potential exposure to violent crime. National crime statistics indicate African Americans are three times more likely to become robbery victims than Whites. The data also suggests that victimization rates for criminal offenses like aggravated assault are twice as high in African American neighborhoods compared to predominantly White areas. Similar racial disparities are also reflected in victimization rates for Hispanic and Latino communities. Crime statistics suggest that criminal victimization rates are 15% higher in Hispanic and Latino communities than in White communities. These sobering statistics further solidify how ingrained racial inequality is in America's criminal justice system.

Based on his findings, Mauer identifies four factors that he believes are mainly responsible for the disproportionates rates of incarceration in communities of color. The four factors are the:

- Degree of minority involvement in criminal activity
- Unjust law enforcement practices influenced by racial stereotypes
- Racial inequalities affecting sentencing and parole policies
- Racial bias influencing court systems' decision-making process

He alleges each factor contributes significantly to the social inequality that minority offenders experience in their encounters with the legal system (Mauer, 2011).

Along with the racial inequality that causes mass incarceration, African Americans have a long history of institutionalized victimization yet to be resolved by the justice system. According to an analysis of historical records summarized in a report by the Alabama Equal Justice Initiative in 2017, there were 4400 lynchings of African Americans in the United States between the end of the reconstruction era and the beginning of the Second World War. Known as terror lynchings, these acts of mob violence took the lives of thousands of African American men, women, and children, destroying the family structure of Black Americans in the south for more than a century. These acts of domestic terrorism caused millions of African Americans to migrate from the deep south to the urban ghettos of the north and west during the first half of the twentieth century. Historians assert the onslaught of domestic terrorism by White Supremacist hate groups created a social environment of fear and distrust among Black Americans whose victimization served to strengthen public support for racial segregation in the old south. They assert that these bias-motivated hate group utilized extremist tactics such as public lynchings as a means of assuring the compliance of Black Americans with the racial segregation laws of mainstream White society. This racially charged intimidation of Black people by Whites laid the groundwork for the emergence of transparent inequalities in the criminal justice system evident today. Such antisocial behavior is representative of the institutionalized racism yet to be resolved by the justice system through policy and practice reform that gives people of color equal protection under the law (Equal Justice Initiative, 2017).

Current policies administered by law enforcement agencies represent just how powerful the influence of race and ethnicity has become in the everyday decision making practices of the justice system. In an article published by the HuffPost online, Professor Bill Quigley of Loyola University School of Law argues that the racism that permeates every phase of the legal system is the driving force that is accelerating the increasing number of incarcerations of African American and Latino males in our nation's correctional facilities. He claims that the racially motivated policies of those who administer and sanction the practices carried out by law enforcement officials demonstrate one of the most visible criminal offenses in the system (Quigley, 2016).

Empirical evidence substantiating Professor Quigley's claim is supported by a 2014 study of racial profiling at traffic stops by a team of researchers at the University of Kansas. Researchers surveyed 2329 motorists in and around Kansas City about their experiences with law enforcement officers using investigational stop-and-frisk procedures when detained at traffic stops. Data analysis revealed African American males aged 25 and younger had a 28% greater chance of being detained for questioning by highway patrolmen at traffic stops over 12 months than White males of the same age whose cases of police interrogation were 12%

less in similar circumstances. The data also showed African American drivers were three times more likely to be subjected to a police search at highway stops than White drivers. Findings suggest that law enforcement officials make inquiries and arrests of African American male motorists at traffic stops using this procedure at more than twice the rate of White male motorists because of racial profiling, the primary determinant of this police practice (Epp & Moody, 2014).

Racial disparities were also documented in a similar study proving the adverse impact of stop-and-frisk practices by the New York City Police Department. A team of investigators at The Center for Constitutional Rights conducted the research, and the results were disclosed in a report released in 2012. Researchers used structured interviews to collect qualitative data from minority respondents about their experiences with the NYPD's stop-and-frisk program. In the interviews, African American and Latino respondents reported various civil rights violations perpetrated by NYPD officers during stop-and-frisk interactions based on race. Abuses reported include racial profiling, improper arrest procedures, inappropriate touching and other forms of sexual harassment, and participation of police officers in acts of violence and humiliation against minorities detained in custody. The investigation showed that such abuses permanently affected survivors' lives.

African Americans and Latinos who said they were victimized at the hands of NYPD officers because of the stop and-frisk program were members of marginalized communities targeted for social service intervention by the legal system. These include homeless people, undocumented immigrants, gays, lesbians, bisexuals, transgender individuals, religious minorities, and economically disadvantaged individuals. Researchers concluded that the results highlighted in their final reports confirm that police misconduct based on race is still a severe issue in NYPD's stop-and-frisk program that should be addressed through interventions that reform the justice system. Despite the empirical evidence showing significant racial disparities in police programs like stop-and-frisk, law enforcement officers continue to use these harmful methods in routine encounters with minority drivers nationwide. The continuation of such practices has resulted in landmark civil rights cases that substantially limit discriminatory police procedures (Center for Constitutional Rights, 2012).

Similar findings from other studies support this contention. A survey of the stop and-frisk practices implemented by nine Connecticut police departments and one state police troop by researchers at the Institute of Municipal and Regional Policy at

Table 1: Racial differences in police conduct at traffic stops

Racial Category	Percent Traffic Stops	Race/ethnicity of Officer	Percent of Traffic Stops	Race/ethnicity of driver
Black	71	Same	83	Black/Hispanic
White	88	Different	74	White

Source: U.S. Department of Justice, Bureau of Justice Statistics Special Report 2013
Note: Analysis of national law enforcement data in Table 1 shows the transparent disparities in police conduct at traffic stops motivated by racial bias. Findings suggest that:
White drivers are ticketed and searched at traffic stops less frequently than African American and Hispanic drivers.
A higher percentage of White drivers detained at traffic stops interpreted police conduct as appropriate compared to a lower rate of African American drivers.
A higher percentage of drivers pulled over by same-race officers said they believed their interaction had legitimate cause compared to drivers detained by different-race officers who tended to view their encounters as more illegitimate.
African American and Hispanic drivers were more likely to undergo police searches involving physical force than White drivers.

Central Connecticut State University revealed significant racial disparities in the program. Data analysis showed that African American and Latino drivers were more likely to be detained at traffic stops during daytime hours than at night because highway patrolmen have difficulty identifying the race of drivers behind the wheel. A data review from 585,000 traffic stops in Hartford County disclosed evidence of this racial disparity. To address this concern, law enforcement officials on Connecticut's Racial Profiling Advisory Board collaborated with the research team to develop a practical solution to the veil of darkness identity issue at traffic stops, the leading influencer of racial bias against minority drivers. The investigation

determined that policy and practice reform must be implemented to bring about measurable changes in officer reactions to drivers of color in these complex situations (Collins, 2016).

Another study of racial disparities at traffic stops by researchers at the Bureau of Justice Statistics supports this view. The research examined perceptive differences in involuntary contact with law enforcement officers by drivers of diverse races and ethnic backgrounds. Racial differences in police conduct at traffic stops are shown in Table 1.

Racial disparities associated with police conduct are further documented in studies by researchers at the Los Angeles Center for Police Equity

and the Sentencing Project in Washington. These disparities are shown in Table 2.

Research shows that racial disparities in arrest practices extend beyond color barriers, including inequalities based on sexual orientation and gender identity. A study by investigators at The Center for American Progress suggests that gay, lesbian, and transgender youth are disproportionally represented in the criminal justice system. Findings indicate that of the estimated 300,000 gay and transgender juvenile offenders in the justice system, 60% are African American and Latino. The researchers assert that although gay and transgender youth of color comprise just 5–7% of youth offenders in the justice system, crime statistics show that they make up 13–15% of juveniles incarcerated in our nation's correctional facilities. Findings suggest that high rates of minority gay and transgender youth involvement with the law are mitigated by early experiences of family abandonment and peer victimization in school associated with the cultural stereotype about what it means to be a queer person of color. They also suggest that consistent exposure to adverse life experiences such as these during a child's formative years can significantly increase the risk of contact with the school-to-prison pipeline. They argue that the criminalization of minority youth who are gay and transgender by officials working for the justice system presents significant challenges for offenders that the majority are ill-equipped to handle. They conclude subjection of Black and Latino youth identifying as gay or transgender to restrictive school sanctions, involuntary detainment by the police for minor infractions, and sex offender labeling by the court system amplify the social inequality and racial injustice, which many are already struggling to cope with in their daily lives (Hunt & Moodle-Mills, 2012).

Table 2: Disparities in police arrest for categorical offenses by race

Racial Category	Use Deadly Force	Crime in School	Curfew Violations	Extended Detention	All Criminal Offenses
Black	More likely	More likely	More likely	More likely	More likely
White	Less likely	Less likely	Less likely	Less likely	Less likely

Source: Sentencing Project 2015 and Center for Police Equity 2021
Note: Data analysis from these two projects indicates significant racial disparities in police arrests across offense categories nationwide. Findings in Table 2 suggest that:
Law enforcement officers are likelier to use deadly force when arresting youth offenders who are African American than those who are White
African American youth are twice as likely to be arrested for crimes committed in school than White youth
African American youth are twice as likely to be arrested for curfew violations than their White counterparts
African American youth are twice as likely to be arrested for all crimes and detained for extended periods than their White peers

Differences in drug arrest rates for African American and White youth offenders indicate the stark racial disparities in the criminal justice system. Although annual surveys of drug and alcohol use show no significant differences in substance abuse patterns among African American and White youth, racial differences in arrest rates among these groups tell a different story. Surveys show arrest rates of African Americans for drug offenses are more than twice those found in the general population of the United States (US Department of Health and Human Services, 2013). According to an analysis of national data from the FBI's uniform crime report in 2014, 29% of individuals arrested for drug-related criminal offenses nationwide were African American (FBI Uniform Crime Report, 2014). The contribution of racial bias to disproportionate arrest rates for drug-related offenses in the United States is further supported by research findings highlighted in a report by the American Civil Liberties Union in 2013. The report titled The War on Marijuana in Black and White: Millions of Dollars Wasted on Racially Biased Arrests presents transparent evidence that substantiates arrests for marijuana possession are motivated by race. The study utilized data from the FBI's Uniform Crime Reporting Program and the United States Census to track arrest rates for possession of marijuana by race across the United States between 2001 and 2010. Results indicate that:

- There were over eight million marijuana arrests nationwide between 2001 and 2010; 88% were for possession.
- Marijuana arrests increased, comprising 52% of all drug arrests nationwide.
- African Americans are almost four times more likely to be arrested for marijuana possession than Whites, even though the rate of marijuana use is statistically similar in both racial groups.
- Racial differences between African Americans and Whites regarding arrest rates for marijuana possession encompassed residents from urban and rural counties across the country. They cut across economic extremes of wealth and poverty.
- In counties where at least 2% of the population is African American, arrest rates for marijuana possession are higher for Blacks than Whites.

The results of the ACLU study suggest that government policies focusing on decreasing rates of

marijuana possession and use have failed to meet their designated goals because of the racial bias built into the justice system that disproportionately targets Black people for arrest and conviction for drug offenses. ACLU researchers assert racially biased law enforcement measures carry severe long-term consequences for African Americans who become entangled in the legal system. They conclude that severe legal penalties for marijuana and other drug related offenses imposed by a racially biased court system have a significant detrimental impact on Black Americans in terms of their ability to access the financial resources necessary to pursue higher education and substantially restricts opportunities for them to gain access to government employment, public housing, immigration assistance, and favorable child custody determinations.

Based on these findings, ACLU investigators recommend system wide changes to the penal code that legitimize the use and possession of marijuana by persons aged 21 and older through socioeconomic reforms that provide for the taxation, licensing, and regulatory oversight of businesses that sell and distribute drugs of this kind for public consumption. They believe that government-sanctioned legalization represents the most effective method of eliminating racially biased marijuana laws that unfairly target minority communities (ACLU, 2013).

In addition to drug felonies, research shows racial inequalities exist in the justice system's pretrial policies and practices. A study by Dr. Traci Schlesinger, Professor of Sociology at DePaul University, in 2013 provides evidence of racial bias in the pretrial system. The research examined differences in pretrial diversion outcomes of African American and White male offenders charged with felony crimes and processed through the state court systems in several urban counties between 1990 and 2006. Findings show that:

- Prosecutors are more likely to grant pretrial diversions to White defendants than to African Americans and Latinos for the same criminal offenses.
- Racial inequalities that disadvantage African Americans and Latinos in pretrial diversion cases are more transparent among defendants with drug offenses and no record of previous convictions (Schlesinger, 2013).

A review of pretrial detention statistics by researchers at the Prison Policy Initiative support Dr. Schlesinger's findings. Longitudinal analysis of pretrial data compiled by the Bureau of Justice Statistics between 2002 and 2017 suggests the defendant population detained in America's prisons and jails has grown significantly from 182,754 to 482,000, a figure that has more than doubled in the last decade and a half. The national data provides considerable evidence of the disproportionate representation of African Americans and Latinos entering the pretrial detention system. Statistics show 63% of pretrial defendants detained in our nation's correctional facilities are African American and Latino, compared to 31% that are White. National pretrial post-detention data also shows significant differences in unemployment and poverty rates among African American and White men and women released from pretrial correctional facilities. Data analysis indicates 35% of African American men aged 35–44 reported they were jobless post-detention compared to 18% of White men. Racial differences in the rate of joblessness were similar among African American and White women in the same age group. National pretrial detention data reveals the average unemployment rate for African American women post-detention was 44% compared to 23% for White women.

The study also revealed robust differences in economic resources among African American and White men and women serving extended prison sentences. National data showed that the average annual pre-incarceration income for African American male inmates serving longer prison sentences was $31,245 compared to $47,505 for White males incarcerated for the same time. More minor differences in pre incarceration income were also noted among African American and White women. The data revealed the average pre-incarceration income for African American women was $24,255. In contrast, the average pre-incarceration income for White women was slightly higher at $26,130. The study also documents significant post incarceration racial differences among inmates serving life sentences. Findings reveal that 64% of prisoners serving life sentences in federal correctional facilities are African American and Hispanic compared to 32% of White lifers. Results further disclose that African Americans and Hispanics represent a disproportionate segment of the prison population facing capital punishment on death row. The national data indicates that 55% of prisoners on death row are African American and Hispanic compared to 42% of White inmates. Based on this analysis, the investigation concludes that women and minorities are the most disadvantaged groups serving longer prison sentences in our nation's correctional institutions (Sawyer, 2020).

A 2016 study by Dr. Ashley Nellis, a researcher at the Sentencing Project, supports the position that America's flawed system of mass incarceration has failed to develop policies that can effectively reduce the rate of minority imprisonment. In her report, *The Color of Justice: Racial and Ethnic Disparity in State Prisons,* she paints a disparaging picture of racial disparity in incarceration rates for Whites, African Americans, and Hispanics in state-run prisons. Results show the following systemic differences tied to race:

- African Americans are incarcerated in state prisons at five times the national average of Whites.

- The highest incarceration rates for African American offenders were revealed in Alabama, Georgia, Louisiana, Mississippi, South Carolina, Virginia, and Mary land, where more than 70% of the state prison population is Black.
- In 11 regional locations, incarceration statistics show one of every 20 Black males is serving time in a correctional facility operated by the state prison system. In Oklahoma, the state with the highest African American incarceration rate, one out of 15 African American males age 18 and older is doing time in state prison.
- In most state prisons, the percentage of African American and Hispanic inmates exceeds that of Whites in the general prison population. According to data from the Bureau of Justice Statistics, 59% of incarcerated inmates in state prisons are African American and Hispanic, while 33% are White.
- In New Mexico, Arizona, and California, states with large Latino populations, 42–61% of incarcerated inmates in the prison system are Hispanic.

Dr. Nellis's research confirms how entrenched the state correctional system is in the racial inequality contributing to the disproportionate incarceration rate of African Americans and Hispanics. Her findings highlight the need for legislative action to reform the prison system in ways that provide people of color with fair and equitable treatment under the law (Nellis, 2016).

Imprisonment differences in correctional institutions are not the only transparent sign of racial bias in the criminal justice system; research shows that law enforcement officers are three times more likely to kill African American suspects during attempted arrests. A study by Harvard School of Public Health investigators con firms this assertion. Researchers reviewed the death records of 5494 African Americans who died at the hands of the police between 2013 and 2017. Results indicated a significant relationship between African American police interaction and the heightened risk of race-based mortality, particularly in urban areas. For example, the data revealed that African Americans were more than 650% more likely to be killed during their interactions with the police than Whites in Chicago. Findings also indicated that individual risk of police violence resulting in death was more common in metropolitan areas in the western and southern parts of the country, where minority populations are high. National statistics show that police-related fatalities involving African Americans and other minorities were nine times higher in some urban areas than others. These findings prompted researchers to suggest that most race-related violent interaction between the African American community and the police is preventable through law enforcement policies that reduce the bias associated with race (Harvard T.H. Chan School of Public Health, 2020).

The national data analyzed in this review illustrates the need for policy and practice reform in the criminal justice system to eliminate social inequalities that promote racial bias. Lawmakers recognize that implementing a progressive policy agenda with the ability to facilitate the transparent reduction of structural racism embedded in the American system of criminal justice is a daunting task. It is one that requires public support for legislative action fostering systemic reform of the justice process in ways that make the outcome of legal litigation more equitable for all criminal defendants, regardless of race (Jahn & Schwartz, 2020).

In 2016, The Sentencing Project developed the latest edition of its training manual for criminal justice practitioners and public policy professionals. The manual outlines four caveats of applied knowledge that experts believe law enforcement professionals can use to address systemic racism. It also introduces five pillars of essential wisdom that police officials must understand to facilitate critical policy and practice changes that can reduce the harm caused by the racial inequality indoctrinated into the justice system. These include the following:

- Law enforcement professionals must acknowledge the detrimental impact of racial bias on minority communities at every stage of the criminal justice process and recognize that the effects of such actions are cumulative over time.
- Law enforcement professionals need to implement policies capable of combating race-based systemic bias through pragmatic communication among key players across the decision-making continuum of the judicial process.
- Law enforcement professionals need to develop a knowledge base that will help them decide which strategic measures are most appropriate for eliminating racial inequality at each stage of the judicial process and which ones are not.
- Law enforcement and policy professionals must collaborate to develop resources that will enable them to implement system-wide reforms to make the judicial process more responsive to the unique needs of minority communities.
- Law enforcement professionals must encourage their leaders to commit time and money to develop strategies that allow oversight of critical judicial decisions that affect racial justice.

In addition, the project outlines specific guidelines for police reform they believe are necessary to reduce racial bias and discrimination in the justice system. These guidelines are:

- Work in collaboration with the government to promote the adoption of legislative action that can change existing punitive sentencing laws responsible for the disproportionate representation

of African Americans and Hispanics in federal and state prison systems.

- Require law enforcement officers to engage in cultural competency training programs to improve cultural understanding and break down attitudinal barriers that adversely affect their day-to-day interactions with minority communities.
- Eliminate racial profiling at traffic stops through the reform of regulations that allow officers to search the vehicles of African American and Hispanic drivers for contraband weapons and illicit drugs without legal justification.
- Eliminate racial inequalities in the pretrial decision-making process in federal and state court systems to provide greater assurance that cases involving minority defendants receive a fair and adequate assessment by experienced attorneys and judges.
- Eliminate racial inequalities in adjudication and sentencing practices in the court system that unjustly disadvantage minority offenders.
- Develop community-based alternatives to involuntary incarceration and punitive probation policies that disenfranchise the civil rights of minorities resulting in disproportionate rates of imprisonment.
- Use research findings to determine the equitability of treatment of minority offenders during the prosecution phase of the judicial process.
- Develop specific guidelines for race-sensitive prosecution of minority offenders that help lawyers and judges make equitable judicial decisions about bail and release recommendations, plea bargaining, and prosecution diversion.
- Engage in public advocacy to oppose laws that have the potential to draw a disproportionate number of minorities into the judicial system without a compel ling public safety rationale.
- Support the adoption of modified professional standards that improve oversight of bail and release law enforcement practices in communities of color.
- Reform parole policies so minority offenders can re-enter their communities with a structured plan for a successful transition.
- Require law schools to implement continuing education programs for attorneys to sensitize them to the causes and effects of racial inequality on society.
- Work with law school faculty nationwide to implement affirmative action measures that incentivize students to learn about the diverse racial and cultural backgrounds of minority clients they will encounter when they become practicing attorneys.

Researchers and policy analysts at the Sentencing Project conclude that implementing the proposed guidelines for reform will be an initial step in developing national standards for best law enforcement practices with the capacity to change the detrimental treatment people of color receive from the judicial system (Sentencing Project, 2016).

V. Racial Inequality in Education

The American education system is another institutional setting where racial bias has influenced inequality significantly. Historians have noted a deep and abiding public concern about racial justice and equality's path in our nation's public school system for over two centuries. Empirical evidence of the national problem of racial inequality in America's schools is brought to light in a book chapter by Professor Amity L Noltemeyer and his colleagues at Sacred Heart University. The chapter provides a window into the complex events that shaped segregation policy in the American school system. It suggests that the history of race relations in the United States intertwines with segregationist policies that support educational inequality (Noltemeyer et al., 2012). One of the earliest examples of racial segregation in the school system occurred in the early1800s when European settlers created separate boarding schools for American Indian children to force them to abandon their cultural heritage and assimilate into White society. The researchers note that implementing segregationist policy was not limited to children of Native Americans who wanted to enter the predominantly White education system. A similar situation occurred in California in the late nineteenth century when school boards sought to deny children of Chinese Americans equal access to the state's public schools as an exclusionary measure to encourage the expansion of racial segregation. Local school boards enforced this segregationist policy against children of Asian American descent for decades despite a court decision in 1884 that prohibited school segregation based on ancestry.

Asian American children were not the only cultural minority singled out for exclusion by the public school system through racial segregation. History discloses that during the early twentieth century, school systems throughout the United States, particularly those in the southwest, utilized state-sponsored school segregation laws to deny students of Hispanic heritage equal access to educational opportunities. In a landmark, civil rights decision in the case of *Roberto Alvarez versus The Lemon Grove School Board* in 1931, a San Diego judge overturned the existing segregationist policy of the school board that prohibited Mexican American children from taking full advantage of educational opportunities offered by the public school system.

Even though some civil rights activists consider this decision a victory in the fight for racial justice through desegregation, others view the underlying motive for this legal precedent as less transparent. They

allege that the judge's decision in the case's outcome was influenced by racial bias because, at this time in history, Mexican American children were considered to be members of the White race and, therefore, exempt from school segregation laws applied to the exclusion of other racial minorities from the school system. Despite this allegation, scholars believe that early efforts to restrict access to education through legal means were instrumental in laying the cornerstone for legitimizing later forms of racially motivated segregation in schools. Among those most affected were African Americans. Since the days of slavery in the late eighteenth and early nineteenth century, segregationist laws sought to deny Black people the fundamental right to an education, particularly in the south, where laws prohibited children of enslaved people from attending school alongside their White peers.

Historians note enforcement of such restrictive laws placed significant limitations on the ability of White educators to teach basic skills such as reading, writing, and mathematics to children of enslaved people because of their race. They point to a direct connection between early race-based restrictions on Black education before the civil war and historically low rates of literacy in today's African American communities. Historians assert that even though congress granted formerly enslaved people civil rights during the reconstruction era of 1865–1868 through the implementation of constitutional amendments, these legislative changes proved insufficient to override the institutional racism reinforcing segregation in the school system.

Systemic progress toward racial equity in education was further undermined by the implementation of Jim Crow laws that required segregation in all public facilities based on the *separate but equal philosophy.* A flawed doctrine of racial inequality that received public support in the supreme court case of *Plessy* versus *Ferguson* in 1896. In this case, the federal court's decision legitimized the Jim Crow doctrine, which constituted a significant setback for equality in education by segregating African American children into underfunded schools with poorly qualified teachers – further widening the racial inequality gap between Black and White students in the school system. The tipping point for such race-based inequalities in public education came in the case of *Brown* versus *the Board of Education* in 1954 when a United States Supreme Court successfully overturned the previous 1896 decision of *Plessy* versus *Ferguson,* stating that the education of Black and White students in separate facilities of different quality facilitates an injustice that impedes the educational progress of minorities and must therefore be abolished. Despite initial opposition to the Brown decision, this controversial piece of federal legislation became a rallying cry that inspired the formation of a national

grassroots movement to end racial segregation that sent shockwaves through the corridors of the public education system in the 1950s and early 1960s, resulting in nationwide demonstrations against school integration.

The Brown decision unleashed a firestorm of activism that resulted in the passage of the Civil Rights Act of 1964. A groundbreaking piece of federal legislation that became a benchmark for racial justice and equality in education. It required all public institutions administering programs supported by government funding, including school districts, to receive oversight by the US Department of Justice to ensure they comply with established guidelines that ban discrimination based on race and ethnicity. The legislation also established the Office of Civil Rights as a division of the US Department of Education to safeguard and enforce nondiscrimination policies and practices that protect the civil liberties of minorities entering the public school system.

Inspired by landmark court decisions, many districts introduced school busing programs as a progressive means of helping schools achieve racial equality. Busing programs allowed Black students from economically disadvantaged neighborhoods to attend better-equipped schools in more affluent White middle-class communities. While some well-intentioned liberals viewed school busing programs as an opportunity to equalize the educational playing field for African American and other minority students, these programs became highly controversial in many parts of the United States, setting off legal challenges in many White communities by those who opposed integration and want to maintain the status quo.

Aside from legal challenges, the program caused considerable resentment among working-class White families angered because their more affluent peers in upper income communities were exempt from participating in school desegregation initiatives. They argued that the exemption of wealthy White families from school integration programs such as busing was unacceptable and served as an incentive for a national anti-busing campaign that facilitated the establishment of private schools as a practical alternative for White students choosing not to attend integrated public schools. (Frankenberg et al., 2019).

Further evidence of the White backlash against school integration is revealed in an analysis of historical events by Professor Sonya Ramsey of the University of North Carolina. Professor Ramsey's research analyzed the connection between the radicalized behavior of hate groups like The Foundation for White Supremacy and court decisions in civil rights cases such as Brown, which supported school desegregation. Her findings show that the primary motivators of this type of extremism are the biased assertion that African Americans are intellectually inferior and the

unsubstantiated claim that Black males take unfair sexual advantage of White females in an integrated school setting. Dr. Ramsey's findings confirmed that racial stereotypes were the underlying rationale facilitating opposition to government backed desegregation of the public school system. The results of her study soon became the main reason local school boards implemented appeasement strategies that manipulated budgets to temporarily allow districts to increase funding for predominantly Black schools. This diversionary tactic supported false claims that mostly Black schools were not underfunded and did not require desegregation.

When this tactic failed to produce the desired outcome, local school boards came under pressure from federal officials to come up with an appropriate plan that would allow for the desegregation of predominantly Black schools in racially divided communities. The federal government's renewed focus on strategies that promote the integration of African American and White students in the same educational facility fostered a nationwide push for desegregation, causing the termination of thousands of African American teachers and principals at racially segregated schools, leaving Black students with few options for receiving a quality education in their communities. Two subsequent Supreme Court decisions, *Green* versus *the County School Board of New Kent County* in 1968 and *Alexander versus the Holmes County Board of Education* in 1969, established a legal precedent that took the process further by requiring national enforcement of school desegregation measures. These decisions forced federal judges to demand that local school boards develop an effective plan for desegregation that adhered to acceptable standards of school integration laid down by the national court system (Ramsey, 2017).

Despite government support for progressive civil rights decisions handed down by the federal court system, advocates confronted considerable socioeconomic barriers to racial equality in the public school system. Paramount among them were the neighborhood locations where the new school facilities were built. Results of a study documented in a book by Dr. Ansley Erickson, professor of history and education at Teachers College Columbia University, provide evidence that supports the argument that city planners played an instrumental role in assisting local school districts to reinforce segregationist policies by constructing alternative private school facilities in predominantly White suburban communities that were unavailable to African Americans for economic reasons. Professor Erickson argues that utilizing this transparent approach to urban planning and development combined with the unavailability of affordable FHA mortgages marked another unprecedented moment in the ongoing struggle to preserve the integrity of White

communities by excluding African American families of low-income status.

Erickson's research affirmed that moving to the suburbs symbolized upward social mobility for the White working-class living in the inner city during the late 1960s. It fostered a renewed sense of pride in their financial ability to give their children a quality education in a safe environment, removed from the racial problems common to schools with large minority populations in less desirable urban areas.

Like other scholars of similar mindsets, Professor Erickson's findings document race's powerful influence over social equality in America's educational system. The events described in her analysis reflect yet another compelling example of the race based efforts of White society to maintain racial inequality by restricting opportuni ties for African Americans to achieve social and economic advancement through quality education over time (Erickson, 2016).

Although landmark decisions like Brown and those that came after have received recognition as mainstream civil rights measures that ushered in a new era of substantial educational progress for minorities in this country, many scholars still argue that such well-meaning reforms have not gone far enough to address the social concerns that underly the racial bias promoting inequality in the American system of education for generations. Evidence supporting this position is documented in a secondary analysis of the groundbreaking research of sociologist James Coleman by Professor Steven Rivkin of the University of Illinois at Chicago. Dr. Rivkin's eye-opening critique of Colman's 1967 study examining the effects of desegregation on the Black student's ability to learn gives a new perspective to American understanding of current disparities that African Americans and other minorities face when navigating the complexities of the educational system. He points out that Coleman's research focused on two essential unanswered questions: to what extent does racial segregation exist in the public school system of the United States, and how adversely does that segregation affect educational opportunities for Black students. The results of the investigation determined that:

- Although school segregation exists throughout the country, crucial Supreme Court decisions from landmark civil rights cases declared the practice unconstitutional.
- African American families play a more significant role in supporting the quality of the learning experience of Black children than the availability of resources associated with the racial composition of the schools in which they are allocated.
- The racial composition of the peer group that Black students affiliate with significantly influences their

ability to learn more than other school-related factors.

Professor Rivkin argues that Coleman's findings remain a fixture of scholarly inquiry into the positive effects of desegregation on closing the gap that has historically denied African Americans equal access to educational opportunities. He further asserts that the social fallout from progress initiated by Coleman's research was the driving force that motivated the development of public policies, encouraging school districts to actively engage in a nationwide campaign to relinquish the practice of segregation throughout the 1970s early 1980s. The renewed focus on achieving the national goal of school desegregation was marked by a significant social change in the racial balance of the public education system, particularly in inner-city neighborhoods where the White flight to the suburbs transformed many low-income areas into minority ghettos.

Data analysis documented in Dr. Coleman's report *Equality of Educational Opportunity* highlights substantial evidence of the federal government's efforts to ramp up support for a more racially balanced system of public education nationwide. Empirical evidence of the impact of such legislative action is disclosed in a review of national statistics showing Black student enrollment at predominantly White schools has increased significantly from 22% to 36% annually. Professor Rivkin asserts much of the change documented in Coleman's report was attributable to the government's contingency restrictions on school funding. Under the new regulations, funds could only be distributed to school districts that agreed to comply with federal guidelines pertaining to desegregation. He argues that despite the regulatory reform, setbacks slowed the progression of school desegregation. For example, his research shows after 1988, a sudden downturn in community acceptance destabilized the expansion of desegregation across the board, causing Black student enrollment in mostly White schools to decline significantly over the next two decades. In his evaluation of Coleman's data on racial patterns associated with school desegregation, Professor Rivkin describes national trends in declining Black enrollment at predominantly White schools as the product of three interrelated statistical methods used to measure social change:

- The exposure index that defines the degree of Black and White student interaction rates in integrated school environments.
- The dissimilarity index that defines the percentage of racial balance between Black and White students in desegregated schools.
- The demographic indicators that define the racial composition of the student population in desegrated schools by percentage.

Using these methods as a guide, Dr. Rivkin examined the impact of desegregation on enrollment patterns in public schools during the post-Coleman era. His analysis determined that between 2000 and 2012, the percentage of Black students enrolled in integrated primary and secondary schools declined from 31% to 27% overall. The data also showed a significant decrease in White student enrollment at those same schools. Professor Rivkin asserts that the number of Black students attending integrated schools has declined by 20 points from 71% to 51% in 12 years. The study also showed that a critical factor contributing to the inhibition of Black and White student interaction in integrated schools was the introduction of students from other racial groups, such as Hispanics and Asians, which changed the demographic composition of the student population.

Introducing students from different cultural backgrounds resulted in a dramatic shift in the racial balance of desegrated schools, making it more challenging for educators to initiate minority involvement in integrated school activities, an essential part of the educational experience. This was particularly the case in desegregated schools in districts in the Northeastern and Midwestern regions of the nation, where modest upticks in African American, Hispanic, and Asian populations destabilized the racial balance of student enrollment in the public schools.

Professor Rivkin argues that even though initial efforts to desegregate the public school system to increase African American exposure to White students were met with significant challenges, some progress has been made in improving racial equality in education since the publication of Coleman's findings more than a half century ago. He points out that even though the Coleman study failed to provide educators with definitive proof that school desegregation is the most effective method of achieving racial equality in the public education system, it provided a stepping stone for subsequent research identifying social factors contributing to racial gaps in academic achievement. Dr. Rivkin conjectures that the findings documented in the Coleman report provided an incentive for facilitating fundamental change in how research and policy are viewed and implemented by educational institutions across America. The results increased understanding of significant social and economic issues connected to racial inequality in education, which has become the focal point of much of the critical debate among academics today (Rivkin, 2016).

Professor Rivkin's secondary analysis of the Coleman data provides conclusive evidence that the struggle for racial equality in the public school system is not over. Studies have disclosed that despite the passage of progressive federal legislation designed to improve access to educational opportunities for students of color by eliminating socioeconomic and

cultural barriers, many problematic obstacles still exist that prohibit students of different racial backgrounds from attending school together. In addition, national data from surveys by the US Department of Education Office of Civil Rights show substantial differences in college preparation between Black and White students enrolled in the public school system (US Department of Education, 2015–2016). Racial disparities related to college readiness are documented in Tables 3, 4, and 5.

Table 3: Racial disparities in college readiness among high school graduates

Racial Category	Percent Enrolled	Access College Prep classes	Percent Difference
2014/2015		2014/2015	
Black/	57	Asian/White	10
White	71	Black/White	14
Asian	81	Black/Asian	24
2016/2017		2016/2017	
Black	24	Asian//White	30
White	98	Black/White	74
Asian	128	Black/Asian	104

Source: U.S. Department of Education 2014a, Bryant CLASP Policy Brief 2015 and National ACT Report on College and Career Readiness 2017
Note: National statistics indicate that the percentage of ACT-tested Black high school graduates who meet the standard benchmarks for college readiness in critical areas of knowledge proficiency is significantly lower than White and Asian graduates. These disparities are documented in Table 3

Table 4: Racial disparities in AP courses and special talent programs

Racial Category	Percent AP Enrollment	Minority access Special programs	Percent Enrollment
2015/2016		2015/2016	
Black/Latino	27	Notofferedinschool	26
White/Asian	60	Offeredinschool	40
2017/2018		2017/2018	
Black/Latino	34	Gifted/Talented	
White/Asian	88	Black//Latino	9
		White/Asian	21

Source: U.S. Department of Education, National Center for Education Statistics 2017/2018, Office of Civil Rights 2015–2016
Note: National statistics indicate Black and Latino students are disproportionately underrepresented in advanced placement and special talent classes in schools where they are most of the student body. These disparities are documented in Table 4

Table 5: Racial disparities in teacher qualifications in public schools

Student Population	Percent New Teacher Hires	Racial Category	Underqualified Teacher
Black/Latino	3to4	Black	Fourtimeslikely
White	1	Latino	Twiceaslikely

Source: U.S. Department of Education 2014b, Office of Civil Rights, Teacher Equity Policy Brief No. 4
Note: National statistics indicate Black and Latino students are more likely to attend schools where less than 80% of the teachers have met state certification requirements. Disparities in teacher qualifications are documented in Table 5

Similar findings were reported in a joint study by the United Negro College Fund and the American College Testing Service (ACT) in 2015. Results show African American students are less likely to be college-ready than their White peers. Data analysis indicated 61% of ACT-tested African American high school seniors could not meet minimum proficiency requirements for college readiness in the four core areas measured by the testing service. ACT scores for African American high school seniors were significantly lower than those of high school students of other races, even among those who fulfilled core curriculum requirements for college readiness. Findings also show that African American high school students were the least likely to perform well in math and science STEM subjects on the ACT examination, indicating insufficient academic preparation for college (Lomax & Roorda, 2015). ACT data documented in a national report in 2017 supports these results. Data analysis suggests a widening educational gap in college preparation based on race. Findings reveal that ACT-tested African American high school graduates continue to lag behind their White and Asian peers in their ability to meet required standards of knowledge proficiency in core subjects like math and science, which are essential for college readiness (ACT, 2017).

In addition to test scores, data analysis from a national survey of teacher equity by the US Department of Education in 2014 indicates that teachers' professional qualifications also play a critical role in determining student readiness for college. Findings reveal that in schools with predominantly Black and Latino students, most teachers have not completed the educational and experiential requirements for state certification in their area of specialization, resulting in lower-quality instruction in core subjects that inhibits college readiness (U.S. Department of Education, 2014b).

An evaluation of recent data on minority college readiness indicates that many racial inequalities have begun to improve by implementing programs that incentivize change. According to an article titled *Diversifying AP* published on Inside Higher Education in 2020 by Mark Carl Rom, Professor of Government and Public Policy at Georgetown University, the Advisory Council of the National College Board has invested considerable time and resources into making AP courses more available to minority students in the public school system. Dr. Rom asserts the College Board is aware of the adverse impact that racial bias has on AP access and has subsequently developed two evidence-based initiatives to assist educators in meeting this challenge. The first is the Pre-AP program, designed to give all students an equal opportunity for educational enrichment and the potential for growth that extends beyond the classroom. The Pre-AP initiative utilizes racial discrimination tracking strategies to collect data that pinpoints why Black students are selectively over looked for inclusion in exceptional talent and gifted education programs in the public school system. Educators are expected to imbue Pre-AP information to guide minority recruitment in mainstream programs that advance their educational goals.

As an additional incentive for increasing racial diversity in advanced placement courses, Professor Rom points out the College Board also encourages student–teacher commitment to advanced preparation for the AP examination through a pilot program started during the 2019–2020 school year. The program requires students to commit to preparing for the AP examination through early registration. He asserts preliminary assessment of the benefits of the early registration AP program provides two significant behavioral insights about the rationale underlying student–teacher willingness to participate. First, program administrators assume that when students publicly commit to taking critical examinations months in advance, they are more motivated to work harder to prepare for the test consistently. Second, they believe that implementing official rules and regulations governing the administration of AP examinations by the College Board serves as an oversight that will prohibit teachers wanting to raise test scores artificially through racial bias from excluding minority students they view as high-risk for failure from taking the examination prematurely. Dr. Rom argues that while innovative programs like Pre-AP and early registration can potentially increase the number of minority students taking and passing the advanced placement examination, institutional participation in these initiatives does not guarantee the reduction of all enrichment inequalities in the education system that affect students from diverse racial back grounds. He contends that urban schools, particularly those in underserved minority communities, do not have the financial resources to enable student participation in innovative programs like Pre-AP. These interventions require schools to pay an average of 3000 dollars per course in core subject areas such as English, Math, Science, and Social Studies, a price many cannot afford. This creates a social barrier that exacerbates racial injustice. Professor Rom concludes that although national statistics affirm precommitment to educational programs such as these have made critical strides toward improving the number of students from diverse racial back grounds passing the AP exam in recent decades, racial discrimination remains a significant deterrent to minority enrollment in advanced placement courses (Rom, 2020).

Research shows teachers' biased expectations of African American students are another critical factor influencing academic performance. A collaborative study by investigators at American University and Johns Hopkins University substantiates this claim. Based on a literature review, the researchers assert racial bias

stemming from student–teacher demographic mismatch directly affects teacher expectations of the academic performance of African American high school students. Data analysis shows that when African American high school students are assigned to classes where the teacher's racial profile differs from their own, the tendency for the instructor to perceive classroom conduct as inattentive and disruptive is higher than those assigned to classes where student–teacher racial profiles match. Findings also show that teachers with mismatched racial profiles are more likely to perceive African American students as less capable of completing homework assignments adequately (Gershenson et al., 2015). Subsequent evidence of this disparity is illuminated by White teachers' having significantly lower educational expectations for African American students than Black teachers. The analysis further reveals teacher misconceptions about African American students' academic ability are associated with three factors that harm their classroom performance. These factors are:

- The generalized racial stereotypes teachers have about African American students' academic ability.
- The low teacher expectations influenced by race that stigmatize the academic performance of African American students.
- The race-based attitudes of teachers that overshadow their objective ability to equitably evaluate the potential of students of color to succeed academically in a competitive learning environment in the classroom.

Results suggest that such racially biased teacher perceptions inflict psychological damage on the self worth of African American students that manifest in emotional reactions triggering behavior problems in the classroom that lead to poor academic performance and a disidentification with the school environment. They also suggest African American students whose academic performance has been stigmatized will adjust their classroom behavior to conform to educators' low expectations. The researchers conclude that bias-laden beliefs among educators concerning unsubstantiated perceptions of poor academic performance of minority students perpetuate the myth that raises the bar of educational inequality tied to race.

This position is supported by other studies showing racial bias has significant implications for the college readiness of African American students. The research asserts academic gaps that impair African American students' academic performance usually begin in primary school. Results suggest that a disproportionate number of African American students will remain disadvantaged when they enter college without a solid primary and secondary school educational foundation (Lomax & Roorda, 2015). Researchers assert that when African American students

receive inadequate instruction in essential skills during their formative years, it creates an educational deficit requiring remediation to bring students up to speed to handle the more challenging college curriculum. They also assert that taking remediation courses causes a delay in the time African Americans need to complete college, requiring additional financial aid to defray college expenses and contributing to above-average rates of college attrition among Black students. Investigators believe it is one of the main reasons less than 10% of African Americans complete college by the time they are in their mid-twenties. The studies further suggest that other inequalities harm the ability of African Americans to achieve college success. These race-based disparities include the fact that:

- African American students tend to be enrolled in schools with less rigorous graduation requirements.
- African American students have diminished opportunity to work with high school guidance counselors regularly on selecting academic courses that satisfy pre requisites for college placement.
- African American students with poor academic performance in Math and Science in high school are not encouraged by educators to pursue careers in STEM fields that require mastery of those skills.

Based on these findings, investigators make the following recommendations for progressive reform of the educational system they believe will close the equity gap in higher education between African American and White students. They suggest that:

- States must invest in early childhood education programs designed to target academic deficiencies that impact the performance of African American students at the primary stages of child development and introduce interventions to eliminate the harm caused by them.
- School districts must support investment in instruction-based early monitoring and warning systems that help teachers to identify African American students at risk whose low academic performance in the classroom requires corrective feedback and subsequent remediation.
- School officials must provide African American students with educational support by implementing summer bridge programs, communication technologies such as texting, and adequate guidance to smooth the transition from high school to college.
- State and local officials must provide oversight to ensure core courses taken by African American high school students directly align with the rigorous academic standards of universities.
- School officials must make staffing investments that increase the number of guidance counselors available to assist African American students in

selecting preliminary academic courses that meet the requirements of the university curriculum.

- School officials must invest in promoting an instructional environment that facilitates African American engagement in STEM courses in Math and Science that upgrade their college preparation.
- School officials must invest in establishing an educational environment that promotes the positive benefits of college enrollment to African American students at an early age.
- School officials must invest in upgrading the professional training of guidance counselors to include information about government-sponsored financial aid programs and other institutional resources that African American high school students can use to help them pay for college.
- School officials must invest in facilitating nationwide tours of college campuses to give African American students first-hand information about the college experience.

On the instructional side, ACT investigators also recommend a series of professional development enhancements for teachers that will improve their capacity to remediate academic deficiencies common among African American students in high schools nationwide. These instructional reforms include:

- State-sponsored investment in a robust multilayer teacher evaluation system utilizing assessment tools such as objective classroom observation, parent and student surveys, and other standardized student growth and performance measures.

- State and university collaborative investment in upgrading admission standards for teacher education degree programs combined with support for professional development opportunities for new teachers that increase their classroom effectiveness.
- School administrators must invest in training programs that produce a more culturally competent, racially diverse teacher workforce to improve the academic outcomes of African American and White students in the public school system.
- School administrators must also invest in implementing evidence-based behavior modification methods that help teachers manage the disciplinary problems of African American students in the classroom that reduce productivity and limit instructional opportunities for those students who seriously want to learn. Racial disparities in school discipline are shown in Table 6.

Based on these findings, researchers conclude that racial inequalities in disciplinary action negatively affect African American students' classroom behavior. They assert that such disciplinary disparities targeting Black students cause them to spend a disproportionate amount of time on school suspension, significantly limiting learning and cognitive development opportunities. The Department of Education data further suggests that the widespread use of punitive suspension harms the academic performance of African American students, resulting in low educational achievement.

Table 6: Racial differences in disciplinary school suspensions

Racial Category	Percent Preschool Disciplinary Suspensions
Black	48
White	28
Racialgroup	First-timesuspensions
Black	Morelikely
White	Lesslikely

Source: U.S. Department of Education 2014c and Lomax & Roorda Joint Report 2015 Note: Data from national surveys suggest that African American preschool students receive a higher rate of first-time school suspensions for disciplinary problems than their White peers. Findings documented in Table 6 show that minority preschoolers are:

- Twice as likely to be subject to one or more internal suspensions without educational services
- Four times more likely to receive one or more external suspensions than their White counterparts for the same discipline problem in the classroom
- Twice as likely to be subjected to law enforcement disciplinary methods for conduct violations than White students

To address this concern, the investigators recommend that school administrators and teachers invest in eliminating zero-tolerance behavior modification approaches such as suspension and replace them with more effective interventions such as restorative justice techniques and enhanced staff training methods, representing a positive approach to alleviating these disruptive behaviors in the classroom.

Implementing a standardized transparent data collection system is an initial step toward helping school administrators identify disproportionate disciplinary trends requiring alternative intervention and practice reform.

School performance data collected by ACT and the United Negro College Fund suggests implementing less punitive disciplinary practices recommended by the

US Department of Education in schools with large African American populations is the best way to ensure these students spend more time in the classroom learning essential skills that will prepare them for a successful transition to college in the future.

The reviewed studies provide a transparent picture of American education's problematic racial inequality gap. Documented results illustrate the disruptive impact that structural racism has had on our nation's educational institutions. An analysis of 186 articles in the scholarly literature by researchers at the University of California Riverside and San Jose State University in 2017 documents the significance of race-based inequality in the American education system on multiple levels. Social scientists assert that research focused on addressing the causes of racism in the education system is the best method of building resistance to its effects in communities of racial diversity (Kohli et al., 2017).

VI.   Racial Justice and Income Inequality

More than 50 years after the start of the civil rights movement in the United States, income inequality based on race remains a national problem for which adequate solutions have yet to be found. Research on the social and economic factors contributing to this undeniable disparity in American society by Robert Manduca, Professor of Sociology at the University of Michigan, and his colleagues at the Washington Center for Equitable Growth shows the economic gap between African American, Hispanic, and White workers has been growing for more than four decades due to wage stagnation and discriminatory employment practices associated with race. Findings show that despite government efforts to increase employment equity through congressional legislation such as the Lily Ledbetter Fair Pay Act of 2009, which attempted to expand worker protections against wage discrimination, minority communities have continued to fall behind economically, increasing the number of low-income households and a rise in persistent poverty. They also indicate that disparate socioeconomic conditions harm the family structure and increase urban segregation, contributing to the disproportionate expansion of income inequality affecting African American and Hispanic populations adversely (Manduca, 2018; Kurt, 2022).

A 2016 study by Dr. Joseph Cortright, principal economist and senior policy analyst at Impresa, a Portland-based consulting firm, revealed similar findings. The research showed a consistent national decline in the household incomes of African American families compared to White families. Analysis of economic data indicates that the annual household income for the average African American family is 42% lower than that of the average White family, further evidence of income inequality facilitated by race. The study also revealed that residential segregation significantly influences gaps in household income associated with race. Researchers noted that African Americans living in more racially integrated communities had fewer variations in household income than those residing in more segregated urban areas. Dr. Cortright concludes that resolving the economic disparities associated with income inequality through racial integration is one of the most effective ways of eliminating segregation (Cortright, 2016).

A study by the Pew Research Center in 2018 corroborates Cortright's findings about race-based income inequality. The research analyzed the widening income gap between rich and poor among Asian Americans. Pew investigators reviewed house hold income data from the American Community Survey and other census bureau sources between 1970 and 2016 to determine the equitable distribution of economic resources by race. Results revealed that the economic divide between Asian Americans at the top and bottom of the income ladder has nearly doubled in recent years. Asian Americans currently outrank African Americans and other minorities as the country's most economically divided ethnic group. National data indicates that Asian Americans at the bottom of the financial ladder experienced a higher level of decreased economic opportunity and social mobility than those whose incomes placed them at the top of the economic scale (Kochhar & Cilluffo, 2018).

Table 7: Disparities in annual household income by race and ethnicity

Racial Category and Economic Status	Median Annual Household Income
Asian Americans	$51,288
White Americans	$47,958
African Americans	$31,082
Hispanic Americans	$30,400
Upper-Income	
Asian Americans	$133,529
White Americans	$117,986

African Americans	$80,502
Hispanic Americans	$76,847
Lower-Income	
White Americans	$15,094
Asian Americans	$12,478
African Americans	$8,201
Hispanic Americans	$9,900

Source: Pew Research Center 2018

Note: The Pew Research Center data suggests that income inequality in the Asian American community outpaces other racial and ethnic groups in the United States, particularly among wage earners in the upper-income bracket. However, the national data indicates that even though the adjusted annual income of Asian American households exceeds that of African Americans and Hispanics, it subsequently lags behind the adjusted yearly income of White households in the low-income earnings category. These differences are shown in Table 7

The research also notes that although a substantial segment of the Asian American community has made financial strides through enhanced access to higher education, those economic gains have not been shared equally by all Asian Americans entering the US labor market. The backlash of anti-immigrant sentiment tied to racism has taken a considerable toll on the community's ability to distribute income equitably throughout the population, causing many middle- and low-income Asian American families to limit or entirely forgo investment in higher education for their children and leave others on the brink of extreme poverty.

A comparative analysis of household income disparities based on race and ethnicity is presented in Table 7.

An analysis of findings on income inequality across the racial spectrum documented in a 2019 Census Bureau survey substantiates the results of the study by the Pew Research Center. Results show a steady rise in household income among all racial and ethnic groups, particularly Asian Americans. Data analysis reveals that the annual household income for Asian Americans increased by 10.6% between 2000 and 2019, compared to more moderate gains of 8.5% for African Americans, 7.1% for Hispanic Americans, and 5.7% for White Americans during the same period. The results highlight the growing income inequality in American society driven by race (Wilson, 2020).

VII. Racism and Xenophobia in Europe

Social inequality facilitated by the definitive narrative surrounding race is a centuries-old problem whose ideological underpinnings have significantly impacted how other countries perceive outsiders' fundamental human rights and social justice concerns. Unlike the disparities associated with cultural beliefs about race and ethnicity so pervasive in the history of the United States, the nation-states of the European Union have a long-standing tradition of benevolence and respect for those whose transparent differences set them apart from the mainstream of European society. The multigenerational liberalism of the EU nations toward people of various racial, ethnic, and cultural backgrounds is most evident in the development of progressive policies designed to promote the general welfare of entire national populations. Historians have often referred to these nation-states as the architectural model of regional human rights and social justice reform. A distinction unmatched throughout the history of civilization.

Over the decades, humanitarian organizations like Amnesty International have considered the EU nations the gold standard of human rights protection and social equality worldwide. However, recent global events, such as the expansion of the refugee crisis in the third world, have dramatically changed the view of humanitarian outreach that many European nations once had toward immigration. Even though the governing bodies of Europe have consistently strived to maintain a welcoming environment of social inclusion where everyone's civil liberties are respected and protected regardless of racial identity, escalating political conflict across the spectrum of EU nations facilitated by worsening socioeconomic conditions has put a significant strain on the quality of race relations between Whites and other minorities in Europe.

The proliferation of negative propaganda about the social characteristics and cultural behavior of immigrants by those affiliated with populist political factions has destabilized many European countries, resulting in the rise of White nationalism in most liberal sovereign nations, causing a significant uptick in systemic racism. Anecdotal evidence suggests that racism is growing in European countries at an unprecedented pace. For example, during the Syrian Civil War, thousands of civilians from predominantly Muslim countries became displaced due to political unrest and sought asylum in western Europe. Although Europeans initially welcomed the refugees through humanitarian efforts, that soon changed as Muslim women began reporting being sexually harassed and robbed in many EU nations they entered because of an Islamophobic backlash driven by racial bias against immigrants.

In the face of Russian aggression, a similar situation erupted among Ukrainian refugees fleeing their homelands, which started a year ago. As millions of Ukrainians displaced by the ravages of war sought asylum in neighboring NATO nations, those belonging to minority populations were given low priority for receiving humanitarian aid in predominantly White EU nations, indicating they were not wanted. These are just two of the many transparent examples of how race, culture, and politics still play a decisive role in influencing immigration decisions throughout Europe, even during times of crisis (Haqqi, 2018; Wamsley, 2022).

Table 8: Incidence of racial harassment by timeframe

Perceived Racial Harassment	Period Racial Harassment Occurred
1 in 3	In the last 5years
1 in 5	In the last year

Source: European Union Agency for Fundamental Rights 2019.
Note: Data analysis indicates that 1 in 3 respondents reported experiencing harassment based on race within the last 5 years, and 1 in 5 said they were subjected to race-based harassment within the past year. These differences are shown in Table 8.

Table 9: Incidence of racial harassment by gender category

Gender	Percent
African men	23
African women	20

Source: European Union Agency for Fundamental Rights 2019.
Note: Data analysis indicates that African women residing in the European Union reported a lower incidence of race-based harassment than African men. These differences are shown in Table 9.

Table 10: Frequency of racial harassment by country

Host country	Percent harassment in the last 5 years
Malta	20
United Kingdom	21
Finland	63

Source: European Union Agency for Fundamental Rights 2019.
Note: Data analysis indicates that African respondents in Finland reported the most frequent occurrences of race-based harassment within 5 years. In contrast, African respondents in Malta reported the lowest frequency of such incidences during the same period. These differences are shown in Table 10.

The nations of the European Union have long been home to thousands of people of African descent, the majority of whom are Black. Although these immigrants have become an integral part of the general population of the nations of western Europe for decades, their assimilation into the mainstream culture of many European societies remains controversial because of the xenophobic backlash. To address this concern, the 12 member nations of the European Union allied to develop effective methods of resolving the problems associated with racism at the grassroots level.

However, despite this effort, analysis of data from a national survey of minorities by researchers at the European Union Agency for Fundamental Rights in 2018 revealed almost 6000 incidents of racial bias against African immigrants reported throughout western Europe. The data also suggested that African immigrants in EU nations were more likely to experience a higher risk of physical harassment and violence motivated by racism. Key findings from the survey are highlighted in Tables 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, and 18.

Table 11: Incidence of racial violence by method of victimization

Method of Attack Used by Perpetrator	Percent Race-based Violence Reported
Racist cues	22
Racist remarks	21
Physical violence	8

Source: European Union Agency for Fundamental Rights 2019.
Note: Data analysis indicates that among African respondents reporting violence against their fellow citizens, more than 20% said perpetrators used nonverbal racist cues and race-based verbal threats targeting minorities as a prelude to actual physical violence, which occurred in only 8% of cases. These differences are shown in Table 11.

Table 12: Incidence of racial harassment by age

Agecategory of Respondent	Risk of Racist Harassment
Younger	More likely
Older	Less likely

Source: European Union Agency for Fundamental Rights 2019.
Note: Data analysis indicates a significant decline in the risk of racist harassment by age in EU nation-states. Findings reveal that younger respondents were more likely to report experiencing harassment motivated by race than older respondents. These differences are shown in Table 12.

Table 13: Prevalence of racial harassment reported to police

Gender of Victim	Percent of Police-Reported Incidents
Men	12
Women	16
Incident	
Reported	14
Unreported	64

Source: European Union Agency for Fundamental Rights 2019
Note: Data analysis indicates gender differences in reported incidents of harassment motivated by race. Findings in Table 13 suggest that:
A higher percentage of incidents of harassment reported to law enforcement, or other protective service agencies were committed against women
Only 14% of recent incidents of race-based harassment were reported to law enforcement authorities by victims, compared to 64% of incidents that went unreported.

An analytic summary of social and economic factors contributing to the increase in discriminatory behavior against people of African descent in Europe is presented in Tables 16 and 17.

The survey results confirm how widespread the influence of race has become throughout the nations of Europe. Evidence supporting this assertion is documented in a study of racial attitudes toward Muslim immigrants by researchers at the Pew Research Center in 2019. Findings reveal a broad spectrum of popular opinions about the favorability of Muslims residing in host countries. Data analysis shows that most people in Western and Northern Europe, Russia, and Ukraine hold favorable views of Muslims living in their countries. In contrast, the data shows that people living in countries located in Eastern, Southern, and Central Europe have more negative opinions about Muslims living in their homeland. The analysis also revealed a significant correlation between the respondent's age, education level, and unfavorable beliefs. The national data indicates that in countries such as the Czech Republic, Netherlands, Poland, and Italy, negative opinions about Muslim refugees were between 14 and 29 percentage points higher among respondents with less education than those with more education. A similar correlation was noted among respondents in different age categories. Findings show that adults aged 60 and older in France, Sweden, Italy, Greece, Germany, and the Czech Republic are between 15 and 27 percentage points more likely to hold negative opinions about Muslim refugees than those age 18 to 34. The international data also shows a significant relationship between negative views of Muslim refugees and European political party affiliation. Respondents in Sweden, Germany, the Czech Republic, Netherlands, Italy, and France, where over 40% of adults are affiliated with right wing political parties that hold anti-immigrant views, were between 22% and 42% more likely to have negative opinions about Muslim refugees compared to those with more liberal political ties (Wike et al., 2019). The breakdown of views about the Muslim population in Europe is shown in Table 19.

Table 14: Prevalence of racial violence by nation

EU Nation	Percent of Racist Violence Recorded
Finland	14
Ireland/Austria	13
Luxembourg	11
Combined rate	38
United Kingdom	3
Portugal	2
Combined rate	5

Source: European Union Agency for Fundamental Rights 2019.
Note: Data analysis shows significant differences in rates of race-based violence recorded through out the nations of Europe. National statistics suggest that:
The highest rates of race-based violence were reported in Finland, Ireland, Austria, and Luxembourg
The four-nation combined rate represents 38% of documented cases of racial violence reported to law enforcement and victim protection agencies in the EU 5 years before the survey Only 5% of cases of race-based violence documented by authorities were in the United Kingdom and Portugal, the countries with the lowest reported cases in the Union.

Table 15: Incidence of physical attack reported to police authorities

Perpetrator Category	Percentage of Incidents Reported
Unknown	61
Non-minority	65
Racial minority	38
Police officer	11
Men	23
Women	50

Source: European Union Agency for Fundamental Rights 2019
Note: Data analysis shows significant differences in rates of racial violence involving physical aggression by perpetrator identity and gender. Findings suggest that:
More than 60% of African respondents reported that the assailant who attacked them was of unknown origin and not from a minority background
The remaining 49% said their assailant was either a racial or ethnic minority or a law enforcement community member
A higher percentage of race-based assaults involving physical aggression reported to law enforcement or victim protection agencies targeted women as opposed to a lower rate of incidents that targeted men

Table 16: Incidence of racial profiling at traffic stops

Profiling	Percent reported
In the last 5years	24
In the last year	11
EU country	
Italy	70
Austria	63
Finland	18
Traffic stops by gender	
Men	22
Women	7
Racism by gender	
Men	17
Women	4
Age	
16to24	50
49to59	35
Police behavior	
Respectful	60

Disrespectful	16
Difference by nation	
Austria	29
Denmark	30
Police trust	
Complete trust	6.3
Trust after profiling	4.8
Trust by nation	
Finland	8.2
Austria	3.6

Source: European Union Agency for Fundamental Rights 2019

Note: Data analysis reveals significant differences in rates of reported racial profiling at traffic stops by country, gender, and age. The findings shown in Table 16 suggest that: A higher percentage of drivers of African descent were likely to report incidents of racial profiling at traffic stops 5 years before the first phase of the survey than reported such incidents 1 year before the initial stage of the research

African drivers in Italy and Austria reported the highest rate of racial profiling at traffic stops, in contrast to those in Finland, reporting the lowest rate of profiling associated with race Male drivers of African descent were three times more likely to be pulled over at traffic stops by the police than female drivers of the same race. They were also four times more likely to perceive such interaction as a sign of racism than their female counterparts

Younger drivers of African descent were more likely to perceive traffic stops initiated by police authorities as motivated by racism than older drivers of the same racial background Among African drivers stopped by police at traffic stops, more than 50% said they perceived the officer's behavior as respectful. In contrast, less than 20% perceived the behavior as disrespectful during the interaction

The two nations with the highest proportion of discourteous police behavior associated with racial profiling were Austria and Denmark

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African drivers profiled by law enforcement authorities reported a significant decline in trust in police behavior in contrast to those who said they trusted the police completely before profiling occurred

African drivers profiled in Finland demonstrated the highest percent of trust in the police officers who stopped them. In contrast, drivers of color profiled in Austria showed the lowest percentage of faith in police officials they interacted with during detainment

The United Nations has been a role model of international peacekeeping and collaborative fellowship worldwide for decades. Yet even here in this microsome of global alliance, a groundbreaking study conducted by investigators at UN headquarters in Geneva and New York in 2020 uncovered some startling revelations about racism within the organization's professional ranks. Investigators surveyed 688 UN staffers working at various professional and administrative jobs at both UN head quarters to determine the degree of racial bias among the employee ranks. Analysis of findings at the organization's Geneva headquarters disclosed that:

- One out of three staffers surveyed reported they experienced racial bias directed at themselves or their colleagues in the workplace.
- Staffers surveyed said they believe racial bias and workplace discrimination incidents stem from their nationality.
- Staffers surveyed said that racial discrimination in the workplace harmed their opportunities for career advancement within the organization.
- Staffers surveyed said workplace discrimination related to their race manifested in verbal abuse directed at them and deliberate exclusion from collaborative work related events such as decision-making training sessions.
- Staffers targeted for racial discrimination, harassment, and abuse by their colleagues at the UN said they did not report the incident to supervisors because of a lack of trust in the organization's disciplinary mechanisms.
- Staffers said they believe racial discrimination inside the ranks of the UN organization requires a multifaceted policy response on several levels. These include:
- Implementation of a zero-tolerance anti-discrimination policy within the professional ranks of the organization at all levels is necessary to protect employees from physical and verbal abuse and hold violators accountable

Table 17: Factors contributing to perceptions of racial discrimination in EU countries

Perceived Discrimination	Percent Reported
Last 5 years	39
Last year	24
Rate by country	
Luxembourg	50
Finland	45
Austria	42
Denmark	41
Portugal	17
United Kingdom	15
Skin color	
Men	30
Women	24
Ethnic origin	19
Religion	5
Complaints filed	
Finland	30
Ireland	27
Sweden	25
Portugal	9
Italy	9
Austria	8
Equality awareness	
Ireland	67
United Kingdom	65
Denmark	62
Austria	20
Italy	19
Luxembourg	12
Malta	9
Legislation	
United Kingdom	87
France	81
Italy	27
Malta	18

Source: European Union Agency for Fundamental Rights 2019

Note: Data analysis reveals the social and political factors contributing to perceptions of racial discrimination against African immigrants in each E.U. country surveyed. Table 17 shows that: Four out of ten respondents reported experiencing a perceived incident of racial discrimination in business or social settings within 5 years before the survey

One out of four respondents said they experienced a perceived incident of discriminatory behavior in these settings within 1 year before the study was initiated

One-quarter of respondents said skin color was the main reason for the racial discrimination they experienced

Male respondents reported a higher incidence of perceived discrimination associated with skin color than their female counterparts in the same social or business situations One-fifth of respondents said discrimination linked to their race and religious practices occurred in business settings and other areas of their daily lives

Respondents in Luxembourg, Finland, Austria, and Denmark reported the highest rate of perceived racial discrimination

In Portugal and the United Kingdom, respondents reported the lowest rate of perceived discrimination based on race

One in six respondents perceiving racial bias filed a formal complaint with an anti-discrimination organization in their country

Respondents from Finland, Ireland, and Sweden filed the highest rate of formal anti discrimination complaints

Respondents from Portugal, Italy, and Austria filed the lowest rate of formal anti-discrimination complaints

At least half of the respondents surveyed said they know of an anti-discrimination organization operating in their country of residence

The highest level of equality organization awareness occurred among respondents in Ireland, the United Kingdom, and Denmark

Respondents in Austria, Italy, Luxembourg, and Malta had the lowest level of this awareness Three-quarters of respondents surveyed said they knew about government-backed equality directives in their country

Respondents in the United Kingdom and France had the highest anti-discrimination legislative awareness

Respondents in Italy and Malta had the lowest understanding of government-created legislative initiatives (FRA, 2019)

- The introduction of sensitivity training sessions for UN employees is an essential part of building cultural understanding and racial tolerance within the organization's professional ranks
- Implementation of more equality-centered hiring practices associated with the recruitment, promotion, and retention of UN employees from diverse racial, ethnic, and cultural backgrounds is a critical component of creating a more inclusive work environment that is beneficial to all
- The UN needs to develop a strategic approach to opening up an internal professional dialog about transparent issues associated with racial bias that impacts employee safety, job performance, and overall health and well-being at all levels of the structure of the organization.

Similar findings were noted by researchers surveying staff at the organization's New York headquarters. Data analysis revealed that:

- Forty-four percent of staff surveyed said that racial diversity was not adequately represented in their department.
- Forty-six percent of staff surveyed said that people of African descent were not adequately represented in their division.
- Forty-three percent of staff from diverse racial backgrounds reported they were subjected to harassment and intimidation by colleagues because of their race.
- Minorities responding to the survey reported they felt that racial bias was directed at them by human resource staff who used language beset with racial overtones in their recruitment, retention, and promotional practices
- Like staffers participating in the Geneva survey, those in the New York head quarters also said a multifaceted approach to addressing racism within the organization ranks is essential to creating a more inclusive, safe work environment where everyone's civil rights are protected (Deen, 2020).

Table 18: Racial factors influencing employment and housing discrimination

Countries With High Rates of Job and Housing Discrimination	Percentage of Incidents Reported
Luxembourg	47
Austria	46
Italy	46
Gender	
Men	26
Women	22
Paid employment	
Men	76
Women	63
Lower wages	
Portugal	76
United Kingdom	75
Ireland and Malta	48
Austria	45
Denmark	41
Unemployment	
Austria	76
Malta	70
Italy	42
Housing denied	
Italy and Austria	39
Luxembourg	36
Germany	33
Denmark	<10
United Kingdom	<10
Reason denied	
Skin color	84

First and last name	16
Citizenship status	15
Renting denied	
Austria	37
Italy	31
Luxembourg	28
Germany	25
United Kingdom	3
Overcrowded Conditions	
African Population	45
General Population	17
Economic Hardship	
African Population	13
General Population	4
Household Poverty	
African Population	55
General Population	31
Home Ownership	
African Population	15
General Population	<80

Source: European Union Agency for Fundamental Rights 2019

Note: Data analysis suggests that racial bias contributes significantly to employment and housing discrimination among African immigrants surveyed in the nations of the European Union. Table 18 shows that:

One in four respondents said they experienced extreme employment discrimination in their host country 5 years before the survey

Respondents in Luxembourg, Austria, and Italy reported the highest rates of employment discrimination

Male respondents reported slightly higher employment discrimination rates based on race and ethnic identity than female respondents

More than 80% of respondents said that skin color and physical appearance were the primary reasons they experienced employment discrimination

Seven in ten respondents surveyed with a college education engaged in full-time paid employment said their employer paid them lower wages than other employees performing the same job The highest rate of race-related wage discrimination was reported in Portugal and the United Kingdom and the lowest in Denmark, Austria, Ireland, and Malta

One in five working-age respondents reported non-engagement in full-time paid employment, post-secondary education, and vocational training programs because of the institutional racism that denied them access

The highest rates of non-engagement in paid employment associated with race were reported in Austria, Malta, and Italy

One in five respondents reported experiencing housing discrimination within 5 years before the survey

Respondents surveyed in Italy, Austria, Luxembourg, and Germany reported a combined rate of 108% for housing discrimination based on race, one of the highest in the European Union Respondents surveyed in Denmark and the United Kingdom reported a housing discrimination rate of less than 10% based on race, the lowest in the European Union

Eight out of ten respondents said skin color was the main reason for the housing discrimination they experienced when looking for a place to live in their host country

Over one in ten respondents reported experiencing housing discrimination based on race when they tried to rent an apartment in their adopted country

The highest rate of race-based renter discrimination was in Austria, Italy, Luxembourg, and Germany, and the lowest rate was in the United Kingdom

Only 15% of African respondents surveyed reported owning the apartment where they presently lived, compared to over 80% of the general population who owned their current residence More than 40% of Black respondents reported living in overcrowded housing conditions, unlike 17% of White respondents

More than 10% of Black respondents surveyed in Austria said they were experiencing economic challenges tied to their household income compared to just 4% of the general Austrian population reporting similar circumstances

Over 50% of Black respondents surveyed reported living in households with incomes below the poverty threshold of their adopted homeland compared to 31% of the general population that said they lived in homes with similar income disparities

The household poverty rate for Black immigrants in Austria, Malta, and Luxembourg ranged between 71% and 88%, further highlighting socioeconomic inequalities in the EU related to race

Table 19: Global views of Muslim refugees by host country

Nation	Percent
United Kingdom	
Favorable	78
Unfavorable	18
France	
Favorable	72
Unfavorable	22
Netherlands	
Favorable	70
Unfavorable	26
Germany	
Favorable'	69
Unfavorable	34
Bulgaria	
Favorable	69
Unfavorable	21
Sweden	
Favorable	68
Unfavorable	23
Spain	
Favorable	54
Unfavorable	42
Italy	
Favorable	41
Unfavorable	55
Greece	
Favorable	37
Unfavorable	57
Poland	
Favorable	26
Unfavorable	66
Lithuania	
Favorable	26
Unfavorable	56
Czech Republic	
Favorable	23
Unfavorable	64
Slovakia	
Favorable	16
Unfavorable	77
Hungary	
Favorable	11
Unfavorable	58
Russia	
Favorable	76
Unfavorable	19
Ukraine	
Favorable	62
Unfavorable	21

Source: Pew Research Center 2019
Note: Data analysis suggests significant variability in multicultural views of religious minorities throughout the nation-states of the European Union. Findings in Table 19 indicate the people in the United Kingdom, France, Germany, Netherlands, Bulgaria, Sweden, Russia, and Ukraine hold the highest rate of favorable and the lowest rate of unfavorable views of Muslim refugee populations living in their countries. Statistical results show that 62 and 78 percent of the general population said they have favorable opinions of refugees belonging to this religious minority. In contrast, findings reveal unfavorable views of Muslim populations in these nations were highly deficient.

VIII. Recommendations and Conclusions

The studies reviewed in this chapter illustrate the complex social, economic, and political issues contributing to the global rise of racial injustice that needs to be addressed through legislative action and education. Two months after his inauguration in January of 2021, President Biden and Vice President Harris released a public statement outlining their administration's plan for addressing issues associated with the spread of systemic racism inside America's public and private institutions. Specific measures detailed in the Biden-Harris anti-racism agenda include the following:

- Implement a comprehensive approach to advancing racial equity in the federal government by creating opportunities to improve underserved communities. Implement specific legislative initiatives to address the social fallout of racism, xenophobia, and intolerance targeting the Asian American/Pacific Islander community related to the COVID-19 pandemic.
- Implement a government-backed interagency study to assess the threat that bias motivated domestic violence and extremism pose to the safety and welfare of minority communities.
- Implement the creation of a federal position known as Chief Diversity and Inclusion Officer (CDIO) at the State Department to:
- Conduct oversight of diversity advancement and inclusion policies and practices throughout the department's subdivisions.
- Hold division heads accountable for incorporating initiatives that facilitate racial diversity and cultural inclusion into their units.
- Incorporate racial justice into US foreign policy goals by funding civil society grants, special embassy initiatives, international exchange, and leadership programs to address racial bias and injustice abroad.
- Provide global support for marginalized populations by funding international humanitarian organizations that empower communities of color by implementing programs that preserve dignity and respect and eliminate the harm caused by racism.
- Initiate a joint agreement between the United States and 140 countries in the international community to develop a coordinated response to the global spread of racism and intolerance. The deal will include the following:
- Recognizing the persistent legacy of systemic racism in every society worldwide and implementing culturally appropriate evidence-based community strategies can effectively address these issues.

- Revising long-standing public policies and professional practices inside social institutions to ensure that all individuals, regardless of their racial, ethnic, and cultural backgrounds, are treated equally.
- Ensure that government policies associated with racial, ethnic, and cultural equity and inclusion are incorporated into the global decision-making process. Change inequalities embedded in present government policies that foster the creation of social barriers to equal opportunity for people of all national origins.
- Eliminate racial barriers to political participation in the United States and across the nation-states of Europe.
- Nominate a US representative to the Committee on Eliminating Racial Discrimination (White House, 2021).

In addition to the legislative action by the Biden-Harris administration to eliminate the global expansion of racism, academicians and grassroots organizers believe that one of the most potent weapons that can be used to counteract the harmful effects of racial bias and injustice is education. According to an article by Drs. Cecilia Barbieri and Martha K. Ferede, two UNESCO education specialists, in 2020, all educational institutions must take steps to actively eliminate the racial bias that jeopardizes the health and safety of students of color. They assert that implementing evidence-based learning intervention strategies can address this problem effectively. The researchers argue that educators share a responsibility for curtailing discrimination that causes discipline problems in the classroom among students of different ethnic and cultural backgrounds. They assert implementing innovative measures with the capacity to correct such troublesome behaviors through education encourages racial tolerance and acceptance of others. They recommend the application of the following educational strategies to accomplish this goal:

- Support public institutions that implement policies encouraging racial integration at all levels of the education system.
- Recruit teachers and other administrative staff that reflect student populations' racial and ethnic diversity.
- Adapt educational curriculums to present information that eliminates racial stereotypes by having textbooks and other materials that offer an unbiased depiction of people from different cultures.
- Identify and address the cognitive bias implicit within the structural hierarchy of educational institutions and implement strategic policies and programs to eliminate negative ideas and beliefs about racial and ethnic diversity.

The researchers claim that applying strategic education methods is critical to breaking the cycle of

racism that facilitates international social inequality. Introducing educational practices that reduce racial discrimination and cultural misunderstanding marks the first step in building an inclusive, robust global community where everyone benefits (Barbieri & Ferede, 2020).

IX. Key Terms and Definitions

Income Inequality is the unequal distribution of economic resources throughout the general population (Investopedia.com, 2022).

Pretrial Detention is the deprivation of personal freedom administered by the criminal justice system during the interim period between the defendant's arrest and court sentencing (Law Insider.com, 2022).

Racial Disparity is a condition of social inequality whereby members of main stream society are granted more privileged treatment at the expense of others seen as outsiders because of their racial and ethnic characteristics. Such disparities are reflected in the law's diminished access to educational opportunities, health care, fair housing, employment, and equal treatment by the justice system (Law Insider. com, 2022).

Racial Discrimination is unfair treatment or bias against an individual or group based on race (Collins Dictionary.com, 2022).

Racial Prejudice is unprovoked negative feelings or attitudes toward an individual or group of individuals based exclusively on their race, ethnicity, or national origin (Merriam-Webster.com, 2022).

School Segregation is the enforced isolation of a particular group of primary and secondary school students in separate educational facilities utilizing discriminatory strategies (Merriam-Webster.com, 2022).

Social Inequality is the relational process in a society involving limiting or harming an individual or group's social status, social class, or social circle (Science Daily. com, 2022).

Social Justice is the assertion that all people, regardless of group identity, have the legal right to attain equal access to opportunities, resources, and social benefits that enhance their quality of life (University of Denver Graduate School of Social Work, 2020).

Xenophobia is an irrational fear of individuals from other countries based on their racial and cultural backgrounds and religious beliefs (Merriam-Webster. com, 2022).

X. Cross-References

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➢ Liberation theologies, Social Justice and Sovereignty: Perspectives against Glob alization and Neoliberalism.
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Transnational Governance and the Reduction of Inequality within and between Countries

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Abstract- The object under discussion is transnational governance as a tool for identifying and reducing inequality, in accordance with Sustainable Development Goal 10, which aims to reduce inequality within and among countries. The overall objective is to analyze to what extent transnational governance can contribute to the identification of vulnerable groups and, as a consequence, to enable transnational actors to cooperatively design actions to reduce inequality among peoples. Transnational governance can be understood as the reordering processes that the world has been going through, where various relations between the local and the global evolve at the same time, within and across borders. It was found that it is possible to point out that transnational governance aligned with the Sustainable Development Goals can indeed be considered an effective tool for reducing inequalities, both internally within and between countries, and that it can guarantee equity, justice, and uniformity for individuals who have equal rights and opportunities. The methodology is based on a qualitative and quantitative approach, and can also be classified, according to its objectives, as descriptive and prescriptive. The research technique will be bibliographic analysis.

Keywords: transnational governance. social inequality. SDG 10. justice. vulnerable groups.

GJHSS-F Classification: LCC: JZ1318

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INTRODUCTION

At an amazing speed, the world is becoming increasingly interconnected and interdependent, and this has created opportunities and, at the same time, endless challenges for the most different nations. This increasingly competitive international scenario presents problems that must be faced in a common way and with joint actions, going beyond national borders.

In this sense, the article has as its object the analysis of transnational governance as a tool for identifying and reducing inequality, in accordance with Sustainable Development Goal 10, which aims to reduce inequality within and between countries.

The general objective is to analyze to what extent transnational governance can contribute to the identification of vulnerable groups and, consequently, enable transnational actors to cooperatively design actions to reduce inequality among peoples.

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As a problem, the following question is posed: can transnational governance aligned with the Sustainable Development Goals be considered an effective tool for reducing inequalities within and between countries?

The concept of governance has been developing with greater emphasis since the phenomenon of globalization, comprising the displacement of power from the local or national sphere to global standards, with international interconnections.

The Report of the Commission on Governance emphasizes that humanity needs to recognize a set of rights and responsibilities common to all, ensuring a life of dignity and security, equitable treatment, and protection of the interests of future generations, through sustainable development with the safeguarding of the global commons.

The 17 Sustainable Development Goals are recognized as a framework for the establishment of goals that meet the diverse demands of humanity, being consolidated as an action plan for people, planet and prosperity, by which 193 UN member states, including Brazil, have committed to take bold and transformative steps to promote sustainable development by 2030, leaving no one behind.

Equality, on the other hand, is synonymous with equity, justice, and uniformity, and means to say that each individual has the right to have equal opportunities. All those under its aegis should receive the same treatment.

Given this context, to answer the problem presented in this article, the study is divided into three parts: 1) addresses the aspects of transnational governance, its nuances and concepts; 2) addresses the target 10.6, which, associated with SDG 10, aims to ensure a stronger representation and voice of developing countries in decision-making in global economic and financial institutions, in order to ensure more effective, credible, accountable and legitimate institutions and, 3) verifies to what extent transnational governance can contribute to actions aimed at reducing inequalities.

The methodology is based on a qualitative and quantitative approach, and can also be classified, according to its objectives, as descriptive and prescriptive. The research technique will be bibliographic.

I. Aspects of Transnational Governance

For many authors, the term governance has a polysemic character and can mean different social phenomena and activities, depending on the context in which it is used.

Governance can also be seen as a broad phenomenon of government, since it covers governmental institutions as well as non-governmental institutions, or even a democratic system of laws and social institutions, its progress being conditioned to a regulation established by some democratic consensus mechanism (Garcia, Santos, Garcia, 2020).

However, regardless of the different approaches it is possible to see a stable definition, which relates governance to processes of regulation of social agents and the establishment of order and cohesion of the social fabric (Bartley, 2015), involving collective regulation and actors or activities that go beyond national borders (Finkelstein , 1995).

To understand the completeness of the meaning of the word governance, Garcia, Santos, and Garcia (2020) remind us that it is necessary to make some distinctions between closely related terms such as government, governance, and governability.

According to the authors, government refers to activities supported by a formal authority and by the police power that ensures the implementation of instituted policies; governability refers to the state dimension of the exercise of power and is linked directly at the state level, representing a set of attributes for the exercise of government (Garcia, Santos, Garcia, 2020).

For Gonçalves (2022) governance as it is perceived today emerged in recent times. Previously, it was synonymous with government, and often associated with the pure and simple act of governing. According to the author, the word "governance" assumed its own specific character only in the late 1990s, when international financial institutions such as the World Bank started using the expression "good governance" as a set of guiding principles for member countries.

In 1992, the great watershed in the theory and application of the concept of governance occurred with the creation of the Commission on Global Governance, conceived by the UN, with the document entitled "Common Responsibility in the 90s: the Stockholm proposal on security and global governance" (Gonçalves, 2022).

According to the Commission's Report, global governance, which previously concerned basically intergovernmental relations, would no longer encompass only governments and intergovernmental institutions, but also non-governmental organizations, citizens' movements, transnational companies, the academic community, and the mass media, where states continue to be the main actors, but must act in collaboration with others.

The document also emphasizes that humanity needs to recognize a set of rights and responsibilities common to all, ensuring a safe life; equitable treatment; the opportunity to earn a decent living and provide for one's own well-being; participation at all levels of governance; equal access to the global commons and the protection of the interests of future generations, pursuing sustainable development and safeguarding the global commons, among others.

It is appropriate to mention that the concept of governance has been extended to the international level with the globalization phenomenon, comprising a multidimensional process that encompasses changes in the organization of human activity and the displacement of power from local or national orientation to global standards, with international interconnections (Perik, 2003).

Although they have some common aspects, transnational governance differs from global governance. The notion of global governance is used mainly in the field of international relations to analyze the rules that guide the development of globalization (Gomes; Merchan, 2017).

In turn, transnational governance - the focus of this article - focuses on the forms of regulation that emerge and are not operated exclusively by the state, from contemporary capitalism and the transnational relations that arise from it.

With the relative decrease in the importance of national borders for the regulation of economic and social activity, forms of regulation are no longer restricted to national borders, and, consequently, new forms of regulation are created, impacting the market, economic agents, work, and daily life at the local level (Djelic; Sahlin-Andersson, 2006).

As Gomes and Merchan (2017) transnational governance implies processes of reordering that the world has been going through, as diverse relationships between local and global take shape at the same time, within and across borders.

For the authors, transnational governance does not imply a reduction of national autonomy, much less mean that the nation-state has lost its sovereignty, but seeks to highlight that governance processes are immersed in geopolitical relationships and structures of interactions and institutions at multiple levels.

The prefix trans indicates that the transnational public structure can cross several states and, understanding transnational governance implies understanding how power relations are constituted, impacting the distribution of wealth both internally in countries and externally, between countries. (Gomes and Merchan, 2017).

It is in this context that the importance of working on transnational governance intertwined with

the Sustainable Development Goals is inserted, especially goal 10.6, linked to SDG 10, as it presents aspects that discuss the reduction of inequalities through the strengthening of institutions and the power of participation in transnational decision making, in which nations should unite for the sake of a common good: humanity.

Therefore, we will address below the formation of the SDGs, with emphasis on SDG 10 and goal 10.6, and their developments on the way to ensure stronger representation and voice of developing countries in global decision-making.

II. ODS 10 - REDUCING INEQUALITY WITHIN AND AMONG COUNTRIES

The milestone that started the global debate on poverty and inequality took place in September 2000, with the Millennium Development Goals, eight major global objectives assumed by the member countries of the United Nations (UN) to be achieved by 2015, aiming to eliminate extreme poverty and hunger from the planet, quality basic education, gender equality and empowerment of women, reduction in child mortality, fight against pandemics, quality of life and respect for the environment.

After the deadline for the implementation of the MDGs, according to Garcia and Garcia (2016) "new goals are set by the UN, where the experiences of the first Goals served as a valuable lesson", giving rise to an agenda with 17 other fundamental objectives that, intertwined, propose general goals for reducing global inequalities.

Thus, the 17 Sustainable Development Goals are recognized by several nations, becoming a milestone for the establishment of goals that meet the various demands throughout the planet (Demarchi; Maieski, 2022).

The 2030 Agenda for Sustainable Development is an action plan for people, planet and prosperity, which seeks to strengthen universal peace, in which 193 UN member states have committed to take bold and transformative steps to promote sustainable development over the next 15 years without leaving anyone behind.

SDG 10, proposes the reduction of inequality within and between countries, presenting ten goals established by the UN that were applied to Brazil. Among the ten goals, five were adapted to the national reality, six are classified as finalistic goals and four as implementation goals (Demarchi; Maieski, 2022).

The ultimate goals are those whose object is directly related (immediately) to the achievement of the specific SDG. Implementation goals, on the other hand, refer to human, financial, technological and governance resources (institutional arrangement and tools:

legislation, plans, public policies, programs) necessary to achieve the SDGs (Gomes and Merchan, 2017).

Target 10.6 aims to ensure a stronger representation and voice of developing countries in decision-making in global international economic and financial institutions, in order to ensure more effective, credible, accountable and legitimate institutions. According to the Institute for Applied Economic Research (IPEA, 2019, p. 257), goal 10.6 had the general United Nations text maintained in full by Brazil, "given the fact that the goal refers to representation in international economic and financial institutions, no adjustment would fit the Brazilian case."

Because it is interdisciplinary, target 10.6 is correlated with target 16.8 (SDG 16), which aims at expanding and strengthening Brazilian participation in global governance institutions, and with target 17.15 (SDG 17), which foresees the respect for political space and leadership of each country to establish and implement policies for poverty eradication and sustainable development.

For the fulfillment of target 10.6, it is important to mention that the relations of countries with other nations committed to reducing inequalities through transnational governance actions is fundamental. In terms of international relations, the classic instruments of power are considered to be, especially, economic dynamism and the size of the internal market, regional projection, and energy and territorial resources (Hirst, 2015).

According to Souza (2009), the diplomatic tradition, constitutional commitment, and public opinion together underlie a political culture that rejects international conflict as an option in contexts of disagreements among states and consolidates the consensus on which democracy is sustained.

Such consensus helps decision making in actions involving other transnational actors, seeking to increase the country's representative power, in addition to expanding its international responsibilities and commitments and, in this sense, foreign policy has to "seek to promote mediation policy initiatives, especially through coalitions with other emerging powers, directed at stimulating innovation and greater representativeness on the governance terrain" (Hirst, 2015).

Part of the scientific production on transnational governance points out that many "rules and regulations in policy areas, which were once activities that were solely the responsibility of states or government organizations, are now the purview of multiple actors (Gomes and Merchan, 2017).

In this sense, transnational governance, by uniting its actions with the SDGs, creates the possibility for nation-states to increase their representation and voice, making developing countries stronger and more

participatory in international decision-making, and can ensure that transnational and common problems across borders are addressed with the implementation of policies aimed at reducing inequalities within and between countries.

Next, we will address the reduction of inequality through transnational governance in line with target 10.6 (SDG 10).

III. Transnational Governance in Reducing Inequality

Inequality finds no borders, quite the contrary, most causes of inequality are common among peoples, as Schmitz and Rocha (2017, p. 14) remind us, there is a strong interconnectedness of cases so that "the transnationality of certain issues, such as pandemics, migration, refuge, terrorism, human rights, climate, trade, and the internet, further aggravates the perception that solidarity-based solutions are increasingly necessary."

For the authors, issues that go beyond the borders of countries must necessarily be faced in a cooperative manner, involving a plurality of international actors, since such issues become even more complex with population growth and technological advancement.

The perception of acceleration of history, "is a continuous social and cultural process, a physical phenomenon that reflects the evolution of human activities" Viola; Franchini; Ribeiro, 2022, p. 256) and, to keep up with such evolution, international actors must act cooperatively on issues that are related and interconnected, under penalty of succumbing in the guarantee of rights, such as the right to equality.

According to Cruz and Bodnar (2012, p. 15), "many of the problems experienced today, especially the serious international financial situation, show an insufficiency of the modern theoretical model," in which the imbalance of some relations demonstrate that the transnationalization of power is inevitable. Thus, in the words of the authors, "a 'civilizing upgrade' of world society is more than necessary and urgent".

In the same sense, Beck (1999) has already proposed in several studies, the replacement of international relations of conflict by transnational relations of solidarity and cooperation, since an immense variety of demands connected among themselves crosses territorial boundaries, establishing new social circles, communication networks, market relations, and forms of coexistence.

Thus, according to Cruz and Bodnar (2012, p. 39/140), there is a growing need for the creation of public spaces of governance, regulation and intervention, whose control and functioning mechanisms are submitted to transnationalized societies.

It is in this context that transnational governance and the SDGs are inserted, which, when worked interdisciplinarily and together, can be a powerful tool to reduce inequalities.

Transnational governance provides an opportunity for transnational actors to interact in order to strengthen domestic demands in international discussions, and the SDGs offer a path to be followed through their 169 goals that cover social issues around the globe.

The demands that involve inequalities, common to Nations, in general, can be mitigated with cooperation actions between governments, cooperation between governmental and non-governmental actors, even generating a greater strengthening of transnational actors within the United Nations system, putting human beings at the center of politics.

Citing Beck (2018, p. 168) and his thesis on emancipatory catastrophism, it is timely that humanity and transnational actors begin to identify "the positive side of evils," since, according to the author, "although they come laden with negative consequences, it is catastrophes that make invisibilities visible, building the global debates.

Inequality is and always will be a catastrophe. However, what is fundamentally at stake is the ability of transnational actors to discuss cooperative actions, aligning their goals to the Sustainable Development Goals, already consolidated as an agenda widely accepted and internalized by the States, in order to reduce inequalities, both inside and outside the countries, and this is only feasible through a transnational governance aligned to the SDGs.

IV. Final Considerations

The article sought to analyze transnational governance as an effective tool to be used to identify and reduce inequality, in accordance with Sustainable Development Goal 10, which aims to reduce inequality within and among countries.

We sought to deepen the understanding of target 10.6, which, aligned with SDG 10, aims to ensure stronger representation and voice of developing countries in decision-making in global economic and international financial institutions, in order to ensure more effective institutions, with more representative actions of international actors.

The general objective of the article was to analyze to what extent transnational governance can contribute to the identification of vulnerable groups and, consequently, to enable transnational actors to cooperatively design actions to reduce inequality among peoples.

For a better organization, the article was divided into three parts: the first topic tried to address aspects of transnational governance, its nuances and concepts; the second part dealt with target 10.6, which, associated with SDG 10, aims to ensure a stronger representation and voice of developing countries in decision-making in

global economic and financial institutions, in order to ensure more effective, credible, accountable and legitimate institutions; and finally, it was verified to what extent transnational governance can contribute to actions aimed at reducing inequalities

Inequality finds no borders and most of the causes of inequality are common among peoples, creating a strong interconnectedness of cases, so that the transnationality of many issues such as pandemics, migration, refuge, terrorism, human rights, climate, trade, and the internet, ends up highlighting the need for solidarity and transnational actions.

Transnational governance can be understood as a phenomenon that involves collective regulation, actors, and activities that go beyond national borders, with actions exercised by various civil society organizations, within countries and across borders.

Issues that were previously linked basically to intergovernmental relations now encompass governments and institutions, non-governmental organizations, citizens' movements, transnational companies, the academic community, and the mass media; in short, the entire global civil society.

Transnational governance provides an opportunity for transnational actors to interact in order to strengthen domestic demands in international discussions, and the SDGs offer the path to be followed through their 169 goals that cover social issues across the planet.

In conclusion, as an answer to the problem presented, it is possible to point out that transnational governance aligned with the Sustainable Development Goals can indeed be considered an effective tool for reducing inequalities, both internally within and between countries, and can ensure equity, justice, and uniformity for individuals with equal rights and opportunities.

Transnational actors with a strong voice and greater representation in international discussions make possible a greater chance of consensus for decision-making and policies that encompass solidarity-based solutions to inequalities that transcend borders.

The subject does not end with the findings presented here. On the contrary, new discussions and possibilities for research open up, as well as sowing some uneasiness about what is intended for the future, about the responsibility of the State, academia, and society in the context of inequalities.

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Radio Journalistic Genres in Polish Radio Stations on the Example of the New York Metropolis

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Introduction- The shape of the Polish radio broa dcasting in the New York metropolis was largely influenced by the achievements of Poles who had been settling in this area for decades and were united by their national affiliation, sense of patriotism, common tradition and religion. By building churches, creating various institutions and media, they tried to demonstrate their distinctiveness among other ethnic groups, helped members of their communities and maintained Polish traditions and culture. Over the decades, the Polish radio broadcasting has evolved from broadcasting several-hour programs towards a professional radio broadcasting a 24-hour program. It is difficult to compare Polish programs with the model that was embodied by American radio almost from the very beginning, where, in addition to the extensive technical infrastructure, its quality was determined by a large professional staff of journalists and radio technicians.

Despite living abroad and the financial difficulties faced by Polish radio creators, they played a significant role for their own ethnic group in the United States. They played an important role in maintaining the national identity of Poles living in exile in America.

Keywords: polish ethnic group in the United States/New York, emigration, radio, radio for the polish ethnic group, journalistic genres, technological changes, internet radio.

GJHSS-F Classification: LCC: PN1991.8.P7

RADIOJOURNALISTICGENRESINPOLISHRADIOSTATIONSONTHEEXAMPLEOFTHENEWYORKMETROPOLIS

Strictly as per the compliance and regulations of:

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Barbara Leja

I. Introduction

The shape of the Polish radio broadcasting in the New York metropolis was largely influenced by the achievements of Poles who had been settling in this area for decades and were united by their national affiliation, sense of patriotism, common tradition and religion. By building churches, creating various institutions and media, they tried to demonstrate their distinctiveness among other ethnic groups, helped members of their communities and maintained Polish traditions and culture. Over the decades, the Polish radio broadcasting has evolved from broadcasting several-hour programs towards a professional radio broadcasting a 24-hour program. It is difficult to compare Polish programs with the model that was embodied by American radio almost from the very beginning, where, in addition to the extensive technical infrastructure, its quality was determined by a large professional staff of journalists and radio technicians.

Despite living abroad and the financial difficulties faced by Polish radio creators, they played a significant role for their own ethnic group in the United States. They played an important role in maintaining the national identity of Poles living in exile in America. The Polish language present on the radio, programs containing various journalistic genres, constant contact with the home country through information or interviews with outstanding Poles, conversations about tradition and history - constantly reminded listeners about their roots. The aim of the article is to present radio journalistic genres and analyze which of them appeared on Polish radio stations, based on the example of the New York metropolis. Another important issue is an attempt to answer the question: How have radio genres changed under the influence of technological changes? The research method was the analysis of secondary data as well as a comparative analysis of the programming offer of individual radio stations. The research covered hourly programs broadcast since 1927 as well as radio stations broadcasting 24-hour programs to Internet stations currently operating on the New York airwaves.

II. Polish Ethnic Group in the United States

The history of the Polish presence in the United States dates back to the beginning of the 17th century. Poles who came to the American continent in subsequent centuries did so for economic and political reasons. Research on the Polish diaspora uses one of the divisions into "old" and "new" emigration. The first group included emigrants from before World War II who came to the United States primarily for economic reasons, their descendants and the emigration of the first post-war years, including soldiers of the Polish Armed Forces in the West. It is a fundamental part of Polonia, which shapes its traditional image and controls its basic organizational structures. The new emigration - primarily representatives of circles associated with the "Solidarity" movement and the democratic opposition in Poland (Kudraś, 1998, p.1). The largest Polish community in the world lives overseas. It is estimated that approximately 10 million of our compatriots live in the United States (Szulim, 2023). Data from the American Community Survey (ACS) show that the group of people declaring Polish origin but born in the USA in 2010 numbered 8.9 million people and constituted over 2.9%. American society (Census, 2010).

Table 1: People born in Poland and people of Polish origin born in the USA compared to the entire American population in 2010.

The Polish community in the USA compared to the American population	Number	Percentage
People born in Poland	481 851	0,16
People born in the USA who reported Polish as their first nationality	5 830 401	1,88
People born in the USA who reported Polish as their second nationality	3 142 447	1,02
The entire US population	309 349 689	100

Source: American Community Survey 2010.

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The largest Polish communities in the United States are located in Chicago and New York (Szulim, 2023), which is one of the largest metropolises in the world and also the most populous city in America. The enumerated population of New York City's was 8,804,190 as of April 1, 2020, a record high population. This is an increase of 629,057 people since the 2010 Census (NYC, 2024). New York is considered the biggest melting pot city in the world. With over 800 languages spoken in the city, this city is considered home to many (Tanzil, 2022). There are hundreds of Polish organizations in America, the largest of them include: Polish American Congress, Polish National Alliance, Polish Roman Catholic Union, Polish Women's Alliance, Polish Falcons of America, Polish Army Veterans Association, American Council for Polish Culture, Józef Płsudski Institute of America, Kościuszko Foundation.

Polish immigrants, almost from the beginning of their presence in the USA, were active in social activities aimed at strengthening bonds between members of their ethnic group. Stephen H. Riggins points out that the term "ethnicity" is defined in various ways, but it can be assumed that it refers to people who perceive themselves as a community through common culture, origin, language, history, religion and customs. The group is unlikely to see itself as unique in all respects; one or two characteristics may be selected from the collective identity as the most symbolic (Riggins, 1992, p. 1).

After arriving in the United States, Poles founded parishes, mutual aid societies, schools, libraries, dental and medical offices, bars and restaurants, agencies and nursing homes, wholesalers and stores, flower shops, hairdressers, funeral homes, opened editorial offices of Polish magazines and created programs radio. They created their own Polish community of this urban agglomeration, becoming a permanent part of its topography, culture and history (Piątkowska, 1997, p. 13).

The most important challenge for radio creators was to interest listeners in their offer enough for the proposed program to become popular among emigrants, and thus attractive to advertisers - mainly owners of Polish companies. All Polish radio programs in the New York metropolis can be said to be unique. This was mainly determined by the personality of the creator, the adopted radio profile and the rich program offer. In order to maintain their position on the market, radio journalists had to notice changes in customs, technology or the economic situation and adapt their programs to them.

III. Polonia Radio in the United States

Polonia radio in New York began broadcasting on January 26, 1927. It was thanks to the efforts of the "Nowy Świat"[1] daily. According to J. Migała, in 1958 there were 85 Polish radio broadcasts in the United States. They were broadcast for 281 hours a week - which gave an average of over 3 hours per program. The results from subsequent years confirmed constant development. Already in 1969, the number of programs increased to 115, as did the total airing time during which they were broadcast - to 366.5 hours (Migała, 1987, p. 132), while the average time per one program remained almost changes. Data analysis[2] allowed us to recreate the following radio programs on the New York airwaves: Kazimierz and Florentyna Jarzębowski, Bolesław and Zenobia Rosolak, "Polskie Dzwony", "Polish Radio Hour" and "Głos Polonii" (1934 –1991), "Radio Dwóch Edwardów" (1945–1990), "Radio Zbliżenia" (1989–2004) and "Radio Most" (1991–2004).

The 1980s and 1990s bring a generational change - the last distinguished and extremely experienced radio broadcasters, who began their adventure with this medium before the outbreak of World War II or immediately after its end, pass away. Their place is taken by young people with new ideas, trying to implement a new philosophy of creating radio programs. At the turn of the 20th and 21st centuries, 24-hour programs appeared, the permanent elements of which were cyclical news from Poland and America, music, mainly popular, press reviews and other items bringing these programs closer to the standards of professional public radio known from Poland. These included: "Nasze Radio" (1994/1995–2001), "Polskie Radio 910AM" (1999–2011) and "Radio Rytm" (2002–2010).

It is worth paying attention to one more issue: the radio stations in question have been operating since the 1990s, when, especially in the United States, there was a rapid development of new technologies. This also influenced the development of online radio stations for the Polish community, examples include: "Radio Rampa", "Nasze Radio" and "Polskie Radio USA."

IV. Radio Journalistic Genres

In his work, a journalist has at his disposal a whole range of journalistic forms through which he can transmit information. These specific instruments are referred to as genres in the literature. According to Denis

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[1] "Nowy Świat" (The Polish Morning World), a Polish diaspora daily addressed to the Polish community in the eastern states. Founded in New York in 1919, and closed on January 16, 1971. (Piątkowska-Stepaniak, 2000).

[2] The data was collected based on the analysis of the "Nowy Świat" daily and interviews with 61 people: journalists, collaborators, people responsible for technical matters, as well as financial supporters of individual programs and radio stations. The data obtained were used to write a doctoral thesis titled: Polish radio broadcasting in the New York metropolis. In 2022 it was published under the same title.

McQuail, a genre is a practical tool that supports any mass medium with consistent and published production that ensures that audience expectations are met. At the same time, it is a mechanism that organizes relations between producers and consumers (McQuail, 2005, p. 366). According to the definition found in the "Dictionary of Media Terminology", journalistic genres are a set of rules determining the structure of individual works or journalistic materials (Pisarek, 2006, p. 45). According to Zbigniew Bauer, the concept of journalistic genre is, by its definition, related to something permanent, like a frame that limits the field of the image (Bauer, 2015, p. 81). The system of genre features is something like a "grammar", specifying orders and prohibitions that apply when composing a given work in order to achieve the desired effect and fulfill its designated function (Furman et al., 2000). Individual genres are grouped into journalistic types, which are most often divided into informational and journalistic. The information type fulfills the basic task of the media, which is to inform about current events. It assumes the existence of an objective world of phenomena, figures and judgments that should be reported quickly and without any subjective evaluation. In this case, the journalist plays a servile role, he is obliged to be factual and extremely objective, and the language he uses is also subject to limitations - it should be as transparent as possible and devoid of any stylistic influences (Wolny-Zmorzyński et al., 2006, p. 11).

The journalistic type is public information about socially important events, but unlike previously described, it is combined with the interpretation of reality, explanation, reference to broader contexts, as well as with a subjective but motivated assessment and forecasting based on facts. Punching points or asking questions are also allowed. The essence of this type is to deepen and problematize knowledge about reality (Wolny-Zmorzyński et al., 2006, p. 29). In the literature on the subject, we can also find another classification, according to which journalism is divided into three types. The third type includes borderline genres which, by presenting facts, reveal the views of people taking part in the conversation, create or enhance media phenomena, sometimes bear the hallmarks of a sensation or a staged scandal, and therefore partly play a typically informative role, and partly a journalistic one. Taking into account the development of the media, some researchers proposed a new typology. It is based on the assumption that the place of publication, the information channel and the medium significantly influence the poetics of genres. On this basis, individual journalistic genres were arranged according to their genres, and they are: press, radio, television and internet (Wolny-Zmorzyński et al., 2006, p. 31). Due to the topic of the article, those that are characteristic of the radio genus will be presented. The place of each, depending on its type, is shown in the table below.

Table nr 1: Types of journalism on the radio

Types of Journalism		
Informational	Journalistic	Informational and Journalistic
Credit line	Column review	Interview
Information	Commentary	Debate
Announcement	Serialized novel	
Coverage		
News footage		
Correspondence		
Report		
Exclusive		

Source: Wolny-Zmorzyński, K., Kaliszewski, A., & Furman, W., (2006). Journalistic genres: theory, practice, language, p. 34.

A slightly different division was proposed by Grażyna Stachyra. She divided radio journalistic genres into two main groups. The first one included those that are inextricably linked to radio, i.e.: radio drama, radio novel, radio theater and reportage, while the second one included those that have been the basic material used in a journalist's work for many years and are not exclusively of a radio nature: column, commentary, interview, discussion, survey and survey, press review and calendar. Next, she used a more detailed division into literary genres: radio play, theater and radio novel, journalistic genres: column, commentary, discussion, survey and survey, press review, information genre, which included calendar, and mixed genre, which is

reportage (Stachyra, 2008, p. 122). For the radio schedule, the most important genres are those in which the information function dominates: mention, information, report, report and correspondence. The first of them – credit line - is the smallest of the information genres. It contains notification of a single fact, event or state of affairs. It answers the questions: who? What? Where? (Bortnowski,1999, p.37). Its author focuses on the most important specific events (Wolny-Zmorzyński et al., 2006, p.36). Information (note) is also a genre that notifies about an event, with the difference that it is enriched with additional details. They may include reminders of certain issues from the past, but it is not necessary to maintain the chronology of individual facts

(Furman et al., 2000, p. 34). According to Marek Chyliński, what matters are events that are unusual, current and unusual (Chyliński, Russ-Mohl, 2007, p. 52). The next species listed is the report. It is a presentation of events of a unique nature that have already ended and are coming to an end. A characteristic feature of this genre is the presentation of facts in a dynamic way, in time order, as faithfully as possible, while maintaining the chronological sequence of events. The report does not characterize the people participating in the event, it is limited to indicating: name, surname or position held (Pisarek, 2006, p. 201).

A coverage, unlike a report, is a genre that refers to events that have not yet ended. It occurs simultaneously with the development of individual phases of the event. The report must specify the date and location. A lively and colorful description as well as the emotions of the reporting person are important. Examples include reports from demonstrations or sports competitions (Wolny-Zmorzyński et al., 2006, pp. 43-44). According to Zbigniew Bauer, the report, due to its simultaneous time perspective with the events, is particularly appreciated in the electronic media, mainly the radio (Bauer, 2015, p. 156). Another genre appearing on the radio is correspondence, which is extensive information. It is characterized by the existence of a geographical difference between the place where the report is written and the place where it is to be published. In this sense, we talk about correspondence from abroad and various types of domestic correspondence. Another characteristic of this genre is the possibility of citing a larger number of facts, selected by the author, clearly suggesting to the recipient his point of view. The journalist's sympathies and antipathies towards the presented characters may be palpable (Furman et al., 2000, p. 44). A report is a very complex information genre (Bauer, 2015, p. 157). Its basic task is to present reality through a reporter who acts as a witness of the presented events, an observer, a reenactor or a listener. The author can therefore discuss current and past issues, placing them in contemporary contexts (Pisarek, 2006, pp. 186-187). According to Leon Cieślik, a reportage is a report about events, facts that occurred in reality, as well as about the people who are their heroes. This report is conveyed by the reporter using artistic means and skillfully arranging them (Cieślik, 1958, p. 4).

A reportage is previously recorded and then broadcast by the radio station. It is characterized by the temporal and spatial duality of recordings and commentary (Bauer, Chudziński, 2000, p. 177). Reportage is distinguished by the presentation of facts in accordance with reality using artistic means of expression, i.e.: imagery, skillful reproduction of reality in a language typical of literary works, topicality, importance of the problems presented and communicative style (Bauer, Chudziński, 2000, p. 178).

According to the outstanding Polish reporter Janina Jankowska, the topic imposes the rules that should be followed when creating a reportage (Chudziński, 2007, p. 308). The basis of a reportage, in addition to recording it on an appropriate medium, is also the description of a situation that cannot be visually presented. It is also characterized by a different sensitivity, compared to written reportage, which is expressed in words heard directly (Bauer, Chudziński, 2000, p. 180). An important person when discussing reportage is Melchior Wańkowicz, who introduced reportage "to the great paths of non-fiction literature" (Ziółkowska-Boehm, 1999, p. 49; Maziarski, 1966; Siembieda, 2003).

An important place among radio journalistic genres is occupied by: commentary and serialized novels. A commentary is a journalistic statement of the highest degree of topicality and a clearly outlined position of the author. It is a genre dominated by the persuasive function, and its goal is to provide the recipients with a certain interpretation of the facts. There is no room for ambiguity (Bauer, 2015, p. 159). According to Bolesław Garlicki, a comment is a presentation of the sender's subjective opinion about a given event, phenomenon or person (Garlicki, 1974, p. 141). Comments direct the audience's attention to current issues, shaping their point of view. They inform how to perceive reality, explain the processes taking place there, and at the same time guide the commentator's way of thinking. He, in turn, tries to convince the recipient of his arguments. The comment does not have to be large; it can be a short, factual response to the problem (Wolny-Zmorzyński et al., 2006, pp. 94-95). The serialized novel gained popularity thanks to press publications. Initially, they were written in full and then divided into parts. Over time, the authors, in accordance with the publishers' suggestions, wrote them on an ongoing basis, referring to current events. On the one hand, it was about the interest of the magazine, and on the other hand, it was about bringing its problems closer to the recipient (Wolny-Zmorzyński et al., 2006, p. 108). When preparing a novel in episodes, the following rules should be applied: each part should have an attractive plot and appropriate poetics: contain a central event, a solution to the problem created in the previous episode and a new story that would encourage reading. The episode should end at the most interesting moment to create tension in the viewer.

At the end of these considerations, it is impossible not to refer to two genres of information and journalism: interviews and debates. The first of them is the basic method of obtaining information by a journalist. It involves asking questions and obtaining answers (Garlicki, 1974, p. 50). An interview has a specific pattern, which consists of two participants (journalist and interviewer) and a dialogue created by a series of questions and answers (Kita, 1998, p.167). For

others, the interview is a form of interrogation. It involves elements of the psychology of witness testimony, and therefore the role of a journalist is active (Magdoń, 2000, p. 88).

There are usually three basic types of interviews: revealing - in which facts are sought, informational - which gives the recipients knowledge on a given topic, and emotional - which focuses on the interlocutor's opinions. However, this classification is general in nature. If we detail it, we can indicate as many as twelve types of interviews: hard news interview, interpretive interview, entertainment interview, informational interview, vox populi (street poll), interview without a journalist, investigative interview, personal interview, telephone interview (remote), confrontational interview, emotional interview and forced (Boyd et al., 2011, p. 129). Regardless of the type, the interview must meet certain general rules. They mainly concern questions asked by the journalist. They should be accurate and specific. They cannot suggest an answer or be long-winded. Moreover, they should force the interlocutor to think, and at the same time they must be presented tactfully but firmly. The interviewer is also responsible for directing it so that it is original. The presenter cannot avoid asking difficult questions. A journalist should point out negative phenomena, but cannot violate human dignity (Wolny-Zmorzyński et al., 2006, p. 112).

Radio journalistic genres also include debate. It involves more than two specialists in a given field, as well as a journalist as the host of the program. Debates are most often conducted "live". Their goal is to present a given problem from different points of view. We can encounter three types of debates on the radio: persuasive - where participants try to convince listeners of certain positions, e.g. new legal provisions, problem-based - the task of which is to comprehensively illuminate an issue that concerns everyone, will require social decisions or acceptance and analytical - with the participation of experts who explain little-known issues or completely unknown aspects of a generally known case. The debate should involve experts presenting different views on a given problem. The moderator plays an important role in the debate. On the one hand, he should not be overbearing, and on the other hand, he cannot allow the debate to turn into an argument (Wolny-Zmorzyński et al., 2006, p. 118). Radio genres have developed as technology has progressed. Recently, this development has been influenced by the phenomenon of convergence, which involves the interpenetration of various media. The most popular creative genres on contemporary radio include:

– *Call-in (or phone-in):* Telephone participation of listeners in the broadcast,

– *Phone-out:* Consisting in the sender initiating telephone contact with the recipients, sometimes taking the form of a call-joke described below,

– *Talk-Joke (Call-Joke):* Fake dialogue with a clearly humorous character, prepared from recordings available at the station or based on a telephone conversation,

– *Game Show:* On-air games, competitions, quizzes with the participation of listeners,

– *Jingles and Liners, Antenna Inputs:* Statements of the hosts that bind the program together,

– *Kickers:* light stories given by the presenter, often taken from the press or the Internet (Godzic, Bauer, 2015, p. 33). G. Stachyra, Contemporary radio genres as conglomerates and collections [in:] W. Godzic, Z. Bauer, E-genres.

V. Conclusions

It can be said that all Polish radio stations were unique. This was mainly determined by the personality of the creators, the format of the radio and the journalistic genres appearing in radio programs. In order to maintain their position on the market, radio broadcasters had to notice changes over the years in the customs, tastes and economic situation of recipients and adapt their programs to this (Leja, 2022, p. 271). The programming offer of all stations was dominated by news programs. They related mainly to local issues affecting the Polish community. They talked about celebrations organized by the Consulate General of the Republic of Poland in New York, meetings of Polish diaspora associations, concerts, theater performances, smaller and larger events and charity campaigns. The listener could also learn about current events affecting the inhabitants of the United States and Poles. Very often, for this purpose, articles published in the Polish and American press were used, drawing the latest information from there. The radio schedule often included a press review, usually longer articles were discussed, encouraging people to buy and read a given issue of the newspaper. Interviews with representatives of Polish organizations and representatives of the Polish consular office were also a regular feature, and guests from Poland were especially expected. After World War II, radio broadcasts featured representatives of the government of the Republic of Poland in exile: General Tadeusz "Bór" Komorowski and General Władysław Anders.

The political changes in Poland that began in 1989 made it much easier for artists to travel to the United States. The change that occurred in Polish foreign policy, an important element of which was rapprochement with the USA, meant that representatives of Polish state authorities began to

regularly visit this country. This was also reflected in radio programs, which, in addition to regular items, featured interviews with: Lech Wałęsa, Aleksander Kwaśniewski, Jan Krzysztof Bielecki, Józef Oleksy, the Primate of Poland, Cardinal Józef Glemp, and countless groups of Polish singers, musicians, athletes and actors. Visits of such personalities increased the prestige of radio programs and constituted a strong argument confirming the need for a Polish radio station and its role as a transmitter of important information for the local community.

After the fall of communism in Poland in 1989, Polish Radio productions began to appear on Polish stations, including: reportages, serialized novels and radio plays. They were broadcast on: "Radio 910 AM", "Nasze Radio" and "Radio Rytm". More complex genre forms such as report, correspondence, report, report or reportage appeared in the programs of "Radio Zbliżenia" or "Radio Most". With the development of technology, listeners took part in on-air discussions and expressed their opinions on current events or the functioning of the radio itself. This development also enabled the emergence of new forms, including: call-in, i.e. telephone participation of listeners in the broadcast, or game shows - on-air games, competitions, quizzes with the participation of listeners. Polish radio stations presented a whole spectrum of news genres, including those with more complex form. Due to limited airtime, radio program creators could not afford to conduct constant debates. Each station through which the Polish program was broadcast was a specific center of social and cultural life, a source of information and entertainment. But not only that - it was proof of the Polish presence in New York, it brought much-needed support and a sense of community to people in emigration, and finally it was the proverbial last resort in crisis situations.

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Empathy in Inter-Religious Relations: The Daegu Mosque Construction Conflict as a Catalyst for Inclusion

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Abstract- The building of the Daegu Mosque in South Korea has become a symbol of transformation that fosters understanding, cohesion, and inclusion. The study examines how empathy and inter-religious relations bridge migrant Muslims' inclusion into Korean society, particularly in the Daegu Mosque area. The experiences and perspectives of migrant Muslims were investigated using qualitative research techniques, including interviews, documents observation, pamphlets and banners, and participant observations. Findings show that the Mosque construction fosters empathy through dispelling prejudices, encouraging solidarity, giving immigrant Muslims a sense of belonging, and fostering cultural understanding and acceptance. There was a high rate of intercultural mixing in culture at workplaces and educational settings and a slight indication of separatism. International Muslims had very positive attitudes for locals before Mosque conflict. Empathy helps social ties by bridging religious-cultural gaps. The Daegu Mosque construction is a strong illustration of a welcoming place of worship, helping to improve harmony and respect in South Korean society. It shows how Mosque construction can develop empathy in inter-religious relations. It brings inclusion and emphasizes the value of embracing multi-cultural and religious identities to create societies that are more peaceful.

Keywords: mosque construction, empathy, foster, diversity, unity, inclusion.

GJHSS-F Classification: LCC: BP173.K6

EMPATHYININTERRELIGIOUSRELATIONSTHEDAEGUMOSQUECONSTRUCTIONCONFLICTASACATALYSTFORINCLUSION

Strictly as per the compliance and regulations of:

Empathy in Inter-Religious Relations: The Daegu Mosque Construction Conflict as a Catalyst for Inclusion

Muhammad Adnan [α] & Kyunghak Kim [σ]

Abstract- The building of the Daegu Mosque in South Korea has become a symbol of transformation that fosters understanding, cohesion, and inclusion. The study examines how empathy and inter-religious relations bridge migrant Muslims' inclusion into Korean society, particularly in the Daegu Mosque area. The experiences and perspectives of migrant Muslims were investigated using qualitative research techniques, including interviews, documents observation, pamphlets and banners, and participant observations. Findings show that the Mosque construction fosters empathy through dispelling prejudices, encouraging solidarity, giving immigrant Muslims a sense of belonging, and fostering cultural understanding and acceptance. There was a high rate of intercultural mixing in culture at workplaces and educational settings and a slight indication of separatism. International Muslims had very positive attitudes for locals before Mosque conflict. Empathy helps social ties by bridging religious-cultural gaps. The Daegu Mosque construction is a strong illustration of a welcoming place of worship, helping to improve harmony and respect in South Korean society. It shows how Mosque construction can develop empathy in inter-religious relations. It brings inclusion and emphasizes the value of embracing multi-cultural and religious identities to create societies that are more peaceful.

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I. Introduction

The cultural and ethnic diversity of Korean society continues to grow with the rapidity and degree of globalization. The growing number of foreign residents from other countries creates an entirely novel challenge for Korean society to deal with while preserving its democratic ideals. The multi-acculturalization of Korean society has been facilitated by the increasing amount of foreign laborers entering the country, particularly after the 1988 Seoul Olympics. In the early 1990s, the Korean government started the Industrial Trainee System that increased migrant labor. The majority of the industrial trainees came from Southeast Asia and South Asia. They were from different nations, including predominantly Islamic nations. Migrants brought diverse cultural and religious practices (Park 2014). While the number of foreign residents in Korea has encouraged locals and relevant government authorities to address diversity generally, it appears that Muslim immigrants in particular face a significant obstacle to either multiculturalism or Korean integration.

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Islam was introduced much openly during Korean Japanese, war in 1950-1953. The earlier contact with Islam and the Korean Peninsula dates back to the 7th century due to trade business between Chinese, Koreans, and Arabs (Fathil and Fathil 2011).

International Muslims started to build a Mosque in Korea near Kyungpook National University (KNU) - Daegu Campus due to an increasing number of migrant Muslims. It is a representation of cultural cohesion, empathy in inter-religious relations, religious diversity, and Muslim inclusion. The construction of the Mosque has faced challenges and difficulties. However, difficulties in the construction process served as a symbol of the larger problems related to the region's acceptance of many religions and multiculturalism (Joowon and Yi 2022). In this context, the construction of the Daegu Mosque emerges as a notable development with the potential to foster empathy, social cohesion, and inclusivity. Empathy is a process in which one can "sense the client's private world as if it were your own, but without ever losing the 'as if' quality (Tharbe 2017). Scholars has played an influential role in strengthening the significance of empathy as a fundamental and helpful process (Clark 2004), (Feller and Cottone 2003), (Pigman 1995). There exists a regular theme within both scientific and religious literature, including sacred texts from various world religions like Judaism, Christianity, Islam, Hinduism, and Buddhism. This theme relates to the connection between spiritual awareness and promotion of positive attributes. They are nurtured through deep religious practices like contemplation, meditation, and empathy (Benson et al. 1980), (DiLalla et al. 2004), (Kennedy, Kanthamani, and Palmer 1994), (Koenig et al. 2007).

Basing on the above background, the focus of this study is to examine Empathy in Inter-Religious Relations, the case of Daegu mosque construction conflict. The study fills the gap in the body of the existing literature about Islam in Korea given that other studies in the field of study are limited at national level while this study goes in deep and narrow the case to a small area to capture the reality on ground.

II. Empathy in Inter-Religious Relation

According to Hartshorne's theological perspective, empathy is not only inherently expandable, such as from self-empathy to empathy for others, but it can also be broadened to include individuals from other

religious backgrounds, as an expression inclusion. This is rooted in the belief that God's compassionate love is not limited for any specific religious group. Moreover, if an individual's religious identity is defined by their love for this universal God, rather than limited to interactions within their in-group, it may not result in the kind of "empathy gap" as proposed by Fuchs. In such a scenario, empathy is more likely to foster religious integration and interfaith dialogue (Hussung 2023). However, variations in the understanding of God or His love can significantly affect the empathy of the faithful. If God's love is limited to a particular group, the faithful's empathy may be biased towards their in-group. Similarly, if God is seen as distant or as a powerful ruler rather than a source of sympathetic love, the empathetic concern of the faithful could diminish considerably. Hartshorne and proponents of process theology embrace this viewpoint through their dedication to comparative religious studies and interfaith dialogue, contributing to the exploration of faith from an inter-religious and cross-cultural perspective (Hartshorne 1978), Hartshorne 1978). In the interplay of religious orientations and value priorities scholars found that religious individuals who exhibit a balance between dialogical openness and system stabilization tend to embrace benevolent values, positioning themselves "near the middle of values of tradition and values of universalism (Wang 2023), (Fontaine et al. 2005). Their study aligns with Shalom H. Schwartz's conceptualized value structure, where "benevolence" is defined as "preservation and enhancement of the welfare of people with whom one is in frequent personal contact. Schwartz emphasizes that benevolent values hold paramount importance cross-culturally, as they provide the foundation for cooperative and supportive social relations (Schwartz and Bardi 2001).

Schweitzer's description implies that empathy in its innate state could be regarded as a form of benevolent value. If this perspective is accepted, then Gennerich and Huber's contention that individuals who share caring values occupy a middle ground between liberal and conservative religious stances. It further supports the idea that empathy in its natural form encompasses the potential to foster religious dialogue, integration, and inclusion. Moreover, Hartshorne and his process theology predominantly align with a more liberal religious standpoint, favoring universalism, although we do not explicitly label it as spiritual identity, religious syncretism, or religious reflexivity. Nevertheless, it's important to note that individuals or groups from various religious backgrounds occupying liberal positions may support religious integration or dialogue through empathy extension in ways that differ from Hartshorne's approach (Schwartz and Bardi 2001). While there are some discrepancies between the perspectives presented in this article and the findings of certain empirical studies, it is worth noting that the "mechanism of empathy" may exist across a spectrum of religious orientations. The key determinant of resulting conservative or liberal attitudes lies in the "scope of empathy" rather than the "mechanism of empathy." Under this view, empathy may also exist within fundamentalist groups but with a highly constrained scope. In such cases, the level of empathy might even be positively correlated with fundamentalism (Bradley 2009).

The purpose of this study is to explore role of empathy in inter-religious relations where construction of Daegu Mosque is a catalyst of inclusion. The building of the Daegu Mosque acts as a catalyst for changing social dynamics by giving Muslim migrants a place to practice their religion, celebrate their cultural traditions and step forward towards inclusion. It is important to understand how Korean society perceived and responded to minority group who are ethnically diverse. This is important to understand because Muslims and Koreans share a minimum level of mutual culture, religion, and traditions. This research emphasizes the value of appreciating and respecting other cultural and religious identities, encouraging empathy, and creating an inclusive environment that values inclusion.

III.   Literature Review

The presence of infrastructure in supporting worship places and fostering a sense of community within religious communities is highlighted by research on the development of religious spaces and fostering empathy (Rivera and Nickels 2014). Building Mosques has been recognized as being essential in the context of Muslim migrants for offering a place for religious expression and cultural preservation (Norris and Inglehart 2012). Studies highlight how the presence of a Mosque can act as a visible sign of inclusion and acceptance, strengthening feelings of identity and neighborhood cohesiveness. Additionally, it has been acknowledged that building religious places has the power to dispel preconceptions and enhance intergroup connections. According to previous studies on how Mosque construction affects local communities, the activity may promote a better understanding of Islam and Muslims, resulting in less discrimination and more empathetic behavior (Dahab and Omori 2019). Such initiatives foster interaction and debate between the local population and the Muslim immigrant community, which helps dispel stereotypes and fosters wholesome social relationships. Since it entails the capacity to comprehend and experience the emotions of others, empathy is seen as a key aspect of social connections (Silveira et al. 2022). Empathy can be a motivating factor behind the support and acceptance of religious spaces in the context of Mosque construction, bridging the gap between various cultural and religious groups (Glen, Taylor, and Dautel 2020). To maintain social harmony and combat discrimination, it is crucial to build empathy,

understanding, and inclusive environments (Kim and So 2018).

Building religious facilities has long been acknowledged as a catalyst for social development, encouraging compassion, community, and inclusion. The construction of the Daegu Mosque stands out as an important event with the ability to address these issues in the context of South Korea, where the Muslim immigrant population has experienced difficulties relating to integration and cultural acceptance. The creation of religious structures like Mosques can have a significant impact on how a community functions especially in multicultural societies. These locations act as hubs for religious and cultural activity, giving religious minority populations a sense of identity and belonging. The importance of religious settings in fostering empathy and understanding between various social groups has been highlighted by research. People can cultivate empathy by learning more about cultural customs, religious beliefs, and shared values through engagement with the physical environment and interactions with the varied community members. Building religious places is directly related to the idea of empathy. Mosques can serve as gathering places for people from all backgrounds and can promote a feeling of community. A Mosque's presence acts as a symbol of religious freedom and cultural variety, dispelling myths and fostering acceptance. Previous research has emphasized the significance of Mosques and inter-religious relations in overcoming cultural gaps, establishing social ties, and fostering unity among various communities (Long 2022), (Majid 2020), (Idi and Priansyah 2023), (Pratiwi n.d.), (Hashmi et al. 2023). In multicultural communities, empathy has become a critical component for fostering understanding and fostering social cohesion. To better understand how empathy functions in the context of the Daegu Mosque construction, this study looks at the experiences and viewpoints of both locals and members of the migrant Muslim community. By allowing for a closer investigation of individual experiences, beliefs, and behaviors, qualitative research techniques like interviews and observations can shed light on how building Mosques might develop empathy and bridge cultural gaps. The results of this study will add to a larger conversation about the ability of inclusive religious settings to alleviate societal problems and promote peaceful communities. Understanding how the construction of the Daegu Mosque has affected the attitudes and actions of the neighborhood will give us important insights into how inclusive religious settings can support the promotion of harmony, social cohesion, and respect for all parts of society (Razaq 2023).

There is not much research, especially on Mosque construction and its effects on social dynamics in South Korea. However, research on intergroup relations and multiculturalism in South Korea offers pertinent insights. Migration has resulted in fast demographic changes in South Korea, and as a result, problems with social integration and cultural acceptability have occurred (Callinan 2020). The literature review underlines the value of building Mosques as a way to advance compassion, harmony, and inclusion in South Korean society. This study intends to add to the body of knowledge on the function of inclusive religious spaces in addressing social concerns and promoting peaceful societies. The literature analysis highlights the Daegu Mosque project's potential importance as a catalyst for fostering inclusiveness, unity, and empathy in South Korea. It implies that the act of building itself can help to dispel preconceptions, promote understanding. This study intends to add to the body of knowledge on the transformational power of empathy in inter-religious relations and inclusion in multicultural societies by analyzing the role of empathy in the case of the Daegu Mosque construction process.

a) Societal inclusion

The social inclusion of Muslims into Korean society has become a subject of increasing importance, reflecting the evolving multicultural landscape of the country. South Korea undergoes demographic shifts and holds a diverse population, understanding the processes and challenges associated with the integration of Muslim is crucial for fostering inclusion. Several studies have highlighted the significance of comprehensive practices in embracing religious diversity. The construction of religious spaces, such as Mosques, has emerged as a material symbol of inclusion. Research suggests that the presence of such religious landmarks can act as catalysts for inclusion, challenging stereotypes, and promoting understanding among diverse groups (Kim 2021). The role of education in promoting social inclusion cannot be overstated. Educational initiatives that focus on cultural competence and religious literacy are essential for breaking down barriers and facilitating dialogue between different religious and cultural groups. These initiatives not only enhance the knowledge and understanding of the broader population but also contribute to creating an environment where diverse perspectives are respected. Collaboration between the local population and international Muslims on the base of Mosque construction is been identified as a key factor in promoting social inclusion. Studies have underscored the importance of community engagement, emphasizing the value of cooperative efforts, shared objectives, and relationships built on respect and trust (García 2014). The success of integration initiatives often hinges on the active involvement of both host communities and newcomers, fostering a sense of mutual understanding, inclusion and cooperation.

Leadership and policy frameworks also play a critical role in shaping the social inclusion of international Muslims in South Korea. Strong leadership that values diversity and supports equal rights is essential for creating an inclusive society. Additionally, policies that promote multiculturalism, anti-discrimination, and equal opportunities contribute to the creation of an environment where individuals of diverse ethnicities are recognized. Despite such progress there are certain challenges persevere in achieving full social inclusion. Challenges like cultural misunderstandings, stereotyping, and discrimination require ongoing attention and concerted efforts. Continual observation, evaluation, and adaptation of policies and initiatives are necessary to address emerging challenges and ensure that the social inclusion of Muslims in Korean society remains a dynamic and evolving process under the shade of Mosque building. The lessons learned from current practices are observed in the context of the Daegu Mosque. It provides valuable insights for shaping future strategies and fostering a more inclusive and harmonious multicultural society in South Korea (Valero et al. 2020).

One notable aspect of the social inclusion discourse is the recognition of the agency and contributions of Muslim individuals to Korean society. There are multifaceted dimensions to acknowledge the complex nature of social inclusion and the need for ongoing efforts to address. It has highlighted persistent challenges, including linguistic barriers, cultural misunderstandings, and the impact of negative media portrayals. Struggling with these challenges requires a complicated approach, incorporating educational programs, media literacy initiatives, and intercultural exchange opportunities to foster an understanding of Muslim cultures and beliefs. The journey towards social inclusion not only benefits the immediate participants but also holds the potential to positively affect the broader society in promoting inclusion (Jones 2015).

Furthermore, the social inclusion of Muslims in South Korea extends beyond the immediate benefits of fostering understanding and harmony within the community. Studies have indicated that a socially inclusive environment positively influences the overall well-being of both the host and the international Muslims (Modood 2005), (Meer and Modood 2009), (Dong-Jin and Jae 2012). In the societies where inclusion of foreigner is easier, individuals tend to experience lower levels of stress, anxiety, and feelings of isolation, contributing to a healthier and more vibrant community at large. The Daegu Mosque physical structure has played a pivotal role in inclusion, and fostering religious expression.

IV.   Methodology

The construction of the Daegu Mosque is investigated in this study as a potential catalyst for empathy in inter-religious relations. Through an in-depth analysis of individual experiences, viewpoints, and behaviors, qualitative research offers insightful information about empathy in inter-religious relations and how building Mosques develop inclusion. To get a thorough knowledge of how the construction of the Daegu Mosque has affected social dynamics. The study employs a descriptive and exploratory research style. To record the complex feelings and perspectives of migrant Muslims. A purposeful sample of people from the Muslim migrants are interviewed in-depth. During various phases of the Mosque construction process, the researchers conducted participant observations. In the case of native, they were hesitant to allow recording of their interviews and due to this reason are not part of this research. However, there were rarer challenges in observation and documenting information. This makes it possible to observe interactions, activities, and dynamics among various community members. To collect more background information, relevant documents are studied, including reports on community engagement, press coverage, and official statements. Purposeful sampling is used to choose individuals who can offer a range of experiences and insights relevant to the research topics. Participants are chosen from the local community, including citizens, local authorities, and community groups, as well as the migrant Muslim community, which includes Mosque committee members, community leaders, and frequent worshippers. To find important patterns, themes, and categories associated with empathy, unanimity, and inclusion, the data gathered from interviews, observations, and document analysis are transcribed, coded, and thematically analyzed. The analysis uses a methodical coding, categorization, and interpretation procedure to find significant insights and connect various themes. The study aims to highlight the transformative potential of inclusive religious spaces in fostering social cohesion and acceptance within South Korean society. The study interviewed 29 people, all of them Muslim migrants in Korea. Interview questions were in English and Urdu to facilitate interaction and communication with the interviewees.

V.   Results and Discussion

The study seeks to examine how empathy and inter-religious relations bridge migrant Muslims' inclusion into Korean society, particularly in the Daegu Mosque area. The experiences and perspectives of migrant Muslims were investigated using qualitative research techniques, including interviews, participant observations, documents observation, pamphlets, and banners.

a) International Muslims perception in South Korea's cultural landscape

The interview question on international Muslim perception in South Korea's cultural landscape, 76% of the respondents narrated that in South Korea's cultural landscape; Islam finds itself grappling with the unfamiliarity and misconceptions that have covered it for decades. From the Korean War to the present day, the narrative surrounding Muslims in Korea has been one of distant indifference, where they were often perceived as mysterious strangers rather than essential contributors to society. Islam, despite having a historical presence in Korea similar to other religions, struggles to shed its label as a foreign faith. There are various hurdles obstructing the integration of Islam into the Korean narrative. The clash between Islamic practices and Korean customs, the societal pressure for traditionalism, and the absence of familiar religious imagery in Mosques contribute to the marginalization of Islam. These challenges, as Baker points out, have reduced Islam's position in Korea, prompting the religion to grapple for recognition (Baker 2006). However, as the demographics shift and the Muslim community grows, a nuanced shift in perceptions is slowly taking root. The terrifying shockwaves of the 9/11 attacks acted as a turning point in Koreans' perception of Islam. The event, while triggering initial negative anxieties, also spurred a positive introspection among Koreans. It became a motivation for self-reflection, prompting Koreans to question their preconceived notions influenced by an often misconceived media perspective. Despite these positive steps, a lasting image of negativity persists (이희수 2006).

A study by the Korean Broadcasting System (KBS) Research Center unveiled pervasive negative perceptions of Islam among Koreans, revealing the emergence of a subtle form of Islamophobia in the 2000s. The connection drawn between Islam and terrorism, particularly post-9/11, serves as a backdrop for this shift, echoing Western narratives that have seeped into the Korean psyche. The anxieties are not solely rooted in global events but also find resonance within Korea's own religious landscape. The fundamentalist traditions inherited by Korean Protestant churches, contribute to a sense of nervousness. Tensions sparked during the 2005 conference marking 50 years of Muslims in Korea exemplify the clash between Korean Protestant churches and Islam. Fear is further stoked through provocative expressions in Christian missionary media, employing alarmist terms like "Surging Islamic Raid" or "Islamization of Korea until 2020" (Hannun 2022:9). This anxiety, while possibly overstated, underscores an intense concern within certain segments of Korean society. International Muslims respondents declared that Koreans has concerns like increasing presence of Muslim immigrants, along with intercultural marriages, could potentially open the door for the penetration of Islamic fundamentalism associated with terrorism into the social fabric of Korean society. The Korea Muslim Federation (KMF), in acknowledging the 50th anniversary of Muslims in Korea, strives to counteract these fears by shedding light on Islam through its publication "Islam in Korea: Golden Anniversary of Islam in Korea," offering a more comprehensive understanding of the faith. In navigating these complex dynamics, the narrative surrounding Islam in Korea remains fluid shaped by historical currents, global events, and the evolving cultural consciousness of the Korean people. The KMF leaflet were consisted on "Da'wah Plans in the Future," that had these material, 1) construction plan of a new masjid; (2) opening of the international Islamic primary school and kindergarten; (3) opening of a Da'wah center; (4) the holy Quran translation committee; (5) the Korean Islamic college project; and (6) translation and publication committee.

b) Daegu Mosque construction as symbol of inclusion

As far as the Daegu Mosque construction process is concerned, 82% of the respondents argued that Daegu Mosque construction project was considered as driving force for inclusion. The mass media is a vital source of knowledge about minority groups that influences inclusion and causes prejudice to increase and decrease (Goldman and Mutz 2010). The construction of the Daegu Mosque has profoundly influenced the cultural landscape and served as a catalyst for the inclusion of foreigners in Korean society on the base of religion too. The Mosque shows that the Muslim community is living here and it helps to bring people from multi-ethnicities together, representing a symbol of unity and inclusion. They said it acts as a channel for mutual learning and engagement, enabling people from diverse backgrounds to come together, share experiences, promote ethnicity, and build stronger bonds. Through it is religious rituals and practices, the Mosque not only allows the migrant Muslim population to maintain their beliefs but also offers the local community a chance to better comprehend and appreciate these customs. In essence, the Daegu Mosque stands as a bridge, fostering empathy, acceptance, inclusion, and cooperation, while dispelling preconceptions and myths, ultimately building a more harmonious and interconnected society.

The construction of the Daegu Mosque in South Korea represents a significant milestone for the migrant Muslims residing in Daegu. It provides them with a tangible symbol of acceptance and inclusivity, allowing them to freely practice their faith and preserve their cultural identity despite few challenges. Mosque serves as a center for collective gatherings, strengthening their sense of belonging and facilitating connections with like-minded individuals to reduce their homesickness and

stress. Particularly, the Mosque offers a comfort zone for migrants to openly express their cultural and religious beliefs, fostering a deep sense of unity and inclusion. This newfound sense of belonging reduces the isolation and discrimination that Muslim communities sometimes encounter in unfamiliar host surroundings (Kaya 2019). Furthermore, the presence of the Daegu Mosque is an indicator of a broader embrace of religious and cultural diversity in multicultural Korea, promoting respect, tolerance, and intercultural dialogue. Consequently, the Daegu Mosque's construction is not only a symbol of inclusion but also a testament to the power of empathy and its transformative role in enhancing inter-religious relations. Through this project, the broader community demonstrates its capacity to understand and embrace the needs of its migrant Muslim members, ultimately fostering positive experiences, acceptance, and integration within the larger community (Vertovec 2010).

VI.   Daegu Mosque as Bridge of Empathy and Inclusion

The question to know if Daegu Mosque promotes empathy and inclusion, 84% of the respondents affirmed that its construction stands as an inspiration of hope and understanding in a community of diverse background. This landmark serves as a bridge between residents and the migrant Muslim minority, reducing stereotypes and fostering inclusion. The community grows more familiar with the Mosque and its members, misconceptions are dispelled, and common ground is found, leading to increased social cohesion and an inclusive environment. This results go in line with findings of some measure research works. A case study by (Horowitz, Robinson, and Seifer 2009) promoting knowledge, empathy, and acceptance, the Daegu Mosque has the potential to create a more harmonious society where individuals of all backgrounds are embraced and valued.

In the context of the Daegu Mosque construction, the empathy emerges as a powerful element for inclusion. By fostering empathy, individuals gain the capacity to genuinely understand and share the experiences and values of the global Muslim community. Respondents said that through interactions such as dialogues, participation in cultural events, people could place themselves in the shoes of others, fostering a deeper appreciation for the distinctive cultural traditions and religious beliefs of local Muslims. This heightened understanding, in turn, fosters tolerance, respect, and acceptance, ultimately dismantling potential cultural barriers and allowing migrants to adjust and acculturate well with native population. Daegu Mosque is result of empathy, and it does not merely bring people together. It also promotes intercultural learning and the celebration of diversity and Daegu Mosque stands as a symbol of unity

(Wessendorf 2016). The construction of the Daegu Mosque serves as a pivotal point in the lives of immigrant Muslim residents. It not only provides them with a physical space for religious and cultural expression but also embodies acceptance and unity within the larger community. The Mosque fosters a sense of belonging, encouraging social connections and empowering individuals to play a more active role in society. Building Mosque is a symbol of tolerance and respect for diverse cultural and religious identities; it stands as a beacon of harmony, contributing to the overall cohesion of the neighborhood.

VII.   Mosque Impact as Harmony

The interview guide regarding mosque impact as harmony, 95% of my interviewees asserted that it represents the ideals of diversity and unification, is a potent symbol of inclusion and acceptance. It dispels myths and forges a strong feeling of community by encouraging people from different cultural and religious backgrounds to join together via discourse, social network building, and the promotion of tolerance and respect. In addition to fortifying interpersonal bonds, this cooperative endeavor opens the door to a more harmonious and cohesive society where individuals experience a sense of worth, acceptance, and community. Fundamentally, the mosque turns into a symbol of hope and a force for social change, fostering a more harmonious and tranquil community that everyone may enjoy. The building of the Daegu Mosque has had a significant positive impact on the neighborhood. Through active engagement and understanding of the immigrant Muslim population, the neighborhood's people have seen a radical change in their perspectives and attitudes. In addition to dispelling myths and preconceptions, this enhanced understanding of various rituals, beliefs, and customs promotes a stronger feeling of tolerance and respect for other cultures and religions. The existence of the mosque has fostered cultural exchange as well as interfaith discussion, giving the locals a more diverse and global viewpoint. This change has been further cemented by the development of networks of support, which encourage continued cooperation and assistance to one another. Consequently, the Daegu Mosque has been essential to inclusion. These results are consistent with empirical findings. In a study by (Kamil and Darojat 2019), the relationship between mosques and external social integration in both classic and modern times, comparing the experiences of majority Muslim societies in Indonesia and minority Muslim communities in Europe. The significance of mosques in strengthening the external integration of Muslim communities remains consistent across both classical history and contemporary times.

VIII. Religious Space and Diversity

With regard to the religious space and diversity, 99% of the respondents agreed that the construction of inclusive religious spaces, such as the Daegu Mosque, is instrumental in promoting inclusiveness, empathy, and harmony in multicultural communities like South Korea. This signify that these spaces offer tangible settings for religious expression and cultural preservation, fostering unity and a sense of community among various cultural and religious groups. The power of engagement and conversation, exemplified by the Daegu Mosque project, demonstrates how meaningful exchanges of ideas and experiences can dispel prejudices and nurture understanding and empathy. To achieve a more inclusive and sympathetic society, educational initiatives that promote cultural competence, religious literacy, and intercultural understanding are essential. Recognizing the importance of diversity and honoring various cultural and religious identities is crucial in fostering unity and inclusion. The success of projects like the Daegu Mosque hinges on collaboration and partnership between the local population and migrant communities, highlighting the value of cooperative efforts, shared objectives, and relationships built on respect and trust (Putnam 2007). Strong leadership that values diversity and supports equal rights and multiculturalism, alongside enabling policies, is vital for an inclusive society that prioritizes empathy and cohesion. Ultimately, maintaining and strengthening empathy, unity, and inclusion requires ongoing commitment, community involvement, and regular progress monitoring. The lessons drawn from the Daegu Mosque's construction can guide efforts to overcome social issues and build peaceful, inclusive multicultural cultures.

IX. Conclusion

The purpose of this research is to shed light on the role of empathy in inter religious relations with the focus of Daegu Mosque construction process as a catalyst of inclusion. Respondent's ethnicities and identities varies from each other due to various Islamic approaches. It was ranged from conservative, religious, liberal and practicing Muslims. They are Muslims from foreign backgrounds, distinct from Korean Muslims, and are striving to assimilate into Korean society while managing a mixture of cultures guided by their religious principles. The construction of the Daegu Mosque in South Korea is been recognized as an important development of inclusion. It stressed the need for empathy in decreasing prejudice, bridging cultural gaps, and fostering social cohesiveness. Muslims residing in Korea have historically found isolated from mainstream Korean society. However, with the expanding and development of Muslim worship places in Korea, it is expected to increase interactions and communication between Muslims and Koreans. Consequently, it is considered that Korean government will start more inclusive policy towards the Muslim population. The assessment also highlighted the need for research further where rapid demographic change has given rise to challenges with inclusion and cultural acceptance. Material presence of Mosque provide insightful advice for fostering inclusion, compassion, and harmony in multicultural societies like South Korea. By putting these teachings into practice, we may address social issues, promote social cohesiveness, and build peaceful, inclusive societies. Korean society and the government have a deep-rooted tradition and a strong wish to keep things the same, with everyone being similar. However, the present situation in Korea presents a new problem: how to include a more varied population while still keeping society stable.

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Ho Chi Minh's thought on Comprehensive Human Development in Vietnam's Perspective

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Abstract- Comprehensive human development has always been considered an important issue, ensuring each country's rapid and sustainable development, including Vietnam. To find suggestions for identifying and solving problems related to human development in Vietnam today, in this article, we focus on clarifying the basic contents of Ho Chi Minh's thoughts on comprehensive human development and show that this ideological system contains many progressive, suggestive, and oriented values for the cause of comprehensive human development in Vietnam today. Ho Chi Minh's thoughts covered topics such as holistic human development. In Ho Chi Minh's thought, human development is approached from the angle of liberating the people to achieve their best possible potential, Creating a prosperous and happy country, Freeing people from oppression, Developing a relevant education system, Building and expanding democracy, and developing positivity and self-discipline among individuals. With all these factors in place, the result is a well-rounded individual.

Keywords: people, policy, comprehensive human development, ho chi minh's thought, revolutionary.

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I. Introduction

Ho Chi Minh was born on May 19, 1890 (year of the Tiger) in Kim Lien commune, Nam Dan district, Nghe An province. His birth name is Nguyen Sinh Cung. He was a Vietnamese revolutionary and statesman, the founder of the Democratic Republic of Vietnam, and the leader of the Vietnamese revolutionary movement. He was also a thinker who profoundly influenced Vietnamese history and culture.

> "Ho Chi Minh ideological value is determined and recognized in many aspects, such as culture, morality, humanities, a development whose cores are peace, national independence, democracy, and social progress, looking forward to the future as affirmed by the United Nations Educational, Scientific and Cultural Organization (UNESCO). These values are not only inspiring and spreading worldwide but are also a driving force contributing to the development of humanity and the encouragement of future generations" (Bui, 2020).

Ho Chi Minh stands head over shoulders over many leaders and thinkers of his time. In many fora, he is revered as a visionary, a thinker, and a leader who had the well-being of everyone at heart. Bui (2020) underscores these outstanding qualities in 'The Value of Ho Chi Minh's Thought from its Pervasive Influences in the World.' Following the 1945 August Revolution in Vietnam, Ho Chi Minh proclaimed the inception of the Democratic Republic of Vietnam anchored on the tripartite principles of independence, freedom, and Happiness (Bui, 2020). Following the August 1945 Revolution, Vietnam gained independence from the French Colonial masters. It also marked an end to the monarchy anchored on the principles of Confucius. At the same time, the communist-leaning Democratic Republic of Vietnam was born (Huynh, 1971).

According to Ho Chi Minh's ideology, colonialism was the greatest hindrance to many people's pursuit of happiness, freedom and Independence in the twentieth century. He held that this was a goal that the whole of humanity could not afford to waver in its pursuit (Bui, 2020). Moreover, regarding social development, Ho Chi Minh envisioned in his thought that "*progressive, humane and developmental values are set to orient and lead the way for social construction towards a rich, strong, democratic, just, and civilized Viet Nam, promoting comprehensive and harmonious development in the current period*" (Doan, 2021).

Ho Chi Minh advocated for a society where each individual's rights were part of the nation's goals and aspirations. For him, the journey to achieving this had to begin with driving away the French colonial masters. He advocated for achieving the nation's independence and then working on each social class's and individual's rights. He was against the unjust society built by the colonial masters. The colonial state, in his view, was rife with exploitative taxation, widespread use of destructive and addictive drugs such as alcohol and opium, an obscure education system that prevented the people from gaining the true value and purpose of education, and the curtailing of the people's freedoms (Doan, 2021).

Ho Chi Minh was keen on Social development. It is no wonder that in the wake of Vietnam's independence on September 3, 1945, he identified six social issues that had to be addressed promptly to foster a new Vietnam. The issues were: "*hunger and ignorance, abolishing unreasonable fees and taxes, abolishing the opium and alcohol poisoning, holding general elections by universal suffrage, exercising freedom of religions and beliefs*" (Doan, 2021). He initiated the fight against hunger and ignorance in Vietnam when it was not popular in the rest of the world. Further, his resolve for human development was

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solidified on March 2, 1947, upon signing Decree No. 29 on the rights of employees.

Nguyen and Binh (2022, p.122) note that "the human issue is the center topic in the whole Ho Chi Minh Thought system. *Ho Chi Minh always put the human at the center in thinking and acting. They are the sacred goal of the revolutionary cause".* Ho Chi Minh is a central figure in the history of Vietnam. he was instrumental in the fight against colonialism in Vietnam as he advocated for the liberation of the people. His philosophy not only dealt with liberation but also how to lead a happy life (Nguyen and Binh, 2022).

From when he left to find a way to save the country to when he became a leader and when it was time to "say goodbye to this world," he never strayed from that goal. Ho Chi Minh's whole life had only one purpose: to strive for the Fatherland's interests and the nation's happiness. He said: "I have only one desire, the ultimate desire, to make our country completely independent, our people completely free, all compatriots have food to eat, clothes to wear, everyone can enjoy studying" (Ho Chi Minh, 2011i p.627). Ho Chi Minh's thoughts on comprehensive human development are a valuable heritage with a profound philosophy of life, a spirit, and a methodology to solve human problems. It is a system of thought about goals and methods of solving problems directly related to people, thereby promoting all human potential and creativity, bringing people back to their good HUMAN nature that is most beautiful. With such deep understanding and special concern for people, Ho Chi Minh has put forth many important and valuable ideas about human beings and comprehensive human development in his life. Although these ideas were born in a specific context, associated with particular conditions and circumstances, the current situation of Vietnam is very different from that of Vietnam during Ho Chi Minh's time. However, many of his thoughts on people and comprehensive human development are still valuable and timeless, suggestive and oriented to identify and solve many relevant problems of Vietnam today. Within the framework of this short article, we focus on studying some valuable content in Ho Chi Minh's thoughts on comprehensive human development, thereby drawing some suggestions for Vietnam today.

II. Research Methods

This article uses the main methods, such as logical, analytical, synthesis, historical, systematic, structure, comparison, contrast, and generalization predictive analysis. The methods used are suitable for the requirements of each specific article content.

Specifically, logical methods and methods of analysis, synthesis, system, and structure are used to clarify the content of Ho Chi Minh's views on the purpose and object of social security. At the same time, these methods are also used to interpret the content of social security according to Ho Chi Minh's thought. Using logic, analysis, synthesis, system, and structure methods, we also pointed out the great values and contemporary significance of Ho Chi Minh's thought on comprehensive human development for planning and implementing human development policies in Vietnam today.

The method of comparison and contrast is applied to assess the current human development situation in Vietnam, pointing out the achievements that have been achieved and the shortcomings and limitations that need to be overcome. At the same time, it shows that continuing to understand Ho Chi Minh's thoughts on comprehensive human development will create important suggestions for formulating and implementing policies for people in Vietnam today. The method of comparison and contrast is also used to clarify the complex fluctuations of the current world situation, thereby showing that the study of human development must be more important than ever.

The historical method is applied to clarify the content of Ho Chi Minh's thoughts on comprehensive human development over time. Since then, this ideological system has always been developed and perfected.

Synthesis, generalization, and predictive analysis are applied to clarify the timeless values of Ho Chi Minh's thought on comprehensive human development. These are important revelations for today's formulating and implementing human development policies in Vietnam.

III. Research Results

a) Ho Chi Minh Thought on Comprehensive Cuman Development

i. *The concept of "comprehensive human development*

According to Ho Chi Minh, a fully developed person is a person who fully develops and maximizes available capacity in all aspects: virtue, intelligence, body, beauty, creating qualities and capacities, political skills, as well as professional skills" so that people can be better and better master the development processes of society. It is a person with pure and beautiful moral qualities, intellectual abundance, physical health, and a deep understanding of the beautiful and the sublime. The ethical, intellectual, physical, and aesthetic factors have their place and role in shaping the comprehensive development of Vietnamese people. However, they also have a dialectical relationship, any element's development is influenced by and is affected by other factors to varying degrees. The development problem will not be fully guaranteed if a certain element is missing. Specifically, Ho Chi Minh said that for every human being, morality is considered the root factor, the

foundation, and plays a particularly important role in human life, like the root of a tree, the source of life. Moral qualities are the foundation that orients all human intellectual activities. Even today, these teachings hold true in Vietnam. Nguyen (2021) states that all party members must learn Ho Chi Minh's teachings on the importance of bravery and intelligence and prove their mettle when they are given leadership roles. It is also held that the young generation must also be taught his teachings as a first step in their being co-opted into committees and organizations.

In addition, a fully developed person also needs to have good physical strength and good health so that people can realize their dreams, aspirations, and goals. He said: "Preserving democracy, building the State, creating a new life, everything needs health to succeed" (Ho Chi Minh, 2011b, p.241). For Ho Chi Minh, physical strength and good health will be the basis and conditions for developing other human qualities and capacities. According to Ho Chi Minh, intellectual richness and deep understanding of beauty, goodness, and the sublime... are very important factors that determine the level and capacity of people's comprehensive development. He emphasized that: "Talent does not have virtue, corruption and is harmful to the country" (Ho Chi Minh, 2011e, p.345-346). If you have virtue but don't have talent, it isn't easy to do anything. Therefore, it is necessary to pay attention to all aspects of virtue, intelligence, body, and beauty so Vietnamese people can develop harmoniously and comprehensively.

ii. *The purpose of comprehensive human development*

According to Ho Chi Minh, comprehensive human development is an evolutionary ladder in human development, an indispensable step in humanity that liberates people most radically, bringing people to the top of society and owning their own lives. Therefore, comprehensive human development will help people promote all their potential, capacities, and creativity, since then, by their capacity, people can get rid of poverty and backwardness by themselves, build new ideas and lifestyles, struggle to get rid of all unjust oppression, and get rid of all alienation so that they can return to the best human nature. Ho Chi Minh said that if each person is always self-aware of their behavior, "when doing anything, do not think of yourself first" but "think of the compatriots, the whole people" (Ho Chi Minh, 2011g, p.400), it will "make the good part in each person blossom like a spring flower and the bad part fade away" (Ho Chi Minh, 2011i, p.672). To promote spiritual strength in each person, according to Ho Chi Minh, each person must be self-disciplined through practical activities. Only then can each person actively fight with the bad and the evil in themselves to lift themselves in all circumstances?

On the other hand, in Ho Chi Minh's view, comprehensive human development also creates a premise to build an increasingly prosperous and happy country. He said: "No matter what, people do it, and from small to big, from near to far, it's all the same" (Ho Chi Minh, 2011c, p. 281). People know "to solve many problems in a simple, quick and complete way that talented people and large organizations can't think of" (Ho Chi Minh, 2011c, p. 355). Therefore, to successfully build a new society where people have the right to master their destiny, it is necessary to create a fully developed human being in all aspects.

iii. *Comprehensive human development method*
First of all, according to Ho Chi Minh, to develop the Vietnamese people comprehensively, they must be freed from all forms of oppression and exploitation. In the situation of Vietnam being a semi-feudal colonial country, he identified the common aspiration of the Vietnamese people as being independent, free from the bondage of feudal colonialism, living a happy life, being the owner of their own country, and creating their destiny. He said: "I have only one wish, the ultimate wish that is to make our country completely independent, our people completely free, all compatriots have enough food to eat, everyone can study" (Ho Chi Minh, 2011b, p.187). That is to say, people can only fully develop when they are liberated. Therefore, he advocated for liberating people from oppression and injustice, poverty and backwardness, and building a good society for human development. From then on, he asserted: "Only communism can save and bring everyone regardless of race and origin freedom, equality, fraternity, solidarity and well-being on earth, jobs for everyone and everyone, joy, peace, and happiness..." (Ho Chi Minh, 2011a, p.496).

Second, build and develop a new education aimed at comprehensive human development. In Ho Chi Minh's view, to continue to develop a comprehensive human being, many measures are needed, among which education and training are the most important ones because "without education, without cadres, there is nothing to talk about economy and culture" In the Letter to students on the occasion of the first school day of the Democratic Republic of Vietnam, he clearly stated the purpose and mission of the new education as "to train them to be useful for Vietnam, an education that fully develops the innate abilities of children" (Ho Chi Minh, 2011b, p.34).

Ho Chi Minh advocated for a holistic education that would ground the people of Vietnam in the ideals of the revolution and its ethics. He encouraged an education system that would foster (i) Education of Vietnam's revolutionary ideals, (ii) moral education, (iii) cultural, scientific, technical, and vocational education, (iv) Health and physical education, and (v) education and development improve the aesthetic capacity of the

young generation Quyet, Thanh and Phuong (2023, p.567)

Education facilitates and guides everyone, regardless of class, party, political opinion, rich or poor, etc., to study and enhance their capacity and strength. In his Letter to teachers, teachers, and students dated October 24, 1955, he also pointed out the basic educational contents, which are closely linked together as the foundation for the comprehensive development of the quality and capacity of Vietnamese people. He wrote:

"For children, education includes:
Exercise: To make the body healthy and maintain personal and public hygiene.
Education: Review what you have learned learn new knowledge.
Beauty: To distinguish what is beautiful and what is not.
Virtue: Love the Fatherland, love the people, love labor, love science, love the public (five loves)" (Ho Chi Minh, 2011e, p.175).

A comprehensively educated person will have a scientific worldview, intelligence, morality, health, talent, sensitivity to catch up with the times, active initiative, creativity in practical activities, appreciation and aspiration for the good, the beautiful, and the sublime, contributing to the successful realization of the goal of a prosperous people and a strong country. Ho Chi Minh (in his philosophy) vigorously advocated for the education of the people of Vietnam. He was well aware that the future of any nation lies in educating its young generation (Quyet, Thanh & Phuong, 2023). Ngo and Cao (2021) note that the education of the people of Vietnam was one of the core pillars of Ho Chi Minh's thoughts and teachings. Education has a role in teaching an individual how to work and be humane. Also, it was expected to introduce the individual a sense of duty to the nation and morals. Among other positive attributes, Ho Chi Minh is also rooted in an education that fosters patriotism, independence, self-esteem, and life skills. The education should harness student's potential and make them productive citizens. Further, an ideal education system would create awareness of their rights among the citizenry and a drive to fight colonialism and feudalism.

Ho Chi Minh had a vision of transforming the people of Vietnam through education after years of colonization, oppression, and feudalism. French colonizers were very notorious for their oppressive ways and for offering obscurist education, which did not serve the greater good of Vietnam but the colonizer. As noted in Ngo and Cao (2021), Ho Chi Minh advocated an education that would bring forth a new Vietnamese citizen, a citizen typifying integrity and competence. Ngo and Cao (2021) further state that these qualities are still relevant in Vietnam today. The Communist Party of Vietnam has acknowledged the need to develop a citizenry and workforce that personifies these hallowed qualities. Such a workforce would be instrumental in the push for the desired rapid economic growth, modernization, and industrialization of Vietnam. "*They are personnel with sufficient knowledge and having the ability to use advanced science and technology of the times, understanding social sciences and humanities, grasping the context of the times to progress constantly, having good health and loving labor, studying diligently...*" (Ngo & Cao, 2021)

According to Quyet, Thanh, and Phuong (2023), fostering revolutionary ideals and morality, ideals that Ho Chi Minh advocated for regarding educating the citizenry have stood the test of time. He was steadfast in his conviction about educating the young generation, and the fruits of these visionary principles are evident in modern Vietnam. Vietnam has made great strides in economic growth, industrialisation, and modernisation. This state of affairs has created a conducive environment for Vietnam to educate its young generation easily. Moreover, Quyet, Thanh and Phuong (2023, p.563) argue that "*...the majority of young Vietnamese people are well aware of their responsibilities to the country, make every effort to strive to work, study and practice to contribute to the construction and development of the country*".

We live in a time of globalisation and economic integration, and the exchange of cultural ideas and influences is the norm. However, it is not all rosy and smooth sailing for Vietnam's young generation. In the wake of globalisation, many susceptible young Vietnamese are adopting a depraved Western lifestyle that is contrary to the national ideals of Vietnam. The people of Vietnam have built a culture and traditions that they are proud of over thousands of years. However, if Western influence goes unchecked, the future of Vietnam's young generation is at risk. Quyet, Thanh, and Phung (2023, p.563) paint a grim picture of the situation:

"They have no sense of striving for excellence and are indifferent to political–social problems and national fate. Another part revealed limitations in education, professional occupation, physical strength, learning ability, and practical capacity, living passively, being afraid of difficulties and hardships, lacking a sense of responsibility to family, society, and themselves, and so forth".

Nevertheless, it is not entirely gloomy. With concerted efforts, the situation can be salvaged before it is too late for the sake of Vietnam, as envisioned by Ho Chi Minh and jealously guarded by the patriotic people of Vietnam. Quyet, Thanh, and Phung (2023, p.563) note that teaching Ho Chi Minh's educational philosophy to the young generation is imperative for Vietnam to continue producing a morally upright and highly skilled workforce. This is a reality that the government of Vietnam and the entire Vietnamese society cannot overlook.

Third, build and expand democracy and enhance human values. According to Pham (2021, p.627)

"Democracy plays an especially important role in the history of thought because it is not only the primary mode for establishing a good, humane society for human happiness but also the driving force to promote the socio-economic development of each country and nation."

Ho Chi Minh teaches that democracy is an essential human need and part of human nature. Therefore, no one has the right to take away that vital attribute, which always strives for freedom to affirm human development potential. Based on the specific situation of Vietnam, which was a semi-feudal colonial country with a low level of education, Ho Chi Minh soon realized the need to practice democracy widely so that people could understand their rights and duties and know how to fight for their freedom and happiness they deserved. Therefore, he always paid special attention to the issue of building a true democracy instead of colonialism - feudalism. He stressed: "If democracy is fully implemented, then all the people's forces will be mobilized to advance the revolution" (Ho Chi Minh, 2011h, p.376). For Ho Chi Minh, democracy is not only a matter of interests, power, and institutions related to the state system and laws but also human values, values related to dignity, personality, self-esteem, and self-determination. Because the human factor can only be exploited and maximized when people truly master nature, society, and themselves. In Vietnam, people's democracy is a step in the nation's development, an inevitable outcome of the revolutionary struggle to build a new society. It not only negates the monarchy that has existed for thousands of years but also rejects the colonial regime - an "inhuman" social system imposed by the French colonialists on Vietnam. According to Pham (2021, p. 627), Ho Chi Minh held that in a nation, there is nothing as important as its people. Understanding the power of a united people, Ho Chi Minh galvanized the people of Vietnam. From the unity and common purpose of the people arose the impetus to resist the French colonizers. The resistance bore the fruit of liberation and independence of Vietnam. Ho Chi Minh, as the president of Vietnam, argued that the people own the society and the country, and the ultimate power belongs to the people. Ho Chi Minh's ideology on democracy is anchored on empowering the people. According to him, Vietnam belongs to the masses, and the ultimate power resides in the people of Vietnam. Ho Chi Minh had a vision of a people-centric society. His Vision of a free and democratic Vietnam was "*a state of the people, a state by the people and for the people* (Pham, 2021, p. 628).

Ho Chi Minh's truly democratic inclination and the people's liberation were witnessed firsthand when Vietnam gained independence after the revolution. He advocated for the country to be led by leaders elected through universal voting in a general election. He also insisted that the people must be part of the running of Vietnam. His position was that there might be elected leaders in the National Assembly, but they were not the sole custodians of power in the new Vietnam.

In Vietnam today, the vision of Ho Chi Minh as a democratic country is still alive and vibrant. The Communist Party of Vietnam has, time and again, made its commitment to the principles of democracy in Vietnam clear. A case in point is the declaration made by the 9th Congress of the Communist Party of Vietnam: "*We'll implement the democratic regulations, expand direct democracy at the grassroots level, create conditions for people to participate in social management, discuss and decide on important issues. They are overcoming all manifestations of formal democracy. Building the Law on Referendum*" (Pham, 2021, p.629). Moreover, the 10th Congress of the Communist Party of Vietnam resolved that "*all the Party's lines and policies and the laws of the State are for the benefit of the people, with the participation of the people.*" These two congress resolutions are just part of measures that successive Vietnamese governments have implemented in the spirit of the teachings of Ho Chi Minh. Ho Chi Minh understood the importance of democracy and freedom of the people. The democracy enjoyed in Vietnam today is anchored on the wisdom of Ho Chi Minh. In what can be seen as a complete commitment to the course chartered by Ho Chi Minh, the 12th Congress of the Communist Party of Vietnam in 2016 made an unequivocal declaration of the party's commitment to the principles of democracy in Vietnam.

"Continuing to promote socialist democracy, ensuring all state power belongs to the people. All lines and undertakings of the Party, policies, and laws of the State must derive from the people's aspirations, legitimate rights, and interests and be consulted by the people. Democracy must be implemented fully and seriously in all areas of social life. Ensure people are involved in all stages of decision-making processes regarding benefits, from initiating initiatives, participating in discussions and debating to monitoring implementation. Focus on building legal documents directly related to the people's ownership" (Pham, 2021, p.629, citing Communist Party of Vietnam, 2016, p. 169).

Fourth, promote the positivity, initiative, and self-discipline of each human being.

This is a matter of crucial importance for the all-round development of the human being. As the agents of their development, humans are always the fundamental factors for forming complete personalities, fully developed individuals. No matter how important objective factors are, they cannot replace each individual's self-consciousness. Ho Chi Minh said that to promote the qualities and abilities of Vietnamese people fully, it is necessary to "teach them to have the will to be independent, to be self-reliant, to be determined not to

be inferior to anyone, not to be a slave" (Ho Chi Minh, 2011c, p. 120)" must be courageous, must have determination, must have the will to go forward forever, to go ahead" (Ho Chi Minh, 2011d, p.355). Without the self-discipline of the agents to improve themselves, the cause of human development cannot be successful.

IV. Discussion

For the development of any country, people are always regarded as the most genuine and valuable resources and assets. Therefore, the goal of socio-economic development of any country, ultimately, must be for people, by people, creating a favorable environment for people to have a happy, healthy, and prosperous life and to unleash all their creative potential. Aware of that, in the process of leading the cause of building socialism, based on thoroughly grasping Ho Chi Minh's thoughts on human issues, the Communist Party of Vietnam always recognized the special role of the human factor as the driving force of the cause of building a socialist society.

The practice of more than 35 years of national renovation in Vietnam also shows that the human development issue has positive changes and achieved important results. The Human Development Index (HDI), material, cultural, and spiritual life quality has been significantly improved in a safe and healthy environment. The development and stable growth of the economy have created conditions for realizing social goals, the most notable of which is the continuous and steady increase of the highest human development index.

According to the latest United Nations Development Program report, Vietnam is now among the countries with the highest human development index in the world. In 2019, Vietnam's HDI was 0.704, ranked 117th out of 189 countries and territories, up one place compared to 2018. From 1990 to 2019, Vietnam's HDI value increased by 45.8%, placing it among the countries with the highest HDI growth rates globally. It is noteworthy that Vietnam's highest human development index ranks above many countries with higher GDP per capita than Vietnam. The poverty reduction policy continues to be effectively implemented, "the proportion of poor households according to the multidimensional poverty line of the whole country has decreased from 9.88 at the end of 2015 to less than 3% in 2020, on average from 2016 to 2020 will decrease by more than 1.4%" [2, p. 43]. "The quality of the population has been gradually improved. The average life expectancy by 2020 is estimated at 73.7 years, an increase compared to 2015 (73.3 years old)" (Communist Party of Vietnam, 2021, p.45). In addition, the field of education and training has also made remarkable achievements, especially the universalization of lower secondary education and the development of the education system

at all levels. These results show that, in Vietnam, people's level of benefit from economic growth is increasing.

However, along with the achieved results, the problem of building Vietnamese people to develop comprehensively in Vietnam in recent years still faces many challenges that must be solved. Specifically, "the state of deterioration in political thought, morality, and lifestyle of a large number of cadres and party members has not been pushed back, corruption, wastefulness and negativity are still serious, concentrating on the number of party members holding positions in the state apparatus" (Communist Party of Vietnam, 2016, p.185). Besides, "ethics, lifestyle in family, school and society are worryingly degraded, causing frustration to society" Communist Party of Vietnam, 2021, p.72), the quality and effectiveness of education and training are still low compared to requirements, "Not paying enough attention to moral education, lifestyle, and working skills" (Communist Party of Vietnam, 2016, p.113-114), has not yet created a favorable environment for the maximization of the Vietnamese human factor, These shortcomings have hindered the promotion of the Vietnamese human factor in the renovation cause in our country today.

Therefore, facing the requirements of the new situation, continuing to study and understand Ho Chi Minh's thoughts on comprehensive human development is an issue of important theoretical and practical significance because, from the nature of the problem and the way to solve it, ideological system has revealed many more matters of great importance for the cause of human development in Vietnam today.

a) *Suggestions for Building a Comprehensive Human Development Policy in Vietnam Today*

Firstly, the development of education and training for the comprehensive development of the Vietnamese people should be promoted. The constant change of social circumstances requires everyone to continuously update their skills and perfect themselves to adapt to the new situation. Therefore, to improve qualifications and comprehensively develop the capacity of each individual, education, and training are considered to be of special importance. Accordingly, for the comprehensive development of people in Vietnam today, it is necessary to build a learning society, a civilized society with the values of truth, goodness, and beauty, and at the same time foster in each creative capacity and critical thinking, self-learning skills, communication and cooperation ability to meet the requirements of new situations. To do this, the process of renovating educational and training objectives, contents, programs, methods, and approaches must ensure the basic, comprehensive, practical, modern, and systematic nature, attach importance to educating ideological and civic consciousness, preserving and promoting the fine traditions of the nation, absorbing the

cultural essence of humankind. The content of education must be comprehensive and, at the same time, closely adhere to the requirements of society, provide intensive training in professions and fields, and provide sufficient knowledge and skills to work in modern industries, advanced production, and service sectors. In addition, it focuses on educating people about patriotism, national pride, national traditions and history, and a sense of social responsibility for all classes of people, especially the youth. In the implementation of education and training to promote the Vietnamese human factor, it is necessary to have a close combination of "constructive" and "oppositional" while affirming good and fundamental values, determining the cultural identity of Vietnamese people, while preventing, criticizing and repelling the bad, the evil and the lowly that affect the comprehensive development of the human being.

Second, pay attention to harmonizing the relationship of interests to ensure social justice in each policy, step by step development.

Benefits are the key point, one of the leading motivations to promote the human factor. Therefore, to develop a comprehensive human being in the cause of national renovation, it is necessary to address the problem of harmoniously balancing individual interests with the interests of the community and the whole society, between direct and indirect interests, between immediate and long-term benefits, between material and spiritual benefits, etc. The harmonious combination and proper settlement of the relationship between those interests will create motivation to promote the human factor of people in the new era. Therefore, first of all, it is necessary to respect and ensure the development of people's legitimate personal interests. Accordingly, the state's regimes, policies, and laws must be concretized to truly become a tool for realizing social justice and gradually realizing socialist values in real life. The country's social life ensures that every citizen enjoys the fruits of the renovation process. In addition, personal interests must be put above social interests, in which "national interests must be put first." In cases where there is a conflict, personal interests must be sacrificed. This is also what President Ho Chi Minh once emphasized during his lifetime: "Every person in the Party must understand that personal interests must submit to the interests of the Party. The interests of each part must be subordinated to the interests of the whole. Temporary interests are bound to submit to long-term interests" (Ho Chi Minh, 2011c, p.290).

Third, a democratic mechanism should be built and implemented in all social life to create an environment and essential conditions for promoting human positivity and creativity in all fields. To encourage people's positivity, self-discipline, and creativity in all activities, it is necessary to build and implement a democratic mechanism in which more attention is paid

to direct democracy to realize the socialist democratic values in social life. Promoting democracy creates favorable opportunities for everyone to contribute their abilities to society and facilitates the implementation of social criticism in a healthy spirit, building and promoting civic responsibility. In other words, through the process of democratization, the wisdom of the whole people is mobilized and contributes to the general development of society. Promoting democracy requires that all Party lines, policies, laws, and State activities are for the benefit of the people, with the people's happiness as the goal. Party committees at all levels, party organizations and organizations in the political system, cadres, party members, civil servants, and public employees must set an example of practicing democracy, obeying the law, and upholding social ethics in implementing their political duties. Promoting democracy, upholding civic responsibility and social discipline, and at the same time dealing with organizations and individuals in a timely and strict manner, taking advantage of democracy and causing internal disturbances to violate democracy. Prejudicial to the people's right to mastery. Implementing democracy must also go hand in hand with strengthening legal discipline and socialist legislation, overcoming all manifestations of extreme democracy, or taking advantage of "democracy" to divide the great unity bloc and fracture the social consensus.

Fourth, the value system of Vietnamese people should be developed in the new era. Over thousands of years, the Vietnamese have forged many precious traditional values, such as patriotism, national pride, unity, benevolence, honesty, responsibility, perseverance, and creativity. These are also typical and core values of Vietnamese people. To make these good values constantly flourish, spread, and enrich, it is necessary to implement the following contents, such as: focusing on building and perfecting mechanisms and policies to develop the value system of Vietnamese people that are suitable to current conditions, continue to review policies on human value system development, supplement and perfect, valid policies that are still effective, and eliminate policies that are outdated and no longer suitable with current reality. Renovate the content and methods of propaganda, education, and value orientation for Vietnamese people, and promote the movements of "Patriotic emulation." In the family, parents are role models for their children, and teachers are examples of self-study and creative ethics for students to follow. In society, superiors set an example for subordinates. In particular, it is necessary to promote the self-education capacity of each citizen, forming in each citizen the ability to evaluate and appraise values, to be able to distinguish right - wrong, positive, noble - lowly, good - evil, directing people to reach for truth, goodness, beauty for self-improvement. Only then can

each person actively fight against all negative phenomena to lift themselves in all circumstances.

Fifth, obstacles in the current comprehensive human development must be overcome. During his lifetime, President Ho Chi Minh always promoted positive factors and motivations in human development. However, the unique feature of his dialectical thinking is that, besides pointing out the driving forces of development, Ho Chi Minh also noted, warned, and prevented the limiting factors, eliminating the positive side in each person, that is, individualism. The harm of individualism is enormous; it gives rise to hundreds of diseases, such as embezzlement, wastefulness, bureaucracy, etc., that are against the trend of human development. Faced with the requirements of the current new situation to fight individualism, it is necessary to promote propaganda and education about the harmful effects of individualism and individualist lifestyles so that people can distinguish between protecting genuine personal interests and individualism, which are two fundamentally different contents. In addition, step by step perfecting the legal system to both educate and deter, prevent and properly punish acts of embezzlement, waste, corruption, and violations of collective, community, and social interests, actively build and create a healthy economic, cultural, and social environment for building new people to live with culture, gratitude, and responsibility. In addition, it is necessary to promote self-training in revolutionary moral qualities, fight against individualism in the Party and the whole society, and practice democracy within the Party as the basis for practicing democracy widely throughout the society, bringing into play the strength of the masses and socio-political organizations in the struggle against individualism.

V. Conclusion

Ho Chi Minh studies people in many different aspects, and comprehensive human development is a particularly important topic that he discussed. Ho Chi Minh's thought on comprehensive human development is a dialectical combination of relationships, human development for the goal of human liberation, and extensive human development methods, which is the crystallization of his profound insight into the Vietnamese human development strategy expressed by Ho Chi Minh in the process of leading the Vietnamese revolution. Therefore, the study of the contents of social security, including Ho Chi Minh's thought system on this issue, is considered necessary and has practical significance in both theory and practice. According to Ho Chi Minh's thought, comprehensive human development is always scientific, reasonable, and humane. That system of thought has suggested many methodological, modern, and valuable issues for the orientation and resolution of human-related problems in Vietnam today.

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Gradation of Research	**Gradation** of Research	**Gradation** of Research	
10 research contacts/day	**Unlimited** research contacts/day	**Unlimited** research contacts/day	
1 GB Cloud Storage	**5 GB** Cloud Storage	**Unlimited** Cloud Storage	
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	GJ Community Access	GJ Community Access	

Preferred Author Guidelines

We accept the manuscript submissions in any standard (generic) format.

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Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

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Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

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Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

a) A title which should be relevant to the theme of the paper.
b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
d) An introduction, giving fundamental background objectives.
e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
f) Results which should be presented concisely by well-designed tables and figures.
g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.

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It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in a research paper?" Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

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Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.

6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

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Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.

Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- o Explain the value (significance) of the study.
- o Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- o Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- o Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- o Report the method and not the particulars of each process that engaged the same methodology.
- o Describe the method entirely.
- o To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- o Simplify—detail how procedures were completed, not how they were performed on a particular day.
- o If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

- o Resources and methods are not a set of information.
- o Skip all descriptive information and surroundings—save it for the argument.
- o Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

o   Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
o   In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
o   Present a background, such as by describing the question that was addressed by creation of an exacting study.
o   Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
o   Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or manuscript.

What to stay away from:

o   Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
o   Do not include raw data or intermediate calculations in a research manuscript.
o   Do not present similar data more than once.
o   A manuscript should complement any figures or tables, not duplicate information.
o   Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- o You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- o Give details of all of your remarks as much as possible, focusing on mechanisms.
- o Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- o One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- o Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

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Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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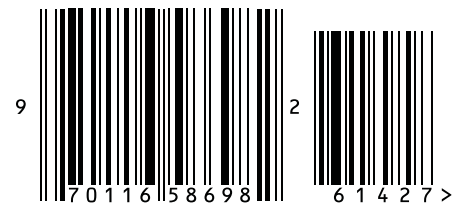Stratified · 3
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