

RACISM AND XENOPHOBIA-GLOBAL PROBLEMS

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Abstract:

This article analyzes the concepts of racism and xenophobia, their essence. Characteristic features of racism are shown and their differences with concepts such as chauvinism and xenophobia are shown. There has also been some reflection on the ideological basis of racism, the negative consequences of racism in the socio-economic life of states. From a historical and philosophical point of view, as well as at the current stage of the development of science, the complexity of racial research is determined. Attempts have been made to draw holistic conclusions about the main aspects of racism and xenophobia by comparing data from different sources. You will also find information about what the worldview of racist and xenophobic people is, their similarities and differences in nature in this article. Two types of racism stand out: classical and modern (neo-fascism). Under classical racism is understood as the ideology of domination and submission, where social inequality is explained by anthropomorphic characteristics. Modern racism is sublimated racism in which biological emphasis shifts to the field of culture and language. Various forms of racism (domestic, intellectual, institutional, etc.), within the framework of which the intersection of classical and sublimated racism is identified. And xenophobia has the most common types, such as racial, religious, territorial, ethnic, domestic, social. There are also very rarely manifested types of xenophobia: eidjism (insulting attitude towards people with age) , gandikapism (discrimination (discrimination) of a person according to their limited physical capabilities). This article highlights with examples how great these two ideological risks lead to human peace, economic prosperity.

Keywords: racism, eidjism, discrimination, anthropology, xenophobia, Islamophobia.

Introduction

Racism is a policy of racial discrimination. French scientist J.A. Gobino proclaims the “Aryans” as the supreme race, first advancing racist ideas in the mid-19th century¹. Racism becomes the official ideology of fascism. On the basis of racism, apartheid policies have been pursued in South Africa. An international convention has been adopted to stop racial discrimination². Uzbekistan acceded to the convention on August 31, 1995³. According to anthropologists, race is culturally and socially created. It has been argued that race belongs to the category of culture rather than biological realism, as does ethnicity.

¹ Arthur de Gobineau, *The Inequality of Human Races*. trans. Adrian Collins (London: Heinemann, 1915), 205–212.

² A source: United Nations, Treaty Series, vol. 660, p. 240–266.

³ <https://lex.uz/docs/-2656183>



Racism is a commonly used term, both socially and politically, and is the self-priming of one group over another through biological concepts. Racism is also a concept that causes biological differentiation to take its own gut and resonate with relations between peoples. Racial classification at every point in the world is not characterized as having good content. This usually means that a certain group of people will outperform another. For this reason, even if it is a biological descent in civil concepts, it is difficult for race to express biological affiliation. This understanding of race is more common among the general public than among scientists .is more important. Anthropologists tend to be far from approaching this in a more fundamental way than others. The fact is that since ancient times, people have believed in the existence of high and low-standing races, and these beliefs arouse resentment and anger in modern societies. It has been a major source of majority exploitation and dominance by minority groups. But after the birth of a human child, there are also its spiritual and spiritual aspects, such as self-knowledge of the world, the environment, reading, learning, raising the world, acquiring religious and secular sciences, having religious, moral, aesthetic, artistic, legal, political views, forming its own inner spiritual world, becoming an independent thinking person, without which his humanity will not be possible. In general terms, races are a cultural category that they perceive as significant by their biological differences. In addition, the understanding of race as a biological term is also a slight. That is, it was not perceived as another scientific fact. According to the Great Russian encyclopedia⁴ , racism is a doctrinal and political and ideological practice that arises from the notion that humanity is not the only one, but consists of fundamentally different species (human races, ethnic communities, etc. From a socio-psychological point of view, racism is associated with xenophobia, but unlike it, it requires theoretical justification, referring to science (anthropology, genetics, etc. Deutsche Welle, on the other hand, defines racism as “it is an ideology or a system of views that reinforces the division of people into races and affirms the superiority of one race over another (the rest)”⁵. Another source comments on the concept of racists as “people who believe that the innate, hereditary biological characteristics of a person determine his behavior”. The racial doctrine that national identity is defined by the purity of blood is also highlighted in the same source. Under this concept, it is defined that a person's dignity does not belong to his personality, but to some "racial set of a nation"⁶.

Racism has been central to the establishment of Australian society since European colonization began in 1788. As the first peoples of Australia, the Aboriginal and Torres Strait Islander peoples took on the weight of European colonialism and had a painful experience of racism. The colonial process and the beliefs that form its basis are still found in Australian society today . racism adapts and changes over time and can affect different communities in different ways, with racism against different groups escalating at different historical moments. An example of

⁴ В.С. Малахов. Расизм // Большая российская энциклопедия. , Том 28. Москва, 2015, стр. 224.

⁵ Расизм // Deutsche Welle (www.dw.com). [Электронный ресурс]. URL: <https://www.dw.com/ru/что-такое-расизм/t-53780543>

⁶ Расизм // Deutsche Welle (www.dw.com). [Электронный ресурс]. URL: <https://www.dw.com/ru/что-такое-расизм/t-53780543>



this is the dramatic increase in racism against Asian and Asian-Australian peoples during the Covid-19 pandemic. Racism includes all laws, policies, ideology, and barriers that prevent people from experiencing justice, dignity, and equality due to their racial identity. It can take the form of harassment, abuse, or discrimination, violence, or intimidating behavior.⁷ Classical racial characters are rejected by those in favor of this view. They believe that racial signs are passed down from generation to generation through complex genes, and that it is different or the same that current science still does not have the ability to learn. Western researchers' rejection of racial realism has been linked to the airy state of race relations in Western Europe and North America. In recent times, problems of racism are also visible in the CIS countries. Many U.S.A states have a majority in terms of population, both black and Latin American in origin, with immigrants in Europe coming mainly from West Africa and the Middle East, so racial relations in those lands are a very sensitive issue. In Europe and America, representatives of the political and economic elite can be traced back to Europeans. For this reason, it may seem that representatives of the rest of the race are discriminated against by making themselves a minority. In the end, this can cause racism. Naturally, the government will take any measures to cure this disease in society. Often for political purposes, the word "negro" is used interchangeably with "African American", and the word "hindu" is used interchangeably with "Native American". This situation also directly influenced the perspective of anthropology there. Race-related research-all the level is subject to criticism and harassment. With the absence of race in science, they are looking to prevent a social problem. The global perception of racial differentiation began to surface from the 1960s onwards. Racism, however, is the social organization of the outcome of racial self-superiority. Throughout the U.S.A 1930s and 1940s, a number of social anthropologists studied the degree of racism and analyzed its process of occurrence and segmentation of northern black ghettos. In addition anthropologists have studied the historical formation of racial, countries how the racial category applies at the local and political economic level⁸. Research in the United States differs in that it focuses on ethnicity rather than the nature of racism. The process of multiculturalism in European and North American Societies was responsible for changing the situation beginning in 1990. From the repressive regimes of the world, it is understood that there are social systems in which ethnic and racial discrimination in these lands is not allowed to take refuge as refugees in Europe and America. In this context, the need arises for anthropologists not only to research on a new topic, but also to incorporate the issue of the impact of racism on society and its institutionalization into science⁹.

When it comes to racism, of course, one can highlight cases in the Americas. Black Brazilians, in particular, are also the most subject to violence by law enforcement. According to World economist Joseph Losavio, in 2018, nearly half of the country's black population was killed by police in Brazil, accounting for 75% of the 6,220 killed and killed. These factors lead to a wide

⁷ [Itstopswithme.humanrights.gov.au/commit-to-learning](https://itstopswithme.humanrights.gov.au/commit-to-learning)

⁸ Ijtimoiy antropologiya: o'quv qo'llanma / K. Kalanov, U. Sabirova. - Toshkent: «Go To Print»,2020. B. 37

⁹ Encyclopedia Of Social And Cultural Anthropology. Edited by Alan Barnard and Jonathan Spencer. - London & New York, - P. 699-700



range of socio-economic consequences. The results of a 2019 study by the Brazilian Institute of geography and statistics showed that the average income of white workers is 74% higher than the average income of black people, and this situation has been maintained at a stable level for years¹⁰.

And the difference between racism and chauvinism is not the representation of a particular race, chauvinism is the discrimination by people of one nationality against all nationalities other than oneself, considering oneself a representative of a separate “higher” rank of nationality. In this respect, we believe that the geography of racial spread is broader and more dangerous.

The word xenophobia consists of two parts, “Xenos”, which in Greek means stranger, different - minded, and “Phobos” means fear. In a particular person, an unreasonable feeling of fear arises in the face of people unfamiliar to him, or unconventional traditions. Xenophobia is a strong hatred and acceptance of the world by others, intolerance to cultural values , hatred of foreign culture-lies a sense of patriotism. Socially, not taking foreign people Strictly has a sufficiently aggressive nature - it can be-xenophobia can serve as a psychological impetus for the emergence of serious arguments, threatening security. Xenophobia or fear of strangers is the fear or hatred of people who are different from themselves. It can be based on a person's race, nationality, nationality, religion, or other distinguishing characteristics. The object of xenophobia is a separate group, that is, Representatives of another religion, race , tribe or nationality, foreigners and all “strangers”.

Xenophobia and racism are similar in that both derive from discrimination, but xenophobia generally refers to a person's culture rather than race or nationality. Accordingly, people can be xenophobic and racist.

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¹⁰ Джозеф Лосавио. Во сколько всем нам обходится расизм// Финансы и развитие. Сентябрь 2020.



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An example of xenophobia is the following¹¹:

- Making fun of someone else's nationality;
- Making incorrect assumptions about a person, depending on where they come from
- Imitation or ridicule of a person's accent;
- To say that a person is not accepted because he is from another country;
- To actively exclude a person from events or conversations due to his nationality;
- To say bad words about the culture of a particular person;
- Assuming that one culture is better than another;
- Physically harming or attacking someone because of their nationality;
- Sending a malicious comment online through social networks to a person based on his place of birth;
- Hate the whole country because of what a handful of people have done from that country in the past;
- Dissemination of hate messages about culture or nationality on social networks;
- Accusing immigrants of stealing work or national services from the local population of the country;
- The use of derogatory names or nicknames to refer to a person from another country;
- Not to employ a person, because they are foreigners, even if they have full qualifications for work and speak fluently in the desired language.

In the history of modern mankind, there are facts confirming the emergence of interethnic conflicts with specific aspects of xenophobia. The separation of society into “one's own” and “abused” according to national and racial differences is an impossible situation, but situations like this still exist today. Phobia in any form - panic fear, it forces people to senseless and stupid actions, surrounding leads to a misunderstanding of the world. Scientists believe that in the process of changing the appearance of historical interaction - war, conquests, cultural values, genetic xenophobia can be formed. Psychollaming argues that xenophobia is contagious-it can be easily transmitted to others. This type of condition can be classified into the most common types of xenophobia:

- racial;
- religious;
- regional;

¹¹ <https://reportandsupport.ed.ac.uk/pages/what-is-xenophobia>



- ethnic;
- household;
- social.

Taking religious xenophobia as an example, taking offense at this, we can witness that at several points in the world not only development, but civilization has been pushed back by several decades, plunging society into a swamp of various conflicts and wars. While 25% of conflicts in the first half of the 20th century were related to the religion factor, a violation of the norms of freedom of faith, religious xenophobia, at the beginning of the 21st century the figure was 43%. Accordingly, it should be noted that more than 50 conflicts and wars currently committed were carried out under the guise of religion. At the beginning of the 1990s, about 500 terrorist organizations and extremist groups were registered, and in 2017-2019, about 6,500 terrorist and subversive actions were carried out in 139 States. Of these, actions in 35 countries have resulted in deaths, and in 16 deaths, as a result of mass protests and aggressive actions of religious fanatics towards representatives of other religions. And in 60 countries (22%), various fanatical organizations are working by masking religion. At the same time, in 2017 alone, there were 11,774 terrorist acts worldwide, which resulted in 28,000 deaths and more than 35,000 injuries. These terrorist attacks were carried out in 92 countries, over 55% of which were committed in Iraq, Afghanistan, Pakistan, India, Nigeria. 74% of those killed accounted for the contribution of Iraq, Afghanistan, Nigeria, Syria, Pakistan. But it is of course wrong to associate all discord and conflict with extremist groups operating under the guise of Islam. Most of the acts of subversion committed in the last twenty years have been carried out by sects and currents unrelated to Islam. At the same time, in 2015 alone, more than 1 million people became immigrants seeking asylum from European countries through the Mediterranean Sea. The result was an increase in Islamophobia in Europe, which was not willing to accept them, and problems with it¹².

Racial incidents continue to escalate in countries throughout the OSCE region. Physical assaults, arson, and murder have become a sad reality of ever-increasing societies. Beginning in 2004, OSCE has made significant efforts to plan political measures and actions aimed at combating racism. The OSCE recognizes the need to combat racial violence through enlightenment in the area of relevant legislation and criminal responsibility in the decisions of international conferences of the Council of Ministers and the permanent council. National anti-racism legislation, targeted strategies, and related national structures (e.g. specialized institutions) are key components of the effective fight against racism. The cooperation between the European Council's European Commission for the fight against racism and intolerance (ECRN), the European Union Agency for fundamental rights (AOP) and the DIHC has led to the strengthening of anti-racist ideas. March 20, 2009 – the International Day of struggle for the elimination of all forms of racial discrimination-they applied together to strengthen the fight against racism, noting that the current economic crisis has begun to exacerbate intolerance of a

¹² Лотман Ю.М. Современность между Востоком и Западом//Знамя, 1997, №9; Scollon R., Scollon S.W. Intercultural Communication: a Discourse Approach. Maiden, 2001; Луре К.Б. Национализм, этничность, культура



racist and xenophobic nature. The statement calls on political leaders to be open against all forms of violence associated with racial hatred or xenophobia, to act responsibly, and to abandon a simplified explanation (with racist, xenophobic or anti-semitism) of complex socio-economic and political problems or phenomena¹³.

From the above, by looking at the experience of history and realizing the ideological risks that are taking place in the world in the era of globalization today, we can conclude that racism and xenophobia are also among the greatest threats to the security of the world community. It follows that the use of racial discrimination and drastic measures against any type and level of xenophobia, the ideological struggle against them, is considered the most important and relevant issue for humanity today. As long as there is no timely solution to these issues, there is no risk that in later times, disagreements between different peoples, between different segments of the population, between racial, religious, ethnic struggles, between different age categories, between segments of the population with limited physical capabilities, between representatives of different cultures, between different regions, will continue again, intensify.

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