



Disparities Exist and Racial Prejudice: Evidence & Routes

¹Aarchi Chauhan, ²Aaradhya, ³Rohan Kumar, ⁴Suryadev Chauhan

^{1,2}Student, Bachelor of Arts (Psychology), Department of Psychology, NICE School of Business Studies, Shobhit Institute of Engineering & Technology, (NAAC 'A' Grade Deemed to-be-University), Meerut 250110, India

^{3,4}Student, Master of Business Administration, Department of Management, NICE School of Business Studies, Shobhit Institute of Engineering & Technology, (NAAC 'A' Grade Deemed to-be-University), Meerut 250110, India

ABSTRACT

Racism is a type of prejudice that holds that some racial categories' members have distinguishing traits, and as a result, some racial categories are inferior to others. Racism typically consists of unfavorable emotional responses to fellow group members, acceptance of unfavorable stereotypes, and racial discrimination against specific people; in some instances, it results in violence. The term "discrimination" describes how various ethnic, religious, national, or other groups are treated differently. Discrimination typically involves the hostile, harmful treatment of members of marginalized groups since it is the behavioral embodiment of prejudice. Everyone has experienced a situation where they are having a good time relaxing with friends and family then an offensive racial remark is made. It can be subtle, as with the buddy who refers to Thai food as "exotic." Sometimes it's more obvious, like when your mother-in-law constantly talks about "the illegals." It can be challenging to know how to react in any scenario. Even the most composed among us have struggled when attempting to negotiate the complicated world of racial awkwardness. Such subtle racism is pervasive in society and encourages people to act inexcusably against others. Today's world is in a perennial state of crisis and a vicious loop of racism. This paper aims to lay down the evidence of racial prejudice that takes place in India as well as how personal, psychological, cultural, and historical substantiation has led to racial discrimination.

Keywords: Racial Prejudice, Evidence, Colorism, Structural Racism, Individual Racism, Interpersonal Racism

INTRODUCTION

A person's race can be described as the traits and qualities that set them apart from members of other social groupings. Races use the physical traits they got from their parents as a means of self-identification. Racism is the idea that one person is superior to another based on their physical characteristics, ethnicity, caste, or religion. People have typically been forced to "fit" into categories through the use of crude, essentialist, and typological racial categorization that may or may not be representative of their ethnic or national history. Racial borders have been shifted by the process of racialization, which depends on social and political pressures for racial absorption or even the systematic expulsion of individuals owing to societal causes like war or labor market pressures. Racial classification, which emphasizes the hierarchical arrangement of diverse racial categories, is a consequence that leads to racism. It occurs when a person harbors animosity, bias, and intolerance for another person based only on that person's skin color, lip structure, language, or country of origin. Racism is studied by social science on three linked levels. Individual racism is firstly an issue for people who harbor racist views. Second, situational racism refers to the racism that is influenced by the social environment. This is the case when interpersonal interactions are framed racially so that one group is placed in a subordinate position in the interaction between groups. The third type of racism—structural and cultural racism—occurs when prejudice towards certain groups is fostered by the institutions of a society. Although non-American references with different racial targets are also included, anti-black racism in the United States has received the majority of attention in studies on racism. Racism is an international problem; it is the idea that people can be judged solely based on their membership in social groups that are better than others.

Racism and prejudice are closely related. In times of conflict and war, racism and discrimination have been used as potent swords to sow dread or hatred of others. Even using "Pseudo Science," racism has been used to excuse abuse, humiliation, and exploitation. By maintaining that one racial category is somehow superior or inferior to others, racism is a more extreme form of prejudice and discrimination that is used to justify inequalities against individuals. Racism is a set of behaviors used by a racial dominant group to maximize its advantages while disadvantaging racial minority groups. Such actions have an impact on many different things, including wealth disparity, employment, housing discrimination, government surveillance, incarceration, drug arrests, immigration arrests, infant mortality, and much more. Racial minorities are singled out for different treatment, typically harsher treatment, as part of racial profiling, a form of systemic prejudice. In the United States, racial profiling frequently takes the form of law enforcement personnel treating ethnic minorities differently. racial profiling is evident in the disproportionate number of Black males who are detained, accused, and found guilty of crimes.

Racial prejudice, however, can also be seen in the form of colorism across the globe. Colorism is the practice of discriminating against someone of the same race because of their dark skin tone. Colorism and racism are strongly tied to one another. Discrimination against black people based on their skin color is a problem that exists everywhere. It significantly lowers their self-efficiency, excitement, and morale. Indeed, white people have historically

governed India, including the Portuguese, Dutch, and French commerce, the Mughals, and the British. Comparatively speaking, they were fairer than the majority of Indians. The intense need to appear fair was left behind by this series of white individuals. Colorism has emerged as the predominant manifestation of racial discrimination in the nation. Several cosmetic companies and skin-lightening businesses have emerged as a response to the desires of their customers. In 1975, Hindustan Unilever introduced the "Fair and lovely" cream. This company significantly advanced the colorism idea. It has evolved into a crucial necessity in young ladies' lives. By separating people based on their skin tone, such items posed a barrier in society. The inherent beauty and color were no longer appreciated. It caused bias to develop regarding preferred skin tone and hue. The Advertising Standard Council of India established rules in 2014 prohibiting the use of advertising that highlight unfavorable stereotypes about skin tone or show persons with darker skin who are unsuccessful in life.

LITERATURE REVIEW

Racism has been defined by several researchers, but there are presently many definitions available. In the first place, according to Webster's Third New International Dictionary, racism is "the assumption that psycho-cultural traits and capacities are determined by biological race and that races differ decisively from one another, which is typically coupled with a belief in the inherent superiority of a particular race and its right to domination over others" (Zuckerman, 1990, p. 1301). The dynamics of dominance engaged in racism are usefully illustrated by this definition, but it omits to specify which particular behaviors or actions are regarded as racist. Clark et al. (1999) explained racism as "the beliefs, attitudes, institutional arrangements, and acts that tend to denigrate individuals or groups because of phenotypic characteristics or ethnic group affiliation". To allude to unfair treatment received because of one's ethnicity, Contrada and others (2000, 2001) use the more general term ethnic discrimination, where "ethnicity" refers to different groupings of people based on race or culture of origin. We view racism as a specific type of social ostracism in which people are given an outcast status based on their phenotypic or cultural traits, making them the subject of unfair treatment, harassment, and social exclusion. Different kinds of racism exist, both inside and outside of covert racism. The most frequently discussed types of racism in the current literature are institutional racism, symbolic racism, and scientific racism. Institutional racism, according to Dovidio and Gaertner, is "the intentional or accidental manipulation or tolerance of institutional policies (i.e. admissions criteria) that unjustly limit the opportunities of specific groups of people" (Watts & Carter, 1991, p. 329). The most pernicious type of racism is the unintentional, covert symbolic version because people are frequently unaware of the negative consequences of their actions.

Since, "It can be challenging to persuade those who engage in unintentional racism—as people, groups, or institutions—that their actions are offensive. They have a greater propensity to downplay their prejudiced actions" (1995, p. 38; Ridley). Lastly, For both unintentional and intentional reasons, scientific racism—the effort to prove biologically that the dominant culture has better traits—remains a problem. It has been around for a while and is still being depicted in the media (Rushton cited in Fairchild, 1991).

Racism is a barrier to the social advancement of our society. It is impossible to achieve something great with such narrow-minded and exclusive ideals. (Ahmad, 2017) Research by the National Human Rights Commission of India (NHRC) found that in terms of racial tolerance, 54% of persons from North-East India do not regard New Delhi to be a safe and secure place to reside. While in New Delhi, 67% of persons from the North-East experienced racial and ethnic discrimination. According to the Supreme Court of India (SC) in the case of *Karma Dorjee & Others v. The living and working conditions for North-East Indians in New Delhi and elsewhere in North India are appalling, hostile, and in violation of sociological constitutionalism. India's Union & Others* (December 14, 2016) wherein the petitioner claimed that people from the north-eastern region who leave their states in quest of better chances for education and employment endure everyday racial slurs, hate crimes, and violence from citizens of their own country because of their physical appearance. The Hindu article by VIJAITA SINGH, 2021. A study commissioned by the Indian Council of Social Science Research (ICSSR) on racial prejudice and hate crimes against persons from the northeast States revealed that "northeast India perfectly fits [an] Indian's idea of a Chinese person". The survey indicated that 78% of the persons from the region who were interviewed stated that physical appearance was the most important factor for discrimination towards them. Caste privileges in India are frequently compared to racism because they are the root cause of significant differences in almost all socioeconomic outcomes. Contrary to the connections between racism and colorism, caste has disputed racial or skin color-based origins (Mishra 2015). The root of racism and casteism is discrimination that links socioeconomic classes, caste divisions, and skin color to one another. Teltumbde, who denounces the bigotry and violence directed at people from Northeast India, claims that discrimination based on race is incompatible with any other definition of human rights (Teltumbde, 2009). The majority of the anthropological and historical literature that demonstrates that the Indus Valley Civilization predates the arrival of the Aryans and that there is no conclusive evidence of a full-scale replacement of pre-existing cultural configurations by the Aryans is reviewed by Misra (2015), Deshpande (2011), and Parameswaran and Cardoza (2009). So, notwithstanding the historical evidence, it is still possible that caste systems existed before the so-called lighter-skinned Aryans arrived. The early scriptures that first defined the varna or caste system made no mention of skin tone. The essay by Bêteille emphasizes how discrimination is a global occurrence while disproving claims that caste violence and racism frequently resemble one another. His essay is prescriptive and forbids discussion of the systemic violence and impunity that Dalit rights organizations have long documented. Caste and racial discrimination are equivalent, according to "scientifically nonsensical" assertions (Bêteille, 2001) Because racist ideals are ingrained in our educational system, racism still exists. The Bible was used as a spiritual justification for slavery. Immanuel Kant, an ethical philosopher of the Enlightenment, firmly believed that Blacks must be beaten into silence, putting aside the Bible's ongoing defense of enslavement (Raju, 2020).

Racial and ethnic disparities in physical and mental health, as well as variations in health results within racial and ethnic minority groups, are caused by racism, which is a stressor (Anderson 1989; Clark et al. 1999; Mays et al. 2007; Paradies 2006; Williams and Williams-Morris 2000) Racist scholars deliberately changed Egyptian accomplishments to made-up Greek ones to support the Aryan race theory. However, that racist history, which portrays white people as cognitively "superior," is still taught all over the world without being examined for accuracy against reliable sources (Raju, 2020). Self-

reported ethnic or racial discrimination is a very common occurrence and racism in particular. Most members of ethnic or racial minority groups report exposure throughout their lifetimes, and new research suggests that for some groups, incidents of maltreatment related to ethnicity happen every week (Brondolo et al. 2009). The essay by Béteille emphasizes how discrimination is a global occurrence while disproving claims that caste violence and racism frequently resemble one another. His essay is prescriptive and forbids discussion of the systemic violence and impunity that Dalit rights organizations have long documented. Claims that are "scientifically nonsensical" lead to the equating of caste and racial prejudice (Béteille, 2001). Sociologist Kannabiran (2001) criticized Béteille's stance, claiming that the caste and race debate in India in 2001 erased the experiences of the Dalit community. Race and racial structures are crucial for Dalit claims, says Kannabiran. By denying their oppressive experiences, one cannot map Dalit politics of belonging, resistance, and unity. The Dalit political experience is a transformative one that is eventually based on resisting "all kinds of descent based on discrimination and exclusion" (Kannabiran 2006, 57).

RESEARCH GAP

The purpose of this study was to analyze the literature on colorism, racism against people from the northeast, historical evidence of racial discrimination, and the extent to which these prejudices affect citizens. Due to the terrible consequences of racism in India, the goal was to elucidate the necessity of anti-racist measures. The primary goals of the study were to review different literary sources, evaluate material thematically, and discuss it in the context of racism in India.

OBJECTIVES

The key research areas in this study are

- To understand racial discrimination in the national context.
- To find out how discrimination based on race and ethnicity has prevented India's growth.
- To emphasize the atrocities committed based on someone's ethnicity.

METHODOLOGY

Racism is the principal issue in this study, and the goal of this research is to increase public awareness of the serious effects of racial prejudice. The study is based on the secondary data analysis of numerous renowned researchers using parallel keywords concerning this topic. Reference materials, textbooks, journals, news articles, encyclopedias, and numerous online e-content sources are employed as secondary data in this study.

DISCUSSION & CONCLUSION

People from different castes, creeds, and races reside in India, a country that is home to many cultures, languages, and religions. India is thought of as a secular nation. Nonetheless, the nation engages in covert racial and ethnic discrimination, which is blindly apparent to society. In India, having fair skin is very important, especially when it comes to marriage. Both sides of the family prefer a male or female with a light skin tone.

If a boy accidentally marries a girl with a dark skin tone, the demand for dowry is very high, and the girl is tortured for the rest of her life in the in-laws' home. As you have probably seen in advertisements and on marriage websites, the first requirement is a fair skin tone. Education requirements, character, and other features, rich or poor, come later. When discussing jobs, particularly those requiring acting, journalism, and advertising, where appearance is crucial, a girl or a boy with a fair complexion is considered more attractive. When it comes to racism on grounds of ethnicity, people living in northeast India are the main victims, 22 cases of racial discrimination have been reported as of March 2020, and 78% of North East Indians believe that their race or physical appearance is the primary factor in prejudice against them. Many North-East Indians are denied entry into hotels and may not be given jobs because of these differences in ethnicity and race. In Bangalore, two boys were brutally beaten in 2016 for not speaking the local language, 32.3% of instances in India go unreported, while 34% of police requests for FIRs were turned down.

Everyone is treated equally under the law and India is labeled a secular nation but it does not practice secularism, we need to stop racial discrimination and provide equal treatment to all of its residents for the country's development and sustainable way of life. We must eradicate racial and ethnic discrimination from the nation and offer employment chances based on aptitude and qualifications rather than caste or skin color. The North-East region's culture, practices, and beliefs should all be given equal weight by the government to encourage them and make them more integrated into society. Typically, Northeast students face discrimination in institutions due to language barriers and are viewed as uninterested. To abolish racial prejudice in India, we must forbid this practice and enact new laws and regulations.

Because of racial and caste-based discrimination, people who are qualified and deserving are not granted jobs because of their race or caste, which is the underlying reason for the nation's lack of economic progress. We also have socio-religious concerns and political problems. To prevent an internal crisis in India, we must put an end to distinctions based on skin color and foster fraternity among Indians.

One of the countries with the greatest diversity in the world is India. Indeed, it is a diversified nation that serves as the residence for people of many castes, religions, races, creeds, cultures, and traditions. Indians are recognized for having a range of skin tones that are classified as fair and dark skin.

The hue of a person's skin has always been crucial in defining their value and worth. Those with fair complexion are viewed as having a higher status than those with dark skin. During the Rig Veda Era, racism has been prevalent in India, followed by the Mughal Empire and British control. To this day, it is obvious that racism is pervasive in India, particularly in the northeastern regions. The northeasterners are accustomed to everyday humiliation and the exchange of nasty words. The rest of the Indian population consistently refers to any person who is East Asian with the epithet, which shows bigotry.

In the Indian mainland, racial prejudice against the northeastern population is a widespread occurrence. They experience prejudice and othering mostly due to their distinctive mongoloid looks and presumptions of Chinese ancestry. Globally, prejudice, violence, and othering have increased as a result of the COVID-19 pandemic. That is also the same for Northeasterners who reside in mainland India. There hasn't been much research done on racial prejudice and the othering of people from the northeast, particularly in light of the pandemic. People experienced the COVID-19 pandemic's worst kinds of othering and discrimination, which led to bullying and stigmatization, insecurity and helplessness, and mental and emotional distress. The increasing number of racist incidents against northeasterners in India is evidence of the prejudice held by the general public towards them and calls for legal action to stop it. One of the greatest pieces of evidence of racism against northeasterners is marked by the murder of Nido Tania, an Arunachal Pradesh-born 20-year-old boy, who was brutally and ruthlessly beaten by shopkeepers in the market of New Delhi on January 30, 2014, inflicting significant lung injuries that led to his death. When they made racial slurs and remarks about Nido's long, colored hair, facial features like eyes, and clothing choices, the merchants and he got into a fight. The shops allegedly kept referring to him as Chinki or Chinese, according to the locals. The tragic murder of Nido was a horrific act brought on solely by racial prejudice. The accused was captured by the police. The CBI filed charges under the SC/ST Atrocities Act, 1989 after the police abandoned their murder allegations under section 302 of the IPC. Subsequently, the court dismissed the accusations of the SC/ST act, stating that there was no proof of the racial slur's intended purpose. The incident greatly upset and enraged the northeastern Indians. They requested that the states in the northeast receive the same respect and acclaim.

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