

## **Racism: Fight It or Let It Be**

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### **ABSTRACT**

*Racism is happening in the world today is getting worse. with the death of George Floyd, a citizen of the United States who died because of his neck was detained by white police, on the charge that he was a dealer in counterfeit money. the incident sparked strong condemnation from all over the world. racism has occurred since ancient times, even though the colonial era. where black people, who came from Africa, many were made slaves by their white masters. they do not get their full rights. The spread of cases of persecution, insults, insults, injustice for those who are black, really makes justice unfair. There have been many community leaders, artists, and the government have also done various ways to eliminate the stigma of black people are criminals. However, this is almost impossible because racism has taken root in the sphere of people's lives.*

**Keyword** : racism ; George Floyd ; Black people

### **INTRODUCTION**

The world is continuously evolving and so is society. since the time of world war 1 until now, racism still continues. in the days of the world war, racism that occurred was to kill a lot of Jews, which incident was called "holocaust". while what is happening now is racism that views the physical. especially those who are black and white. in North America and during the apartheid era in South Africa, they were divided into 2 groups, and they also developed their own culture, education, institutions where there was only 1 race in their lives. And that still happens until now. After this day, while one of American citizen died on white police hand. That incident makes world in anger. So many people came out to the streets to protest about that incident.

Since the day American Revolution, black peoples always lives under the white peoples. Black people castes are considered lower than white ones. They always work as slave. Hardwork everyday without rest, less payment, no health insurance, make them suffer. Even before that, European People who find American continent, kills the native and takes their lands, which we know today as American. American has made so many laws to counter racism, but it all useless. Even they have the laws to stop it, racism cases always disappear or stop unsolved.

Not black or white always became racism material, Asian people sometimes got racism. Squinting gestures, gestures that indicate they are short ( Asian people height is above average), and many else.

## DISCUSSION

### 1. Racism

Before we go further, what is racism? Racism appears to be a word of recent origin, with no citations currently known that would suggest the word was in use prior to the early 20th century. But the fact that the word is fairly new does not prove that the concept of racism did not exist in the distant past. Things may have words to describe them before they exist (*spaceship*, for instance, has been in use since the 19th century, well before the rocket-fired vessels were invented), and things may exist for a considerable time before they are given names (*t-shirt* does not appear in print until the 20th century, although the article of clothing existed prior to 1900).

Dictionaries are often treated as the final arbiter in arguments over a word's meaning, but they are not always well suited for settling disputes. The lexicographer's role is to explain how words are (or have been) actually used, not how some may feel that they should be used, and they say nothing about the intrinsic nature of the thing named by a word, much less the significance it may have for individuals. When discussing concepts like racism, therefore, it is prudent to recognize that quoting from a dictionary is unlikely to either mollify or persuade the person with whom one is arguing.

One designation that has almost the same meaning as racism, Xenophobia, what is Xenophobia? *Xenophobia* is "fear and hatred of strangers or foreigners or of anything that is strange or foreign." *Racism* has a slightly broader range of meanings, including "a belief that [race](#) is the primary [determinant](#) of human traits and capacities and that racial differences produce an inherent superiority of a particular race," and "a political or social system founded on racism." It should be noted that the meanings of these two words are sufficiently different that a person (or thing, such as a policy) may very easily be both *racist* and *xenophobic*.

### 2. Fight against racism

The two **UN pacts** of 1966 continuing the development of human rights' protection and the **UDHR** dating from 1948 both contain provisions stipulating that the rights they list must be applied totally free of discrimination. However, other specific instruments have also been devised to combat the most widespread forms of discrimination.

1965 saw the adoption of the **International** Convention on the Elimination of All Forms of **Racial Discrimination** (ICERD). This instrument, which Belgium ratified in 1999, was adopted in response to various racist policies, like those conducted by Nazi Germany or the apartheid regime in South Africa. It prohibits any racial distinction based on 'race', colour, ethnic or national origin and is designed to prevent and punish racist talk or racist acts. It also paves the way for the adoption of **positive discriminatory measures**. Since women also fall victim to numerous forms of discrimination, a Convention on the Elimination of All Forms of **Discrimination against Women** (CEDAW) was adopted in 1979 (see the page on Gender and Women's Rights).

In the **Council of Europe, Protocol No. 12** to the European Convention on Human Rights (ECHR), adopted in 2000, prohibits any form of discrimination by a **public authority** on any ground. There is also an Additional Protocol to the Convention on Cybercrime, which was adopted in 2003 concerning the criminalisation of **acts of a racist and xenophobic nature** committed through **computer systems**. The **European Commission against Racism and Intolerance (ECRI)**, established in 1993, is an independent monitoring mechanism which examines the measures taken in Member States to combat racist phenomena and also the effectiveness of such measures. ECRI regularly visits the Member States (it paid Belgium a visit in 2008) to analyse the situation in situ and duly publishes reports and recommendations.

### **3. UNESCO, fight racism for 70 years**

**The first article of the Universal Declaration of Human Rights affirms that “all human beings are born free and equal in dignity and rights.” Since its creation 70 years ago, UNESCO has tirelessly worked to defend and promote this fundamental idea.** In 1949, UNESCO launched a major global program to combat racism, established in collaboration with leading intellectuals including Claude Lévi-Strauss, Alva Myrdal, Alfred Métraux and Michel Leiris. The *Declaration* proclaimed that theories about racial superiority were both scientifically and morally barren. It led to a series of similar statements on racism, including the landmark *Declaration on Race and Racial Prejudice* (1978), which argued for implementing a number of policies in order to combat racism and inequalities.

Over the years, UNESCO has drawn on the full force of its mandate to combat all forms of racism. As early as 1966, UNESCO recognized Apartheid as a “crime against humanity”. Nelson Mandela – a UNESCO Goodwill Ambassador and winner of our Félix Houphouët-Boigny Peace Prize – embodied the universal aspiration for freedom that stands at the heart of UNESCO’s mission.

UNESCO has implemented human rights education in school curricula globally, thus transmitting the history of the darkest pages of the past – in particular slavery, the slave trade, the Holocaust and other genocides. In 1994, the Slave Route Project was launched to promote the development of scientific research about the transatlantic slave trade, and to deepen the world’s understanding of the ideological foundations of racism.

Following the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, UNESCO adopted, in 2003, a new *Integrated Strategy to Combat Racism, Discrimination, Xenophobia and Related Intolerance*. A shining example of this Strategy is the International Coalition of Cities against Racism, a network of cities interested in sharing experiences to improve their policies to fight racism, discrimination, xenophobia and exclusion. UNESCO has also partnered with leading sports clubs such as FC Barcelona, FC Malaga and Juventus FC to fight against racism and discrimination.

UNESCO unites all its fields of expertise in the struggle against racial discrimination. Education provides one important way of combating stereotypes and fighting racial prejudice. It is imperative that schools teach respect for others, and appreciation for the rich variety of our

world's cultures, by fostering knowledge and understanding as the basis for greater interaction and dialogue.

“The equal dignity and rights of every individual must remain the starting point for all action, and the measure of its success. This requires dialogue on the basis of respect. It calls for understanding the wealth that lies in diversity. It means that all voices must be heard and all individuals included,” said UNESCO Director-General Irina Bokova.

#### **4. Racism through social media**

Racial discrimination is a common stressor in the lives of adolescents of color in the U.S. Previous empirical research suggests that the majority of minority youth perceive themselves to be the victims of racial-ethnic discrimination (Benner & Kim, 2009; Harris-Britt, Valrie, Kurtz-Costes, & Rowley, 2007; Huynh & Fuligni, 2010; Martin et al., 2011; Medvedeva, 2010; Neblett et al., 2008; Pachter, Szalacha, Bernstein, & Coll, 2010; Seaton, Caldwell, Sellers & Jackson, 2008). A growing body of research also suggests that the contexts in which discriminatory experiences occur matter and have differential impacts on child and adolescent adjustment outcomes (Greene, Way, & Pahl, 2006; Fisher, Wallace, & Fenton, 2000; Riina, Martin, Gardner, & Brooks-Gunn, 2013). Given the facts that 95 percent of youth have access to the internet (Madden, Lenhart, Duggan, Cortesi, & Gasser, 2013) and that adolescents of color spend 4½ more hours per day on average than their white counterparts using various forms of media, including mobile devices (Rideout, Lauricella, & Wartella, 2011), it is important to understand discriminatory experiences in electronic formats, including widely used social network sites.

Early writings on the topic of race online argued that the internet could reduce or eliminate racial discrimination that people of color typically experience in offline settings (Glaser & Kahn, 2005; Kang, 2000). Recent theorizing suggests that social media often requires users to reveal their identities and that doing so can make individuals more susceptible to experiencing racial discrimination (Kahn, Spencer, & Glaser, 2013). In addition, victims may have a potentially permanent record of their online interactions (Palfrey & Gasser, 2008) that they carry around on their devices. While we have quite an extensive literature on general forms of online victimization, research on experiences with race is surprisingly limited.

This article describes preliminary findings from two recent studies using data from the [Eunice Kennedy Shriver National Institute of Child Health and Human Development](#)-funded Teen Life Online and in Schools Project (Brendesha Tynes, principal investigator), a longitudinal study of the risk and protective factors associated with online victimization. The mixed-method explanatory sequential design includes online surveys, interviews, samples of online experiences provided by participants and observations from a school-based sample of diverse youth. The sample was recruited from schools in the Midwest with varying demographic compositions including relatively equal numbers of African-Americans, whites and Latinos as well as schools that were over 80 percent either Latino or African-American.

In the first study, we (with [Eleanor Seaton](#)) examine reports of online racial discrimination and the prevalence of these experiences for adolescents of color from 2010-2013. We also outline age, race and gender differences along with the contexts in which online racial discrimination

occurs. In the second study, we outline the nature of these messages using thematic and content analysis of students' qualitative descriptions. We define online racial discrimination as denigrating or excluding individuals or groups on the basis of race through the use of symbols, voice, video, images, text and graphic representations. Like its offline counterpart, these experiences include racial epithets and unfair treatment by others due to a person's racial or ethnic background, such as being excluded from an online space. These incidents may be directly experienced (also called individual experiences) by victims or may be vicariously experienced or witnessed (Tynes, Giang, Williams & Thompson, 2008). Online forms of racial discrimination also include what are commonly known as "cloaked sites" that are created to spread misinformation about the history and culture of certain racial/ethnic groups. One example is "martinlutherking.org" which was created to disparage Martin Luther King Jr. and the Civil Rights Movement all while appearing to be a legitimate site.

### **5. George Floyd cases**

The Times has reconstructed the death of George Floyd on May 25. Security footage, witness videos and official documents show how a series of actions by officers turned fatal. It's a Monday evening in Minneapolis. Police respond to a call about a man who allegedly used a counterfeit \$20 bill to buy cigarettes. Seventeen minutes later, the man they are there to investigate lies motionless on the ground, and is pronounced dead shortly after. The man was 46-year-old George Floyd, a bouncer originally from Houston who had lost his job at a restaurant when the coronavirus pandemic hit. Crowd: "No justice, no peace." Floyd's death triggered major protests in Minneapolis, and sparked rage across the country.

One of the officers involved, Derek Chauvin, has been arrested and charged with second-degree murder. The other three officers have been charged with aiding and abetting murder. The Times analyzed bystander videos, security camera footage and police scanner audio, spoke to witnesses and experts, and reviewed documents released by the authorities to build as comprehensive a picture as possible and better understand how George Floyd died in police custody. The events of May 25 begin here. Floyd is sitting in the driver's seat of this blue S.U.V. Across the street is a convenience store called Cup Foods. Footage from this restaurant security camera helps us understand what happens next. Note that the timestamp on the camera is 24 minutes fast. At 7:57 p.m., two employees from Cup Foods confront Floyd and his companions about an alleged counterfeit bill he just used in their store to buy cigarettes. They demand the cigarettes back but walk away empty-handed. Four minutes later, they call the police. According to the 911 transcript, an employee says that Floyd used fake bills to buy cigarettes, and that he is "awfully drunk" and "not in control of himself." Soon, the first police vehicle arrives on the scene.

Officers Thomas Lane and J. Alexander Kueng step out of the car and approach the blue S.U.V. Seconds later, Lane pulls his gun. We don't know exactly why. He orders Floyd to put his hands on the wheel. Lane reholsters the gun, and after about 90 seconds of back and forth, yanks Floyd out of the S.U.V. A man is filming the confrontation from a car parked behind them. The officers cuff Floyd's hands behind his back. And Kueng walks him to the restaurant wall. "All right, what's your name?" From the 911 transcript and the footage, we now know three important

facts: First, that the police believed they were responding to a man who was drunk and out of control. But second, even though the police were expecting this situation, we can see that Floyd has not acted violently.

Third, that he seems to already be in distress. Six minutes into the arrest, the two officers move Floyd back to their vehicle. As the officers approach their car, we can see Floyd fall to the ground. According to the criminal complaints filed against the officers, Floyd says he is claustrophobic and refuses to enter the police car. During the struggle, Floyd appears to turn his head to address the officers multiple times. According to the complaints, he tells them he can't breathe. Nine minutes into the arrest, the third and final police car arrives on the scene. It's carrying officers Tou Thao and Derek Chauvin. Both have previous records of complaints brought against them. Thao was once sued for throwing a man to the ground and hitting him. Chauvin has been involved in three police shootings, one of them fatal. Chauvin becomes involved in the struggle to get Floyd into the car. Security camera footage from Cup Foods shows Kueng struggling with Floyd in the backseat while Thao watches. Chauvin pulls him through the back seat and onto the street.

Floyd is now lying on the pavement, face down. That's when two witnesses begin filming, almost simultaneously. The footage from the first witness shows us that all four officers are now gathered around Floyd. It's the first moment when we can clearly see that Floyd is face down on the ground, with three officers applying pressure to his neck, torso and legs. At 8:20 p.m., we hear Floyd's voice for the first time. The video stops when Lane appears to tell the person filming to walk away. "Get off to the sidewalk, please. One side or the other, please." The officers radio a Code 2, a call for non-emergency medical assistance, reporting an injury to Floyd's mouth. In the background, we can hear Floyd struggling.

The call is quickly upgraded to a Code 3, a call for emergency medical assistance. By now another bystander, 17-year-old Darnella Frazier, is filming from a different angle. Her footage shows that despite calls for medical help, Chauvin keeps Floyd pinned down for another seven minutes. We can't see whether Kueng and Lane are still applying pressure. Floyd: [gasping] Officer: "What do you want?" Bystander: "I've been —" Floyd: [gasping] In the two videos, Floyd can be heard telling officers that he can't breathe at least 16 times in less than five minutes. Bystander: "You having fun?" But Chauvin never takes his knee off of Floyd, even as his eyes close and he appears to go unconscious. Bystander: "Bro." According to medical and policing experts, these four police officers are committing a series of actions that violate policies, and in this case, turn fatal. They've kept Floyd lying face down, applying pressure for at least five minutes.

This combined action is likely compressing his chest and making it impossible to breathe. Chauvin is pushing his knee into Floyd's neck, a move banned by most police departments. Minneapolis Police Department policy states an officer can only do this if someone is, quote, "actively resisting." And even though the officers call for medical assistance, they take no action to treat Floyd on their own while waiting for the ambulance to arrive. Officer: "Get back on the sidewalk." According to the complaints against the officers, Lane asks him twice if they should

roll Floyd onto his side. Chauvin says no. Twenty minutes into the arrest, an ambulance arrives on the scene. Bystander: “Get off of his neck!” Bystander: “He’s still on him?” The E.M.T.s check Floyd’s pulse. Bystander: “Are you serious?” Chauvin keeps his knee on Floyd’s neck for almost another whole minute, even though Floyd appears completely unresponsive. He only gets off once the E.M.T.s tell him to. Chauvin kept his knee on Floyd’s neck for over eight minutes, according to our review of the video evidence.

Floyd is loaded into the ambulance. The ambulance leaves the scene, possibly because a crowd is forming. But the E.M.T.s call for additional medical help from the fire department. But when the engine arrives, the officers give them, quote, “no clear info on Floyd or his whereabouts,” according to a fire department incident report. This delays their ability to help the paramedics. Meanwhile, Floyd is going into cardiac arrest. It takes the engine five minutes to reach Floyd in the ambulance. He’s pronounced dead at a nearby hospital around 9:25 p.m. Preliminary autopsies conducted by the state and Floyd’s family both ruled his death a homicide. The widely circulated arrest videos don’t paint the entire picture of what happened to George Floyd. Crowd: “Floyd! Floyd!” Additional video and audio from the body cameras of the key officers would reveal more about why the struggle began and how it escalated. The city quickly fired all four officers. And Chauvin has been charged with second degree murder. Thomas Lane, J. Alexander Kueng and Tou Thao were charged with aiding and abetting murder. But outrage over George Floyd’s death has only spread further and further across the United States.

On May 25, [Minneapolis police](#) officers arrested [George Floyd](#), a 46-year-old black man, after a convenience store employee called 911 and told the police that Mr. Floyd had bought cigarettes with a counterfeit \$20 bill. Seventeen minutes after the first squad car arrived at the scene, Mr. Floyd was unconscious and pinned beneath three police officers, showing no signs of life.

By combining videos from bystanders and security cameras, reviewing official documents and consulting experts, The New York Times reconstructed in detail the minutes leading to Mr. Floyd’s death. Our video shows officers taking a series of actions that violated the policies of the Minneapolis Police Department and turned fatal, leaving Mr. Floyd unable to breathe, even as he and onlookers called out for help.

The day after Mr. Floyd’s death, the Police Department fired all four of the officers involved in the episode. On May 29, the Hennepin County attorney, Mike Freeman, announced third-degree [murder and second-degree manslaughter charges against Derek Chauvin](#), the officer seen most clearly in [witness videos](#) pinning Mr. Floyd to the ground. Mr. Chauvin, who is white, kept his knee on Mr. Floyd’s neck for at least eight minutes and 15 seconds, according to a Times analysis of timestamped video. Our video investigation shows that Mr. Chauvin did not remove his knee even after Mr. Floyd lost consciousness and for a full minute and 20 seconds after paramedics arrived at the scene.

On June 3, Hennepin County prosecutors added a more serious second-degree murder charge against Mr. Chauvin and also charged each of the three other former officers — Thomas Lane, J. Alexander Kueng and Tou Thao — with aiding and abetting second-degree murder.



On June 18, [the Hennepin County attorney's office said](#) that its criminal complaint misstated the amount of time Mr. Chauvin kept his knee on Mr. Floyd's neck. The complaint originally said that Mr. Chauvin had done so for eight minutes and 46 seconds, a length of time that [became a symbol and rallying cry for protesters](#). Responding to inquiries from journalists who noted a discrepancy with the durations listed in the complaint, the office said the actual time was seven minutes and 46 seconds. But The Times's own analysis of the video shows that [this revised time is also incorrect](#).

"It makes no difference," said Jamar Nelson, who works with the families of crime victims in Minneapolis. "The bottom line is, it was long enough to kill him, long enough to execute him."

## **6. Responses to Racism**

One challenge facing future researchers is that of refining the study of individual differences in responses to racism. The focus thus far has been on personality dimensions, such as hostility and racial or cultural identity, that may produce exaggerated responses. A separate set of variables render some individuals resilient against the ravages of racism. Research will determine whether traditional cultural variables such as spirituality and communalism buffer the impact of racism.

Because survey research usually assesses perceptions of racism, it can explore the important subtler aspects of racism, including cultural and institutional forms. These types of racism often reside within social structures and persist even as legal and social sanctions discourage more blatant interpersonal racism.<sup>1,15</sup> Laboratory studies have focused largely on the effects of individual racial discrimination and other negative interpersonal episodes. The challenge remains that of developing experimental paradigms that would allow determination of the physiological effects of institutional and cultural racism.

It is essential to locate the physiological mediators of the effects of racism. Indeed, brain imaging technology has helped identify cholinergic pathways that link anxiety and cardiovascular reactions.<sup>33</sup> Encounters with certain forms of racism certainly increase anxiety. They also tend to cause one to worry and to rehearse defensive and aggressive actions. Mediation studies that employ pharmacological blocks and brain imaging techniques will reveal similarities and differences between the psychophysiology of anxiety, rumination, and experienced racism, which will assist in establishing unique facets of physiological responses to racism.

## **CONCLUSION**

The international human rights movement has helped create a world, with the adoption of ICERD, racial discrimination is prohibited. Together, these milestones move the dream of universal human rights closer to reality. However, racism remains a barbaric and pervasive truth for too many people and is the underacknowledged human rights violation of our day. In response, nations must recommit themselves to upholding international legal obligations to prevent racial discrimination and to undertaking meaningful measures to promote equality and dignity. Nonetheless, combating racism requires something more.

International human rights institutions and nations alike must acknowledge the deeper problems embedded in racism, including the use of race as a means for categorizing humans, racial



ideology that promotes racial supremacy, and racial bias. Naming the challenge as human rights *racism* aims to illuminate the depth of the problem and to reveal the ways that international human rights law is not racially neutral. Just as societies and communities continue to grapple with understanding and ending racism, the places and spaces that promote human rights must do the same. If it is to be true that all people are equal in dignity and rights, we must not shy away from the hard and often uncomfortable work of addressing racism by its name.

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