

Human Diversity and Racism: A Historical Perspectives

Dr. Krishna Karabari

Assistant Professor of History, KSS Art, Science and Commerce College,
Gadag (Karnataka)

ABSTRACT

Diversity means variety of races, of religions, of languages, of castes and of cultures. Unity means integration. It is a social psychosomatic condition. The paper focuses on diversity stems from historical influences, including waves of invasions, the emergence of religions, and Western colonialism. Racism is a form of discrimination or prejudice which states that one race is superior to the other on the basis of attributes like caste, physical build-up. Our present day population is a accumulation of people belonging to different racial groups with different backgrounds. Ethnic diversity is one of the social complexities found in most modern societies. India has also faced an important impact on Indian cultural diversity in both optimistic and pessimistic ways.

Keywords: Racism, Discrimination, Prejudice, Cultural, Diversity, Religions and Physical

INTRODUCTION

Diversity comes naturally to humans. A race is a grouping of humans based on shared physical or social qualities into categories generally viewed as distinct by society. The term was first used to refer to speakers of a common language and then to denote national affiliations. By the 17th century the term began to refer to physical (phenotypical) traits. Modern science regards race as a social construct, an identity which is assigned based on rules made by society. While partially based on physical similarities within groups, race does not have an inherent physical or biological meaning.

Racism is a certain kind of prejudice, based on faulty reasoning and inflexible generalizations toward a specific group. The word prejudice comes from the Latin noun *praejudicium*, which means a judgment based on previous decisions formed before the facts were known. If a person allows their prejudiced beliefs to block the progress of another, it is discrimination. Those who exclude all members of a race from certain types of employment, housing, political rights, educational opportunities, or a social interactions are guilty of racial discrimination. "Indo-Aryan peoples of northern India and the Dravidian peoples, located mostly in southern India with pockets in the Baluchistan Province in the northwest and in the eastern corner of the Bihar Province" (Veer, Peter van der, 130) For centuries conflicts have taken place among three main races, Caucasian, Asian, and Negro ranging from snobbish social exclusion, to state-sponsored genocide. "India is for the author a region where races have been broken up pulverized, kneaded by conquerors. Doubtless a pre-Dravidian negroid type came first, of low stature and mean physique, though these same are, in India, the result of poor social and economic conditions. Dravidians succeeded negroids, and there may have been Malay intrusions, but Australian affinities are denied. Then succeeded Aryan and Mongol, forming the present potporri through conquest and blending." (Bates, 73)

Racism is an unmerited fear or dislike of a people because of their ethnic heritage, when color is not a reason; other reasons such as language, religion, nationality, education, sex, or age become the reason of prejudice. Sociologists, historians, anthropologists and archeologists believe racial discrimination happens more often and most harshly when two groups with different skin colors and unique physical features come into contact with each other and the two compete for the same thing. History shows that all attempts at a racial dominance result in conflict and avoidance. But, some communities without disturbed racial conflict can take advantage of all its citizens potential and move toward elimination. Our hate is caused by witnessing the behavior of the Ku Klux Klan, our unfavorable feeling toward a person without actual facts and the verbal abuse that we get almost every day of our lives (if not us, then there is someone in the world being hurt right this very minute.

The most effective way which I believe this issue can start to be stopped is by talking it out rationally without involving racism at that point in time and bringing everybody together as equal as the next. Africans were brought to the colonies and

forced to work a lifetime for no wages. The master took all the profits to save the small amount he used to provide food, clothing and shelter for his slaves. Without being able to read or write, the first Africans in America had no defense against the refusal of their people. In 1900, anthropologist Joseph Deniker said: "the Dravidian race is connected with both the Indonesian and Australian... the Dravidian race, which it would be better to call South Indian, is prevalent among the peoples of Southern India speaking the Dravidian tongues, and also among the Kols and other people of India... The Veddhas... come much nearer to the Dravidian type, which moreover also penetrates among the populations of India, even into the middle valley of the Ganges." (Deniker, Joseph, 498)

The dehumanization of the African-American slave stands out as one of the most brutal and savage torture in history. Not being able to defend yourself against the hurt that people can put a person through, can scare you for life. We need to see what the world is doing to each other and instead of turning to violence or some other kind of defence to get even. It would be easier if we just come together as one and help the people who are discriminated against in understanding that they are not what person's say they are. From birth to about age twelve, children collect information about their world. They learn from many ways including their school, family, neighbors, friends, and the community. They also get information from books, movies, television, and other media. From this information they gain beliefs, attitudes, and opinions

Attitudes are feelings and emotions held toward a person, idea, or things. Attitude, opinions and the way we treat people are based on our beliefs. If beliefs are prejudiced, then our attitude and behavior will be the same. Racism is a belief based on faulty reasoning, misconceptions, and generalizations. Stereotyping is an exaggerated belief associated with a group. It is produced by name calling, racial slurs, and jokes. Victims of prejudice often develop a faulty belief in the same way children learn to be prejudiced. They learn to protect themselves by creating self defences essential to their survival. A slur directed at a particular ethnic group is likely to get these results in a confrontation: pain, anger, shame, hostility, guilt and embarrassment. Students admitted that they had used racial slurs when angered. I have noticed in our own school, that the students tell racial jokes and used ethnic names but they say that they don't mean what they say it's just for humor's sake. Race hatred often leads to violence.

People whom form groups to defend America from a minority takeover fall into the category of extremists. There are gangs in America today who walk the streets measuring out a perverse form of justice to a whole race by choosing an innocent person of such race to beat or kill. Such gangs are usually powerless as people, so they seek strength in numbers. People with shared hatred gain a pseudo power within the organizational structures of such groups as the neo-Nazis and the Ku Klux Klan. Race hatred, permitted to gain unlimited power, will be disastrous. The state sponsored genocide perpetrated by Nazi Germany is an example of what happens when people who hate gain power. Hitler's extermination took the lives of six million human beings for no other reason than they were Jewish. It started in little ways, an ethnic joke, stereotyping that was never challenged, then restrictions, loss of jobs, loss of civil rights, loss of voting rights, and the loss of life.

Racists have very specific beliefs about their own groups and others. Columnist Ellen Futterman of the St. Louis Post-Dispatch says, we are guilty of race prejudice. We might go out of our way to avoid certain words and phrases in our everyday speech only to find ourselves laughing at a racial or ethnic joke later. Even though we may say that we could never be racist or prejudice against a certain type of person, (I'm not saying we are), it is interesting how someone can just say something hurtful and not even realize what has been said. What can be done to stop racism? A famous document from the Johnson era, called the Kerner Report, stated that there must be strategies for action that can produce progress and make good the promises of American democracy to all citizens urban and rural, white and black, Spanish surname, American Indians and every minority. We can't expect only the people of color to take a stand in the elimination of racism.

This issue includes each and every one of us whether it is black, white, orange, yellow, Australian, Russian, Ukrainian, or Irish. If you have been called names that are directed to your colour, race, the way you talk, act, or walk, you have experienced racism. (Based on the lives of human rights leaders, there is no single way to take a stand. Each person has to decide whether to take a leadership role or to follow a leader, whose beliefs or goals he or she shares. Taking a stand against racism and discrimination is not casual involvement. It is a total commitment). Racism is an emotionally charged subject. If you have ever been discriminated against, you know it is difficult to think or act calmly. Arnold Wright said, "Dr. Caldwell is inclined to believe in the Caucasian physical type of the Dravidians. To prove the general correctness of his reasoning, he points to the physical type of Todas, who are so distinctly Caucasic in the opinion of so many persons that they have been regarded as Celts, Romans, or Jews and of all the Dravidian tribes, (Todas) have been the most secluded" (Wright, Arnold, 69)

The first reaction is to attack. But it is only fair when taking a stand against racism or discrimination that you state your case directly, fairly, and accurately, using facts, and evidence to support your claims. Before you can take a stand against racism and race discrimination, you need to know what it is, how it develops, and how to recognize it in you and others.

According to Alfred Fleishman, St. Louis newspaper columnist, racial prejudice is one of the scourges of our society. And when it grows and lurks, especially where it is not even noticed, the danger is even greater. Up to the point of life which we are in now, we don't even realize what we say, the jokes we tell or the music we listen to. Some think of some major issues as a joke but really there is always someone being hurt whether they show it or not. Today we stand for equality, justice and freedom. Where Canada and America stand on racism and discrimination to- day and tomorrow is where we stand because we are what is needed to stop the hate.

CONCLUSION

Diversity refers to the variety of races, religions, languages, castes, and cultures. Integrity refers to unity. The martial races theory was a British ideology based on the assumption that certain people were more martially inclined as opposed to the general populace or other peoples. The British divided the entire spectrum of Indian ethnic groups into two categories: a 'martial race' and a 'non-martial race'. The martial race was thought of as typically brave and well built for fighting for e.g. Rajput, Nair's, Reddy's etc. The non-martial races were those whom the British believed to be unfit for battle because of their sedentary lifestyle. The Indian rebellion of 1857 may have played a role in British reinforcement of the martial races theory. During this rebellion, some Indian troops, particularly in Bengal, mutinied, but the Dogras, Gurkhas, Garhwalis, Sikhs, Khattris, Rajputs, Jats, Kumaonis and Pashtuns (Pathans) did not join the mutiny and fought on the side of the British Army.

REFERENCES

- [1]. Anemone, Robert L. (2011) *Race and Human Diversity: A Biocultural Approach*. Upper Saddle River, NJ: Prentice Hall.
- [2]. C. Bates, (1997) '*Race, Caste and Tribes in Central India*' in: *The Concept of Race*, ed. Robb, OUP The Journal of Asian Studies (1997)
- [3]. Deniker, Joseph(2002) *The Races of Man: An Outline of Anthropology and Ethnography*. Charles Scribner's and Sons: London,
- [4]. Dawkins, Richard (2004). *Race and creation. Prospect. Extract from The Ancestor's Tale: A Pilgrimage to the Dawn of Evolution*.
- [5]. Kuiper, Kathleen (2010). *The Culture of India*. Rosen Publishing.
- [6]. Montagu, Ashley (1941). *The Concept of Race in The Human Species in the Light of Genetics*". Journal of Heredity. 32 (8)
- [7]. Mevorach, Katya Gibel (2007). *Race, racism, and academic complicity*. American Ethnologist. 34 (2)
- [8]. Molnar, Stephen (1992) *Human variation: races, types, and ethnic groups*. Englewood Cliffs, NJ: Prentice Hall
- [9]. Sussman, Richard Wald (2014). *The Myth of Race: The Troubling Persistence of an Unscientific Idea*. Harvard University Press.
- [10]. Veer, Peter van der (14 January 2014). *Conversion to Modernities*. Routledge. p. 130.
- [11]. Wright, Arnold(1999) *Southern India, Its History, People, Commerce, and Industrial Resources*. Foreign and Colonial Compiling and Publishing Company: India,