

RACISM AND ANTI-RACISM: A SELECTIVE BIBLIOGRAPHY OF THE MULTIFACETED FORMS OF INTOLERANCE AND MOVEMENTS TOWARD TOLERANCE

THE ANCIENT WORLD

From Matriarchy to Patriarchy

Riane Eisler, *The Chalice and the Blade* (New York: Harper, 1995).

Marilyn French, *From Eve to Dawn: A History of Women in the World, Volume I: Origins: From Prehistory to the First Millennium* (New York: Feminist Press, 2008). A global feminist perspective.

Julia O'Faolain and Lauro Martines, eds., *Not in God's Image* (New York: Harper and Row, 1973). Comprehensive collection of texts and illustrations from the Greeks through the Victorians.

Cooperation vs. Conflict

Ben Kiernan, *Blood and Soil: A World History of Genocide and Extermination from Sparta to Darfur* (New Haven: Yale University Press, 2007). Argues that genocidal conflict was not a modern invention.

Matt Ridley, *The Origins of Virtue: Human Instincts and the Evolution of Cooperation* (New York: Viking, 1997). The primate and prehistoric origins of a cooperative existence.

Ancient Egypt

Martin Bernal, *Black Athena: The Afro-Asiatic Roots of Greek Civilization*, 2 vols. (London: Free Association Press, 1987-1988).

Mary R. Lefkowitz and Guy MacLean Rogers, eds., *Black Athena Revisited* (Chapel Hill, NC: North Carolina University Press, 1996). In addition to its critique of Bernal's thesis, the volume offers a number of scholarly perspectives on attitudes toward ethnic and color difference in ancient Egypt and the eastern Mediterranean.

Monotheism and The Bible

Thomas Cahill, *The Gifts of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels* (New York: Nan A. Talese, 1988).

David M. Goldenberg, *The Curse of Ham: Race and Slavery in Early Judaism, Christianity, and Islam* (Princeton: Princeton University Press, 2003). Traces how ancient religious myths took on a dimension of ethnic and color prejudice during the transition from ancient to medieval and early modern times.

Robert Goldenberg, *The Nations That Know Thee Not: Ancient Jewish Attitudes toward Other Religions* (New York: New York University Press, 1998). A meticulous scholarly work.

Barrington Moore, Jr., *Moral Purity and Persecution in History* (Princeton, NJ: Princeton University Press, 2000). Highly critical of Old Testament Judaism. Cf. Robert Goldenberg.

Regina M. Schwartz, *The Curse of Cain: The Violent Legacy of Monotheism* (Chicago: University of Chicago Press, 1997). Cf. Robert Goldenberg's corrective of Schwartz's harshly negative view of the Old Testament.

Incipient Racism: Greece and Rome

Ivan Hannaford, *Race: The History of an Idea in the West* (Washington, D.C.: Woodrow Wilson Center Press, 1997). Comprehensive history beginning with ancient world. Should be read with caution.

Benjamin Isaac, *The Invention of Racism in Classical Antiquity* (Princeton: Princeton University Press, 2004).

Orlando Patterson, *Freedom in the Making of Western Culture* (New York: Basic Books, 1991). Traces the origins of freedom and tolerance from ancient through medieval times.

Frank M. Snowden, Jr., *Before Color Prejudice: The Ancient View of Blacks* (Cambridge: Harvard University Press, 1983). Cf. Benjamin Isaac for a contrary perspective.

Jean Vercoutter, *The Image of the Black in Western Art*, 4 vols. (New York: Morrow, 1976). Magnificently illustrated, comprehensive treatment from the ancient world to the modern world.

Hostility Toward Jews and Judaism

James Carroll, *Constantine's Sword: The Church and The Jews* (Boston: Houghton Mifflin Company, 2001). Comprehensive treatment covering the New Testament period through Vatican II in the 1960s.

William R. Farmer, ed., *Anti-Judaism and the Gospels* (Harrisburg, PA: Trinity Press International, 1999). Explores the distinction between "anti-Judaism" and "anti-Semitism" in early Christian polemics.

Louis H. Feldman, *Jew and Gentile in the Ancient World: Attitudes and Interactions from Alexander to Justinian* (Princeton: Princeton University Press, 1993).

Marvin Perry and Frederick M. Schweitzer, *Anti-Semitism: Myth and Hate from Antiquity to the Present* (New York: Palgrave Macmillan, 2002). Explores the continuities in anti-Semitic mythologies from the ancient to the modern world.

Peter Schäfer, *Judeophobia: Attitudes toward the Jews in the Ancient World* (Cambridge: Harvard University Press, 1997). Best book on "classical" anti-Semitism.

Beyond the Mediterranean World—Southern Africa, South and East Asia

John W. Dower, *War Without Mercy: Race and Power in the Pacific War* (New York: Pantheon Books, 1986). Gives some attention to the roots of Japan's racially supremacist "Yamata race" ideology.

Robert P. Goldman, and Sally J. Sutherland Goldman, trans. and eds., *Ramayana Of Valmiki: An Epic Of Ancient India*, Vol V: *Sundarakanda* (Princeton: Princeton University Press, 1996). The Introduction discusses ethnic and color stereotypes in ancient Hindu culture.

Carolyn Hamilton, *Terrific Majesty: The Powers of Shaka Zulu and the Limits of Historical Invention* (Cambridge: Harvard University Press, 1998). A study of the invention of diverse traditions of “Zuluness” with Shaka as the archetype of “African despotism.”

Shihan de Silva Jayasuriya, *African Identity in Asia: Cultural Effects of Forced Migration* (Princeton, N.J.: Markus Wiener Publishers, 2008). Emphasis on the Indian Ocean.

M. Dujon Johnson, *Race and Racism in the Chinas: Chinese Racial Attitudes towards Africans and African Americans* (Bloomington, IN: Indiana University Press, 2007). Some attention to historical background.

Nicholas D. Kristof, “Black Africa Leaves China in Quandary,” *New York Times* (December 20, 1988).

Louise Levathes, *When China Ruled the Seas: The Treasure Fleet of the Dragon Throne, 1405-1433* (New York: Oxford University Press, 1994). China’s historic seaborne encounter with “the other.”

Thomas C. Odin, *How Africa Shaped the Christian Mind: Rediscovering the African Seedbed of Western Christianity* (Downers Grove, IL: IVP Press, 2008)

Tom O’Neill, “Untouchable,” *National Geographic Magazine* (June, 2003).

Jennifer Robertson, “Blood Talks: Eugenic Modernity and the Creation of New Japanese,” *History and Anthropology*, Vol. 13, No. 3 (2002), pp. 191-216.

Huston Smith, *The World’s Great Religions* (New York: Harper, 1991). Emphasizes the contributions of the great South and East Asian religions to the common wisdom of the great faiths.

Ivan Van Vertima and Runoko Rashdi, eds., *African Presence in Early Asia* (New Brunswick, NJ: Transaction Publishers, 2007).

Michael Weiner, ed., *Japan’s Minorities: The Illusion of Homogeneity* (New York: Routledge, 1997). Explores historic minorities (the Ainu) as well as newer minorities (Korean immigrants).

David Blake Willis and Staphanie Murphy-Shigematsu, eds., *Transcultural Japan: At the Borderlines of Race, Gender, and Identity* (London: Routledge, 2008). A look at modern Japan with some attention to the historical genesis of ethnic and racial attitudes.

Karl A. Wittfogel, *Oriental Despotism: A Comparative Study of Total Power* (New Haven, CT: Yale University Press, 1957). Argues that Afro-Asian civilizations, dependent on massive water extraction infrastructure, fostered oppressive political and social systems.

THE MEDIEVAL WORLD

Medieval Europe and the Crusades

Alan Dundes, ed., *The Blood Libel Legend: A Casebook of Anti-Semitic Folklore* (Madison: University of Wisconsin Press, 1991). Traces the legend of Jewish ritual sacrifice of Christian children from medieval to modern times.

Paul Freedman, *Images of the Medieval Peasant* (Stanford: Stanford University Press, 1999). Shows how ethnic and color prejudices interacted with class subordination to shape prejudicial attitudes in medieval society.

Richard I. Moore, *The Formation of a Persecuting Society: Power and Deviance in Western Europe, 950-1250* (London: Basil Blackwell, 1987). Covers persecution of gays and “witches” as well as Jews.

Léon Poliakov, *The Aryan Myth: A History of Racist and Nationalist Ideas in Europe* (New York: Barnes and Noble, 1971). Covers period from the middle ages through the nineteenth century.

James Reston, Jr., *Warriors of God: Richard the Lionheart and Saladin in the Third Crusade* (New York: Anchor Books, 2001). An unvarnished account of the brutalities of the Crusades—especially those perpetrated by Christians on Muslims and Jews.

Joshua Trachtenberg, *The Devil and the Jews: The Medieval Conception of the Jew and Its Relation to Modern Anti-Semitism* (New Haven: Yale University Press, 1943).

Militant vs. Moderate Islam

Andrew G. Bostom, ed., *The Legacy of Islamic Anti-Semitism: From Sacred Texts to Solemn History* (New York: Prometheus Books, 2008). Exhaustively documents the continuities in anti-Semitism between medieval and modern Islamic sources.

Murray Gordon, *Slavery in the Arab World* (New York: New Amsterdam, 1989). Useful overview.

Zachary Karabell, *Peace Be Upon You: The Story of Muslim, Christian, and Jewish Coexistence* (New York: Knopf, 2007).

Ephraim Karsh, *Islamic Imperialism: A History* (New Haven: Yale University Press, 2006). A scholarly corrective to the view that the Muslim world has always been on the receiving end of oppressive colonialism and imperialism.

Bernard Lewis, *Race and Slavery in the Middle East* (New York: Oxford University Press, 1990). Important groundbreaking study by a leading scholar.

Maria Rose Menocal, *Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain* (Boston: Little Brown, 2002).

THE EARLY MODERN WORLD (1450-1800)

Renaissance, Reformation, and Inquisition

R. Po-chia Hsia, *The Myth of Ritual Murder: Jews and Magic in Reformation Germany* (New Haven: Yale University Press, 1988).

Benzion Netanyahu, *The Origins of the Inquisition in Fifteenth Century Spain* (New York: Random House, 1995). Notes continuities between the Inquisitors' reliance on racist categories and modern anti-Semitism.

Edward Peters, *Inquisition* (Berkeley: University of California Press, 1989).

Richard H. Popkin, *History of Scepticism From Erasmus To Spinoza* (New York: Oxford University Press, 2003). Skepticism as a solvent of traditional religious orthodoxies.

James Shapiro, *Shakespeare and the Jews* (New York: Columbia University Press, 1996). Explores paradox of "anti-Semitism without Jews" in Elizabethan England.

Perez Zagorin, *How the Idea of Religious Toleration Came to the West* (Princeton: Princeton University Press, 2003). Traces the early modern origins of freedom of conscience and religion.

The English Conquest of Ireland

David P. Canny, *Making Ireland British, 1580-1650* (New York: Oxford University Press, 2001). Notes continuities between subordination and stereotyping of the Irish and patterns of new world colonization and racial slavery.

David B. Quinn, *The Elizabethans and the Irish* (New York: Cornell University Press, 1966).

From Old World to New: Slavery and Racism

David B. Davis, *Inhuman Bondage: The Rise and Fall of Slavery in the New World* (New York: Oxford University Press, 2006). Valuable overview.

Carl N. Degler, *Neither White Nor Black: Slavery and Race Relations in Brazil and the United States Compared* (New York: Macmillan Company, 1971). Pioneering comparative study of new world racism.

Lewis Hanke, *Aristotle and the American Indians: A Study of Race Prejudice in the Modern World* (Bloomington: Indiana University Press, 1959). Classic study of early modern European debate over whether Native Americans were fully "human."

Francis Jennings, *Invasion of America: Indians, Colonialism, and the Cant of Conquest* (Chapel Hill, NC: University of North Carolina Press, 1975).

Winthrop D. Jordan, *White Over Black, American Attitudes toward the Negro, 1550-1812* (New York: Norton, 1968). Detailed overview of evolution of racial attitudes.

Michael McGiffert, ed., "Constructing Race: Differentiating Peoples in the Early Modern World," *William and Mary Quarterly*, Third Series, Vol. LIV, No. 1 (January, 1997). A valuable collection of essays exploring the social construction of ethnic and racial identities in the context of European expansion.

Jonathan Schorsch, *Jews and Blacks in the Early Modern World* (Cambridge: Cambridge University Press, 2004). Valuable study of the interaction of Jews and Africans in the context of new world colonization.

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Susanne Zantop, *Colonial Fantasies: Conquest, Family, and Nation in Precolonial Germany, 1770-1870* (Durham, NC: Duke University Press, 1997). Explores how the early modern European colonial experience impacted German attitudes.

Enlightenment

David D. Davis, *The Problem of Slavery in an Age of Revolution* (Cornell, NY: Cornell University Press, 1975). Emphasizes religious influences on development of antislavery thought.

Jonathan I. Israel, *Radical Enlightenment: Philosophy and the Making of Modernity, 1650-1750* (New York: Oxford University Press, 2001).

Jeremy D. Popkin And Richard H. Popkin, eds., *The Abbé Grégoire And His World* (Dordrecht, Neth.: Kluwer Academic Publishers, 2000). Study of important Enlightenment advocate of both antislavery and Jewish emancipation.

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THE MODERN AGE (SINCE 1800)

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Michael Burns, ed., *France and the Dreyfus Affair: A Documentary History* (Boston (St. Martin's, 1999).

Allan Chase, *The Legacy of Malthus: The Social Costs of the New Scientific Racism* (New York: Knopf, 1977).

Lewis Perry Curtis, Jr., *Anglo-Saxons and Celts: A Study of Anti-Irish Prejudice in Victorian England* (New York University Press, New York, 1968).

John M. Efron, *Defenders of the Race: Jewish Doctors and Race Science in Fin-de-siècle Europe* (New Haven: Yale University Press, 1994).

Peter Gay, *The Cultivation of Hatred: The Bourgeois Experience, Victoria to Freud* (New York: W. W. Norton, 1993).

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Jacob Katz, *From Prejudice to Destruction: Anti-Semitism, 1700-1933* (Cambridge, Mass.: Harvard University Press, 1982).

Paul Kennedy and Anthony Nicholls, eds., *Nationalist and Racist Movements in Britain and Germany before 1914* (London: Macmillan, 1981).

David Levering Lewis, *Prisoners of Honor: The Dreyfus Affair* (New York: Henry Holt and Company, 1973).

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Maurice Olender, *The Language of Paradise: Race, Religion, and Philology in the Nineteenth Century* (Cambridge, Mass.: Harvard University Press, 1992).

Fritz Stern, *The Politics of Cultural Despair: A Study in the Rise of the Germanic Ideology* (Garden City, New York: Doubleday and Company, 1965).

--American "Others": Indians, Blacks, and Immigrants

Ray Allen Billington, *The Protestant Crusade, 1800-1860* (Chicago: Quadrangle Books, 1938).

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David B. Davis, "Some Themes of Countersubversion: An analysis of Anti-Masonic, Anti-Catholic, and Anti-Mormon Literature," in Richard O. Curry and Thomas M. Brown, eds., *Conspiracy: The Fear of Subversion in American History* (New York: Holt, Rinehart, and Winston, 1972), pp. 61-77.

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Protest Movements: Abolitionism and Feminism

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Eric Foner, *Free Soil, Free Labor, Free Men: The Ideology of the Republican Party before the Civil War* (New York: Oxford University Press, 1970).

Genevieve Fraisse and Michielle Perrot, eds., *A History of Women: Emerging Feminism from Revolution to War* (Cambridge, Mass.: Harvard University Press, 1993).

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Ronald G. Walters, *The Antislavery Appeal: American Abolitionism after 1830* (Baltimore: Johns Hopkins Press, 1976).

Evolution of Colonialism and Imperialism

Robert L. Beisner, *Twelve Against Empire: The Anti-Imperialists, 1889-1900* (New York: McGraw Hill Books, 1968).

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THE MODERN AGE (SINCE 1800)

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--Hitler and the Third Reich

Hannah Arendt, *The Origins of Totalitarianism* (New York, Harcourt Brace Jovanovich, 1973).

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Robert Gellately, *Backing Hitler: Consent and Coercion in Nazi Germany* (New York: Oxford University Press, 2001).

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--Stalin and the Soviet Union

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--Mao's China

A. James Gregor, *A Place in the Sun: Marxism and Fascism in China's Long Revolution* (Boulder, CO: Westview Press, 2000).

Joseph W. Esherick, Paul G. Pickowicz, and Andrew G. Walder, eds, *China's Cultural Revolution as History* (Stanford: Stanford University Press, 2006).

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--The Holocaust

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Leni Yahil, *The Holocaust: The Fate of European Jewry, 1932-1945* (New York: Oxford University Press, 1991).

--Beyond the Holocaust

David Aaronovitch, *Voodoo Histories: The Role of the Conspiracy Theory in Modern History* (New York: Penguin Books, 2010). Emphasis on contemporary conspiracy theories including the 9/11 Truther movement and its links to other extremist movements.

Kevin Bales, *Disposable People: New Slavery in the Global Economy* (Berkeley: University of California Press, 1999). The rise of new forms of slave-like labor exploitation in Third World countries.

Bill Berkeley, *The Graves Are Not Yet Full: Race, Tribe, and Power in the Heart of Africa* (New York: Perseus Books, 2001). The Rwandan genocide.

John Bowe, *Nobodies: Modern American Slave Labor and the Dark Side of the New Global Economy* (New York: Random House, 2007). The persistence of slave-like labor exploitation in the western world.

Phyllis Chesler, *The New Anti-Semitism: The Current Crisis and What We Must Do About It* (San Francisco: Jossey-Bass, 2002). The reemergence of anti-Semitism in Europe and the Arab and Muslim worlds.

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Susan Faludi, *Backlash: The Undeclared War Against American Women* (New York: Anchor Books, 1991). Study of the anti-feminist movement in the 1980s and beyond.

Liz Fekete, *A Suitable Enemy: Racism, Migration and Islamophobia in Europe* (London: Pluto, 2009). Anti-Muslim sentiment in Western Europe.

George M. Fredrickson, *Racism: A Short History* (Princeton: Princeton University Press, 2003). Important, short explanation for decline of racism after World War II.

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John George and Laird Wilcox, *American Extremists: Militias, Supremacists, Klansmen, Communists, and Others* (Amherst, NY: Prometheus Books, 1996). Excellent introduction of “homegrown” extremism and terrorism.

Peter Gottschalk and Gabriel Greenberg, *Islamophobia: Making Muslims the Enemy* (Lanham, MD: Rowman and Littlefield Publishers, 2008). Anti-Muslim stereotyping in the U.S., especially after the 9/11 attacks.

Philip Gourevitch, *We Wish to Inform You That Tomorrow We Will Be Killed With Our Families* (New York: Farrar, Straus, and Giroux, 1998). The Rwandan genocide.

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Susan Stryker, *Transgender History* (Berkeley: Seal Press, 2008). Emphasis on the rise of the modern movement.

Robert S. Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad* (New York: Random House, 2010). Emphasis on modern and contemporary anti-Semitism.

Elisabeth Young-Bruehl, *The Anatomy of Prejudices* (Cambridge: Harvard University Press, 1996). Comparative study of the psychodynamics of racism, anti-Semitism, and homophobia.

The characteristics of racism are therefore: It is directed against an individual or group in a less privileged position. It refers not only to social attitudes towards a particular group, race or ethnicity, but also to social structures and actions that oppress, exclude or discriminate against such individuals or groups. More and more people are declaring themselves Islamophobic because of the events that are occurring today, such as the latest attacks in France. Also the government and the media are responsible for generating a global fear of the whole society. 16- Ageism (Discrimination by age). Ageism in Spanish comes to mean age discrimination. Psychology of anti-racism e.g., What is anti-racism? What do we know about anti-racism interventions and their effectiveness? What do we know about empowerment and power-sharing strategies? What major skills, technology, and knowledge can psychology contribute? Bibliographic Sources. The Annotated Bibliography on Psychology and Racism: 1974 - 1996 consists of citations taken from the CD-ROM databases of PsycLIT and MEDLINE. Sixteen keywords were used to develop the bibliography that reflected broad areas and interests in psychology. Results indicate that two forms of racism, fashioned prejudice and a sense of racial group position, consistently influenced opposition to residential integration. Class-based explanations had little explanatory power. Anti-racism is an active approach to combating racism at the individual, social, institutional, and structural levels. Learn why anti-racism is important. It is the casual, insidious forms of racism that people are often blind to that play such a pivotal role in upholding racism. People don't see it because these attitudes are often so deeply ingrained that it takes the ability to be deeply self-critical to examine and challenge those attitudes. As Kendi explains in How to Be an Antiracist: "The only way to undo racism is to consistently identify and describe it and then dismantle it." What Are Microaggressions? Understand What Racism Is. Anti-racism refers to a form of action against racial hatred, bias, systemic racism, and the oppression of marginalized groups. Anti-racism is usually structured around conscious efforts and deliberate actions to provide equitable opportunities for all people on an individual and systemic level. As a philosophy, it can be engaged with by acknowledging personal privileges, confronting acts of racial discrimination, and/or working to change personal racial biases.

Racism after Apartheid, volume four of the Democratic Marxism series, brings together leading scholars and activists from around the world studying and challenging racism. In eleven thematically rich and conceptually informed chapters, the contributors interrogate the complex nexus of questions surrounding race and relations of oppression as they are played out in the global South and global North. Their work challenges Marxism and anti-racism to take these lived realities seriously and consistently struggle to build human solidarities. Racism after Apartheid, volume four of the Democratic Marx The concepts of racism and anti-racism have been subject to much. debate and definition in recent decades by scholars from a range of. disciplinary perspectives. Racism can manifest in direct and indirect forms. Direct racism is. defined as unequal treatment that results in unequal opportunity (e.g. forms of thought and/or practice that seek to confront, eradicate and/. or ameliorate racism and as ideologies and practices that affirm and. seek to enable the equality of races and ethnic groups (Bonnert 2006) Combating racism is therefore a multifaceted process that is increasingly intertwined with efforts to address the tensions of diversity. (Putman 2007). The characteristics of racism are therefore: It is directed against an individual or group in a less privileged position. It refers not only to social attitudes towards a particular group, race or ethnicity, but also to social structures and actions that oppress, exclude or discriminate against such individuals or groups. More and more people are declaring themselves Islamophobic because of the events that are occurring today, such as the latest attacks in France. Also the government and the media are responsible for generating a global fear of the whole society. 16- Ageism (Discrimination by age). Ageism in Spanish comes to mean age discrimination. Racism, the belief that humans may be divided into separate and exclusive biological entities called "races"; that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioral features; and that some races are innately superior to others. Racism reflects an acceptance of the deepest forms and degrees of divisiveness and carries the implication that differences between groups are so great that they cannot be transcended. Racism elicits hatred and distrust and precludes any attempt to understand its victims. For that reason, most human societies have concluded that racism is wrong, at least in principle, and social trends have moved away from racism.

Racism and anti-semitism Anti-semitism is generally considered to be a variety of racism. It has taken different forms over the centuries, being justified on religious grounds during the middle ages, for example. Ruth Benedict argues "during the middle ages persecutions of the Jews, like all medieval persecutions were religious rather than racial." It was originally taken from a talk by Trish of the Workers Solidarity Movement. As such it represents the authors opinion alone and may be deliberately provocative in order to start discussion. Footnotes 1. CLR James archive on the libcom.org library 2. The Industrial Workers of the World union had successes organising workers of all races. Anti-racism is an active approach to combating racism at the individual, social, institutional, and structural levels. Learn why anti-racism is important. It is the casual, insidious forms of racism that people are often blind to that play such a pivotal role in upholding racism. People don't see it because these attitudes are often so deeply ingrained that it takes the ability to be deeply self-critical to examine and challenge those attitudes. As Kendi explains in How to Be an Antiracist: "the only way to undo racism is to consistently identify and describe it" and then dismantle it." What Are Microaggressions? Understand What Racism Is. Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance. HTMLCountry3. Purpose of mandate. Millions of human beings continue to be the victims of varied forms of racism, racial discrimination, anti-Semitism, xenophobia and related intolerance. These scourges not only persist, they are continually assuming new forms. The mandate of the United Nations Special Rapporteur on contemporary forms of racism was created to intensify international efforts to combat these violations of basic human rights.