Discrimination as a Global Paradigm: United Kingdom and United States of America in Focus

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Abstract

In spite of the commitment of the international community to the protection of human rights, equality before the law still remains a global problem. This research focuses on the problem of discrimination as a worldwide issue imposed on society. The aim of this research is to present a global perspective on the current threat of discrimination as a paradigm shift from equality before the law as a universal principle articulated in Universal Declaration of Human Rights which is the principal human rights instrument. A normative research method is used in this work with extensive theoretical approach. In this method, secondary data like journal articles, books and international conventions are used to support the basis of this research. This research finds that, for some time now, democracy experiences setback by different factors such governance in the forms of autocracy, and unconstitutional change of governments through of coup d’ état. The impact of discrimination on equality before the law as a rule of law in modern governance is as topical as it is ever destructive. Women also have made significant progress in many areas over time in places where discrimination is low, including closing some gender gaps. The load of adversity is shared between men and women in our troubled world in a very unequal manner, nevertheless.

A. Introduction

Equality before the law is a fundamental idea or value that guides the creation of laws and the pursuit of justice in society. The effect of using prospective thinking and ignoring ideal norm thinking, which prioritizes justice and includes the importance of fairness without exception, is injustice in the formulation, treatment, or imbalance. Equality before the law is the position or condition of being considered in line with regularly established justice system. The crucial phrase in this definition is justice as the standard, which means that fairness must be upheld in the creation and application of the law without being prejudicial to a set of people whose rights are spelled out in the law. If discrimination occurs in either of these two areas, the value or principle of equality before the law is violated. Justice that results from the idea of
legal equality is not constitutional justice; rather, it is justice based on ideals. The principle of the legal state and rule of law which emerged from the Anglo-Saxon legal system, emphasizes three benchmarks; Supremacy of the law, equality before the law, and the constitution that is premised on the rights of individuals. To achieve a safe, orderly, prosperous, and just democratic national system, the law should be employed as a basic structure to control and resolve many problems that drive the wheels of existence of the nation and state society. Therefore, no distinctions should be formed by the legal system that are not already made by the law being implemented.

Legally, the equality category includes social freedom and the equal rights and obligations of all citizens. The idea of legal equality also encompasses an equivalent standard of legal accountability, which lessens the inequalities between people in terms of their socioeconomic standing and material conditions. Abuses of gender equality can significantly affect other facets of human rights. The human rights category should therefore view gender equality as the gold criterion for equality. Human rights are unquestionable general principles that apply to both genders. The equality of political, civil, social, economic, and cultural rights and freedoms for all is incorporated in international, constitutional legal principles. Despite ongoing political and legal focus on disadvantage, inequalities and unequal distribution of power and resources still exist in modern countries. The notions of equality and non-discrimination are based on the fundamental understanding that every person has the same rights and liberties, making them ideas that may help to counterbalance and fight inequality and disadvantage. The values of equality and non-discrimination are now seen as being essential tenets of international human rights system. Therefore, these values have become not only universally recognized human rights pillars, but also key pillars of a progressive society premised on the rule of law.

From a global view, in 2020, America had to face the legacy of racial inequality once more. Sociologic experts are being prompted to look at how the law contributes to the ravages of racial prejudice by widely seen recordings of the return of law enforcement brutality on Black Americans of the “Black Lives Matter” movement. The landscape of racial equality has been enhanced by two accomplishments of what is known as the civil rights era, which culminated in civil rights legislation in the 1950s and 1960s. There is the expansion of voting rights, which was made possible in large part by the Voting Rights Act of 1965. However, no benefit is secure. As global citizens, we live in unfair times. The discussion that defines the nation currently is focused on the causes and effects of growing income and wealth disparities. We still know very little about how the joint distributions of income and wealth evolved over time, even though recent research has made significant progress in documenting patterns in either income or wealth inequality in the United States. The legalized discrimination that began with slavery and continues today as structural racial discrimination is the foundation upon which the

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USA was established. Since liberation, racial discrimination has been used to enforce a clear and tacit order which prioritizes white human life above black and brown human life.\(^7\)

In the past few years in the United Kingdom, the major political parties in the United Kingdom have paid significantly more attention to anti-Semitism and Islamophobia. Year 2018 saw calls for investigations into Islamophobia in the Conservative Party from the Muslim Council of Britain and Conservative Baroness Sayeeda Warsi. According to the 2017 British Social Attitudes Survey, 33 percent of Conservative party supporters would characterize themselves as at least moderately racist, compared to 18 percent of Labor party supporters.\(^8\) According to a survey, most black people in the United Kingdom have encountered bias from medical professionals due of their race, with younger people reporting this prejudice more frequently. A poll revealed that 65% of black respondents had encountered discrimination from medical professionals, including doctors and other staff members. For black people aged 18 to 34, this increased to 75%. The Black Equity Organization, a national civil rights organization founded in 2020 to address systemic racism in the UK, pioneered the report. Black or mixed-ethnicity respondents provided 2051 replies to the poll, including 1014 respondents between the ages of 18 and 34. Vivian Hunt, the organization’s chair of trustees, said, “The key to change is identifying and recognizing the reality of black communities across the country”.\(^9\)

This research focuses on discrimination as a global issue which is not limited to race but gender as well. Therefore, this research deals with discrimination in general with main focus on United Kingdom and United States of America. The UK and USA are referred to more in this work considering the position these two countries occupy as among the world superpower in political and legal developments.

**B. Discussion**

1. **The Status quo of Discrimination as a threat to Equality Before the Law**

   Over the years, democracy has faced stiff setback by different factors such as governance like autocracy and unconstitutional change of governments in the form of coup d’ état but the impact of discrimination on equality before the law as a rule of law in modern governance is as topical as it is ever destructive. The Organization for Economic Co-operation and Development (OECD) (2015), for instance, records that in Belgium, France, Germany, the Netherlands, Norway, Sweden, and the United Kingdom, the unemployment rates for native-born children of immigrants (aged 15 to 34) were roughly twice as high as those of their peers from the white majority group; these patterns are startlingly similar to the variances in unemployment rates between African Americans and whites in the United States.\(^10\) Equality before the law presupposes in Article 7 of Universal Declaration of Human Rights that, “All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination on any ground such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth

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or other status”. The legal underpinning of these two provisions of international legal instruments that are applicable is that there shall be no discrimination of any kind, contrary to what is provided in a law. That is the reason it is equality “before the law”\textsuperscript{10}; not equality “before man’s opinion or moral view”.

a. Racial Discrimination

In an attempt to outline the elements of racial discrimination, International Convention on the Elimination of All Forms of Racial Discrimination provides that, “racial discrimination shall mean any distinction, exclusion, restriction or preference based on race, color, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life”.\textsuperscript{11} Interest in discrimination against Blacks and other minorities in the United States and abroad has been reignited by the Black Lives Matter demonstrations in 2020. Public discussions about the existence of prejudice and the degree to which Blacks are affected are also common in Western Europe. An increasing number of studies in Europe are focusing on immigrants as racial and ethnic minorities.\textsuperscript{12} In Germany, too, the growth of extreme right-wing and nationalist impulses, as well as a general polarization of society, were both recorded by representative longitudinal studies of the population.\textsuperscript{13}

One essential normative objective of contemporary governance is the equal enforcement of the law to all citizens. This objective is frequently not accomplished, as evidenced by the expanding number of experimental studies such as public servants’ prejudice against people of color throughout the Western world.\textsuperscript{14} Organizational performance has recently received attention as a potential organizational element that may be linked to discriminatory behavior. A recent experimental investigation shows that ethnic employment discrimination is less common in Danish schools with higher test scores. Managers at unsuccessful firms were claimed to be less receptive to applicants from underrepresented groups and more susceptible to feeling stressed which caused their unconscious bias. This approach is consistent with the huge body of research in public administration on how effective an organization is, which underlined the significance of using prior performance as a factor in decision-making.\textsuperscript{15}

Researchers frequently aim to calculate the causal impact of race or gender on outcomes in studies of discrimination. For instance, in the context of criminal justice, one would inquire as to whether persons who were detained would have faced charges or been found guilty if they had been of a different race. Such counterfactual concerns have measurement issues related to causal estimation for mostly unchangeable features, which have long been recognized. Post-treatment bias, which has been the focus of current discussions, is another issue. Many studies of discrimination use assumptions about ostensibly intermediate events, like getting jailed, which may be the result of discrimination themselves.\textsuperscript{16}

Previous study has shown that racism and discrimination is a social factor that affects health. And that they have a negative impact on marginalized communities’ physical and mental

\textsuperscript{11} Article 1 of International Convention on the Elimination of All Forms of Racial Discrimination (1965).
\textsuperscript{14} Anthony H. Richmond, \textit{Colour prejudice in Britain: A case study of West Indian Workers in Liverpool, 1941 – 1951} (Taylor & Francis, 2023), p. 3.
health. Institutional or systemic discrimination, such as residential discrimination perpetuates these detrimental health effects, which show up as unequal access to services and resources (for instance, work, shelter, and education) exposure to harmful aggression) as well as biological (epigenetic consequences, for example) and psychological factors. Additionally, racism on an interpersonal level can take on covert (like macroaggressions) or overt forms (like discriminatory hiring practices), all of which are harmful to someone's health, particularly when they come from marginalized groups. To comprehend the negative consequences that discrimination might have on one’s health. Of disadvantaged communities, it is crucial to firstly document the experiences of racial discrimination among underrepresented people.17 Our comprehension of personal encounters with discrimination may be improved by socially assigned race. The term “socially assigned race” refers to how others perceive a person’s race, which can take many different forms, including physical attributes, social and institutional interactions, preconceptions, and social conventions.18

The values of equality and non-discrimination may offer practical instruments for eradicating the discriminatory practices employed by States towards non-citizens. Domestic and international anti-discrimination laws, however, have long included exclusions related to immigration and nationality. Such exceptions raise important concerns about the extent of the protection provided by anti-discrimination legislation and tend to strengthen existing kinds of discrimination, particularly racial discrimination, rather than eradicating them. Even while it is debatable whether these exclusions are fundamentally problematic, the broad scope of these rules when applied can significantly impact how much non-citizens can depend on the protections provided by anti-discrimination legislation.19 In fact, citizenship is closely related to the “boundaries of belonging” and is not just a legal position. It is about defining who “we” are, who belongs to “us” and who does not. Being a citizen of a country does not imply that one “belongs” to that country. People and groups who are viewed as “others” that is, as belonging to various ethnic, national, or racial groups, are typically not seen as being a part of the community in the host country.

An examination of the involuntary loss of citizenship brought about by privatization demonstrates that, although a state’s ability to discriminate has been constrained by legal standards governing the outright ban of statelessness this has not eradicated discrimination.20 Nationality has come to be regarded as a dubious basis for discrimination thanks to the actions of the European Court of Human Rights (ECtHR), the Committee for the Elimination of Racial Discrimination (CERD Committee), and the Human Rights Committee. But there are still a lot of restrictions, especially regarding the deportation and admission of immigrants. Instead of cases involving the earlier issue of immigration control or in deportation scenarios, the principle of equal treatment has primarily been applied in the ECtHR’s jurisprudence in cases involving equal treatment of migrants legally residing within the State and their access to social benefits. Furthermore, the ECtHR specifically distinguishes the immigration status ground from the nationality ground, therefore its stringent stance against discrimination based on nationality does not apply to discriminatory treatment simply based on that ground. These restrictions draw attention to the difficult juggling act that international and regional organizations must do in order to follow and uphold the principles of non-discrimination and State sovereignty.

Every form of inequality is an outcome of discrimination and a social issue that must be addressed. This viewpoint – favored by the political class – seems overly broad to many. Political conservatives, on the other hand, support a limited definition that restricts the concept’s applicability by only mentioning activities meant to lessen a group’s chances. For a number of reasons, the majority of social science experts reject this reformulation. The concept is brought back into the domain of psychology by an intentionality criterion, which diverts attention away from the constraining social framework. Furthermore, it is difficult to prove prejudice because intentions are invisible. Whether group inequalities were intended by the causal institutional structures, discrimination still has the same impacts. Contrary to popular belief, racial discrimination is not just a compilation of small-scale unfair acts committed by members of various groups. Additionally, it includes a complex system of organizational arrangements that foster group disparities; when the groups perceive one another as belonging to different races, this network develops into racial discrimination. Political influence, financial wealth, and access to cultural resources are examples of these inequities. The persistence of racial discrimination in society continues to challenge the rule of law as regards equality. By means of legally enforceable laws and paradigm-shifting norms, international human rights legislation seeks to eradicate racial discrimination. The ability of law to end racism, however, has fallen short of promises. Racism, in all of its forms, continues to play a significant role in the inequality and humiliation that many people face today. Racism requires much attention than ever did considering its current impact on humanity.

In South Africa, where racism was once perpetuated through the apartheid, it is a long sustained one for decades. Despite the reality that racism and racial discrimination exist in some form or another around the world, South Africa’s mainstay of racism is the fact that it was institutionalized and made law. By being institutionalized and legalized, it means that the discrimination of and prejudice against black people in South Africa was never only a result of official government policy but was also firmly established and discernible in the country’s statutes, court procedures, and judiciary. One of the most striking features of racism in the country was appropriation of land by the white population at the detriment of the black South Africans as legalized in their law. The central position of racism and the idea of white supremacy refers to a system rather than right-wing extreme racist hate organizations that actively promote white control. Whereby whites retain complete dominance are the underlying principles that provide the basis for this work.

An ongoing insistence that since 1994 (after the end of the apartheid), whites and blacks now equally enjoy formal legal rights (or, put another way, that the law is no longer used to marginalize and exclude blacks and to perpetuate profound inequalities between whites and blacks) is one of the blind areas in discussions of race in South Africa. This is demonstrated by the phrase “previously disadvantaged group,” which is frequently used to describe, among other groups, black people. Separate societies for blacks, whites, Indians, and colored people were established in South Africa as a result of racist and patriarchal colonialism and apartheid laws, policies, and practices. Separate and different education, health, and public amenities systems; segregated land ownership; segregated, zoned living areas for the black urban population; later,

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24 The Natives Land Act, 1913 (subsequently renamed Bantu Land Act, 1913 and Black Land Act, 1913; Act No. 27 of 1913) was an Act of the Parliament of South Africa that was aimed at regulating the acquisition of land.
self-governing territories and homelands for the black rural population; pass laws for blacks; racial classification; the prohibition of marriage between whites and people of other races; and separate labor systems with job reservations for whites and wage differences between white and black.

The post-1994 government has enacted rules aimed at redressing economic and social disparities brought about by the past, but which essentially necessitate the presence and usage of racial classifications. Although this raft of apartheid legislation was repealed with the move to democracy, discrimination did not fade away completely. Institutional racism in South Africa also manifests itself under different guises. One of the main issues with the disparity that exists between blacks and whites is institutional racism. The definition of institutional racism, which may be traced back through economic and political structures, is any rule or practice that victimizes majority groups in comparison to the minority. Institutional racism and social scientists now place a lot of emphasis on public school funding and teacher quality. Racism, in its form, is intimately tied to the organized exchange of prejudice and stereotypes; it involves more than a personal bias; racism reflects institutional, social, and cultural factors.

The criteria had the effect of limiting the number of “black” applicants since they gave preference to black parents from middle-class families who could afford the tuition and because residence segregation in “group areas” made it implausible that there would be many “black” applicants. This practical issue of racial discrimination in South Africa against the Constitution is a demonstration and affirmation of the current state of discrimination as an act against the principle of equality before the law.

b. Gender Inequality

The current issue of gender inequality in this research also focuses on global discrimination against women. What is needed to end discrimination against women? Is it equality or equity? According to the United Nations Convention on Elimination of all forms of Discrimination Against Women (CEDAW), equality is the terminology associated with the fight against discrimination of women. The three principles that form CEDAW’s concept of equality are: the principle of nondiscrimination, the principle of state obligation, and the principle of substantive equality – equality of outcome. Additionally, Article 15 of CEDAW, which requires state parties to incorporate women’s equality before the law in civil issues, legal capacity, entering into contracts, etc., mandates this principle. Any state party that agrees to be bound by this Article is required to ensure that their legal framework and public policies ensure that women have an equal standing in the justice system. Women and girls encounter obstacles in every nation that limit their prospects and prevent them from fully participating in social, political, and economic life.

Gender disparity is a reality that is plain to perceive. Every nation on earth is grappling with gender inequality in some fashion. The term "gender inequality" refers to the perceived or actual unequal treatment of people based on their gender. Gender discrimination has its roots in cultural differences in gender roles, which are socially constructed systems. Despite the fact that differences between men and women are inherent due to their biological sex, gender disparity constitutes a kind of social discrimination. Over time, women have significantly improved in several areas, including bridging some gender barriers. In our unsettled

30 Article 1 of Convention on the Elimination of All Forms of Discrimination against Women.
environment, however, the burden of hardship is distributed between men and women in a highly unequal way. Access to opportunities in the political, economic, and social spheres as well as to education, healthcare, and physical and financial resources is still characterized by significant inequities. Gender inequality is pervasive in the world. Two facets of political gender inequality are the underrepresentation of women in political leadership roles and in business and political appointments. There are many aspects of social gender inequality, some of which are worse for men than for women. For example, men are more likely to experience violence, incarceration, and disability, but women are more likely to experience domestic abuse and sexual assault.31

1) CEDAW’S Principle of Equality

The goal of the Conventions is to abolish all sex-based discrimination against women in all of its forms. Regardless of their marital status and on an equal footing with males, it gives women the recognition, enjoyment, and exercise of all human rights and fundamental freedoms in the political, economic, social, cultural, civic, domestic, and any other sphere. Although only sex-based discrimination is mentioned in the Convention, interpreting article 1 in conjunction with paragraphs 2 (f) and 5 (a) shows that the Convention also addresses gender-based discrimination against women. The biological distinctions between men and women are referred to as sex. The term "gender" encompasses socially established identities, characteristics, and responsibilities for men and women as well as the cultural and social interpretations society makes of these biological distinctions that result in hierarchical ties among men and women and a sharing of power and rights that disadvantage women, and culture, society, and community can also modify this dynamic. The definition of discrimination in Article 1 makes it clear that the Convention applies to gender-based discrimination.

According to this definition, discrimination is any differentiation, exclusion, or restriction that prevents women from exercising their human rights and freedoms, even when discrimination was not intended. This would imply that treating women and men equally or neutrally could constitute discrimination against women if doing so resulted in or had the effect of preventing women from exercising a right due to a lack of recognition of the inherent disadvantage and inequality that women experience due to their gender. The Committee's opinions on this topic are demonstrated by the reports it considers, its broad recommendations, conclusions, proposals, and statements, by the individual communications it considers, and by the way it conducts inquiries under the Optional Protocol.

In Article 2, States Parties are urged to denounce discrimination against women in “all its forms” and in Article 3, States Parties are urged to adopt suitable measures in “all fields” to promote the complete advancement of women. The Convention foresees the emergence of new types of discrimination that were not known when it was being written by including these provisions. According to Article 2, States parties are required to address every facet of their legal responsibilities under the Convention to respect, safeguard, and uphold women’s rights to equality and freedom from discrimination. By refraining from passing laws and policies that prevent women from equally enjoying their rights, states parties must uphold their commitment to ensure respect. According to the obligation to protect. States parties must take steps to end stereotyped roles for men and women as well as customs that discriminate against women and perpetuate the idea that one sex is inferior to the other and that men and women should play different roles. In order to fulfill their obligation, States parties must take a variety of measures, including, when necessary, adopting temporary special measures in accordance with General Recommendation No. 25 and Article 4 (1) of the Convention, to ensure that women and men have equal rights both de jure and de facto. This includes both requirements for means or

conduct and for results. States parties should consider the fact that they must develop public policies, programs, and institutional frameworks that are aimed at meeting the unique needs of women in order to fully realize their potential on an equal basis with men in order to fulfill their legal obligations to all women.

1. The Futuristic Approach to the Realization of Non-Discrimination

Having presented the current state of discrimination as a challenge against the rule of equality before the law (das sein), this last section of the paper focuses on what ought to be (das sollen). In other words, it focuses on the nondiscrimination principle in line with the rule of equality before the law. The fight against discrimination of all kinds ought to begin at the national level because the fight for or against the rule of law is won at the national level. Therefore, there should be national action plans to fight against discrimination.

A National Action Plan against Racial Discrimination is required. This is a thorough set of initiatives designed to gradually strengthen the promotion of racial equality. In many spheres of public administration as well as the private sector where racial prejudice also exists, a National Action Plan Against Racial Discrimination will probably lead to action. Each of these plans will establish clear objectives, targets, and activities, as well as the accountable State agencies, deadlines, and performance measures for each one. This national action plans should be implemented in national legislations to keep people binding to it. For these equality possibilities to exist, legal protections against discrimination serve as a crucial foundation. When discrimination occurs, legal remedies are available. By establishing standards that companies take action to prevent discrimination, regulations with mechanisms to encourage prevention can lower rates of discrimination. Laws also aid in creating standards against discrimination.

From a legal perspective, the idea of equality in rights, entitlement, and the enjoyment of rights are all based on the concept of integration. Aligning with the provisions of the Universal Declaration of Human Rights, states should begin to compel their people towards the realization of Article 7 of this Declaration which provides that, “All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination”. The need to refrain from discrimination or eroding equality as well as the obligation to uphold and promote the fulfillment and enjoyment of the rights to equality and non-discrimination for all individuals are all included in the right to equality and non-discrimination.

The community will be treated unfairly as a result of the law enforcement process if the equality before the law principle is not used as a foundation or a point of reference. Although this idea is widely accepted in society, not everyone is equal in the eyes of the law. It appears that the law is so blatantly clear-cut that it has no influence over politics, authorities, the wealthy, or the elite. When compared to common people and the so-called destitute, the law appears so powerful and severe. The trajectory of the principle of equality before the law in relation to racial and gender discrimination is quite challenging thereby set a paradigm shift against social cohesion and integration.

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35 Supra note, no.32: 65.
C. Conclusion

In conclusion, it is important to point out that the issue of equality before the law and the bait of discrimination is a long existing one and since this is a legal issue, it needs a legal mechanism to address it. Many people still practice cultural racism or ethnocentrism, holding that some cultures – typically their own – are above or that other cultures, traditions, customs, and histories are incompatible with their own, even though few people still believe in a superior race with an inherent right to rule over those they deem inferior. Any form of racism is a result of those in positions of power deciding what is superior and discriminating against others in lesser positions. Thus, racism can be seen as the application of bias in practice. Globally, racial discrimination is at a very significant alert and therefore, requires delicacy and full attention from states and their institutions to weigh its impacts on social cohesion and integration amongst the people irrespective of their orientations.

Gender discrimination still exists today, albeit being covert and largely undetectable in many regions of the world. Stereotypes about men and women are perpetuated and spread through a number of social institutions, including the media, the family, daycare centers, and schools. Traditional gender qualities in Western countries frequently connect to power. The primary traits of women – dependence, maternal instincts, passivity, and familial commitment – reflect their lack of power. Women frequently hold lower-level roles, and their work is underappreciated and underpaid. Those boys or girls who do not fit stereotyped expectations may face criticism, exclusion, or even violence. Conflicts like these can muddle a child’s gender identity development thereby exposing them to a “world” of segregation or discrimination.

D. Suggestion

In order to live in a society that embraces equality before the law and ends racial and gender discrimination, this research makes the following suggestions:

At individual level, people who report institutional and personal racism should be listened to, validated, and supported. The majority of persons of color claim that white people do not take accusations of racism seriously. It is time to acknowledge that we live in a racist society rather than continuing to defend the notion of a post-racial society. Since antiracism starts with fundamental respect for all people, pay attention to and believe those who report racism. We should also recognize the similarities between people and exercise empathy. Be mindful of difference and its effects, especially as they relate to privilege and power, but try not to focus on them. Keep in mind that if one type of injustice is permitted to flourish in our society, all forms can as well. The fight for a fair and just society for all is something we owe to one another.

At community level, when you observe racism taking place, intervene and safely disrupt it. When you encounter racism, whether it is overt or covert, have convincing dialogues with others. Asking about relevant facts and accompanying data will help you refute racist assumptions. Discuss the circumstances that prompted you or others to hold racist attitudes. Participate in and support anti-racist community activities, marches, rallies, and programs to educate yourself about the racism that exists where you live and act against it.

Finally, at national level, utilize political avenues to combat discrimination. To demand an end to discriminatory behaviour in the legal system, the judicial system, the educational system, and the media, for instance, you could write to senators and members of congress (depending on the country). Encourage the enactment of federal legislation that would make racist behaviour illegal and establish mechanisms for observing police activity. It is also necessary to advocate effective measures to combat prejudice in employment and education. Numerous studies have shown that, when all other factors are equal, individuals of colour are far more likely than white people to be turned down for employment and admittance to educational institutions. Initiatives for affirmative action assist in resolving the issue of racist exclusion.
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