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### The Roots of Racism

The question concerning the roots of racism traces back to the origins of human civilization, eventually raising awareness regarding its forms, types, and applications in various circumstances. With regards to racism as a social construct, one may point out its particular ties to the research fields of sociology, psychology, and human rights. From a broader perspective, the roots of racism may be associated merely with the historical background of constitutionalized slavery institutions and related forms of socioeconomic atrocities. Other than that, the essence of racism forces us to review its specifications from an in-depth perspective. The application of a more sophisticated sociological and psychological approaches is required to track its intrinsic attributes, which are related to the emergence of racist attitudes and subsequent behavioral patterns. Considering the enormously vast field of research pieces on the matter of racism, one may say that most of them may be consolidated under the umbrella of the natural division between "us" and "them." Although one may point out that the core root of racism relates to biological discrepancies, the truth is that the researchers find the implicit biases, colonialist agendas of the past, and religious connotations to be the dominant roots of racism, which are related to the element of human rights from various perspectives.

### **Implicit Biases**

One of the most potent reasons to research the roots of racism relates to implicit biases, which are essential attributes of humans' behavioral patterns. According to the findings of the research titled "Reflexive Intergroup Bias in Third-Party Punishment," implicit biases originated from the basic human demand to form groups based on minimal information regarding certain communities (Yudkin, Rothmund, Twardawski, Thalla, & Bavel 17). Judging from the findings of this particular research piece, implicit biases, which are closely connected to racism, are exceptionally apparent while reviewing the ways through which people categorize individuals in specific samples with a series of unique characteristics. Therefore, the tendency of categorizing and reviewing individual races and ethnicities from the perspective of previously obtained bits of knowledge—which in turn are caused by implicit biases—stands out as a natural attribute of human behavior. In some sense, the outcomes of these findings force one to consider the struggles and conflicts within racial relations as determinants of natural behavioral patterns.

In other words, the origins of racism are interrelated with implicit biases, which are significant in framing the attitude towards people with differences in skin color, cultural features, and other discrepancies. What may appear as an example of racist behavior is a genuine representation of the broader propensity to think in terms of possible cooperation with in-group versus out-group members (Yudkin, Rothmund, Twardawski, Thalla & Bavel 18). In some sense, the intensification of conflicts in racial relations refers to the rapidity of judgments against one person or another, eventually leading to conflict scenarios. In order to genuinely assess the specifications of implicit biases, a comparison of racist behavior with aggression between fans of two competitive sports clubs may be applied. With regards to the unveiled root of racism, which focuses on implicit biases, the only possible solution is the implementation of rational

deliberation, which is noticeable in the agenda of contemporary liberal society with a strong emphasis on inclusion, liberation, and human rights.

### **Colonialist Agenda**

In the discourse on racism, three aspects stand out while examining its historical background, which include the legacy of colonialism, the slave trade, and segregationist policies of the past. Although the vast majority of the deconstructions of the roots of racism falsely focus on slavery as the only plausible determinant of measuring its historical legacy, more attention should be dedicated to the colonial past and the expansionist agenda of western civilization. According to the report by the Council of Europe, colonialism should be associated with the processes of deepening the values of segregation, discrimination, and racial prejudices (Muižnieks). The core of the research by the Council of Europe is focused on emphasizing the cross-generational consequences of the colonial past.

In particular, deeply rooted biases and prejudices, which are determinants of racism in its pure form, are believed to have transitioned through generations within western civilization. By articulating the term "Afrophobia," the article by Muižnieks compares ongoing racial hatred, which is caused by an influx of immigration to the European continent, with the colonial legacy of past centuries. This is connected to the contemporary media's portrayal of African and Asian immigrants as individuals who pose direct threats to cultural values and the civilizational stability of the European and North American continents. Hence, under no circumstances should existing racial prejudices be reviewed separately from the historical background of expansionism and colonialism (Muižnieks). In some sense, the only viable option under these circumstances is to ensure the maintenance of the liberal agenda in western societies.

If the values of tolerance and cross-cultural collaboration persist, the historical roots of racism will most likely be mitigated solely to the past.

### **Religious Connotations**

Surprisingly, one of the most subtle roots of racism is directly tied to religious explanations regarding the discrepancies between various communities by paying special attention to faith. In particular, the theological root of racism is explicitly depicted in the multifaceted research piece by Spangenberg, who unveils the historical "othering" of specific religious groups by providing an example of early encounters between Christians and Jews (Spangenberg 2). A particular notion is that the religious aspect in the study of racism is often omitted due to the seemingly different focus of these elements, yet a thorough analysis displays the matter far more controversially than it could have been imagined at first glance. More precisely, the process of "otherization" in religious discourse first took place not in the Middle Ages, but rather during the first conflicts between the Jews and Christians around the 1st century CE (Spangenberg 1). The core of racism during those times was closely related to Christians categorizing certain religious beliefs as associated with the devil.

With regards to this notion, one may also point out that the initial encounter of the theological basis between Jews and Christians concerning the "ranking" of their religions eventually led to the creation of fertile soil for further spreading and expanding of racism. Since Christianity became the state religion of the Roman Empire and the western world as a whole, it is remarkable that the roots of racism were easily transitioned concerning individuals of other faiths and religious groups (Spangenberg 3). Throughout the course of civilizational development, the belief that certain ethnic and religious groups are superior was utilized as a

feasible tool for the justification of imperialism. With regards to the history of western Christianity, pieces of evidence show that the term "racism" traces back to the 1st century CE—meaning that the recent attention to it by human rights experts should be assessed and considered more profoundly.

### **Final Remarks**

Having scrutinized the data concerning the roots of racism, one may point out the unprecedented relevance of three independent factors, namely implicit biases, the colonial legacy of the past, and religious encounters of the 1st century CE. Although the vast majority of modern researchers state biological differences as the cause of the conflict within racial relations, instead, the essence of the matter relies on the merger of psychological, historical, and theological attributes. With regards to the presented data, one of the most feasible solutions is to shed light on these issues by paying close attention to possible regulatory mechanisms. As it was partially mentioned above, further work on increasing public awareness on the discussed topic is obligatory to ensure that society realizes the roots of racism. The contemporary global community, which is being aware of past events, the psychological nature of humans, and social constructs of religions, is capable of reducing the impact of the roots of racism via assistance by human rights defenders. The incorporation of the overall awareness and strict compliance with modern anti-racist legislation is at the core of further progress in eliminating racism.

## Works Cited

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