Race and Social Inequality in the United States of America: Mapping the Linkage and its Implications on African-American Communities

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Abstract

Race has been an important constituent that has shaped the American Creed since the inception of the United States as a democratic nation. The 'American White' has defined the 'place' of African-Americans in the larger American society. Although the White-Black division in the United States has become a matter of the past, almost bridged, a few cases in the last decade in the United States suggest otherwise. Be it the 2012 case of Trayvon Martin, the Florida teen gunned down by a neighborhood watch volunteer, or May 25, 2020, the chokehold killing of George Floyd in the street of Minneapolis by white police officers, there has been a close link between race and social inequality in the United States. The paper has attempted to highlight the close link between the two in the United States in the case of the African-American minority community by drawing into the deep history of race relations in the United States. Based on the linkage, the paper has investigated if the latest incidents crippled the American Creed that defends liberty and rejects discrimination based on race and color of individuals. The study has used descriptive, historical, and qualitative/quantitative data analysis from primary and secondary sources. The paper concludes that despite the comparatively calmer and more dynamic mainstream American society in the post-BLM America, the country still faces the challenges of race issues and disparities.

Keywords: 1.Racism,2. African-Americans,3. Racialization,4. Slavery, 5. Minority,6. Inequality,7. Police violence,8. Black Lives Matter, 9.The United States.

Introduction

Race has been used as a central pivot in the process of identification of one's identity. It is used as a signifier to politicize or assert one's identity. Race works as a critical social tool to mark boundaries among groups, and later, these boundaries have the potential to become nationalized boundaries. The power of race is such that the history of race relations occupies a significant part of the history of the United States. Arthur (2007) wrote that racial relations and racism had "scarred American history." They continue to shape the country's quest for understanding itself.

Even though the United States abolished slavery and criminalized discrimination based on skin color long ago, it has not escaped the burdens of history. Even today, violence and discrimination against African-American[1] communities across the UnitedStates still hold the potential to shake the

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[1] The phrase "African-American" has a historical context of origin. In the 1970s and 1980s, in the later part of the 'Black Politics' in the United States, when Jesse Jackson and other prominent 'black' leaders began promoting themselves as leaders of other oppressed ethnic minorities in the US, the category of 'black' was not enough to accommodate all for this purpose as there were Hispanics also. Thus, for this, mobilization took place under the name of the "Rainbow Coalition," keeping alive the notion of the color of people. Through the active encouragement and promotion by Jesse Jackson and others, "African-Americans" began to be used widely, gradually replacing 'black' in order to "'normalize' American Blacks into a minority

fundamental basis on which the foundation of the country was laid down. Lynching, race riots, discrimination in employment opportunities, housing, accessibility to health, and other basic facilities against African-Americans of the 20[th]century have disappeared from America's national life. However, the vulnerability ofthe African-American community to social inequality arising out of racial prejudiceremains a living reality in the contemporary United States.It is primarily because race can construct contradictions between two existing communities. Hence, American history had a large share of racial antagonism among different racialized groups since its inception as a nation-state.

The central premise of this study is, Race and social inequality are interconnected. Social inequality would mean social relations between African-Americans and white Americans. There has been a history of denial of equality in social relations against African-Americans through "a system of measures" so elaborately constructed to prevent any space for intermingling or any personal identifications of members of the two communities. In this sense, the 'place' of African-Americans in larger American society had been determined by the whites who, on the contrary, have never existed as a single homogenous group sharing equal socioeconomic and cultural status to justify the erstwhile segregation policy of "protecting all whites against all Negroes…"(Myrdal, 1944, p. 573).

The portrayal of African-American identity has been dynamic. Identity has been central to African-American struggles against inequalities in the United States, including their struggle to identify their place. The racial identity rooted in Africa has been one decisive factor in defining the African-American identity since the beginning of enslavement in the United States. This African connection influenced most of the negative beliefs held by "Europeans and Euro-Americans," such as Africans being "exotic, barbaric and pagan," and hence created strong racial demarcation againstAfrican-Americans in the late seventeenth-century and the early eighteenth-century United States (Thomas, 2002, p. 143).

The premise of the study: Problems

The central premise of this study is, following what Gunnar Myrdal has rightly pointed out in his book, The American Dilemma (1944), the American Creed, which the paper would prefer to call the consensual 'Idealized American Ideals.'While holding that African-Americans have faced more subjugation and exploitation than the rest of Americans in the past and continue to face problems related to discrimination, it is not to deny that in the last half of the twentieth century, the conditions of the African-American communities have been dramatically improved. They have been more or less successfully integrated into the larger American national life through various legal, economic, and political interventions at the federal and provincial levels.

The American Creed has influenced and helped shape an American identity based on equality and liberty in the land of freedom and democracy. This fact legitimizes one to take the creed as a unit of measurement to judge any injustice against whosoever in the country. This "value premise," to use Gunnar Myrdal's words, has been a fundamental unit that has been given Constitutional sanction.

This provides a platform to examine and analyze if "discrimination without segregation" against African-Americans is still practiced in parts of the United States, not necessarily in an organized way, tied to erstwhile commonly shared racial prejudice, but subtly in social relations among the members of the African-American community and majority whites in the name of liberty to use one's discretion as to how one should maintain inter-personal social relations with other people. In simple words, is social inequality against African-Americans stilla phenomenon in parts of

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equivalent to other ethnic minorities in the USA…" (Anthius*et al.,* 1992, p. 133). Many writers and commentators also use "black Americans" or simply "blacks" to refer to the community, depending on how they want to interpret their usage. However, the paper prefers to use "African-Americans" throughout to avoid undue complications while interpreting its meaning.

the United States at an individual level under the name of American individual liberty? This question trails the incidents of police treatment against African-Americans in the last decade, especially the two widely reported cases involving the killings of two teenagers (Trayvon Martin and Michael Brown Jr.) andFloyd's case in the United States. It attempts to investigate the reasons behind the incidents from a socio-historical point of view.

Race and Racism: Definitions & a review of the literature

The concept of race is a widely debated topic, with its roots in eighteenth-century British empiricism. This philosophical movement emphasized the origin of ideas through the human sense of experience, rejecting the notion of innate ideas. John Locke, a proponent of British empiricism, believed "that the mind was a tabula rasa on which experiences left their marks, denying that humans have innate ideas or that anything is knowable without reference to experience" (Mastin, 2008, p. 35). The social construction view of race suggests a process of social construction of concepts and identities, suggesting an arbitrary intervention of human minds to a contested idea or phenomenon.The generalization of women as more emotional, vulnerable, and suitable for raising children and taking care of household jobs reflects our social attitudes arising from discursively created social practices and beliefs. However, Arthur (2007) wrote that the dominant view of the century that biological differences were less important in categorizing people or understanding racial differences began to change significantly in nineteenth-century Europe.

Over time, the naturalist or anti-constructivist view of evolution became strong enough to challenge the social construction view of race. Charles Darwin's book, "The Origin of Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life," conceptualized the counter view that racial differences are not simply due to environmental factors and social circumstances but are the product of thousands of years of "natural selection." Herbert Spencer, an evolutionist, defended the connection between race and natural selection.

The idea of race viewed from the prism of natural biology attempts to define race as a natural category arising out of competition among the human species, with the strongest or "fittest" surviving and those who could not perish. This idea, based on the evolution of the human species over thousands of years, suggests that differences in human civilizations could be attributed to "natural" differences in races among various human groupings worldwide (Banton & Hardwood, 1975).

The concept of racial differences was initially categorized into five groups by anthropologists in the mid-19th century. Hitler's Nazis used this view of racial differences to justify genocide and war. The Encyclopedia Britannica (1968) defined race as a group of populations distinct by virtue of genetic isolation and natural selection. However, by the end of the Second World War, the debate on racial differences began to show signs of resolution. A UNESCO panel of scientists defined race as a "social construction" that has nothing to do with biological differences. The consensus is that race exists as a socially constructed set of categories used primarily as a basis for social inequality and oppression.

Racism is defined from a social constructivist perspective as the doctrine that ascribes inferior or dangerous qualities to another race. Racists often regard the other race as morally, biologically, or intellectually inferior, but not always. Hostile sentiments against Jews, Chinese, and other immigrant minorities, have sometimes arisen from fear of their supposed racial superiority in certain aspects. Arthur (2007) defines racism as an attitude of racial contempt towards others by virtue of their race, emphasizing the intention of a person or group rather than the person(s) actions.

Miles (1989) viewed racism as a doctrine or ideology, restricting the term 'racism' to ideologies that work on supposed racial hierarchies. Miles prefers to use the term 'racialization' instead of 'race,' as the concept of 'racialization' entails the historical emergence of the idea of 'race' and its subsequent reproduction and application. This view is incomplete for Anthiaset al.(1992), as it

excludes new forms of racism arising from shared collectivity and belongingness to a particular ethnic or cultural homogeneity, which does not necessarily depend on 'racial typologies.'

Race and social inequality: The basis of "no social inequality"

The idea that humans are naturally divided into racial groups played a role in the justification of the institutionalization of slavery and racial oppression of African-Americans in the United States and Europe (Arthur, 2007, p. 69).Since its formation, the United States has been experiencing attempts to forge a 'single American cultural identity' based on 'whiteness,' ignoring the presence of widely spread "culturally and physically diverse group of people in America" (Pinder, 2010, p. 131).

Pinder (2010) opined that the discursive process of self-construction while constructing otherness established cultural hierarchy to maintain the dominance of socially and culturally privileged over others. Thus, starting from the Naturalization Act of 1970, which granted citizenship to only white men, America's quest for defining 'Americaness' thrived upon 'whiteness,' which is simply the manifestation of an obsession with the white skin color and the cultural baggage of identifying people who do not share same skin color as 'racialized others' that had been inculcated in the minds of Europeans who arrived inAmerica. The following are found as principal constituents for the creation and sustenance of social inequality in America.

I.   Slavery in the United States

John Hartigan Jr. emphasized the historical legacies of race in the United States, stating that the enslavement of 'blacks' brought a deeper and more disturbing meaning of race in America. African-Americans were brought to the United States as enslaved people from Africa. They were denied rights to own property, marry and raise children, pursue education and business, lead life and personal privacy, control sexuality, and practice their religion. Racism was at the heart of African slavery virtually from the beginning.Slavery came to the United States before 1776 in thirteen colonies that formed the New Nation, now called the United States of America. The basic idea that guided slavery in the United States, particularly in the Southern states, was the belief in the 'racial inferiority' of the 'blacks.' American slavery was a powerful racist institution until it was abolished in 1780, beginning with the state of Pennsylvania through various statutes.

Myrdal (1944) argued that the basic feature of electing, rather than appointing, minor officials in the judiciary, police forces, and so on comprised elemental institutional weakness in the United States. The dependence of the judge on the local sentiments of the local population conditioned many judgments. In the South, by keeping the "Negroes" of the jury system, the justice system was nothing less than a machine for 'unpopular minority' subjugation. In contrast, in the North, there was relative equality in the sense that African-Americans had a share in the legal system and were more likely to get justice in courts even though they also faced a host of discrimination and subjugation in the market such as for houses and apartments, police biases against them.

In a case, the Arkansas Supreme Court stated that slavery was based on "an inferiority of race..."(Stampp, 1989, p. 215).Slave codes also talked about 'free blacks' as a denial that nature's God intended the Africans for the status of enslaved people. Justice Taney defended the Constitutional validity of slavery in the United States - the right to enslave people as property. In another famous case related to slavery, Scott v. Sandford (1857), Justice Taney, while denying Dred Scott (a formerly enslaved person) relief from slavery, wrote the opinion of the Court:

> "The question is simply this: Can a negro, whose ancestors were imported into this country, and sold as slaves, become a member of the political community,…and as such become entitled to all the rights, privileges, and immunities guaranteed by the instrument to the citizen, one of which rights is the privilege of suing in a court of the United States in the cases specified in the Constitution?" (Arthur 2007: 103).

However, John Arthur defended the ideal of equality enshrined in the Constitutionin his famous book, Race, Equality, and the Burdens of History (2007), arguing that although the Constitution prohibited Congress from limiting the slave trade before 1808, it was not to be mistaken as an 'endorsement' for slavery. There was no such denial in the Constitution of enslaved people's moral or legal equality or citizenship. In the same Constitution, enslaved people are explicitly referred to as "persons."

II. Popular Beliefs and the Jim Crow Laws

Socioeconomic beliefs in the South (of the US) led to social inequality, with many African-Americans being uneducated, poor, and lacking essential amenities. This led to these individuals' demotion toward socially inferior groups, such as southern whites, who were often given names like "crackers" or "hill-billies" to denote their social inferiority. Such similarity in "economic and cultural conditions...becomes a force holding Negroes down" (Myrdal, 1944, p.582).

The white majority's interests in promoting fundamental equality and supporting the theory of racial inferiority of "negroes" often resulted in discrimination against African-Americans. However, any attempt to raise their status faced opposition from the same section of the white majority. Overgeneralization and false allegations against African-Americans were also prevalent.

Emancipation granted African-Americans legal equality and loosened the enslavement of "blacks" in the South. Legal interventions from the government and Congress prohibited discrimination in public spaces but faced opposition from most white Southerners. The doctrine that "Negroes should be kept in their place" (Myrdal, 1944, p. 583) became a regional creed in the South, leading to the enactment of Jim Crow Laws between 1875 and 1910, which solidified discrimination patterns encompassing all "Negroes" across various class lines. The federal Civil Rights Bill of 1875 was declared unconstitutional, and the Reconstruction Amendments to the Constitution, which provided African-Americans equal citizenship, rights, and privileges, were not implemented (Myrdal, 1944).

III. Religious Sanction

These popular beliefs were complimented with a religious sanction. Such is the influence of religion that one writer put:

"As might be expected,…Many Old Testament patriarchs from Abraham owned slaves, and in the New Testament, Paul's letter to Philemon called for returning runaway slaves while other letters encouraged slaves to accept their status" (Arthur, 2007, p. 109).

Myrdal (1944) stated that the New Testament passages supported equality and that Christianity's primary teaching was to treat one's neighbor as himself/herself(Myrdal, 1944, p. 584). He noted that the religious sanction further justified race prejudice as "a deep-rooted, God-implanted instinct" using the words of William M. Brown's The Crucial Race Question (1907). However, this idea of subordination against African-Americans as a part of God's plan for the world was contested.

Myrdal (1944) argued that American whites, particularly the southerners, never justified racial segregation and discrimination based on "white people's interests," considering that keeping 'blacks' under them would enhance their materialistic interests. This, he says, is because most of the majority whites, he heard, giving statements such as:"This is white man's country," or: "We've got to make niggers work for us"(Myrdal, 1944, p. 585) and so on.

African-Americans' resurgence and American Creed

Racism is defined as "modes of exclusion, inferiorization, subordination, and exploitation..." (Anthias et al., 1992, p. 36). African-Americans attempted to achieve independence and freedom

through local slave insurrections but failed due to unorganized strategy and often betrayal by fellowmen. The Abolitionist movement in the North had to continue against massive injustice and cruelty (Myrdal, 1944, p.737). The Niagara Movement of 1905, led by Booker T. Washington and W.E.B. Du Bois, was the first organized attempt to raise African-American protest after the Reconstruction. The movement merged with the National Association for the Advancement of Colored People (NAACP) in 1909, which became a central organization for the African-American protest movement.

After the Second World War, a resurgence in protest movements sowed the Civil Rights Movement from 1954 to 1968, directed at racial discrimination, particularly in the South. The Montgomery Bus Boycott, sit-ins, and marches led by Martin Luther King Jr. resulted in President Johnson's 1964 Civil Rights Act and the Voting Rights Act of 1965. The Fair Housing Act was passed in 1968 to penalize individuals or authorities indulging in racial prejudice.The emergence of the Black Power movement, similar to the Garvey Movement, aimed to gain freedom from white supremacy. It culminated in the idea of 'black' as a category of organized struggle and positive identification, replacing 'Negro' as a term of empowerment. The movement gave a fundamental achievement in terms of self-assertion of African-Americans, becoming the voice of a historically subjugated racial minority community fighting for self-empowerment based on common solidarity among "ascriptive" members of a disadvantaged community(Anthiuset al. 1992, p. 109).

The resurgence of African-Americans in American national life opened serious debate on the nature of American society and the place of African-Americans. The pride in the American Creed of equality and liberty began to be questioned seriously among white Americans when a section of their fellow citizens was deprived of such rights and privileges for a long time.

An analysis of the interplay of race and social inequality in contemporary America

Suppose the American constitutional ideals of liberty, equality, and fair justice to all citizens have been ensured by a combination of continuous struggles of the African-American community and legal, economic, and political interventions by the government and Congress. In that case, the gap between the democratic political ideals (identified as the American Creed) and the harsh reality of a state that is "racial democracy" is alarming, commented Professor Jason Stanley and Vesla Weaver of Yale University.They wrote, "The American Criminal justice system applies in a racially unbalanced way, threatening the country's political ideals" (Stanley and Weaver, 2014).Structural racism, otherwise called "systemic racism" by the US government, and consequent discrimination in contemporary American national life has been exemplified in its criminal system, police officials' attitudes, the prevalence of wealth and health disparities, and the larger socio-political spaces.

Two incidents involving two young African-American teenagers, namely,**Trayvon Martin** (2012) and **Michael Brown Jr.** (2014), who were killed by armed white security personnel, were widely covered by media both in the United States and abroad. These two incidents, particularly the killing of Michael Brown in a place where most of the residents are African-Americans, blew out the whole debate on race relations in the United States.

I.   Trayvon Benjamin Martin, the 17-year-old teenager from Florida, was shot to death by the then neighborhood watch captain, George Zimmerman, in February 2012 following a controversial fight between the two.CNN legal analyst revealed that the audio tape of the conversation between Martin and Zimmerman used 'racial slur'against Martin's community, Zimmerman before he was shot to death (CNN Library 2014). George Zimmerman was acquitted of the crime in July 2012due to insufficient evidence.

II.   In Ferguson, Missouri, there was violence and peaceful protests for justice. The shooting of Michael Brown generated dozens of mass protests across the US against the killing, participated in huge numbers by people of all colors.The 18-year-old unarmed African-

American teenager was shot several times by a white police officer, Darren Wilson, on August 9, 2014, in Ferguson, near St. Louis. After the grand jury refused to indict the officer, mass protests were nationwide. There were also cases of buildings set on fire and looting by angry mobs at night following the decision who were gathered outside the Ferguson Police Department.

Gradually, "Hands Up, don't shoot" became a symbol of police mistreatment against minorities, wroteEmanuella Grinberg of CNN (2015). The versions of eye-witnesses in the incident were almost similar, saying that the teenager was surrendering by raising his hands before the officer shot him. However, the version of the officer and police department contradicts the version. According to them, Brown's right hand was in his pocket, indicating that he might have searched for a gun, with his left hand balled into a fist while approaching the officer. There is a vast grey area in these versions. Legal experts accused St. Louis Prosecuting Attorney Robert P. McCulloch of mishandling the Brown case, alleging that the attorney had "a history of demonizing the victims of police shootings…" (Pyke, 2015, p. 44-45).Nevertheless, the incident triggered a frank conversation among Americans of all colors on race and the possible motives police carry while interacting with African-Americans.

III.   The third case is about a significant incident that happened on May 25, 2020, in Minneapolis, Minnesota, where a local police officer, Derek Chauvin, knelt on the neck of a 47-year-old resident, **GeorgeP. Floyd Jr.**, for more than eight minutes by his knees on the street-floor in full public gaze until he was choked to death. Floyd was reportedly handcuffed when he died due to suffocation. His cry before his death, "I can't breathe," was soon picked by protestors across the United States as one of the most powerful slogans. After his death by chokehold, protests against racial prejudice and police violence in the community spread across the United States and abroad.

The George Floyd protests have been called the broadest in the nation's past 50 years and are known for their most comprehensive media coverage. George Floyd's tragic chokehold death in the hands of law authorities has not only propelled the famous Black Lives Matter (BLM)movement across the US but also exposed America's untreated old wounds of complicated race relations. It has resulted in polarized American politics marked by debates on the racialization process, racial prejudice, police defunding, police reform, and how the two main mainstream parties are fair regarding policies for the genuine upliftment of the African-American community (Khan, KIIPS 2020).

Major findings of the study

The 2020 killing of Floyd opened up the undeniable issues of structural racism and police brutality, especially against African-American communities in public spaces. The BLM Global Network Foundation, as it is officially called, spearheaded the international social movement, Black Lives Matter (BLM) Movement, against systemic racism, racial injustice, police brutality, and the prevailing history of mass incarceration of African-Americans. It links mass incarceration to voter disfranchisement in the community. Gradually, the movement shaped how America sees the issue of race. Racial violence and prejudice in the United States became an intergenerational talk across the country and internationally (Khan, KIIPS 2020).

Stanley and Weaver (2014) painstakingly studied the link between African-Americans' imprisonment rate and their negative perception of them through their study among American "Blacks'. From 1980 to 1997, the number of 'black incarceration (jail and prison)' increased four times compared to white Americans. The figure of 'black' adult males convicted of felonies increased from 1967's figure of 15 percent to 33 percent, respectively, along with the increase in the percentage of 'blacks' in prison from 7 percent to 17 percent during the same period.

However, according to their study, there is a contradiction in these figures. The link between committing a crime and encountering police must be more consistent, as common sense would derive. Stanley and Weaver (2014) claimed thatmost people encountered by police were not arrested, and most of those arrested were not found guilty. A study found that in 2006, 'black males' of 18 or 19 years in New York City had a 92 percent probability of being stopped by police compared to 50 percent among Latino males and only 20 percent among non-Latino white males.

Citing national surveys, they wrote that except for crack cocaine, 'blacks'were reported to have used drugs less than whites, and a study showed that 'blacks'were engaged in drug trafficking at lower levels. Nevertheless, 'blacks'have been far ahead in spending time in prison due to offenses related to drugs. The fact that American society discourages a person having records of a higher rate of police (or court) encounters let alone spending in prison for committing crimes, from political participation, including the right to vote, not only makes African-Americans vulnerable to a negative perception about them but also fall short in their quest to realize 'human dignity,'which is the central tenet of American democratic ideals (Stanley & Weaver, 2014). In their view,

> "…it seems clear that the practical reality of the criminal justice system in the United States is far from colorblind. The evidence suggests that the criminal justice system applies radically unbalanced, placing disproportionate attention on our fellow black citizens…The threat that the political ideals of our country veil an underlying reality of racial democracy is therefore particularly disturbing" (Stanley & Weaver, 2014).

A study by Yearbyet al. (2022) revealed that minority 'blacks' in the US largely lack health insurance coverage mainly due to "structural racism in US health care policy which structures the health care system to advantage the White population and disadvantage racial and ethnic minority populations" (Yearbyet al., 2022, p. 187). They argued that the gap in the access to employer-sponsored health care policy under the Affordable Health Care (ACA) between White and Black workers was nearly 20 percent as in 2019.

From the study, it would be easier to argue that a mild form of racism still poisons social relations in the United States.Arnade (2014) wrote that overt racism of the past is replaced by a subtler version, which is "easier to ignore, easier to deny, and consequently almost as dangerous" (Arnade, 2014).Social relations in the United States continue to be guided by negative stereotypesagainst African-Americans, such as inferior, brute, dirty, thieves, and poor people – a legacy of enslavement, segregation, and oppression. Although discrimination and negative perceptions of African-Americans can be triggered by 'blackness' of the skin color, which is a signifier, racial stereotyping against them based on specific generalization(s)remains an essential factor.

Based on the data on their socioeconomic status in the United States, certain generalizations are deducted, often stereotyping the African-American community. If one analyzes the record of African-Americans (with a national population share of around 13 percent) share in the US prison population, it would be surprising to know that the share is 38 percent, according to aWashington Post survey. It is also true that among the unemployment sections of the US population, African-Americans share the largest community share. The website Black Demographics revealed that 28.2 percent of the community families live in poverty compared to 11.8 percent across all races. It is also true that African-Americans are three times more likely to be stopped and searched by the police than whites and almost three times more likely to be arrested.

Thus, when a police officer sees a young African-American teenager dressed up casually and approaching him, the officer will likely engage the teenager with those stereotyped attitudes against the teenager. The fact that an African-American male is more likely to be stopped and searched by police officers suggests that facing an African-American heightened their (police officers) sensitivity. This can hardly be an exaggeration, and the fact of the matter is that African-Americans are still carrying the historical and cultural baggage of a minority that has been "demonized by the myth of

the brute, Black rapist, or the uneducated thug deserving of death" (Martis, 2014), and even the first 'black' President of the United States could not arrest the plight of African-Americans.

Perhaps the Ferguson or the Florida teenager did fightwith the police officer or the watchman before they were shot. However, ignoring the linkage between crimes and causal factors that give rise to such crimes would be absurd. A racial provocation by one could have provoked a similar response from the other. In the words of Frantz Fanon, "Racism exists, however, not only in the unconscious minds of the racists but also in those who have been the victims of racism" (Fanon, 1952). Data by the US Census Bureau (2012) showsthat 52.1 percent of children belonging to the African-American community live with one parent, against 24.2 percent of all children belonging to all other races. Other data shows that 75 percent of African-Americans have friends within their community, while 65 percent of whites do.

Conclusion

America promised equality, liberty, and justice for all after years of the African-American communities' struggle in alliance with many white liberals. Decades down the line, the same America faces stains in racial relations. White cops shooting and killing African-American teens, even though the grand jury refused to indict the killer due to a lack of evidence, and "heavily armed soldiers"using heavy hands against protesting citizens anger against police brutality and racial prejudice in the streets of Washington DC highlight the prevalence of deep-rooted subconscious racism, which has been a consequence of the prevalence of institutional racism which is simply becoming harder to root out. To understand the present, often the historical past gives an insight. American racial history represents a tool to guide.

The BLM movement has given a fresh head-start to ponder America's internal crisis. The United States has yet to resolve the dilemma of choosing between the American Creed and what is generally called 'entrenched racism.' Despite post-Trump America's seemingly calmer and more open society, self-introspection must continue. Refusing to acknowledge that the United States faces the challenges of race issues would mean giving space for another Floyd, Latino Pacific Islander, or Asian American to sacrifice his life and, consequently, opening new avenues for inter-racial cyclic violence and schisms in contemporary America's polarized political landscape. Americans of all races and ethnicities should start weighty introspection and make channels for internal dialogues and frank conversions on race relations. Community cultural communication gaps should be filled through robust institutions' active work to harmonize the understanding of America's proud democratic values. Those that breed violence, hatred, and oppression must be condemned to prevent the long-cherished noble American Creed from crippling. The shared belief in the creedal values should be overshadowed neither by the shade of skin color nor by experiences of the horrendous past.

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