

Separatism and Its History for Turkish Culture and Political Life

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Abstract –The dimensions of discrimination in Turkey was not discussed much. Furthermore, the policy made with it is not paid attention. The ideological tools and mass media also can be responsible for this issue. The emergence of discrimination should be a matter of debate in the modern country. For this reason, different ideologies should be discussed. Thus, different ideologies should be discussed. Religious, community-based, racist, sexist and cultural discrimination and other types will be the subject of discussion. Political institutions that are intermediaries will also be discussed. Besides, Turkish educational institutions and career paths and legal protection mechanism will be discussed. Separatist political groups, autonomy and separatist advocacy will be examined. Economic and sociological origins will be examined.

Keywords –Separatism, Discrimination, Conflicts, Social Factionalism, Handicapism

I. INTRODUCTION

This paper discusses an etymological approach on handling the issue as separatism in many aspects. Taking a case study as Turkish culture and Political history, it was tried to make some brief descriptions and conclusion about the dimension of separatism and via not only the theoretical standpoint but also the food steps in praxes. In this respect the method of this study will go through the theoretical back ground discussions in literature, then the etymological vantage points' definitions, historical brief analyses and a comparative outlook. In conclusion we might have a bird's-eye for Turkish case on separatism, thinking its culture and political history with major milestones.

II. METHOD OF THE STUDY

Describe in detail the materials and methods used when conducting the study. The citations you make from different sources must be given and referenced in references. As is mentioned in the introduction part, first of all the theoretical perspectives and etymological vantage points for the issue will be argued in this part. Afterwards, the historical milestones and comparative approaches will be our sightseeing standpoints.

A. Theoretical Background in Literature review upon Separatism in Politics

Racism is a faced social problem throughout the history. The roots of it can be observed in both western and far eastern cultures and national praxes [1]. There are many racism types in world and political praxes. We need to discuss the racism within the ideological roots, if want to look at the theoretical background. Nativism, segregation, xenophobia, otherness, hierarchical ranking and supremacism are the most commonly known social action in politics which defends racism at a scope in different forms. Most of those actions are contradicted by many philosophical and ethical opponents as well.

B. Etymological Vantage Points on Separatism and Turkish Culture

Racial discrimination, segregation, subconscious biases, ethnocentrism and proto centrism are mostly shared definitions and terms to define separatism at the related scope. However thinking the practical sphere for policy making arena, mostly employment, economic bases, dealing with oppressions at birth rooted segregation, schooling and educational or family care patterns, we can reach many other praxes based terms in this respect as tried to be shown in below figure [2].

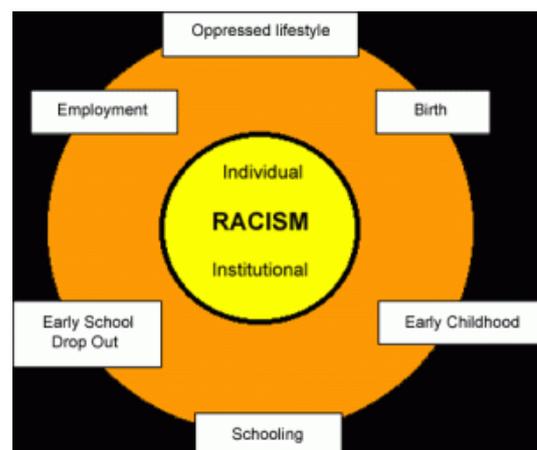


Fig. 1. Dr Rajiv Desai's model about "Science against racism" [3]

As is discussed above scientific methods, mostly benefited from educational sciences can be used on fighting against racism on a national sphere. Rajiv Desai from Mumbai University in India is one of the originators for this discussion [3]. As is illustrated in the figure above, mostly the schooling and early childhood care is very important in this respect. Both individual and institutional steps need to be made following

those axes. Herein a table on discussing some basic and previously mentioned etymological approaches in psychology and law for racism and separatism along with the major works with defenders can be represented below [4].

Table 1. Notions of Separatism, their Originators and Works

Concept	Fid Def	Treatises
Racial discrimination	Wilbanks	The myth of a racist criminal justice system [5]
Segregation	Sillen and Thomas	Racism and psychiatry [6]
Sub conscious biases	Windman and Krüger	Subconscious detection of threat as reflected by an enhanced response bias [7]
Ethno and proto-centrism	Reynolds, Falger and Vine	The socio-biology of ethnocentrism: Evolutionary dimensions of xenophobia, discrimination, racism, and nationalism [8]

C. Appealing Historical Method for Separatism Movement

Scientists agree that the first people lived in Africa 350-500 million years ago, while the racial differences occurred only 100,000 years ago. Thus, it is suggested that people are derived from the same root, that they first spread to Ancient World and then to the New World. Racism and ethnic discrimination is widespread in Turkey [9]. It is widely seen throughout the history of this country's society. In Turkey, both non-Muslims or against non-Sunni minorities as well as against certain ethnic origin is an institutional phenomenon that case. It is usually the negative behaviours and actions of the Turks against the people whose ethnic identity is not Turkish. While minorities such as Armenians, Circassians, Kurds, Greeks, Syrians, Assyrians, Jews and Zazas are discriminated against because they are not Turkish, Heterodox Muslims, Shiites and Sufis are discriminated against because they are not Sunnis. There is also sectarian discrimination. The Young Turks, the Committee of Union and Progress, the Republic of Turkey, Republican People's Party, the Nationalist Movement Party, the Great Union Party, Islamic Democratic Party, National Party, the Nationalist Turkey Party, Bright Turkey Party, Homeland Party, National Party, Teshkilat-i Mahsusa and some illegal formations, can be examples for Turkish political history on movements [10].

Recently, Iraq and developing discourses and behavioural escape the war in Syria over who took refuge in our country, now made it compulsory in Turkey to discuss serious as racism. There are those who can't look at the cataclysmic disasters anywhere in the world. We can see that people are heartless or increasing in Turkey. In fact, the essence of racism is to see what is not ours. The trigger is prejudices. In other words, it is the transition of prejudices to hate speech. The subsequent violence and extreme attitudes are a stage of racism. It can be different in every country. There can be a racist understanding in Europe against black and in Africa [11]. Racism, according to sociologists, is defined as the doctrine, which suggests that a race is superior to other races by reducing the social characteristics of people to their biological, racial characteristics. In other words, racism is a doctrine that suggests that there is an inequality between

human groups in terms of a hierarchy or emotion, personality and temperament between the abilities of innate intelligence and cultural development [12].

D. A comparative Description for Separatism across Different Terms and Nations' Culture

Race investigations fall within the field of population genetics, a new branch of biology. One of the 3 first classifications of races, the German anatomy and physiology scholar Johann Friedrich Blumenbach (1752-1840). Swedish biologist Carolus Linnaeus (1707-78) described four different breeds that he distinguished by color of skin. There was also the idea that the white race would grow as long as it did not interfere with other races. According to racists based on such evaluations, people who are not white people are idiots, talent and immorality [13].

Nazi racism has led to an unprecedented massacre. During World War II, there was the Nazi administration. It took place in the occupied eastern territories of Poland and the Soviet Union. Here he started a work called ethnic cleansing. This policy was reinforced by the genocide of European Jews and the elimination of the leadership of Slavic societies. It included the destruction of the massacres and the so-called hostile races. Nazi racists saw mental and physical disabilities as a biological threat to the purity of the Aryan race. After carefully planning, the German doctors started to kill the handicapped people in institutions all over Germany [14].

German racists are people who believe that the inherited and inherited traits determine the biological behaviour of humans. The doctrine of racism argues that human blood is the determinant of national-ethnic identity. Racism has always been an inseparable part of the German National Socialism (Nazism), including racist anti-Semitism (prejudice or hate against Jews based on unreal biological theories). The Nazis perceived the entire human history as the history of a biologically determined struggle between people of different races. After the Nazis came to power, in 1935 they adopted the Nuremberg Laws, which made the so-called biological definition of Judaism. According to the Nazis' theories about race, the Germans and other Northern Europeans came from the Arian race, a superior race. During World War II, German doctors conducted false medical experiments to find physical evidence that the race was superior to that of the Aryan race and that other races were inferior. Although numerous inmates were killed during the experiments, the Nazis did not find any evidence to support their theory of racial biological differences among people [15].

Today, according to the laws of Finland, all people should be treated equally regardless of their personal characteristics and gender. Discrimination (syrjintä) is a crime. When referring to discrimination, reference is made to the behaviour of a different value that is revealed when a person is treated in a worse way than a person who is in the same position. For example, a different ethnic origin, nation or religion can be shown as the justification for the discrimination. Discrimination, for example, is not required to serve you because of your ethnic origin, or if you are not required for a job in a recruitment interview, you are required to have perfect Finnish knowledge. Discrimination is at the same time the creation of a threatening, hostile, humiliating or degrading environment. Legislation is also to make or direct another person to separatism. It does not mean that people are treated differently at all times. If there is an acceptable justification,

people can be treated in different ways. The Equality Act defines what discrimination is. The Equality Act prohibits discrimination based on age, origin, nationality, language, religion, belief, opinion, political activity, trade union activity, family relations, health status, disability, sexual orientation, or any other personal reason. No one can fall to a position worse than another for the reasons listed above. The gender equality law prohibits discrimination based on gender [16].

On the basis of racism, the biggest and bloody destruction of the modern era took place and six million people were killed. Despite all the realities and the introduction of egalitarian rhetoric such as human rights as a precaution against them, the feeling of fearing, hating and suspicion about cultural, gender and physical differences has not been overcome until today. In the nineteenth century, Darwin's theory of evolution was open to the dominant approach in the study of race. This was a typological race evaluation. According to this approach, a systematic classification can be made based on the invariant characteristics representing a certain group. Social Darwinism, which evolves with Spencer, is the articulation of positivism and the theory of evolution. In other words, positivism has brought the idea of progress. The theory of evolution has also claimed that it can be taken at any stage of this progressive line according to its adaptability. Therefore, according to social Darwinism, societies and civilizations are at different points in the line of progress. Its location depends on a society's ability and ability to adapt to changing conditions and environment [17].

It can be said that the processes prioritizing racism are negative images created about the other. Racism categorizes these images as their immutable qualities by directing them to the racialized group. Therefore, it can be said that racism rises above the images of different groups coming from the past. When the other images of Europe are examined, it will be seen that they overlap with racial groupings. Production, trade and war have been a means of establishing relations with other groups for many years. Images, interpretations and beliefs about the other have been created to explain the behaviour and appearance of the other. The result was the categorization of the other with real or attributed attributes. These categories then served the idea of race. When we look at the features attributed to the races, it will be seen that there was a continuation of the other images of the past [18].

Taguieff uses racism and heterophobia as synonyms, and argues that they are made up of three steps, separated by an increase in complexity. Racism in the first step, the presence of the stranger and the other is uneasy, the antipathy towards it emerges. There is no aggression in this step. The second step is passed when a theoretical infrastructure with logical support is provided to the antipathy. Xenophobia and ethnocentrism are the manifestations of racism in this stage. Finally, racism in the third step rises above the other two digits, using unreal biological evidence [19].

The new racism is to prevent the confusion of the foreign elements with the majority society today, when the policies of destruction are almost impossible. For this reason, the most effective method seems to be deprivation of citizenship. Societies that do not want to share their rights, make citizenship increasingly difficult. New racism is a racism aimed at the externalization of those who are different inside, at a time when globalization and migration are most intense. It is racism that aims to assimilate different elements in the interior and puts obstacles in front of assimilation. Racialized

groups are emphasized to be different from the dominant group, and the thesis is still being developed on the impossibility of this. He also replaced the classical racism discourse that racial interference would bring about disruption, a discourse that cultural confusion would bring disaster. Despite all these changing discourses, the essence of racism seems to be the same. The aim of opposing equality, preserving existing distinctions and creating new distinctions and confining groups to the place they are in is preserved [20].

It can be said that there is an immigration problem that has started to rise in Europe since the 1960s. In England in the mid-1970s, the population of the Caribbean and Asian origin originating from post-World War II immigration has been a settled twenty years, as well as an increase in the number of births. This situation has caused a reaction against immigrants in the indigenous people. In addition, the right-wing parties tried to fuel this reaction. In such an environment, Martin Barker introduced the new concept of racism. According to Barker, the British right encourages hatred for blacks, plays with irrational fears and reinforces prejudices. The right-wing political parties refer to a new political discourse, which, according to Barker, argues that it is natural for people to live together with their counterparts and to discriminate against what they think is different. In addition, this new discourse puts culture rather than race and avoids using words such as race and blood, but argues that differences such as culture and lifestyle are insurmountable [21].

In the 1970s, however, despite equalizing decisions and measures, there was no significant improvement in the living conditions of black people in the United States. The fact that blacks still live in ghettos and have to work in low-paid jobs can be considered as a development that revitalizes racism discussions. In this context, the Black Power movement against the unequal conditions in which African-citizens of the United States of America were involved has led to the re-controversy of race consciousness. After the slavery and slave trade was banned and colonialism was unsustainable, and the colonial peoples gained their independence, other problems, which were the balance of colonialism, began to be visible: the problem of colonies coming from colonies to the colonial country. The Pakistanis and Bangladeshi people in England and Africans in France (under the Maghreb and Sahara) can be presented as examples that explain this situation very well. In their colonial countries after the process of de-colonization, the aforementioned communities faced a different racism than the colonial period. Although there is a very recent literature and still debate on its definition, scope and boundaries, this new situation has been called new racism [22].

New racism rather than in areas where it is visible as discursive ICLEI's happening in popular culture and media as the re-transmitter manufacturer and racist discourse. Besides, education is also an important part of the production and spread of the new racist discourse as one of the mechanisms of institutional reproduction which are transferred from classical racism. The Macpherson Report, which was published in England in 1999, is one of the most important events that brought institutional racism to the UK agenda. Macpherson Report, 1993 murder of Stephen Lawrence is followed by a racist attitude of the police investigation into the death of a black teenager that is a report revealing. Until the 1970s, the common sense of racism was that racism was a phenomenon of the 18th and 19th centuries. Specifically, researchers such as racism, racial connecting Jacques Barzun concept, the

development of genetics in the early 20th century, the race has lost its scientific validity and accordingly suggested that disappeared in the middle of racism. We tried to evaluate the entire world and European private and conversion with rising unemployment phenomenon experienced in the production process which can be defined as global unemployment conditions, has brought a series of crises in the structural sense. The concept of racism, which has become a global problem today, can be seen as a crisis phenomenon, but in many ways as a result of political, cultural and moral crisis [23].

III. RESULTS

Turkism, as the name suggests, is closer to the class of ethnic ethnicity. Partly compatible with official nationalism can be explained by the fact that Atatürk was influenced by Ziya Gökalp, who was positivist and modernist like him. In this context, the result of the classification of five different Turkish nationalism is that Turkism is a subset of Turkish nationalism. In terms of Turkish nationalism, it is more suitable for politicization and participation. As is known, ideologies constitute the primary elements in political decision-making mechanisms through political parties. In fact, Turkism is a more narrow but exuberant country whose borders are more clearly drawn. It aims to influence and guide the governor rather than the aim of managing it. Civil society is more appropriate. After Islam, the concept of Islamic law has been adopted. The Islamic legal system and its practice have guided the life of the Islamic state and society. Despite the unity and the unity of the source; there are differences in interpretations and *ijtihad*, and Islamic law is the name given to the whole of different practices, undergoing various changes in time and space. In Islamic states, there have been deviations in various areas, sometimes with explicitly different practices, customs and traditions.

Nowadays, it seems that racism is the most prevalent racialism in the global sphere and opposed to Western values. Especially in Europe and North America, it is seen that there are intense feelings about Islam. The process that gives rise to this is not only the perception of Islam from the past, but also attacks such as September 11 and Islam's incompatible values with that of the West. This process, which Michel Wieviorka called deconstruction, can be seen as a result of the transformation of industrial society. Unemployment due to the transformation in the economy and the phenomenon of racism shaped as a result triggered the xenophobia. The collapse of the industrial society and those who did not want to lose their social identity in a post-industrial structure led to the re-emergence of racism and exclusionary forms of expression. In European countries, the phenomenon of populism, which increases with economic decline, has an impact on migration policies. Increased competition on limited public resources causes social tensions between migrants and citizens. The process of benefiting from limited resources has brought social competition as a result of the job loss caused by the economic crisis and the increase in unemployment. As a result of the narrowing and limited number of employment areas, the workers increased their worries about losing their jobs, fear of migrants as a competitive factor in the demand for the labour force and the fear that jobs would be given to third country citizens [24].

The consequences of the globalization of the economy and the market, which can be regarded as negative for the nation-state and individuals, lead to the emergence and increase of

racism and xenophobia, even though indirectly, and are generally preparing a suitable basis for this. Although large-scale problems are linked to the functioning of the global economic system and stemming from blockages within the nation-state model, politicians and governments prefer to externalize these problems. As the problems of economic decline and unemployment caused by the effects of the globalization process could not be explained to the peoples, the reasons of the problem were immigrants within Europe, third country nationals or other foreigners. As a result of the economic policies of the states, in the process of the restructuring of the capital movements in the globalized market or in the restructuring process of the economy, certain segments of the society may be directed to the wrong address as a result of the unemployed. Immigrants are usually seated at the target board. Similarly, as a result of the shift in production to new industrialized countries where labour costs are cheap, the growth in developed countries' economies is slowing down and unemployment is increasing. In the process of sharing the limited employment opportunities with third-country nationals, the downturn in the economy causes anxiety and creates a reaction to the exclusion of migrants from labour markets.

Efforts to make religious education be scientific began in the 20th century, one century after the West. Among the most important reasons for this, it can be mentioned that scientists, especially those who are educated in education science, are not interested in the religion dimension of education and education, and that they exclude it. Ethnic-based reactions to individualism and intercultural integration and intercourse constitute the abstract essence of the outlet against the existing universal, inherent in new racism. This emphasis on difference and disintegration describes each Universalist attempt, the threat of colonial social identities and the view of terrorists. In the new discourse of racism, there is a counter-stance against the universal, and this stance comes to the root of difference.

Social exclusion; as it focuses on the fact that certain layers remain out of the whole social and capital accumulation process and cannot get a fair share of growth. Unemployment rates and job security often reflect the differentiation between domestic and migrant workers. Some differences in unemployment and job security are explained by factors such as immigrant immigration status, qualification status or nature of employment and employment sector, while some differences are based on discriminatory attitudes. Migration and employment status of migrants is another factor that causes discrimination [25]. The migrants' working status, the status of permanent employees and the right to citizenship are immigrant who have regular status but who are obliged to leave the country after their contracts are terminated. But they are classified into categories. Countries are independent in terms of political and legal regulations, but some of them are unnecessarily restrictive. The continuation of such practices isolates the immigrants from the general population and causes many social problems such as increased ghettos, low education levels, living in unfavourable social conditions, especially the increase in immigrant unemployment. While populist actions and discourses constitute the main axis of the struggle, in the countries such as Germany, where the Nazi tradition continued, the activities of various social groups and neo-Nazi organizations are represented by extreme right, in the form of terrorist acts and racist murders [26].

IV. DISCUSSION

The value judgments of the social group are also communicated to the person during his or her relationship with the social group. It is an important contribution to the thesis that the value judgments contradicted with the human rights norms and that discrimination can emerge as a result. In addition, in cases where social identity passes to the forefront, the excessive human force and excessive identity, which is the most important identity of the person, is put into the second plan, which is the most important obstacle to protect human rights. While feminist discussions on gender equality policies and strategies focus on the relationship between different methods, the relevant institutions of the European Union seem to use these three approaches simultaneously in the policies of gender equality. examine the approach of the EU is important and how it is integrated gender equality into mainstream politics and of this integration both in terms of understanding the nature of EU policies on gender equality policy is a guiding for Turkey to understand their impact on women's employment and evaluate [27].

World Wars, of all countries and peoples involved in the war has caused a great pain. However, there is a difference between the second of these battles, the collapse of empires and the establishment of nation-states. The establishment of a nation-state is also a process of as nation-building Ulus, and the practice of creating a homogenous single nation from the multinational balances of the empires would not be possible without racism, assimilation and massacres. Norma Romm, a South African sociologist who signed one of the most comprehensive studies on new racism, analyses new racism in South Africa after the period of apartheid and in the US after the Second World War in the white public opinion that links to the change in the public opinion and divides it into six subcategories. These are modern racism, symbolic racism, deterrent racism, cultural racism, institutional racism and colour-blind racism.

V. CONCLUSION

Considering that women's circumcision, polygamy, and not sending girls to school are cultural norms, we can say that a number of cultural norms sometimes violate human rights for the sake of multiculturalism. On the other hand, respecting cultures with conflicting norms of human rights and promoting cultures have led to the conflict of ethnic identities, the spread of ethnic-based discrimination and even ethnic-based violence. Discussions on positive discrimination practices have been ongoing for a long time. However, there is a lot of discussion and opinion regarding the content and scope of the concept in question. In this section, firstly, different opinions about the content and scope of the concept of positive discrimination will be discussed and then the discussions about positive discrimination practices will be discussed. In all these discriminatory practices, social, economic and psychological has caused many negative effects. After the industrialization, most economies introduced various legal regulations against these discrimination against women and made legal arrangements to eliminate inequalities. However, although these developments have reduced the practices of discrimination, they have not yet succeeded in eliminating them completely. Discrimination is called prejudice to a person or group because of certain characteristics. This behaviour can be either positive or negative. However, discrimination is often understood as negative. In recent years,

the concept of positive discrimination has started to take place in constitutions and laws. The EU has transformed positive discrimination into policies that will reduce the inequalities of all disadvantaged groups and set concrete targets on these issues. Since the shortcomings, flaws and disturbances of the nations are not due to their characters and therefore not permanent, we focus on the conditions and causes that cause them to be, not to them. Since we know they will change, we can try to change them in a positive direction.

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