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A quarterly peer-reviewed journal concerned with criticizing Western visions of humanity a nd society

umam
For human and social studies

2nd year - Issue (6): Winter 2025 AD - 1446 AH

Racism

Prominent Legacy in Western Identity

First talk:
- Racism, "Civilizational" Legacy of the West

Focus:
- Racism" in Jewish, Zionist Thought Analytical Study"
- Roots of Racism in Western Culture
- Western Racism, its Uses in Literature, Art, Media
- Impact of Artificial Intelligence on Entrenching Western Racism
- Effects of Racism in the West

Rooting:
- Criticizing Foundations of Racial Discrimination from a Qur'an Perspective

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Oumam
For human and social studies

Oumam magazine, for Human and Social studies, is a quarterly Peer-Reviewed scientific periodical, issued every three months by «Baratha Center for Studies and Research» in Beirut, Lebanon. It is concerned with criticizing Western visions of humanity and society in various fields and contemporary challenges in philosophy, history, sociology, anthropology, and other fields. This is on one hand, and on the other hand , rooting them from a rational standpoint, that is consistent with the requirements of human nature, and with the genuine metaphysical cosmic vision of humanity.

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At Upcoming issue

White Faces, Black Hearts

Some non-Governmental Organizations (NGOs)

Magazine Message:

Confronting the intellectual challenges imposed by the West and others on our Arab and Islamic societies, through:

- Refuting these issues in a scientific and systematic academic manner, highlighting their consequences and shortcomings, and criticizing their origins and contexts.
- Revealing the political, economic and colonial backgrounds behind the attempt to dominate culturally on our societies.
- Providing scientific statistics from the inside of Western societies, which monitor the destructive consequences of these cultures on societies.
- Providing authentic and alternative visions on these issues from a universal humanitarian perspective, that is consistent with the requirements of human nature and the universal, metaphysical vision of humanity.

index

7 **Racism, "Civilizational" Legacy of the West** — Dr. Mohammad Mahmoud Mortada

Focus

17 **"Racism" in Jewish, Zionist Thought Analytical Study** — Dr. Ahmad Al-Bahnassi

18 **Roots of Racism in Western Culture** — Nahza Bouazza

19 **Western Racism, its Uses in Literature, Art, Media** — Prof. Ghaidan Al-Sayed Ali

20 **Impact of Artificial Intelligence on Entrenching Western Racism** — Dr. Qassim Mohammad Danesh

21 **Effects of Racism in the West** — Zeinab Farhat

Rooting

22 **Criticizing Foundations of Racial Discrimination from a Qur'an Perspective** — Akram Heydari Tahera Jokar

Studies and Research

23 **Death of Man, Fate of Structuralism from Roger Garaudy's Perspective** — Dr. Amar Trabelsi

Reading in a book

24 **Racism** — Reviewed by: Mervat Ibrahim

First talk
Racism, "Civilizational" Legacy of the West

Editor in chief:
Dr. Mohammad Mahmoud Mortada

Since the humanity exists, humankind has faced oppression in all corners of the earth. The most difficult form of oppression, when a humankind finds his fellow human beings striving to humiliate, enslave him, unaware that he - like them - has a soul yearning for justice, a heart beating with emotions, and a longing for the beauty hidden within existence and the light emanating from behind veils, telling him that Allah, Almighty, hears and sees everything.

Throughout history, humanity has suffered from the issue of racism, which emperors, kings, and nations propagated it. In the present day, the West has become its leader, hiding behind it its own contradictions and moral failings, using it as a tool to oppress the weak, both among nations and individuals. Although the West seeks to present itself as the birthplace of democracy and the leading defender of freedoms and human rights, racism remains a daily reality for millions of ethnic minorities and migrants within Western societies. Since the official abolition of slavery, through the civil rights movements, and into the postmodern era, Western societies have struggled to rid themselves of their racist legacy. Instead, they have recreated it in more complex and less obvious ways. This raises the pressing question: why is racism still deeply entrenched in Western societies despite all the slogans about equality and pluralism?

The Western discourse claims that racism is merely individual behavior, stemming from personal prejudice, and that it can be eradicated through ‹tolerance,› ‹education,› and ‹anti-discrimination laws.› However, reality reveals that racism is part of a broader social, economic, and political system that perpetuates racial disparities through indirect laws, discriminatory institutions, and media that continue to reproduces stereotypes.

This is what American thinker Cornel West emphasizes by saying: «Racism is an economic and political structure, which was used to maintain the privileges of one group at the expense of another.»[1] Indeed, when we look at indicators of poverty, education, the labor market, the judicial system, police violence, and political representation, we find that ethnic minorities–especially the black, Muslims, and immigrants of non-European origins–still suffer from systematic discrimination that places them at the bottom of the social pyramid, despite claims of legal equality.

From Human Rights Slogans to Reality of Discrimination

The West, which criticizes racism in the developing world and interferes in the policies of other countries under the pretext of defending freedoms, still suffer internally from various forms of racial discrimination. This is a glaring paradox.

The United States, which presents itself as a "global model for human rights," still experiences high rates of police violence against the black, inequality in criminal justice, and economic inequality between races. Meanwhile, In Europe, anti-immigrant policies, growing Islamophobia, discrimination in the labor and housing markets and the growth of far-right parties reflect a clear political hypocrisy between discourse and practice. "While the West continues to portray itself as a symbol of modernity and progress, it simultaneously reinforces its racial biases in increasingly complex ways, whether through state policies or cultural and media discourses."[2]

Some Western intellectuals attempt to frame racism as merely an individual issue, disconnected from broader political and economic systems. Yet, reality shows that racism in the West functions as a systemic structure, one that sustains white privilege and continues to marginalize ethnic minorities.

Why is it that predominantly Black and Latino communities in the U.S. continue to face poverty, limited access to quality education, and high unemployment? Why are the black and immigrants disproportionately stopped by the police? Why do ethnic minorities remain so underrepresented in politics and major corporations?" Historian Eduardo Bonilla-Silva said: "Contemporary racism now operates through hidden mechanisms that make discrimination appear as a natural consequence of differences in individual abilities, when in fact it is the result of a systematic structure."[3]

Deeper Perspective of Western Racism

1 - West, Cornel. Race Matters. Vintage Books, 1994, p. 3.

2 - Goldberg, David Theo. The Racial State. Blackwell Publishers, 2002, p. 6.

3 - Bonilla-Silva, Eduardo. Racism Without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America. Rowman & Littlefield, 2017, p. 27.

Racism in the West is not a new issue; it is a deeply rooted legacy of a colonial system fundamentally built on the exploitation of racialized others. The Western world, whose wealth was amassed through slavery, imperial conquest, resource extraction, and the ideology of white supremacy, has not discarded its racist foundations. Instead, it has reconfigured them into more refined, institutionalized, and modern forms.

"Colonialism was a systematic reproduction of racism as a mechanism of control. Even after the end of direct colonialism, the racist structure persisted in Western societies in new ways."[4]

To understand racism in the contemporary West, one must trace it back to its historical roots. It is a continuation of centuries marked by imperial conquest, slavery, and racial hierarchies that have shaped the cultural, economic, and political foundations of Western societies.

From the onset of European expansion in the 15th century through the 20th century, Western powers systematically excluded and exploited the other, by describing him as inferior (lower status) as part of its imperialist project.

The transatlantic slave trade became a cornerstone of Western economic development. Starting in the 16th century, millions of Africans were forcibly taken from their homelands. They were sold into slavery across Europe and the Americas, treated as mere instruments of production. This system was underpinned by an ideology that legitimized the enslavement of non-European peoples, under the guise of "white racial superiority. This discrimination was not limited to slavery, but extended to European colonialism, which occupied most of the countries of Africa, Asia, and Latin America, exploiting their peoples as sources of raw materials and labor. Colonialism relied on racist justifications that non-European peoples were "backward" and in need of "civilization." This is what was called the "white man's burden," which European empires used to justify their plunder of wealth and subjugation of peoples.

Racial discrimination in the West was not merely a political and economic practice; it was also legitimized through science and philosophy. In 19th century, scientific racist theories emerged claiming that some races were inherently superior, while others were biologically "inferior."

In 1853, Joseph Gobineau published his book: "An Essay on the Inequality of Human Races," in which he argued that the white race was the most intelligent and best suited for leadership, while describing other races as less developed. Then, in 1871, Charles Darwin published "The Descent of Man and Selection in Relation to Sex," and some biologists used his ideas to justify the concept of "survival of the fittest" as a rationale for colonization.

4 - Fanon, Frantz. Black Skin, White Masks. Grove Press, 2008, p.69.

This led to the rise of the eugenics movement, which aimed at reduce the reproduction of non-white races, considering them "unfit." These are ideas that were later adopted by the Nazis.

"Science became a tool to legitimize European racial superiority, helping to reinforce policies of exclusion and enslavement."[5]

With the end of direct colonialism, racism did not cease; rather, it was reproduced in the form of laws that enshrine racial discrimination, the most prominent of which are:

1. The apartheid system in South Africa (1948-1994), which denied Black people their basic rights and imposed restrictions on their movement and employment.
2. Jim Crow laws in the United States (1877-1965), which imposed racial segregation in schools, transportation, and public facilities, and confined Black people to low-wage jobs.
3. Discriminatory policies in Europe toward immigrants, such as immigration laws in France and Britain, which have limited the opportunities for refugees and minorities to obtain equal rights.
4. Racism in the Zionist entity, attempts to displace Palestinians from their land, and the wars of extermination waged against them.

In the 1960s, the world witnessed the rise of civil rights movements, led by figures such as Martin Luther King, Malcolm X, and Nelson Mandela. These movements demanded an end to racial discrimination and the granting of political and social rights to minorities. Indeed, many racist laws have been repealed, but this does not mean the end of racism. Rather, it has transformed from a legal phenomenon into a hidden cultural and economic structure. Ethnic minorities in the West continue to suffer from a significant economic gap compared to whites. Statistics indicate that the black and Latino people receive wages 20-30% lower than their white counterparts in the same jobs.[6]

Western police continue to commit excessive violence against the black people and immigrants, as clearly demonstrated in the George Floyd case (2020), which sparked global protests against police brutality. Western media is still reinforce stereotypes about Muslims, Africans, and immigrants, which perpetuate negative perceptions of these groups.

Institutional Racism as Part of System

The West apparently promotes the idea that racism is outdated. However, in reality, racial discrimination remains deeply rooted in state institutions, as well as in economic and social policies. While racism has become less visible, it still

5 - Gould, Stephen Jay. The Mismeasure of Man. W. W. Norton & Company, 1981, p. 54.

6 - U.S. Bureau of Labor Statistics, 2021.

has a profound impact on the lives of minorities. This is what is now referred to as "Institutional Racism", which operates indirectly to maintain the historical privileges of one group at the expense of another. Government laws and policies in the West contribute to the perpetuation of racial discrimination through measures that appear neutral, but in essence, deepen the racial gap.

Prominent among these policies are:

1. Housing Discrimination: Many Western cities employ an unspoken system of racial segregation, which confines Black and immigrant communities to poor neighborhoods with poor services. This reinforces social and economic isolation.
2. The Education Gap: Studies indicate that schools in poor neighborhoods, often inhabited by the black people and immigrants, receive less funding and poorer educational opportunities than schools in predominantly white areas.[7]
3. Disparities in employment opportunities: Statistics show that minorities face higher unemployment rates, receive lower wages, and have poorer opportunities for advancement compared to the white people, even when qualifications and experience are equal.[8]

Judicial systems play an important role in enshrining institutional racism, as laws are applied unequally based on race. Prominent examples include:

- Discrimination in Judicial Sentences: Studies show that the black people and Latino individuals in the United States are often sentenced more harshly than their white counterparts, when committing the same crimes.[9]
- Security Targeting of Minorities: The black, Muslim, and immigrant communities face higher rates of random judicial detention and searches compared to white citizens, even in European countries that claim to fight racial discrimination.[10]
- Mass Imprisonment of Minorities: The black individuals in the United States face incarceration rates that are five times higher than those of white individuals, leading some thinkers to describe the U.S. judicial system as "a continuation of segregation laws through modern means."[11]

7 - Alexander, Michelle. The New Jim Crow: Mass Incarceration in the Age of Colorblindness. The New Press, 2010, p.78.

8 - U.S. Equal Employment Opportunity Commission, 2021.

9 - Tonry, Michael. Malign Neglect: Race, Crime, and Punishment in America. Oxford University Press, 1995, p.113.

10 - European Network Against Racism, 2020.

11 - Alexander, The New Jim Crow: Mass Incarceration in the Age of Colour-blindness, p. 123.

Media, Stereotype Making How Racism Enshrined in Western Culture?

The media plays a major role in reproducing stereotypical images of ethnic minorities, which reinforce institutionalized racist practices. Immigrants, the black people, and Muslims are portrayed in films, television programs, and news coverage as a constant threat to Western societies. This behavior creates an environment that facilitates the continuation of discrimination. "Western media does not convey reality as it is, but rather reproduces a perspective that serves the ruling classes, portraying minorities as a burden on society, or as a danger that must be combated."[12]

Islamophobia: Modern Form of Racism in the West

As immigration from Muslim majority countries to Europe and America has increased, Islam and Muslims have increasingly become a new focus of both institutional and popular racism in the West. Discrimination in the West is no longer limited to the black people or Latino communities, rather, Islamophobia, the irrational fear and hostility toward Islam, has become a major form of racial and cultural bias. This trend intensified after the 9/11 attacks, when Western political and media discourses began portraying Islam as an internal threat to democratic values and modern Western ideals. However, the question is "Is Islamophobia merely a spontaneous hatred of Muslims, or is it part of a broader political and economic project? How is it exploited to serve specific agendas in the West?"

"The West's negative view of Islam isn't something new, it's rooted in centuries of colonial-era Orientalism that aimed at portray Islam as backward and incompatible with so-called modern Western civilization. From the time of the Crusades to the colonial domination of Muslim lands, Islam was often framed as a religion of violence, extremism, and isolation.

Even today, these outdated stereotypes still shape Western policies toward Muslims, whether through domestic discrimination against Muslim immigrants or through foreign interventions and wars in Muslim-majority countries.

Islamophobia in the West manifests itself through government laws and policies that permanently cast Muslims as "suspects." Prominent among these policies are:

- Laws banning the hijab and niqab in France, Belgium, and Germany, which impose restrictions on the freedom of Islamic dress under the pretext of "protecting secularism."
- Tough immigration measures targeting Muslims, like those introduced during Donald Trump's presidency in the U.S., which clearly singled out Muslim-majority countries.

12 - Chomsky, Noam. Manufacturing Consent: The Political Economy of the Mass Media. Pantheon Books, 1988, p. 89.

- Widespread surveillance of Muslim communities, where Western governments monitor mosques and Islamic organizations, under the guise of fighting terrorism, fostering a climate where Muslims are presumed guilty until proven otherwise.[13]

Western media plays a pivotal role in promoting Islamophobia by portraying Muslims as potential terrorists, backward, or unable to integrate into modern societies. This stereotype includes the following:

1. Associating Islam with terrorism: Media highlights crimes by Muslims, while downplaying or ignoring similar acts committed by white extremists.
2. Framing the hijab as a sign of oppression: Muslim women are frequently portrayed as victims in need of saving from their so-called "oppressive and backward" cultures.
3. Spreading the "Islamization of Europe" issue: This idea uses skewed statistics to fuel fear that Muslims pose a demographic threat to Western values and identity.

Islamophobia has become a political tool in the hands of far-right parties in Europe and America, which exploit fear of Islam to mobilize popular support. They present Muslims as a threat to national identity, which justifies strict immigration policies and the use of Christian religious discourse against Islam, such as in the "War on Terror" discourse. In addition to that, they fund anti-Islam campaigns by Zionist pressure groups, which view spreading hostility toward Islam as a means of supporting Israeli policies against the Palestinians.

Islamophobia, then, is a political and economic project that serves specific goals, including justifying Western military interventions in Islamic countries, by portraying Muslims as a "global threat" requiring military confrontation, and using it as a scapegoat for the frustration of the lower classes, instead of focusing on unjust economic policies, in addition to supporting the military economy. The "Islamic threat" is used as a justification for increasing defense and intelligence budgets, as we must not forget to strengthen political alliances with dictatorial regimes in the Middle East by presenting them as "allies in the war against terrorism."

Regardless of the circumstances, while the 20th century witnessed a decline in direct racist discourse, the 21st century has seen a shift in the forms of racism, making it more subtle and adaptable to the new political and social climate. Racism no longer expresses itself openly as it did during the era of segregation laws, but has resurfaced through white supremacy discourse, the rise of populist movements, and the political manipulation of cultural and economic fears.

However, what caused racism to resurface in its new form? How did right-wing

13 Kundnani, Arun. The Muslims Are Coming! Islamophobia, Extremism, and the Domestic War on Terror. Verso Books, 2014, p.47.

populism become the new front for racial discrimination in the West?
In the past, racism in the West was openly reflected in direct legal practices, like slavery, segregation, and colonialism. However, after World War II, with the growing emphasis on human rights and equality, these practices were morally rejected.
This shift forced those who supported racism to adopt new, more subtle ways to maintain racial privileges.
This shift has made it possible for racism to persist within democratic systems, where ethnic minorities are no longer viewed as "inferior," but rather as a "threat" to Western society, whether economically, culturally, or security-wise. With the escalation of economic crises and mass migration, far-right parties in Europe and America have found an opportunity to exploit racism politically, by adopting extreme nationalist discourses that claim to defend "national identity" against the "cultural invasion" represented by minorities and immigrants.
Donald Trump's reaching to the U.S. presidency in 2016, followed by his return in 2024, represented a significant shift in the discourse around racism. His campaigns were heavily focused on openly targeting immigrants, Muslims, and the black people, using slogans like "America First" to promote the notion that "white Americans" are the real citizens, while everyone else is seen as unwanted outsiders."

Europe, Far Right: When Racist Rhetoric Become Government Policy

Trump wasn't the only one reviving racist discourse. Europe has also witnessed an unprecedented rise of the far right, with the entry of parties such as:

- The National Rally in France (Marine Le Pen).
- The Alternative for Germany (AfD) party.
- The Freedom Party in Austria.

All of these parties used rhetoric of fear of immigrants and Muslims to mobilize votes, and presented themselves as defending "European values in the face of Islamic invasion."

Are We Facing "Soft Racial Segregation"?

While racial segregation in the past relied on explicit laws of discrimination, the new form of racism depends on subtle policies that reproduce discrimination in covert ways, through media, politics, and the economy. The question, however, is: Can Western societies free themselves from the discourse of white supremacy and populism, or will these tendencies remain a structural part of their political culture?
The answer lies in the discourse mechanisms employed to justify racism and reproduce it in subtler, less obvious ways. Instead of using direct racist terms, Western discourse has come to rely on concepts such as "national identity," "protecting democratic values," "national security," and "social integration." These

terms seem innocent apparently, but hide behind them a racist project.

Can the West Free Itself from its Racist Legacy?

Talking about racism in the West is an exploration of a dilemma that exists in the present and threatens the future as well. Western societies have attempted to present themselves as models of equality and justice, but in reality, they are still trapped in their colonial legacy and their superior attitude towards other races and cultures. Even when laws seem to change, or there are attempts to reform situations, racism continues to reproduce itself in more complex and less visible ways.

Racism in the West cannot be understood in isolation from the long history of slavery and colonialism, and the role of economic and political powers in maintaining racial gaps cannot be denied. This issue is not merely about personal or cultural biases. Rather, it is a comprehensive system that serves specific interests and ensures the continuation of privileges for one group at the expense of others.

Practices have revealed how racism is not limited to the past, but has returned today in new forms, supported by right-wing populist ideologies, and through government policies, media and economic institutions that enshrine the racial differences. Whether its discrimination in the labor market, media discourse that demonizes immigrants and Muslims, or security policies targeting minorities, we find that racism is not simply a problem of individual behavior, but rather a structural framework that permeates all social and political levels. In Western societies, there are voices rising today against racism, and there are reform attempts to create a more just environment. However, these attempts remain limited, and are often met with violent reactions from right-wing movements, which view any change as a threat to their identity.

The future may bring answers to many questions, but one thing is certain: racism will not simply fade away on its own. Without deep, structural changes in thought, politics, economics, and media, racism will continue to evolve and take on new forms. Western societies may cling to the ideal of equality, but in reality, racial divides are only growing wider.

The greatest challenge today is not only in combating racism, but also in courageously recognizing its true extent and being willing to face the consequences of eradicating it. If this does not happen, the West will continue to talk about equality, but it will be unable to truly achieve it.

This issue of "Oumam" contains a number of important studies that shed light on several important and integrated topics, addressing racism as one of the pillars of the Western civilizational project. It looked into the cultural and philosophical roots of racism in European thought, showing how European civilization was built around the idea that the European self is the only center of progress and superiority.

Then it explored racism in both Jewish and Zionist traditions by examining their key texts and ideas, revealing a strong tendency toward cruelty, oppression, and bias, ethnic, religious, and intellectual, against other people of different religions, beliefs, and backgrounds.

The issue also addressed one of the emerging domains in the technological sector, namely artificial intelligence, and its role in promoting racism, hate speech, and bias against ethnic, religious, and cultural groups that differ from the political and cultural circles that influence the management of all areas of contemporary technology.

The research in this issue also addressed the manifestations of Western racism in the fields of literature, arts, media, and Western cinema, which were, and remain, a superior tool for highlighting Eurocentrism and Western supremacy in its American and Zionist forms, and for contributing to cultural and political normalization through this highly influential tool.

These studies emphasize that the Quranic discourse was pioneering in establishing a comprehensive knowledge framework that rejects racism and ethnic discrimination, and instead offers a universal human framework that embraces all racial, religious, cultural, and regional differences, based on human and faith-based brotherhood, and absolute social justice among people.

The articles also touched on a statistical study that addressed racial discrimination against minorities, especially Muslims, Africans, Asians, and Latinos, in the United States and several European countries such as France, Germany, and Britain. Statistics show that racism is on the rise in the aforementioned countries for political and religious reasons and that it is a systematic and adopted policy in all parts of the government.

We present this issue to our dear readers, we hope it will be well-received and accepted by them. Above all, we pray that it is accepted by Allah, Almighty, as an act we offer in the context of the jihad [the struggle] for clarification. All praise is

due to Allah, in the beginning and the end.

“Racism” in Jewish, Zionist Thought
Analytical Study

■ Dr. Ahmad Al-Bahnassi[1]

Abstract

Racism is one of the most harmful human behaviors. It has caused many conflicts and problems between nations and societies. That is why it is often described as a deeply human issue. However, it has been especially linked to certain groups and nations that, based on religious, historical, or ideological beliefs, saw themselves as superior to others. One of the most well-known of these groups is the Jewish community, which believed in the idea of being “Allah’s chosen people.” This religious belief was later developed by Zionism to justify the need for a special national homeland to protect their unique religious identity. This research focuses on that idea and explains its religious, intellectual, and historical roots.

The research also explained and analyzed the most important characteristics and manifestations of this Jewish racism, which extended to Zionist thought as well, and was limited to isolationism, aggression, and other manifestations that were the product of a deviant, discriminatory racist ideology.

Keywords:

Racism, Jews, Zionism, Nazism, Torah, Talmud.

1 - Egyptian researcher, PhD in Jewish Religious Thought and History of Religions, Cairo University.

Roots of Racism in Western Culture

Critical Analytical Reading of Western Thought's History Modeling

■ Nahza Bouazza[1]

Abstract

Summary:
Western cultural presence is associated with superiority and universality, which classifies it as a historical threshold that transcends most previous civilizations. This presence obscured the possibility of achieving acculturation between different cultures, which might have the same classification rank in the historical trajectory, as the Western model is framed accordingly, giving Western centrality the guise of cultural racism, rooted in the belief in superiority resulting from European character, Christian doctrine, and Greek ancestry. This racist perception, which underlies the structure of Western culture, is fueled by European ideology, which emerged during the Renaissance and continues to this day. This ideology tends to create a Western narrative that thrives on continuity and historical extension, severing ties with other cultural influences. Thus, we find ourselves confronted with an opposing side to this West, namely the East. All of this has created a cultural unity that driven by the racism and the exclusion of those who differ, under the pretext of backwardness. This goes against the core of universalism itself, which is based on the principle of accepting differences, which have been obliterated in favor of modernizing everything in a Western way

Keywords:

Cultural Racism, Westernization, Progress, Ideology.

1 - Professor of Philosophy at the Academy of the East - Morocco

Western Racism, its Uses in Literature, Art, Media

Prof. Ghaidan Al-Sayed Ali[2]

Abstract

Racism is a concept that emphasizes the centrality of the self, while marginalizing the other, and believing in their inferiority. Western racism, which white Westerners believed in the supremacy and purity of their race, was the main tool for justifying Western colonization and the oppression and enslavement of other races.
Based on this, the white master had to be in control of the world's affairs and peoples. Western racism used literature, art, and media to reinforce the Western view of the "other" as inferior, suspicious, and in a lower status. It also promoted the idea of the white man being the only one capable of creativity, innovation, and building civilization. Western racism succeeded in literature by spreading racist novels. It also succeeded in the field of art by portraying racism through paintings, portraits, statues, and films. The media was also used to serve its racist goals.

Keywords:

Racism - Racist Art - Racist Literature - Racist Media - Racist Painting - Racist Film - Racist Novel.

1 - Professor of Philosophy, Faculty of Arts, Beni Suef University, Arab Republic of Egypt.

Impact of Artificial Intelligence on Entrenching Western Racism

■ Dr. Qassim Mohammad Danesh [1]

Abstract

The article discusses the impact of artificial intelligence (AI) on reinforcing Western racism towards other cultures and societies. AI emerges as a technological tool capable of bringing about radical changes in various fields. However, intelligent systems may reflect deep-rooted social and historical biases in the data used to train them, leading to the reinforcement of negative societal patterns.

This article analyzes the relationship between AI and human bias, and its impact on job opportunities, education, and social interaction. It also highlights the risks of AI applications, such as facial recognition and digital advertising, in perpetuating stereotypes. Based on this, recommendations are presented for developing fair algorithms and analyzing their social impacts, with a focus on diversifying development teams and adopting strict regulatory policies. The article aims at raise awareness of the need to design AI systems that promote social justice rather than exacerbate divisions.

Keywords: Artificial Intelligence - Western Racism - Human Bias -Biased data - Stereotypes - Intelligent Algorithms.

1 - Writer and researcher from Lebanon, PhD in computer engineering and specializes in artificial intelligence.

Effects of Racism in the West

■ Zeinab Farhat[1]

Abstract

This statistical research monitors racial discrimination against minorities, particularly Muslims, Africans, Asians, and Latinos, in the United States and several European countries, including France, Germany, and Britain. According to studies, reports, and statistical research reviewed, it has become clear that the phenomenon of racism is on the rise in the aforementioned countries for political and religious reasons. It can be argued that racism is not a spontaneous tactic pursued by some extremists. Rather, according to the statistics in the research, it is a systematic and entrenched policy at all levels of the state, evidenced by discrimination in education, health, the right to work, unemployment rates, income levels, and housing. It is worth noting that the stresses individuals, who fall victim to racism, often experience have a negative impact on their mental health, leading them to experience a cycle of self-conflict.

Keywords: Racism - Racial Discrimination - Hate Crimes - Minorities - Assaults.

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Criticizing Foundations of Racial Discrimination from a Qur'an Perspective[1]

■ Akram Heydari[2]
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■ Translated by: Mohammad Firas al-Halbawi[4]

Abstract

This research examines the foundations of racial discrimination and presents a critical and refuting Qur'anic perspective on these foundations. Among the most important foundations of racial discrimination are the arrogance of skin color, language, wealth, having many children, power, religion, or geographic location as criteria for this discrimination. This article analyzes all these factors in detail, as well as critiques and refutations. This research also includes Quranic-based criticisms of two other foundations: discrimination and arrogance, which are among the main factors in racial discrimination.

Keywords:

Quran - Racial Discrimination - Supremacy - Discrimination - Arrogance.

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Death of Man, Fate of Structuralism from Roger Garaudy's Perspective

■ Dr. Amar Trabelsi[1]

Abstract

In the context of his deep engagement with Western philosophies, Roger Garaudy was not merely a reader and interpreter of methodological and epistemological approaches. Rather, he engaged actively participated in the process of critique and intellectual and practical discovery, challenging structuralist texts and what they attempted to integrate into the activation of structural theory, from linguistic and historical approaches to a social lifestyle. Garaudy's objection was not just a defense of realism but also adhered to a systematic response and scientific rigor, nourishing the curiosity of the philosophical self and the research conscience. In addition to his vast intellectual acquisitions, Garaudy's commitment to using critical tools against structuralism in a disciplined, methodical way becomes clear. He presented hypotheses, proposals, and examples while posing essential questions, continuously reviewing ideas from their parts to the whole. While Garaudy identifies the failures of structuralism both theoretically and practically, he also sought to respond to the proponents of this current, pinpointing its intellectual flaws and theoretical dysfunctions. This led him to invalidate the quality of structuralist theory in all fields where its theorists tried to prove the possibility of its practical and generalizable application. Garaudy's critical approach to of Marx's structuralist theory granted him the authority to judge it as a theory of the "death of man."

Keywords: Structuralism - Western Philosophy - Death of Man - Marx, Nietzsche.

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Reading a Book: Racism

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Abstract

Western bias in addressing moral issues is a prominent phenomenon, reflected in the double standards applied to different peoples and cultures. The thinker Noam Chomsky, in most of his works, pointed out to this bias, where he criticized Western policies for being inconsistent with the principles they claim to uphold. Morin also highlighted on it in some of his writings, where he explained that the West suffers from a crisis in understanding and dealing with global complexities, which leads it to apply double standards in its policies. In this context, François de Fontaine's book "Racism" is considered an objective analysis of the phenomenon of racism.

However, the reader notices that the writer has fallen into the trap of the double standards criticized by both Chomsky and Moran. Despite his attempt to present a neutral perspective, his analysis was influenced by the cultural and political biases prevalent in the West.

Keywords:

Racism - Anti-Semitism - Race - Slavery.

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