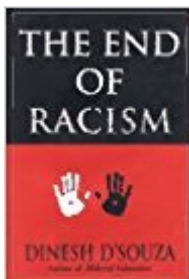


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The End Of Racism: Principles For A Multiracial Society



Synopsis

A comprehensive inquiry into the history, nature and meaning of racism. There is little agreement about what racism is, where it comes from and whether it can ever be eliminated. This book explores these questions while raising some controversial issues of its own.

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Customer Reviews

"Virtually all contemporary liberal assumptions about the origin of racism, its historical significance, its contemporary effects, and what to do about it are wrong," announces Dinesh D'Souza in another characteristically thought-provoking and controversial book. His scrupulously researched study of the history, nature, and effects of racism will certainly ruffle many feathers--particularly those of cultural relativists and liberal "antiracists" whose opinions he aims to discredit. But thinkers of all political persuasions would benefit from reading this self-described conservative's eloquently presented views as he "excavates beyond the usual digging sites" to present a unique and troubling vision of the "neurotic obsession" with race that continues to divide American society. Much of what D'Souza says flies in the face of liberal doctrine. He maintains that there are cultural differences that account for distinct levels of achievement among races, and that racism cannot be blamed for "black failure." He argues that racism is not a universal phenomenon but a relatively recent Western intellectual concept, and because we can trace racism's beginning we can likewise bring about its demise. He deals blow after blow to longstanding "myths" about race, criticizing the "civil rights industry," rejecting "misguided" solutions such as multiculturalism and proportional representation

as "fighting discrimination by practicing it," and even calls for a repeal of the near-sacred Civil Rights Act of 1964. This is not an easy book to read, but it is an important one. Even if more than a few disagree with D'Souza's assumptions and arguments, all should welcome his well-considered, insightful treatment of this immensely difficult topic. --Uma Kukathas

Claiming that racism is no longer an important factor in American life, D'Souza argues that government must cease to legislate issues on a racial basis. Copyright 1996 Reed Business Information, Inc. --This text refers to the Paperback edition.

Mr D'Souza manages to capture some of the less debated aspects of American race relations. With great insight, but more interesting, pragmatism, he takes on some of the biggest challenges African-Americans face in the US today. I would like to see a "deeper" understanding of culture, D'Souza is slightly one sided, but I applaud his boldness and his wish to try to convince me.

Excellent book!!!! ...and it arrived on time just as the Seller promised. Everyone should read this factual and historic eye-opening book.

Collecting D'Souza works. I have become a super fan of his documentaries and recent works.

A powerful book and well documented.

If you are the type of person who subscribes to the standard liberal line on race and politics, this book is not for you. If you are willing to take a clear-headed, scholarly, unsentimental look at those issues that the media and literati have come to accept as axiomatic, this despite empirical and historical evidence to the contrary, *The End of Racism* will enthrall you. It took a lot of guts to write this book. Race is the 3d rail of politics in America and unless you accept, without question and without reservation, the basic tenets of the Civil Rights movement, you are considered "insensitive," or, at worst, a "racist." Mr. D'Souza systematically, and with erudition, challenges this worldview head on. This book is chock-full of thought-provoking perspectives, not the least of which is the distinction between racism and ethnocentrism. Relying on the abundant historical record, D'Souza buttresses his assertion, which winds up striking at the heart of the Civil Rights-Leftist-Multiculturalist canard that racism was responsible for slavery, ergo, reparations are in order. D'Souza is not without his critics, who run the gamut from the scholarly, to the demagogic. Still, don't let this scare you from

reading this book. D'Souza is no race-baiter by any means. His look at race and culture in America is unsentimental and clear-headed. He comes across as genuinely concerned about the state of race relations in this country, and his book offers a refreshing alternative to the tired, shop-worn, pap from the Left.

Dinesh has done a masterful job debunking the myths surrounding the so-called racism narrative in America.

D'Souza does a good job of sighting the sources of the quotations and notes used in the book. D'souza goes back to the origins of racism in the western world - about the same time as the rise of the social-scientific. He gathers together many facts and statistics regarding slavery not only in the United States but throughout history around the world. This is a provocative and challenging book. Well worth the read.

Kudos for taking this explosive issue on head-on, and I agree with his basic premise. I tended to lose the forest for the trees, and until the last chapter didn't know what his actual position was. I recommend reading the last chapter first, because it helps you put the rest of the book in perspective. The book provoked a thought that haunts me, and that's what I really want to write about. Suppose we observe sexism in society, and use the comparison to determine what is and is not true of racism?¹ I think sexism will be a more serious issue long term, because it takes 100,000,000 times longer to separate the races than to mix them together inextricably. Racism will disappear sooner or later because races will disappear. In fact, I think we should seize this window in human history to determine the genetic propensities of the races before the opportunity is lost.² We can factor out the effects of culture by looking at women who share the culture of men. White females earn less than black males on average and don't exactly dominate the corridors of power. This discrepancy can certainly in part be ascribed to the fact that we tend to stay home with the kids. But a very cursory look at human history will convince you that there is a natural dynamic in human society that tends to constrain a woman's options before she's out of the cradle. We are physically weaker, though in this society, that probably doesn't affect income much. Intellectually, by all objective standards (GPAs, SATs), we women appear to be about on a par with men once given an education. Being smart isn't what determines wealth and influence, though there are probably differences in our mental propensities. I think that the biggest factor that accounts for the income discrepancy between men and women is precisely genetics. Even if we can maintain the dubious

assumption that genetics does not affect the propensities among the races, we certainly can't really believe that about the sexes. Put bluntly, we women have a genetic make-up that results in lower income and less political influence. We're less aggressive and less prone to risk, for example - check out our prisons. Yet our genetics is indispensable, and therefore by definition not inferior. You might say that it is self-evident that women are just as Valuable in God's eyes as men (though the very bravado which contributes in part to a higher income bracket paradoxically allows guys to occasionally and unabashedly maintain the contrary -- just kidding, sort of). What if the same were true of a particular race or nationality? To what degree does society as a whole compensate for that? Even in the case of my son, diagnosed with high-functioning autism, the answer is not clear to me. My options are considerably greater than my mother's were. This, I maintain, is a good thing, not only for me personally, but for society as a whole, which has benefited from my education in ways I can enumerate. This change has come about as a consequence of two things. One is technology (no one needs to stay home to get the laundry done), and the other is what might be viewed as 'sexist multiculturalism'. Women are just as Valuable as men, we maintain. Therefore society has been enlightened enough to acknowledge that if our options are limited, this should be addressed. The comparison with multi-culturalism breaks down crucially in that women are in fact as valuable as men; however, cultures are not all equally good. (It goes without saying that the only sane approach is assume that all races are inherently equally 'good'.) The uncontroversial remedies, which have already been carried out for women and various races are to educate everyone and to enact laws protecting everyone physically. These are the biggies that truly affect one's quality of life and one's power to contribute. Should it go beyond this? I'm inclined to say no in the case of women themselves. We have a powerful hold on the guys that largely compensates for disparities of income. But the question seems trickier in genetic distinctions between races which aren't tied in together like women and men. And there's something we haven't faced head-on. Educating women, though clearly the right thing to do, is (I'm convinced) the primary factor which gave rise to the exploding divorce rate - a girl realizes she doesn't have to put up with this, so she doesn't -- take the kids and good-bye. That can be a good thing -- she generally won't leave unless the situation is pretty bad. It keeps the guys honest. The conservative values which d'Souza points out have always been held as necessary to avoid the collapse of society compromise women's options and safety more than men's. We're left without the same protections or options when the situation is abusive. We're compromised dramatically when abortion is outlawed, though abortion is obviously wrong, wrong, wrong. And poor, naive women are hurt the worst. I think in our extolling of Romance and True Love, we've failed to adequately communicate that marriage implies a sacrifice of our

cherished rights, and even if you are both good people, it is hard. There is no state-sponsored remedy for weak values, but cultural problems don't account for all disparities, and conservative values don't solve all moral crises.

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