

Chapter 82

Communication Between Real-World and Cyber-World: Conceptual Thinking on Cyber-Racism!

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ABSTRACT

Racism is one of the oldest, most oppressive issues along with other extreme forms of social communications. Nevertheless, the internet has already led to the opportunity of cyber-racism that occurs more surreptitiously and aggressively than before. This study commences by unravelling the abstractions of conventional-racism and cyber-racism, and it introduces the global stakeholders' approaches and counter measures, in particular the EU and the USA and their regulated and non-regulated practices to combat cyber-racism. This paper shall then bring forward informative argumentations on how the stakeholders' perspectives on cyber-racism can be scrutinised by focusing on both values of being human (individualism) and a reconciled global-society (cosmopolitanism) towards contemporary debates in the sociology of education and technology. In this conceptual thinking, even though hate-mongers are using internet technology to spread their hatred what is the acceptable action for us to do in the subject of internet governance?

INTRODUCTION

If cyber-world 'irreversibly' exists in current and future realities in which there are no possibilities to be a Luddite, then it is critical to study what 'cyber' is serving and as to whether or not cyber-world (currently online) is different from real-world (currently offline)! Whatever the answer to this question, there are many academic arguments suggesting that cyber-world has remained virtually indistinguishable from real-world; we signify them to represent ourselves and we are represented by them indistinctly! Whenever someone is in real-world, s/he is also in cyber-world this means that we can be offline and online at the same time because everyone is affected by both online and offline events as "...history matters for understanding why information systems function in the way they do..." (Campbell-Kelly & Garcia-Swartz, 2013, p. 18). In this sense, internet governance is for the purpose of illuminating its

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orchestrating mechanisms in which the advance and request of mutual norms and values (e.g. instructions, decision-making procedures, and platforms) cherish and preserve the advancement and usage of the Internet. Nonetheless, it does not mean that norms and values of real-world must apply to cyber-world (Wall, 2007). Unarguably, cyber-world is interdependent and interlinked with real-world; both worlds have similar social issues within respectable and/or disreputable matters. Arguably, technology governs human existence towards increasingly unknown futures. For instance, being an individual as a free and responsible agent with irresponsible technology is to be in the age of singularity.

Racism is one of the oldest, most oppressive and disturbing issues, along with other extreme forms of techno-social communications. Nevertheless, the internet has already led to the opportunity for cyber-racism to occur ever more surreptitiously and aggressively. Therefore, introduction of new technology can bring conventional issues to a new environment. Knowledge, in that sense, is not only a new 'panacea' but also new 'disease' (Williams, 1999). It would be compared as 'like-with-like': conventional-social issue points to essence of social-issue, whereas techno-social interactional issue points to a context -online context- in which conventional (or unconventional) social-issue could take place. This study commences by unravelling the abstractions of conventional-racism and cyber-racism, not because the concept of cyber-racism has become motivating to study hate, but because it is profoundly challenging to study real and cyber word. This study thereby introduces global stakeholders' approaches and countermeasures, in particular the EU, the USA, and their regulated and non-regulated practices to combat cyber-racism. This study shall then bring forward informative argumentations on how the global stakeholders' perspective on cyber-racism can be scrutinised by focusing on both values of being human (individualism) and a reconciled global-society (cosmopolitanism) towards contemporary debates in the sociology of education and technology. The critical enquiries are whether or not scope and nature of cyber-world are supposed to be as safe and protected as real-world, or whether cyber-world is needed to be approached in the same way and scope as real-world? In this conceptual thinking, even though hate-mongers are using technology to spread their hate anonymously and/or pseudonymously, targeting their various targets (see International Network against Cyber Hate (INACH) Annual Reports); what is the acceptable action for us to take in the subject of internet governance? The inquiry into that question is the subject of this paper.

Conventional-Racism

There is no precise consensus on the abstraction of racism due to assumption that all of our social knowledge is hypothetical, and in which no global certainty can be specialized, confirmed or otherwise justified; e.g., phenomenological thoughts. Perhaps, this assumption is philosophically argumentative but does it lead to a global conundrum in this particular matter? And importantly, does it apply to all aspects of the criticism of current political sociology of education and technology? Nevertheless, what is clear is that "...vocabularies and discursive frames reflect ideologies and cultural understandings. More significantly, they shape our interpretations of racial events and condition our perceptions..." (Doane, 2006, p.270). In this sense, the Merriam-Webster Online Dictionary defines racism as "...a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race." However, the Australian Human Rights and Equal Opportunity Commission (1998) defines racism as "...an ideology that gives expression to myths about other racial and ethnic groups, that devalues and renders inferior those groups, that reflects and is perpetuated by deeply rooted historical, social, cultural and power inequalities in society..." At a glance, these defini-

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