Chapter 7
Social Justice Issues Examined

ABSTRACT

This chapter focuses on social justice issues. What does that mean? In short, it has many meanings. However, in this chapter, it will revolve around discussions of oppression. Throughout this book, a foundation was laid to examine three cases. Those case studies were of three countries, which are as follows: America, Australia, and South Africa. In each country, there was a form of colonization via European powers. From the moment colonization was a goal, oppression became a reality. Examining social justice issues revolves around educating people about oppressions and in this setting exposing those issues calls us to a clearer examination of what issues we are not left with at present. These are the issues that will be examined, i.e., discrimination, privilege, racism, modern segregation, and more.

"Lately we've been feeling it the hardest

Dead in the street with a knee on his jaw and

Never been a felon but I'm treated like it often

I don't want to be a hashtag out jogging"

--KB, Dark Skin (2021)

Not everything faced can be changed…but nothing can be changed until it is faced." -James Baldwin

INTRODUCTION

The moment that colonization occurred, one group of individuals was given preference over another (Blight, 2018; Cha-Jua, 2014; Fanon, 2008; Hilton, 2011; Hughes & Meltzer, 1956; Newtown, 1788; Smith, 2021). This became the situation when slavery entered the equation in Europe, the United States, etc. (Hughes & Meltzer, Jones, 2017; Newtown, 1788). Laws were created to keep this social division (Smith, 2021). For example, the "one drop rule" was established in the United States of America to classify people past their appearance or racial identification (African American Registry, 2022; Bradt, 2010; Browning, n.d.; IMDb, 2022; Johnson, 2006; Smith, 2021). The determination was that "[…] those having any African ancestry as black, a standard known as the "one-drop rule," which defined "white" as a state of "absolute purity" in relation to "black" (Johnson, 2006; p.20) were Black. In other words, white was celebrated as being pure and black was celebrated and associated with that which was impure.

In the same way, in Australia, outside of the process of assimilation, most Aboriginal people were kept segregated from Whites until they were deemed Australian (Chang, 2019). In the same vein, in South Africa, apartheid was instituted as a policy to keep the races separate with the thought that Whites were purer, better, or more significant (Ellis, 2019; Holland, 1989; TimeToast, 2022), and this was repeated in Champaign-Urbana, Illinois (Cha-Jua, 2014). Yet, in many cases, oppressed people around the world such as the Algerians (Fanon, 2008; Hilton, 2011), the Aboriginals (Chang, 2019) and even the Black people were maintaining various standards of conservatism and purity (Chang, 2019; Hughes & Meltzer, 1956).

The ugly reality is that the classifications were unnecessary. It is the author's position that many of the Whites who continued to focus on the differences were merely insecure and found their only confidence in subjugating another group who had differences in build, looks, culture and origin, etc. (Baker, 2021). By emphasizing and exaggerating these differences, they hoped to continue to cause the "other" to swell with insecurities, which they may or could manipulate them by (Fanon, 2008; Hilton, 2011). This would maintain

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