

# racist jokes

**racist jokes** have long been a controversial and sensitive topic within society, often provoking strong reactions due to their offensive nature. These jokes typically rely on stereotypes and prejudices associated with race or ethnicity, which can perpetuate harmful biases and foster division. Understanding the origins, cultural impact, and ethical considerations surrounding racist jokes is essential for comprehending their place in both historical and modern contexts. This article explores the complexities of racist humor, examining why such jokes persist, the social consequences they carry, and the evolving attitudes towards them in contemporary discourse. Additionally, it discusses the legal and ethical frameworks that address hate speech and offensive comedy. The following sections provide a structured overview of these critical aspects.

- Definition and Origins of Racist Jokes
- Cultural and Social Impact
- Ethical and Legal Considerations
- Changing Attitudes and Modern Perspectives
- Alternatives to Racist Humor

## Definition and Origins of Racist Jokes

Racist jokes are a category of humor that targets individuals or groups based on race or ethnicity, often relying on stereotypes or derogatory assumptions. These jokes can take various forms, including spoken anecdotes, written jokes, or visual media, and are typically intended to provoke laughter by highlighting perceived differences or deficiencies. The origins of racist jokes can be traced back to periods of colonialism, slavery, and segregation, where dominant groups used humor as a tool to dehumanize and maintain social hierarchies. Throughout history, such jokes have been used to reinforce systemic racism and justify discriminatory practices.

## Historical Context

The historical context of racist jokes reveals their deep roots in social and political power dynamics. During eras of racial segregation and discriminatory laws, these jokes served to normalize prejudice and marginalization. For example, minstrel shows in the 19th and early 20th centuries often featured exaggerated and demeaning portrayals of Black individuals, which contributed to the spread of harmful stereotypes. Understanding this background is crucial to recognizing the lasting impact racist jokes have had on societal attitudes.

## Common Themes and Stereotypes

Racist jokes commonly rely on a set of recurring stereotypes that simplify and distort the identities of different racial or ethnic groups. These themes include assumptions about intelligence, behavior, appearance, and cultural practices. Such stereotypes not only misrepresent entire communities but also reinforce discriminatory beliefs. Examples of common stereotypes found in racist jokes include:

- Intellectual inferiority or laziness
- Cultural backwardness or primitiveness
- Violent or criminal tendencies
- Untrustworthiness or dishonesty
- Physical features used to demean

## Cultural and Social Impact

The dissemination of racist jokes has far-reaching cultural and social effects that extend beyond mere entertainment. These jokes contribute to the perpetuation of systemic racism by normalizing prejudice and reinforcing negative perceptions of marginalized groups. The social impact can manifest in various forms, including increased discrimination, social exclusion, and psychological harm to targeted individuals.

## Reinforcement of Stereotypes

Racist jokes reinforce stereotypes by repeatedly associating groups with negative traits, which can influence public attitudes and behavior. When such humor becomes widespread, it shapes collective perceptions and may justify unequal treatment in social, educational, and professional contexts. The normalization of these stereotypes in everyday conversation can hinder efforts toward social equality.

## Psychological and Emotional Effects

Individuals who are the subjects of racist jokes often experience adverse psychological effects, including lowered self-esteem, anxiety, and feelings of alienation. These jokes can contribute to an environment of hostility and discrimination that impacts mental health and well-being. Moreover, the internalization of negative stereotypes may affect the aspirations and opportunities available to marginalized groups.

# **Social Division and Conflict**

Racist jokes can exacerbate social divisions by promoting an “us versus them” mentality. They often alienate individuals and communities, fostering mistrust and resentment. In multicultural societies, such humor undermines efforts to promote inclusivity and mutual respect, potentially leading to increased social tension and conflict.

## **Ethical and Legal Considerations**

The ethical implications of racist jokes are significant, raising questions about freedom of expression, respect for human dignity, and social responsibility. Legal frameworks in many countries address the boundaries between permissible speech and hate speech, aiming to balance these competing interests.

## **Freedom of Speech vs. Hate Speech**

One of the central debates surrounding racist jokes involves the tension between freedom of speech and the prohibition of hate speech. While freedom of expression is a fundamental right in many democratic societies, it is not absolute and may be restricted to prevent harm. Hate speech laws typically prohibit expressions that incite discrimination, hostility, or violence against protected groups based on race or ethnicity. Racist jokes may fall under this category if they meet legal criteria for incitement or discrimination.

## **Workplace and Institutional Policies**

Many organizations implement policies that prohibit racist jokes and other forms of discriminatory speech to create inclusive and respectful environments. These policies often include:

- Clear definitions of prohibited conduct
- Procedures for reporting and addressing complaints
- Training programs to raise awareness about diversity and inclusion
- Consequences for violations, such as disciplinary actions

Such measures aim to prevent harassment and promote equitable treatment within workplaces and institutions.

# **Changing Attitudes and Modern Perspectives**

In recent years, societal attitudes toward racist jokes have shifted significantly, driven by increased awareness of racial injustice and the impact of language on marginalized communities. The rise of social media and global movements advocating for racial equality have intensified scrutiny of offensive humor and its consequences.

## **Increased Sensitivity and Awareness**

Public sensitivity to racial issues has grown, leading to greater criticism of racist jokes in mainstream media and popular culture. Comedians and entertainers are increasingly held accountable for the content they produce, and audiences often demand more thoughtful and respectful approaches to humor. This shift reflects broader cultural changes emphasizing empathy, inclusivity, and social justice.

## **Debates on Humor and Censorship**

The evolving landscape has sparked debates about the role of humor in society and the limits of censorship. Some argue that comedy should challenge social norms and provoke difficult conversations, while others emphasize the potential harm caused by perpetuating stereotypes. These discussions continue to shape the boundaries of acceptable humor in diverse societies.

## **Alternatives to Racist Humor**

Given the negative consequences associated with racist jokes, many comedians and creators have sought alternative forms of humor that entertain without causing harm. Positive and inclusive humor can foster social cohesion and celebrate cultural diversity rather than denigrate it.

## **Satire and Social Commentary**

Satire is a powerful tool that uses irony, exaggeration, and wit to critique social issues, including racism, without resorting to offensive stereotypes. When done responsibly, satirical humor can raise awareness and encourage reflection on prejudice and discrimination.

## **Inclusive and Respectful Comedy**

Inclusive comedy focuses on shared human experiences and avoids targeting specific groups with harmful stereotypes. This approach promotes empathy and understanding while maintaining

humor's entertaining qualities. Examples include observational comedy, wordplay, and absurdist humor that do not rely on race or ethnicity as punchlines.

## **Benefits of Positive Humor**

- Enhances social bonds and mutual respect
- Reduces prejudice by highlighting commonalities
- Encourages critical thinking about stereotypes
- Promotes a more inclusive and diverse cultural landscape

## **Frequently Asked Questions**

### **What defines a racist joke?**

A racist joke is a form of humor that targets individuals or groups based on their race or ethnicity, often perpetuating stereotypes or promoting discrimination.

### **Why are racist jokes considered harmful?**

Racist jokes reinforce negative stereotypes, contribute to social discrimination, and can cause emotional harm to those targeted, perpetuating systemic racism.

### **Are racist jokes protected under free speech?**

While free speech laws may protect the telling of racist jokes in some contexts, this protection does not shield individuals from social consequences or workplace disciplinary actions.

### **How can racist jokes impact workplace environments?**

Racist jokes in the workplace can create a hostile or uncomfortable environment, reduce employee morale, and may lead to claims of harassment or discrimination.

### **What is the difference between racist jokes and satire?**

Racist jokes intentionally demean or belittle a race, whereas satire uses humor to critique societal issues and can challenge racism rather than promote it.

## How should one respond when hearing a racist joke?

It is advisable to calmly address the issue by explaining why the joke is offensive, encourage respectful dialogue, or report it if it occurs in a professional setting.

## Are there cultural differences in the perception of racist jokes?

Yes, cultural contexts influence how racist jokes are perceived; what is offensive in one culture might be seen differently in another, but global awareness is increasing about their harmful effects.

## Can racist jokes contribute to systemic racism?

Yes, by normalizing prejudice and reinforcing harmful stereotypes, racist jokes can subtly uphold systemic racism within societies.

## Is humor an effective way to address racism?

Humor can be used to challenge and highlight racism through satire and irony, but jokes that demean or mock races typically perpetuate racism rather than combat it.

## What role does social media play in the spread of racist jokes?

Social media can rapidly spread racist jokes, amplifying their reach and impact, but it also provides platforms for education and countering racism through awareness campaigns.

## Additional Resources

### 1. *"The History of Racist Jokes: A Critical Examination"*

This book explores the origins and evolution of racist jokes throughout history. It analyzes how humor has been used to reinforce stereotypes and social hierarchies. The author provides a critical perspective on the impact of such jokes on marginalized communities and society at large.

### 2. *"Laughing at Prejudice: The Role of Racist Jokes in Culture"*

This work examines the cultural significance of racist jokes and their place in everyday humor. It discusses why people tell these jokes and how they can perpetuate harmful biases. The book also offers insights into how humor can both challenge and uphold racial discrimination.

### 3. *"The Dark Side of Comedy: Understanding Racist Jokes"*

Focusing on the ethical implications, this book delves into the consequences of racist humor. It highlights case studies where jokes have led to real-world harm or social unrest. The author debates the boundaries between free speech and hate speech in comedy.

### 4. *"Racist Jokes and Social Identity"*

This book investigates how racist jokes influence social identity and group dynamics. It discusses the psychological effects on both the targets and the tellers of such jokes. Through sociological research, the book reveals the ways humor can reinforce in-group/out-group distinctions.

5. *"When Humor Hurts: The Impact of Racist Jokes on Society"*

An in-depth analysis of the societal repercussions of racist humor, this book addresses how jokes contribute to systemic racism. It includes interviews with individuals affected by racist jokes and offers strategies for promoting inclusive humor. The author advocates for awareness and change in comedic practices.

6. *"Breaking the Cycle: Challenging Racist Jokes in Media"*

This book focuses on the portrayal of racist jokes in television, film, and social media. It critiques how media platforms have normalized or challenged such humor. The author provides recommendations for content creators to foster respectful and diverse comedic content.

7. *"From Punchlines to Prejudice: The Psychology Behind Racist Jokes"*

Exploring the psychological motivations behind racist jokes, this book reveals why people find them funny despite their offensive nature. It discusses cognitive biases and social conditioning that contribute to the spread of racist humor. The book also examines ways to change these ingrained attitudes.

8. *"Humor and Hate: Navigating the Fine Line of Racist Jokes"*

This book investigates the complex relationship between humor and hate speech, focusing on racist jokes. It debates the ethical limits of comedy and the responsibilities of comedians. The author includes perspectives from comedians, activists, and scholars to provide a balanced view.

9. *"Racist Jokes in the Digital Age: Memes, Social Media, and Society"*

Focusing on contemporary platforms, this book analyzes how racist jokes have evolved in the digital era. It examines the role of memes and viral content in spreading racial stereotypes. The book also discusses digital activism and efforts to combat online hate speech.

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**racist jokes: The Souls of White Jokes** Raúl Pérez, 2022-07-26 A rigorous study of the social meaning and consequences of racist humor, and a damning argument for when the joke is not just a joke. Having a good sense of humor generally means being able to take a joke without getting offended—laughing even at a taboo thought or at another's expense. The insinuation is that laughter eases social tension and creates solidarity in an overly politicized social world. But do the stakes change when the jokes are racist? In *The Souls of White Jokes* Raúl Pérez argues that we must genuinely confront this unsettling question in order to fully understand the persistence of anti-black racism and white supremacy in American society today. W.E.B. Du Bois's prescient essay *The Souls of White Folk* was one of the first to theorize whiteness as a social and political construct based on a feeling of superiority over racialized others—a kind of racial contempt. Pérez extends this theory to the study of humor, connecting theories of racial formation to parallel ideas about humor stemming from laughter at another's misfortune. Critically synthesizing scholarship on race, humor, and emotions, he uncovers a key function of humor as a tool for producing racial alienation, dehumanization, exclusion, and even violence. Pérez tracks this use of humor from blackface

minstrelsy to contemporary contexts, including police culture, politics, and far-right extremists. Rather than being harmless fun, this humor plays a central role in reinforcing and mobilizing racist ideology and power under the guise of amusement. *The Souls of White Jokes* exposes this malicious side of humor, while also revealing a new facet of racism today. Though it can be comforting to imagine racism as coming from racial hatred and anger, the terrifying reality is that it is tied up in seemingly benign, even joyful, everyday interactions as well— and for racism to be eradicated we must face this truth.

**racist jokes:** *Dangerous Jokes* Claire Horisk, 2024 *Dangerous Jokes* develops a new theory about how humor in ordinary conversations communicates prejudice and reinforces social hierarchies, drawing on the author's expertise in philosophy of language and on evidence from sociology, law and cognitive science. It explains why jokes are more powerful than ordinary speech at conveying demeaning messages, and it gives a new account of listening, addressing the morality of telling, listening to, being amused by, and laughing at demeaning jokes.

**racist jokes:** *The Untold Help of Harmful Visual Jokes* Mary Gregg, 2023-09-05 This book argues that when visual jokes are harmful, they harm in a specific way: a subject's personhood is revoked in a way that differs both in kind and degree depending on whether that person is depicted or described. Such revocation can occur in every role and any stage within the joke's context, from character to audience member, from moment of depiction to uncritical exposure. Unlike a mere unhumorous insult, which doesn't require the sympathy of its audience but can operate solely between the target and the bully, a joke requires a particular kind of response from its audience to complete itself—to "deliver", which requires not only some degree of complicity from audience members, but a complicity earned at the expense of the joke's referent. This book shows how we need not prevent the occurrence of these things in order to undermine their oppressive power—we only need the right kind of recontextualization: turning those utterances into jokes or turning those jokes against themselves. Unlike other forms of visual oppression, the harms contained within visual jokes can be reconfigured to affirm those they were created to harm, changing their function from jokes which attack others to jokes which attack themselves, empowering those they were created to target by calling into question the problematic conceptions of audiences who are sympathetic to the harmful joke's initial formulation.

**racist jokes:** *Beyond a Joke* S. Lockyer, M. Pickering, 2005-11-01 Humour is pervasive in contemporary culture, and is generally celebrated as a public good. Yet there are times when it is felt to produce intolerance, misunderstanding or even hatred. This book brings together, for the first time, contributions that consider the ethics as well as the aesthetics of humour. The book focuses on the abuses and limits of humour, some of which excite considerable social tension and controversy. *Beyond a Joke* is an exciting intervention, full of challenging questions and issues.

**racist jokes: Black Jokes About White Folks** Mad Comedy, 2020-07-09 Even during the dark days of slavery, our courageous Black ancestors used comedy to lift their spirits, often making fun of the white people subjugating them. Even today, brave Black men and women risking their lives in the streets fighting white supremacy need a little humor to lift their spirits. This book is for you! MAD COMEDY has collected hundreds of hilarious jokes by top Black comics about the antics of our favorite clowns: white people! Only white people think bike riding is a sport. I know a crackhead who could win the Tour de France on a stolen Barbie bike. What do you call a black man selling drugs? A pharmacist, you racist. How many white people does it take to replace a light bulb? One to hold the bulb, and the rest to screw the whole world. Batman is the story of a rich white dude who beats people up and the cops just let him do it. Think about it: Batman's superpower is white privilege. A portion of the proceeds of this book will be donated to benefit Black causes.

**racist jokes: Jokes** Adrian Wallwork, 2017-12-14 Jokes are a perfect format for learning vocabulary, idiomatic expressions, and grammar. Jokes are also designed to be retold. If you learn a joke by heart and tell it to other people, then by doing so you will also learn the grammar and vocabulary involved. The book also contains exercises designed to reveal whether you have understood the joke or not: A joke is presented to you but with the paragraphs mixed up. Your task is

to put them in the correct order. The joke has a choice of three punch lines. If you select the correct one, this should be an indicator that you have understood the joke. Several two-line jokes are presented together. The task is to match the first line and the second line. A joke is presented with some key words missing. The task is to insert the right word in the right place. Easy English! is a series of books to help you learn and revise your English with minimal effort. You can improve your English by reading texts in English that you might well normally read in your own language e.g. jokes, personality tests, lateral thinking games, wordsearches. doing short exercises to improve specific areas grammar and vocabulary, i.e. the areas that tend to lead to the most mistakes - the aim is just to focus on what you really need rather than overwhelming yourself with a mass of rules, many of which may have no practical daily value Other books in the Easy English! series include: Wordsearches: Widen Your Vocabulary in English Test Your Personality: Have Fun and Learn Useful Phrases Word games, Riddles and Logic Tests: Tax Your Brain and Boost Your English Top 50 Grammar Mistakes: How to Avoid Them Top 50 Vocabulary Mistakes: How to Avoid Them

**racist jokes: The Joke Is on Us** Julie A. Webber, 2018-12-11 This edited volume brings together scholars of comedy to assess how political comedy encounters neoliberal themes in contemporary media. Central to this task is the notion of genre; under neoliberal conditions (where market logics motivate most actions) genre becomes "mixed." Once stable, discreet categories such as comedy, horror, drama and news and entertainment have become blurred so as to be indistinguishable. The classic modern paradigm of comedy/tragedy no longer holds, if it ever did. Moreover, as politics becomes more economic and less moral or normative under neoliberalism, we are able to see new resistance to comedic genres that support neoliberal strategies to hide racial and gender injustice such as unlaughter, ambiguity, and anti-comedy. There is also an increasing interest with comedy as a form of entertainment on the political right following both Brexit in the UK and the election of Trump in the U.S. Several essays confront this conservative comedy and place it in context of the larger humor history of these debates over free speech and political correctness. For comedians too, entry into popular media now follows the familiar neoliberal script of the celebration of self-help with the increasing admonishment of those who fail to win in market terms. Laughter plays an important role in shaming and valorizing (often at the same time!) the precarious subject in the aftermath of global recession. Doubling down on austerity, self-help policies and equivocation in the face of extremist challenges (right and left), politics foils the critical comedian's attempt to satirize and parody its object. Characterized by ambiguity, mixed genre and the increasing use of anti-humor, political comedy mirrors the social and political world it mocks, parodies and celebrates often with lackluster results suggesting that the joke might be on us, as audiences.

**racist jokes: Good Humor, Bad Taste** Giseline Kuipers, 2006 Good Humor, Bad Taste is the first extensive sociological study of the relationship between humor and social background. Using a combination of interview materials, survey data, and historical materials, the book explores the relationship between humor and gender, age, social class, and national differences in the Netherlands and the United States. The exploration of social differences in sense of humor starts off from one specific, and not very prestigious, humorous genre: the joke. Good Humor, Bad Taste explains why jokes are good humor to some, bad taste to others.--BOOK JACKET.

**racist jokes: The Trouble with Jokes** Nick Butler, 2023-12-18 We're accustomed to seeing humour as a diversion from the serious side of life, but humour also permeates some of the most troubling political developments in recent years. From the resurgence of white nationalism to the erosion of democratic norms, jokes force-feed us objectionable ideologies while we gasp and splutter at all the side-splitting shenanigans. This book explores the relationship between humour and offensiveness in contemporary society. Drawing on examples from philosophical thinkers and popular culture, it invites readers to consider the dark side of humour. Weaving together cultural analysis, political discussion and philosophical reflection, the book provides an antidote to positive thinking about laughter and a roadmap for navigating different types of offensive humour.

**racist jokes: Racialization and Religion** Nasar Meer, 2015-04-10 This volume locates the

contemporary study of anti-Semitism and Islamophobia squarely within the fields of race and racism. As such, it challenges the extent to which discussion of the racialization of these minorities remains unrelated to each other, or is explored in distinct silos as a series of internal debates. By harnessing the explanatory power of long-established organizing concepts within the study of race and racism, this collection of articles makes a historically informed, theoretical and empirical contribution to aligning these analytical pursuits. The collection brings together a range of perspectives on this subject, including a comparison between Islamophobia in early modern Spain and twenty-first century Europe, an examination of the 'new anti-Semitism', and an analysis of online anti-Muslim and anti-Semitic jokes. This book was originally published as a special issue of *Ethnic and Racial Studies*.

**racist jokes: PEERS® for Young Adults** Elizabeth Laugeson, 2017-01-12 PEERS® for Young Adults presents the first evidence-based group treatment program for young adults with Autism Spectrum Disorder, as well as other neurodevelopmental disorders and social challenges. Inside, readers will find a critical step forward in the dissemination of effective behavioral interventions for young adults in the form of 16 engaging group session outlines that are both user-friendly and backed by empirical research. Each session is accompanied by homework assignments and practice suggestions designed to reinforce the group's understanding of the skills learned during each meeting. This practical resource will prove to be an invaluable reference for any clinician or educator working with this population.

**racist jokes: Two-Faced Racism** Leslie Picca, Joe Feagin, 2020-07-24 *Two-Faced Racism* examines and explains the racial attitudes and behaviours exhibited by whites in private settings. While there are many books that deal with public attitudes, behaviours, and incidences concerning race and racism (frontstage), there are few studies on the attitudes whites display among friends, family, and other whites in private settings (backstage). The core of this book draws upon 626 journals of racial events kept by white college students at twenty-eight colleges in the United States. The book seeks to comprehend how whites think in racial terms by analyzing their reported racial events.

**racist jokes: *White Guys on Campus*** Nolan L Cabrera, 2019 *White Guys on Campus* is a critical examination of the role of race in higher education, centering Whiteness, in an effort to unveil the frequently unconscious habits of racism among white male students. It details many of the contours of contemporary, systemic racism, while continually engaging the possibility of White students to engage in anti-racism.

**racist jokes: *Religion and Humor as Emancipating Provinces of Meaning*** Michael Barber, 2017-07-26 This book illustrates how non-pragmatic finite provinces of meaning emancipate one from pragmatic everyday pressures. Barber portrays everyday life originally, as including the interplay between intrinsic and imposed relevances, the unavoidable pursuit of pragmatic mastery, and the resulting tensions non-pragmatic provinces can relieve. But individuals and groups also inevitably resort to meta-level strategies of hyper-mastery to protect set ways of satisfying lower-level relevances—strategies that easily augment individual anxiety and social pathologies. After creatively interpreting the Schutzian dialectic between the world of working and non-pragmatic provinces, Barber describes the experience of reality in the finite provinces of religion and humor. Schutz, who only mentioned these provinces, laid out the six features of the cognitive style that characterize any finite province of meaning. This book is the first to follow up on these suggestions and depict two new finite provinces of meaning beyond those in "On Multiple Realities." While entrance into these provinces reduces everyday life tensions, it does not suffice since pragmatic relevances infiltrate the provinces, as when one uses humor to belittle competing cultural groups or one deploys religion only as an instrument to ensure crop productivity. Instead, liberation from anxieties and pathologies is brought to completion when the ego agens, the 0-point of all its coordinates, discovers its value in relation to the transcendent, even if it fails to realize its pragmatic purposes, or when one becomes comical to oneself through the eyes of another different from oneself. This book, aimed at advanced undergraduate, graduate, or scholarly audiences,

presents stimulating analyses of the religious “appresentative mindset” or of the healing potential of interracial humor. Drawing heavily on interdisciplinary resources, the book also illustrates the relevance of phenomenological methods and concepts for concrete human experience. Barber offers a fresh understanding of pragmatic everyday life, original descriptions of the religious and humorous provinces of meaning, and a picture of how the overarching intentional stances of meaning-provinces, along with exposure to another perspective, can diminish the pressures everyday life engenders.

**racist jokes: *The Routledge Companion to the Philosophy of Race*** Paul Taylor, Linda Alcoff, Luvell Anderson, 2017-11-28 For many decades, race and racism have been common areas of study in departments of sociology, history, political science, English, and anthropology. Much more recently, as the historical concept of race and racial categories have faced significant scientific and political challenges, philosophers have become more interested in these areas. This changing understanding of the ontology of race has invited inquiry from researchers in moral philosophy, metaphysics, epistemology, philosophy of science, philosophy of language, and aesthetics. The Routledge Companion to Philosophy of Race offers in one comprehensive volume newly written articles on race from the world’s leading analytic and continental philosophers. It is, however, accessible to a readership beyond philosophy as well, providing a cohesive reference for a wide student and academic readership. The Companion synthesizes current philosophical understandings of race, providing 37 chapters on the history of philosophy and race as well as how race might be investigated in the usual frameworks of contemporary philosophy. The volume concludes with a section on philosophical approaches to some topics with broad interest outside of philosophy, like colonialism, affirmative action, eugenics, immigration, race and disability, and post-racialism. By clearly explaining and carefully organizing the leading current philosophical thinking on race, this timely collection will help define the subject and bring renewed understanding of race to students and researchers in the humanities, social science, and sciences.

**racist jokes: *Contesting the Far Right*** Claudia Leeb, 2024-04-23 Why have so many people responded to the insecurity, exploitation, alienation, and isolation of precarity capitalism by supporting the far right? In this timely book, Claudia Leeb argues that psychoanalytic and feminist critical theory illuminates how economic and psychological factors interact to produce this extreme political shift. *Contesting the Far Right* examines right-wing recruitment tactics in the United States and Austria, where people discontented with the status quo have turned to far-right parties and movements that further cement capitalism’s adverse effects. Leeb contends that Freudian psychoanalytic theory and early Frankfurt School Critical Theory provide analytical tools to explain this apparent contradiction in psychological terms. Living under precarity capitalism generates feelings of failure and anxiety, which people experience as non-wholeness, because it has become difficult if not impossible to live up to the fetish of economic, interpersonal, and bodily success, and the far right preys on such feelings. Its psychologically oriented propaganda tactics produce the illusion of wholeness and a positive sense of self while leaving the socioeconomic conditions that cause people’s suffering intact. At the same time, they remove the inhibitions that keep people’s repressed aggression and racist and sexist attitudes in check. To demonstrate the workings of this process, Leeb compares cases including Trump and the alt-right in the United States and the Freedom Party and the identitarian movement in Austria. At once theoretically rich and politically engaged, this book also offers ways to resist the far right and counter the psychological appeal of its propaganda techniques.

**racist jokes: *Crime and Deviance in Cyberspace*** David S. Wall, 2017-07-05 This volume presents the reader with an interesting and, at times, provocative selection of contemporary thinking about cybercrimes and their regulation. The contributions cover the years 2002-2007, during which period internet service delivery speeds increased a thousand-fold from 56kb to 56mb per second. When combined with advances in networked technology, these faster internet speeds not only made new digital environments more easily accessible, but they also helped give birth to a completely new generation of purely internet-related cybercrimes ranging from spamming, phishing and other

automated frauds to automated crimes against the integrity of the systems and their content. In order to understand these developments, the volume introduces new cybercrime viewpoints and issues, but also a critical edge supported by some of the new research that is beginning to challenge and surpass the hitherto journalistically-driven news stories that were once the sole source of information about cybercrimes.

**racist jokes:** In the Event of Laughter Alfie Bown, 2018-11-15 Using Lacanian psychoanalysis, as well as its pre-history and afterlives, *In the Event of Laughter* argues for a new framework for discussing laughter. Responding to a tradition of 'comedy studies' that has been interested only in the causes of laughter (in why we laugh), it proposes a different relationship between laughter and causality. Ultimately it argues that laughter is both cause and effect, troubling chronological time and asking for a more nuanced way of conceiving the relationship between subjects and their laughter than existing theories have accounted for. Making this visible via psychoanalytic ideas of retroactivity, Alfie Bown explores how laughter - far from being a mere response to a stimulus - changes the relationship between the present, the past and the future. Bown investigates this hypothesis in relation to a range of comic texts from the 'history of laughter,' discussing Chaucer, Shakespeare, Kafka and Chaplin, as well as lesser-known but vital figures from the comic genre.

**racist jokes:** White Race Discourse John Foster, 2013-07-11 The election of Barack Obama as president led some to suggest that not only has US society made significant strides toward racial equality, but it has moved beyond race or become "post-racial." In fact, studies have exposed numerous contradictions between the ways white Americans answer questions on surveys and how they respond to similar questions during in-depth interviews. How do we make sense of these contradictions? In *White Race Discourse: Preserving Racial Privilege in a Post-Racial Society*, John D. Foster examines the numerous contradictions sixty-one white college students exhibit as they discuss a variety of race matters. Foster demonstrates that the whites interviewed possess a sophisticated method of communication to come across as ambivalent, tolerant, and innocent, while simultaneously expressing their intolerance, fear, and suspicion of nonwhite Americans. Whether intended or not, this ambivalence assists in efforts to preserve social inequities while failing to address racial injustices. While many scholars have written about the "racetalk" of whites, few have succeeded in bridging both the theoretical and methodological gaps between whiteness scholars and discourse analysts. *White Race Discourse* presents evidence that these white Americans are "bureaucrats of whiteness" in that they defend the racial status quo through their discourse. It will be a valuable addition to the library of students and scholars of race studies and linguistics who research US race relations and discourse analysis.

**racist jokes:** Beyond Aesthetics Noël Carroll, 2001-04-30 Claims authorial intention, art history, and morality play a role in our encounter with art works.

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