



**JHMT**

**Editorial**

International Journal Of Health Management And Tourism

## **HEALTH INEQUALITIES AND COGNATE INEQUITIES IN AMERICAN SOCIETY; RACISM, NEOLIBERALISM, AND FREEDOM FROM INDIGNITY**

Faruk HADŽIĆ\*

\*Independent Researcher/Scholar, Bosnia and Herzegovina

faruk.hadzic01@gmail.com

ORCID Number: 0000-0003-1158-7858

Received: 07.01.2022

Accepted: 21.02.2022

Review Article

### **Abstract**

The paper re-examines neoliberal societies' essential characteristics and dignity exposition, arguing that racial injustice represents and inaugurates a systemic culmination. By proceeding with the theoretical framework of neoliberalism's impact on inequality, the study presents racism and its relevance in health and cognate inequalities and association to human security- freedom from indignity. Racial inequality in health and cognate inequities can not be transformed unless the power of neoliberalism is simultaneously contested. The COVID-19 has exposed the adverse effects of a system that has dominated and disproportionately impacted racialized US communities. It confirmed long-standing structural variations pointing out inadequate policies, budget discrepancies, jeopardizing human security conceptualization. Thus, the rationale for a neoliberalism reversal within the alternative hybrid order. The phenomenon's roots and current issues lie in the realization of capitalism, the morphology of the nation-state, and the generative order of colonialism. The discrimination and unequal access to healthcare, education, and employment construct a paradoxical paradigm - the affluent US society contains disputable human security, welfare, and general prosperity. With an ideal approach to skepticism and confusion regarding critical race theory, the legal history, doctrinal race development, and the International Convention on Racial Discrimination, a contemporary racial foundation needs to be developed, reaffirmed, improved,

and protected to incorporate the democratic content of the US's principles of legal equality. A rational approach to assess the social welfare system is to examine its significant impact on poverty and racial discrimination. The moral criterion and compulsory economic logic of direct financial benefits associated with poverty policies require considerable determination. The right to health is a fundamental precondition for achieving freedom from indignity contributing to non-violent behavior, legalism, and community improvement. The consolidation of wealth and power in one society could be ground for racial and other exclusivist discourses, and the improper system of governance and, ultimately, society become. Institutional racism, whether implicit or explicit, is often unnoticed or disregarded. Ethnic sensitivity, empowerment, and cultural competence should constitute anti-racism tools of liberation policies to constitute a dignified culture of equality and equity.

**Keywords:** Health inequalities, Racism, USA, Human Security, Freedom from Indignity, Neoliberalism, Inequities, Human Rights

## Introduction

Although less visible, racial inequality's historical and structural roots are broad and lie beneath the surface. It takes more than confrontation and condemnation to eradicate them. Racism, in its myriad forms, continues to flourish despite the spread of equal opportunities and the formal denial of racist actions. No theory gives a complete illustration of why prejudices and stereotypes arise. Stereotypes are deeply embedded in US culture and often influence acts of prejudice and systemic racism that have contributed to the inequalities of African-American males. (Taylor et al., 2019) Although (institutional) racism as a social problem is not new, its importance has undoubtedly increased with the advent of capitalism. Some authors have argued that the prevalence of racism is also closely related to the emergence of neoliberalism. According to Theodore and Brenner (2002), as a regime policy, neoliberalism leads to the formation of a multicultural, transnational elite class on the one hand, while on the other hand, there is a visible increase in poverty around the world. George (1999) argued that neoliberal practices and placing public wealth in private hands, granting tax breaks for the rich, cause inequalities reflected in interpersonal violence and racist behavior. Harvey (2003, 2005) similarly blames the capitalist nature of neoliberalism as the main reproducer of inequality that contributes to the uneven development of different states, increasing tension between certain groups of people. Hohle (2018) argues that neoliberalism results from the latest elite white strategy to maintain political and economic power. Hohle focused on how the origins and expansion of neoliberalism depended on language or semiotic assemblage of the white-private and black public. The language of neoliberalism explains how

the white racial frame operates as a web of racial meanings that connect social groups with economic policy, geography, and police brutality (Hohle, 2018).

Neoliberalism is a controversial issue and depends on the social context, and primarily neoliberal doctrines are based on open, competitive, and unregulated markets, free from all forms of state interference. Covid-19 manifested how vital healthcare and particularly public health-designed investments are. However, neoliberalism and racism as the associated phenomena must be treated at the root, not only current- pandemic circumstances. Biopolitics and necropolitics cannot exist without each other, but the specific imbalance between them depends on the specifics of racial capitalism and ethnonationalism in each state. These two dynamics have always provided a much more central place for necropolitics in the capitalist system. "Colonialism of power" ensures that the same violent, racist, and necropolitical dynamics at the heart of colonial rule are adopted in both metropolises and "former colonies" after formal decolonization (Quijano and Ennis, 2000).

The incapacity of the US, one of the most developed countries, was best demonstrated during the pandemic. In times of the pandemic, neoliberal capitalism has confronted the consequences of its policies on people's lives. Though African-American (Black) and Hispanic (Brown) communities share many of the experiences that make them more susceptible, significant differences between them need to be understood to combat the virus's adverse economic and health effects effectively. The Economic Policy Institute report focused specifically on black workers is the first to explore how racial and economic inequality leaves workers of color with few good options for protecting their health and economic well-being. Another companion report highlighted conditions for Hispanic workers. (Gould et al., 2020) Economic effects are that devastating job losses are hitting black workers and their families, especially hard. There are three main groups of workers in the COVID-19 economy: those who have lost their jobs and face economic insecurity, those who are classified as essential workers and face health insecurity as a result, and those who can continue working from the safety of their homes. Unfortunately, black workers are less likely to be found in the last group. They have suffered record numbers of job losses over the last two months (March 2020–May 2020), along with related economic devastation. They are also disproportionately found among the essential workers in the economy today—continuing to go to their workplaces, risking their health and their families because they cannot sustain adequate social distance from their co-workers and

customers (Gould and Wilson, 2020). Drawing on over a decade of research on epidemics, the origins, unfolding and effects of the COVID-19 pandemic require analysis that addresses structural political-economic conditions alongside far less ordered, "unruly" processes reflecting complexity, uncertainty, contingency, and context-specificity. This structural-unruly duality in the conditions and processes of pandemic emergence, progression, and impact provides a lens to view three key challenge areas. The first is how scientific advice and evidence are used in a policy when conditions are rigidly 'locked in' to established power relations and yet so uncertain. The second is how economies function; the COVID-19 crisis has revealed the limits of a conventional economic growth model. Third, new forms of politics can become the basis of reshaped citizen-state relations in confronting a pandemic, such as those around mutual solidarity and care (Leach et al., 2021). The US paradox is the existence of inequality within all sectors. On the one hand, it indicates that American health research centers represent the world's reference centers and, on the other hand, a flawed health system assails the health care of ordinary American citizens.

The post-pandemic economy's representation illustrates Joseph Schumpeter's words: "there is a schedule when capitalism will experience complete disappearance." The data show that African-American and Latino communities have collectively faced some of the COVID-19 pandemic's most damaging economic and health effects. (Gould and Wilson, 2020). The US is one of the wealthiest, most powerful, and most technologically innovative countries globally, but its wealth, power, and technology do not address a condition where 40 million people live in poverty. The US exceptionalism has been a constant theme in the discussions. However, the US is exceptional only in highly problematical policies that are inoffensive contrast to the infinite wealth and formal commitment to human rights. As a developed country, the US originates paradoxical indications of population inequality within access to health, education, uneven workforce, with additional legal discriminations. The inequality of life prospects or opportunities (social mobility) of today's American generations is influenced by several factors, in addition to differences in income and wealth. Lack of a general health care system (children from more impoverished families are often uninsured and will have significant health problems), poor nutrition (poor children eat poorly and will get sick more often), a weak social network (parents' life difficulties are reflected in their children) and a markedly uneven quality of primary education. (Wilkinson and Pickett, 2009) The lack of adequate education has much more significant social consequences than the difference itself in income. The unemployment rate of

African-Americans in today's time is probably a fundamental cause of their role in the illegal sale of drugs, fatal cases, and crimes arising from it. The employment rate of African-Americans in 2016 was 61.8%, which means that more than one-third of the community does not contribute with its work but relies on government social programs, the black market, drug trafficking, other goods, and services, or a combination of all of these (Whalin and Block, 2017).

Observing health inequalities through the prism of the health system, the availability of healthcare, and social determinants that affect the whole context designate that synergy need to be achieved with other policies to work and health inequalities to work and health inequalities be minimized. Inequalities create differences in health status, and an increasing number of stagnant and impoverished, sick and uneducated people have no life chances to live materially, gain work skills and life experiences. Research on the relationship between income inequality and the number of people with mental illness has shown that the incidence of mental illness is strongly linked to income inequalities in the US and the United Kingdom (UK). At the same time, there is no correlation between the two data in continental European countries. (Phillips, 1991) The US health care system, the most expensive in the world, is, like education, accessible only to certain strata of society. As race and poverty often overlap, the most disadvantaged are racial minorities. They were also more exposed to the COVID-19 because they do jobs that cannot be done from residence and had fewer opportunities to be treated on time or adequately because hospitals in Africa-American districts were unprepared. The irony is that the virus, which was initially spread by people who could travel for work or as tourists, infected those forced to live in places and conditions from which it was impossible to escape. In addition, African-Americans often suffer as a percentage of so-called predispositions for critical illness from COVID-19, such as diabetes, obesity, heart, and respiratory diseases. These diseases are always exacerbated by the conditions people live and the lack of health care. So the pandemic exclusively brought to knowledge the issues caused by inequalities that could generally be ignored. The mortality among African-Americans has discarded new knowledge on long-standing structural and social inequalities in the US, the focal point of global protests against social injustice. For a continued time, it is a fact that racial inequality is a severe problem in the US. However, it was a peripheral issue that sought a solution but cannot jeopardize the view of the US as a country of equal opportunities for progress for all.

Political, social, and economic events in the 1980s, such as the election of Ronald

Reagan as President, and the deregulation of the economy, the enthronement of neoliberalism as the unquestionable course of contemporary American society, led to a 2008 crisis. It revealed a sequence of the historical logic of the US society. At the end of the last century, the unrestrained logic of capital no longer knew any limitations favored the rise of neoliberal culture and a class of economic elite. From that period, the processes of mutation of capital began, the celebration of financial capital eventually led to a crash that, as we know, was not its end but only a moment of crisis. After the financial crisis and the devastating wars in Iraq and Afghanistan, Obama's victory did not indicate victory over racism, leading to resentment. Racial capitalism is a fundamental cause of the racial and socioeconomic inequities within the novel coronavirus pandemic in the US. The overrepresentation of Black death reported in Detroit, Michigan was a case study for this argument. (Pirtle, 2020) Liberal America had not overcome its most significant issue; it was reflected in Donald Trump's election. Even before Trump came to power, racial riots occurred, such as a series of clashes between white police officers and African-Americans during Obama's term in which several people were killed. If some lives are insignificant, they cannot be called lives because life is assumed to be valuable in itself. So what we see here is that some lives are more valuable than others, that is, they are so valuable that they should be protected at all costs, while on the other hand, there are those lives that are not worth much or not worth at all. When this kind of thought becomes a reality, lives that are not worth much or are not worth anything can be killed or exposed to conditions of poverty and indignity without any bitterness. Under the influence of the latest social movements, citizens have started to perceive racial injustice and other forms of injustice as a systemic problem. It represents a significant ideological change. Racial discrimination and legal inequalities have a long history - but the ideological lens was considerably different, events and facts are the same, but interpretations differ. As Cornel West has well observed, this is a problem we cannot solve by "putting a few black people in high positions." Historically, each stage of increased rights for minorities in the US, principally for African-Americans, was accompanied by new forms of discrimination.

Lynchings followed the Civil War, monuments to the Confederacy and its generals were erected decades later, African/American soldiers in World War II were not given the right to study for free like other veterans, and the abolition of segregation in the 1960s resulted in the flight of white population from cities and tax areas inhabited by African-Americans. Systemic

racism is institutionalized through property and residence ownership, determining the tax base and education and health systems. As schools in the US are paid for from local budgets, more impoverished areas where African-Americans live have a lower tax base and thus fewer opportunities to fund education adequately. Differences in real estate ownership thus become the cause of other differences. In Minneapolis, for example, where George Floyd was assassinated, which is otherwise considered a progressive city, only a quarter of African-Americans own homes as opposed to 76% of the white population. Anti-immigrant sentiments are also part of American history. Just as periods of increased rights for African-Americans led to new forms of discrimination, each new wave of migration provoked new prejudices.

Neoliberal social and economic system by targeting individualization and minimal state interference in the economy makes it difficult to fully implement the human rights that the state needs to guarantee. For example, revenues from contributions and taxes should finance the welfare state and investments in affordable and affordable housing, quality education, a fair pension system, and comprehensive, quality, and affordable health care. The new global economy contributes to new forms of race, class, and gender inequality by widening economic disparities, displacing people from land which provided self-sufficiency, and eroding accustomed ways of life that cannot be addressed in a strictly domestic context. Struggles for economic justice and human rights, thus, need to be moved to the transnational level. (Glenn, 2000) To develop and improve human rights, we need to rethink the current economic system and make it a factor for improvement, not endangering or abolishing human rights. Article 28 of the 1948 Universal Declaration of Human Rights states that "everyone has the right to a social and international order in which the rights and freedoms outlined in this Declaration can be fully exercised, and since the current social, economic, and international order does not appear to be the ideal system for exercising the rights and freedoms guaranteed to us on paper should be re-examined. Thus, a thorough re-examination of the essential characteristics of capitalist societies is needed. In the search for a model of sustainable development, it is necessary to consider the fact that neoliberalism represents harm. However, anti-market fundamentalism or dogmatism is harmful as well. Capitalism is hard to replace, especially in the Western world, because it has simply entered into people's consciousness and became an inseparable part of their lives, but it is not disputed that it has its flaw and needs to be adjusted. First, it needs to be adapted to become more socially sensitive to suggest designing a hybrid system.



There is no doubt that neoliberalism is experiencing the zenith of its evolution characterized by the abuse of the notion of power. In the book, "People, Power and Profit: Progressive Capitalism for an Age of Discontent," Joseph Stiglitz (2019) describes the term "power" as "powerlessness," that is, the political powerlessness of large groups, which the capitalist system uses. Derogating the government forty years ago, attacks collective action undermines market equilibrium and abolishes financial resources that should be the backbone of developing sectors that resemble devastated after a pandemic. Despite massive \$ 2.7 trillion in government assistance and poorly designed measures against the spread of coronavirus adverse effects, the US's economic system has failed to preserve US jobs, making the unemployment rate more progressive than other advanced countries. (Stiglitz, 2019) When a contemporary economic book written in today's intelligible language becomes a world bestseller - despite numerous objections on the one hand (too much advocacy of antitrust policies) and high praise on the other (creates an image of progressive capitalism) - then we comprehend how to understand economic trends after a pandemic it still requires the opinion of the profession. In the last three decades, the neoliberal belief in free-market effectiveness marked the mainstream economy. As distribution relations within the most developed Western countries were predominantly determined by ideological and political reasons and transformations from the late 1970s, the neoliberal paradigm of socioeconomic development prevailed and soon stopped and reversed, the prevailing trend of reducing inequality in Western societies. Unemployment rates by race, and by race and gender, from February–April 2020 show that, while unemployment skyrocketed for Black and white workers in the COVID-19 labor market, the unemployment rate is higher for Black workers (Gould and Wilson, 2020).

The production, technological, and globalization changes that have taken place in parallel with political changes have a much smaller impact on the return of asymmetric social distribution, if not marginal. The essential change in the character of social distribution came about due to the emergence of a new and different political will. It aimed to grow the wealth and power of individuals rather than the wealth of society and the preservation of uniform distribution. By accepting the neoliberal socioeconomic model to varying degrees, many European and other countries have also allowed the growth of economic and other social inequalities, but to a much lesser extent than Anglo-Saxon societies. Even in the UK, the country of most significant inequality after the US, neoliberal welfare state reforms have not led to the complete



disappearance of the principle of solidarity and the abolition of post-market measures to reduce income inequality. Conventional welfare economics states that the accurate response depends on the strength of propensity for income equality and the distortions in incentives that the system creates. A society that wants to be stable and prosperous must not allow itself to abolish mechanisms and reduce funds for social interventions of the state, because in addition to economic inequalities, other social problems such as demographic aging, low fertility rates, high youth unemployment, high pension and health expenses, and environmental pollution. Dramatically, people of "color" are exposed to more air pollution than whites from industry, vehicles, construction, and other sources. The most recent research showed that disproportionate numbers of non-white people were exposed to potentially hazardous fine particle pollution from nearly all primary US emission sources, regardless of where they live or how much money they make. African-Americans were the only group disproportionately exposed to each pollution source examined. Moreover, Black, Hispanic and Asian people were exposed to higher than average levels of fine particle pollution, while white people were subjected to lower than average levels. (Costley, 2021) It is the principal reason why they are more susceptible to chronic diseases. David Harvey, in "Short history of neoliberalism," problematize neoliberalism like a theory that explains the practices of political economy, a which claims to human well-being can be best promoted by allowing the freedoms of entrepreneurial activities of individuals and skills within the institutional frameworks, which are characterized by solid rights private property, free market, and free trade. However, that the theory is one a practice secondly, is confirmed by the data on significant economic inequalities, chaotic reforms, and uneven development of state institution, which imposes on us the conclusion that: "the neoliberal state is unstable and contradictory political form." (Harvey, 2007) Total privatization would undoubtedly eliminate the need for a state and collective decision-making, democracy, which are explicit anti-democratic beliefs. Neoliberalism was taken for granted, and its teachings and recommendations were so clear and shared understanding that it promptly qualified for the role of the best ideology. Many economists saw neoliberalism as the essence of all the best and most sensible ideas. Defending the Washington Consensus, John Williams wrote that it was "the core of wisdom accepted by all serious economists." (Williams, 2004).

Given the parameters addressed by socioeconomic rights, it is essential to highlight that the world's state currently finds itself. Today, the world is divided by the owners of capital who,

instead of primarily serving the economy, become its great masters. The neverending paradigm confirms the evidence that in the 2000s, 33 % of the gross domestic product was owned by them. Although it has been several years since the World Economic Forum debated economic inequality with a debate on "Has 20th Century Capitalism" characterized the main threat to social stability, world powers have failed to stem the growing inequality trend. The poorest sections of global society are routinely forced to choose between healthcare and other household necessities, including food and education. More than 122 million people worldwide have to live on a daily wage of only \$ 3.10, which is the threshold of moderate poverty due to healthcare costs. A total of 800 million people worldwide spend over 10 % of their household budget on healthcare costs not covered by health insurance. Women belong to the most vulnerable group. (World Bank, 2017) Minimum healthcare proclaims the right to be healthy, although one aspect of the right to health is a fundamental precondition for achieving a quality of life and enjoying other rights that contribute to the progress of society. The right to health is only one of the collective rights arising from international solidarity, of which it is the protector and foundation for realization. It is the essential tool of man for personal progress, development, and dignified life, and thus indirectly for the development of the whole community. The right to health encompasses the right to be healthy and is closely related to all those rights that provide the individual with the minimum to achieve a dignified life and personal progress.

Ensuring adequate healthcare is an obligation of a state arising from Article 12 of the International Covenant on Economic, social and cultural rights. In order to fulfill their obligation, states are obliged to ensure the availability of the healthcare system. Its accessibility and acceptability, and equal quality for all, should be based on the principle of non-discrimination. It includes public health institutions and health services in sufficient numbers at the state level, provision of fundamental medicines, physical accessibility of health services (health institutions and care within a reasonable distance from the place of residence), social insurance system, and coverage of basic costs of treatment and medicines, information on health and all factors that affect it, quality service based on scientific achievements and medical ethics. By ensuring a minimum of healthcare and hygiene conditions for all citizens, states create a basis for the personal progress of their citizens. Thus the progress of the whole society. Primary healthcare is specifically regulated by the 1978 Alma-Ata Declaration, which emphasizes the crucial role of primary healthcare in addressing the most common health problems in each community through

preventive, curative, and rehabilitative care. (Declaration of Alma-Ata, 1978)

Socioeconomic inequalities in health are differences in prevalence or the incidence of health problems among populations of different socioeconomic statuses. These inequalities should not be confused with health inequalities protection. Socioeconomic status is measured based on three indicators: occupation, level education, and property status, and it is the broadest sense of the word, which means a position in the social hierarchy expressed through the above three indicators. Socioeconomic inequalities in health are among the most critical public health issues today, as are differences in health status or the distribution of health determinants among different population groups. Today's range of these inequalities is surprisingly broad and indicates differences between different population groups (e.g., members of different regions, different ethnic groups, different social groups, races, and genders). Through their impact on health, many social factors lead to health inequalities. Health inequalities directly affect poverty, environmental and living conditions, unhealthy diet, risky behavior, or indirect, through insufficient education or inaccessible healthcare. (Mastilica, 2010) Income and income inequalities, social cohesion, and social capital significantly affect health and disease occurrence at the population and personal levels. (Sacker et al., 2000) The link between poverty, poor education, and even neurological consequences in the US is neglected. Effective poverty reduction can improve this complexity. Analyzing data (e.g., OECD Data, 2019 on the "Confronting Poverty" platform) from various countries, we can conclude that child poverty is far lower in other wealthy countries, i.e., European countries, not because their economy provides higher wages for lower-income workers, but because of more robust social programs. Like many in Latin America, most of these countries provide direct cash benefits to parents with children.

In the current global circumstances, the nation and race become an invincible stronghold of the disputed individual. With COVID-19, attributing responsibility to an "other" is somewhat indirect because, ultimately, the responsibility lies with a virus rather than human actors. COVID-19 is an "invisible enemy," as Donald Trump stated. In this regard, the pandemic is akin to a natural disaster. However, even natural disasters typically provoke efforts to attribute responsibility to human actors—to lay blame at the feet of an individual, group, or institution for failing to act appropriately. This process of attributing blame can be highly conflictual. As the conflict takes shape, it aligns with and amplifies existing cleavages. For example, after Hurricane

Katrina, an emotional struggle over responsibility ensued that ultimately enflamed a longer-running conflict over the place of African Americans in America. (Woods et al., 2020) Ana Bradley advances a long-overdue claim: racism should be affirmatively and explicitly recognized as a human rights violation under international law. (Bradley, 2019) A significant obstacle with the internationalization of human rights is the impossibility of prosecuting states that do not abide by signed pacts and declarations. Even though the affinities between critical race theory and Third World approaches to International Law, social justice, and critical legal pedagogy, anti-racism has little influence over how critical legal scholars teach international law. (Al Attar, 2020) The International Convention on the Elimination of All Forms of Racial Discrimination remains the principal international human rights instrument defining and prohibiting racial discrimination in all sectors of private and public life. While the principle of non-discrimination appears in Article 1 of the Charter of the United Nations and is enshrined in the Universal Declaration of Human Rights, it was felt that this crucial rule of international law should receive due prominence in a legal instrument that elaborates the definitions and obligations in stemming from it. (McDougall, 2021) Furthermore, the social and socio-economic potential of minority groups is often limited and severely disrupted, so empowerment is crucial—importance to prevent their abuse by more powerful groups. Multidimensionality is reflected in what happens within sociological, psychological, economic, and other dimensions and also occurs at different levels such as an individual, group, or community.

The critical race theory emerged out of postmodernist thought, which tends to be skeptical of the idea of universal values, objective knowledge, individual merit, Enlightenment rationalism, and liberalism—tenets that conservatives tend to hold dear. Fundamentally, though, the disagreement springs from different conceptions of racism. Critical race theory emphasizes outcomes, not merely on individuals' own beliefs, and it calls on these outcomes to be examined and rectified. Critical race theory also has ties to other intellectual currents, including sociologists and literary theorists who studied links between political power, social organization, and language. Moreover, its ideas have since informed other fields, like the humanities, the social sciences, and teacher education. However, this academic understanding of critical race theory differs from representation in recent popular books and, significantly, from its portrayal by critics—often, though not exclusively, conservative Republicans. The theory says that racism is

part of everyday life, so people—white or nonwhite—who do not intend to be racist can nevertheless make choices fuel racism. The critics charge that the theory leads to negative dynamics, such as focusing on group identity over universal, shared traits, dividing people into "oppressed" and "oppressor" groups, and urging intolerance. Thus, there is a good deal of confusion over what Critical race theory means and its relationship to other terms, like "anti-racism" and "social justice," with which it is often conflated. The term "critical race theory" is often cited as the basis of all diversity and inclusion efforts regardless of how it has informed those programs (Sawchuk, 2021).

New paradigms in security study have been developed within the framework of multidisciplinary and interdisciplinary "critical security studies." It is an umbrella term for various security approaches to problematize the dominant neo-realistic, state-centric and militaristic understanding of security and develop alternative security views in a broader political context, historically and sociologically. Their goal is to determine security's historical, political, and social content by questioning its meaning and value. Existing definitions of human security tend to be unusually expansive and vague, encompassing everything from physical security to psychological well-being. If realism is supposed to explain why states compete in a competitive anarchical system, human security could be making value judgments on whether this behavior is morally acceptable. The human security concept protects the vital core of all human lives from enhancing human freedoms and human fulfillment. Human security notion is focused on people. It deals with the way people live in society, universally, rich or developing countries, how freely they exercise their numerous choices, how much access they have to market and social opportunities, and whether they live in conflict or peace. In a space ruled by politics, political and academic arenas converge, spilling much ink in defense of a simple idea. Human security integrates freedom from fear, freedom from want, and freedom from indignity. Freedom from fear refers to protecting individuals from threats directed at their security and physical integrity and includes: various forms of violence that may arise from external states, the acts of a state against its citizens, the acts of one group against others, and the acts of individuals against other individuals. Freedom from want refers to the protection of individuals to satisfy their basic needs and the economic, social, and environmental aspects of life and livelihoods. Freedom from indignity refers to promoting an improved quality of life and enhancing human welfare that

permits people to make choices and seek opportunities that empower them (United Nations, 2021).

There is a need for a dignified life and imperatives like Kant's, which sound simple but are violated even more simply when we accept them in principle, and that all this should be taken into account when talking about human rights that belong to everyone. Plato, Aristotle, and their contemporaries advocated for the rights of citizens, their equality before the law, and freedom of association and speech in public places, which is represented the norm of social life, but only for a short time and only for the privileged strata. In fear of change, socio-political systems produce spiritual and undignified citizens kept in subjection. Subjects, followers, and observers cannot secure the power of reason. Such power today is no longer just a condition of progress but survival. If dignified people have been desirable for the development of the human community, they are necessary for human security concepts and social equity and justice. Inequality in the US begins at birth and even earlier for those whose mothers were ill during pregnancy or without adequate prenatal care. A quarter of American children start late without any guilt, while another quarter grows up in families that earn only twice the poverty line - about \$ 48,000 a year for a family of four. Science has long shown that children were growing up in poverty face more significant barriers to social development and health, which often accompany them for life. They are more likely to suffer from chronic illnesses such as asthma or hyperkinetic disorder, less finish high school, work for lower pay, and often on non-utilitarian welfare. In addition, poverty-stricken African-American teenagers are more likely to give birth to undesired.

This paper re-examines neoliberal societies' essential characteristics and dignity exposition, arguing that racial inequalities negatively impact marginalized groups within the United States (US) healthcare, education, employment, and legal process. First, the paper briefly analyzes the main features of racism as a social construction and dynamic force as profoundly influenced by political, economic, and social forces. Subsequently, the paper seeks to locate its different types in neoliberalism legislative, political, and economic institutions. Finally, it presents the significant consequences of human security conceptualization (freedom from indignity and corresponding values) and neglect of human rights in reducing this phenomenon. The racial injustice in the US represents and inaugurates a systemic culmination.

## 2. Research Methodology

The general scientific method of analysis, synthesis, deduction, within the theoretical and legislative discussion, and critical considerations was used in the study. The methodology follows an in-depth academic literature review and examination of a range of other sources such as primary documents relating to phenomena (NGOs, experts, institutes, media accounts, and others). By proceeding with the theoretical framework of neoliberalism's impact on inequality, the study presents racism and its relevance in health and cognate inequalities and association to human security- freedom from indignity and related subjects. As empowerment is a constitutive element of anti-racism, health inequalities insights' are analyzed within neoliberalism critique, human rights - freedom of indignity, aiming to provide more precise insights into the research gap. The aim is to form reasoning used in pursuit of understanding and knowledge, establishing a relationship between actual representations and theories.

## 3. Analysis

### 3. 1. Neoliberalism, racism, and health inequalities

Racism presents a relatively modern phenomenon that has spread with the development of capitalism. However, there are indications that specific racist ideas go deeper into history and are present in classical or ancient thinkers, e.g., Hippocrates in "Airs, Waters, Places" (5th century BC) claimed that dark-skinned people were cowards and white people were brave fighters. Contemporary problems of racial inequality in the US and beyond are primarily analyzed in terms of radical politics, economic and ideological reorganization of society that occur in the logic of neoliberal globalization. Contemporary racism and structures of inequality manifest within neoliberalism authorizations. It has severely emptied society and privatized human rights and human security. Social policy constantly opposes all forms of racism in socially relevant institutions. Racism is built into society even if it does not identify specific cases and they do not eliminate; only part of the concern is solved, not the complete mechanism of the reproduction of racism. When the US was racially segregated, elites consented to political pressure to develop and fund white-public institutions. The black civil rights movement eliminated legal barriers that prevented racial integration. In response to black civic inclusion, elite whites used the language of white-private/black-public to deregulate the Voting Rights Act and banking. It created the



privatization of neighborhoods, schools, and social welfare, creating markets around poverty. They oversaw the mass incarceration and systemic police brutality against people of color. Citizenship was recast as a privilege instead of a right. Neoliberalism results from the latest elite white strategy to maintain political and economic power. (Hohle, 2018) Moreover, some critics claim that the critical race theory advocates discriminating against white people to achieve equity. However, they mainly aim those accusations at theorists who advocate for policies that explicitly take race into account. There are many disagreements among lawyers, teachers, policymakers, and the general public about how precisely to do those things and to what extent race should be explicitly appealed to or referred to in the process. For example, in a 2007 US Supreme Court school-assignment case on whether race could be a factor in maintaining diversity in K-12 schools, Chief Justice John Roberts' opinion famously concluded: "The way to stop discrimination based on race is to stop discriminating based on race." Nevertheless, during oral arguments, then-justice Ruth Bader Ginsburg said: "It is tough for me to see how you can have a racial objective but a nonracial means to get there." All these different ideas grow out of longstanding, tenacious intellectual debates (Sawchuk, 2021).

Neoliberalism sees the state as its opponent, the state is shown as wasteful, bulky, partisan, and corrupt, while on the other, foreign private property is efficient, frugal, rational, and honorable. Of all the forms of neoliberal destruction, the effect of the long-term corporate blow on health and the environment is the most visible. In addition to providing daily evidence of the ambiguity of the main concepts, it also testifies to the incredibly biologically dangerous consequences of neoliberalism in postcolonial regions. Mainly, neoliberal strategies have been blamed for catastrophic health underfunding in Africa. The final mechanism of destruction is easy to diagnose because the countries affected by it are also the countries that, we can freely say, announce the arrival of the need to introduce the age of physiological rights. In these countries, it is not surprising that the state of non-existent health and healthcare keeps in mind decades of pressure on increasing loans, aggressive, free-market creation, destruction of public sector support for all utilities, health services, and public goods. Moreover, it challenges local autonomy, turning incentives into individually created charitable actions and programs. For the countries of other continents, the most glaring examples relate to Guatemala. (Verdugo, 2004) Meanwhile, the World Bank continues to promote its "Maximizing Finance for Development" project, which forces countries, especially in the global south, to address their development

problems, for example, in the field of health, through private financing. The World Bank and the International Monetary Fund announced that they would make emergency loans available for the COVID-19 crisis, especially in developing countries where the health system is inferior and people are particularly vulnerable. Due to accumulated debts in healthcare costs, nearly 100 million people worldwide fall into poverty each year, according to the latest report by the World Health Organization (WHO) and the World Bank. (World Bank, 2020) Some international economic organizations' activities induce the insecurity and instability emerging in the current geopolitical order. At the same time, only 0.1% of the wealthiest people in the world today have combined wealth equal to the total wealth of as many as 50% of the most inferior part of the global population, showed the latest report on global inequality, "World Inequality Report "in 2018. (Alvaredo et al., 2018) Research shows how much social factors and status have an impact on health. Social inequality has the most significant impact on health, i.e., objective and subjective criteria imply social status. Higher social status, i.e., the subjective understanding of higher social status, also means a higher level of health (Braveman and Gottlieb, 2014). The gap between the world's most affluent population, which now accounts for only 0.1% of the global population, and 50% of the world's most impoverished population, has widened dramatically and shows no signs of declining.

The US has the highest level of health care inequality, which causes even more prominent economic inequalities. Stiglitz's (2019) thesis "we must save capitalism from itself" has two meanings. First, it criticizes the right-wing populism, believing that their disastrous economic policies result in enormous enrichment for corporations that did not profit from innovation and business progress because of the exploitation and consolidation of monopolies. The second is a call to the "Western leftism," believing that they have homework to create social programs that are not just "sugar rubbish" but should "strengthen and strengthen society. The basis of the neoliberal order was privatization and deregulation. The private economy often had an advantage over the state, where there were often no funds for state hospitals and public schools. We can ask whether the neoliberal ideal of freedom is a condition in which the private owner decides everything because of neoliberalism ideologies of privatization, not markets. In the 19th and 20th centuries, evangelicals took the side of those on the margins of society - women, the poor, workers, people of other skin colors.

The Trump 2016 election, along with the religious right's anemic response to racism and

white supremacy, suggests that this once noble and proud tradition has gone morally and ethically insolvent. Amid the global health crisis, Trump signed a law that envisages budget cuts for the Centers for Disease Control and Prevention (CDC) by 16% and the Ministry of Health by 10%. Reducing funding like this leads to people in the US not getting tested due to high costs. According to the WHO, "knowledge of the epidemic is the first step in eliminating it." It includes tests to know where the virus is spreading and can be controlled accordingly. However, Trump is a symptom and not the cause of many of these policies. In some cases, \$ 1,000 is charged for the test and even more for quarantine. That is why many people do not test and thus contribute to the spread of the virus. In addition, many working relationships in the US do not provide for the payment of sick leave, so those who earn little with flu-like symptoms cannot stay at home. People show, meanwhile, that they are not satisfied with the political rhetoric on refugees but are asking their governments to take on the task of saving human lives and jobs. After the collisions of the world crisis in 2007/2008 and COVID-19 in 2020, it is evident that neoliberalism is under severe challenges. COVID-19 demonstrates that we face an uncertain future, where the anticipation of and resilience to major shocks must become the core problem of development studies and practice. Where mainstream approaches to development have been top-down, rigid, and orientated towards narrowly-defined economic goals, post-COVID-19 development must have a radically transformative, egalitarian, and inclusive knowledge and politics at its core (Leach et al., 2021).

The COVID-19 pandemic might accelerate specific historical movements. It led to the restructuring of the world economy within the weak democracy and failed policy, marking a historic turning point in racial capitalism with racial and economic inequalities. Neoliberalism, containing distinctive racial and revanchist forms of politics, has divided people culturally, politically, and economically, manifesting itself through a pandemic of economic and racial crises. The definite point that emerged from the complexity of the pandemic and its sociopolitical impact is that black African-Americans and some other ethnic minorities in the US are at greater risk of dying from COVID-19. Racial capitalism is a fundamental cause of the racial and socioeconomic inequities within the novel coronavirus pandemic COVID-19 in the US. The overrepresentation of Black death reported in Detroit, Michigan was a case study for this argument. Racism and capitalism mutually construct harmful social conditions that fundamentally shape the COVID-19 disease. They shape multiple diseases that interact with

COVID-19 to influence poor health outcomes. They affect disease outcomes through increasing multiple risk factors for poor people of color, including racial residential segregation, homelessness, and medical bias. They shape access to flexible resources, such as medical knowledge and freedom, which can minimize both risks and the consequences of the disease. Replicate historical patterns of inequities within pandemics, despite newer intervening mechanisms that ameliorate health consequences. Moreover, interventions should address social inequality to achieve health equity across pandemics (Pirtle, 2020).

The US is considered the home of neoliberalism. In particular, the health sector has been reformed according to neoliberal standards. The "neoliberal turn" began as a reaction against the welfare state as it expanded during the New Deal and post-World War II period. Historically, after a new US healthcare regime was in place and market theory became a dominant ideology, special interest groups, such as organized medicine, began their struggle for control and influence over legislation as an advantage. Health policy circles can be seen in a rising emphasis on "moral hazard," overuse, and cost-sharing above concern with universalism and equity. It was manifested by the corporatization of the health maintenance organization and the rise of the "consumer-driven" healthcare movement. (Gaffney, 2015) Thus, the capitalism we have been following for the last 40 years has not served most people by putting people's dignity ahead. Hybrid and progressive capitalism is required serving society. People should not serve the economy, but the economy should serve the people. The move out of the current crisis may be a significant global rearrangement that needs some trigger. "We need a new social contract between voters and elected officials, between workers and corporations, between the rich and the poor, and between those who have jobs and those who are actively looking for work" (Stiglitz, 2019). Liberal and conservative economic theorists have directed much of their critique at the disorder in the complex existing system. Some programs assist in money, others in kind, some are relatively easy to achieve, others are inaccessible even for people whose income is significantly below the poverty line. Administrative responsibility and funding are randomly divided between the federal, state, and local governments. Most of the expenditure for the poor is earmarked for raising their current level of spending. On the other hand, some programs are designed to enhance their ability to earn independently in the future. It includes education and in-service education programs. Federal allocations for medical care for lower-income families increased in 1997, passing a law that redistributed \$ 24 billion to states over five years to insure uninsured children. States can use

this money to expand Medicaid or buy private insurance for children. In light of the advantages and disadvantages of cash transfers and in-kind transfers, we may wonder why the US opted for such large transfers in the form of medical services. Rosen (2013) believes that one explanation is egalitarianism in goods and services: the existence of a tremendous social consensus that everyone should receive essential medical services. (Rosen, 2013) Elements of paternalism may also be present. It is believed that the poor, even if there were affordable health insurance options, would lack knowledge about obtaining adequate insurance. Individuals who are entitled to financial assistance also use Medicaid. In addition, the 1996 reform of the social security system requires states to provide Medicaid and Medicare to families who are no longer entitled to cash benefits because they earn higher incomes through work. The state's goal is to reduce the implicit tax rate on the earnings of individuals leaving the welfare system. African-Americans, who comprise 13.4 % of the population, carry the impact of these healthcare challenges. Most of them have some form of health insurance coverage. However, African-Americans still experience illness and infirmity at excessively high rates and have lower life expectancy than other racial and ethnic groups. They are also one of the most economically disadvantaged demographics in this country (The Century Foundation, 2019).

High rates of racial inequality, poverty, and social exclusion are closely linked and negatively affect the right to work and adequate working conditions, a dignified life, housing and education, and participation in cultural life. The US poverty policies are reduced to obtaining food or conditioned by finding employment, which is especially difficult for many experimental groups; Congress even requires cutting vouchers. New poverty policies need to begin introducing a federal cash benefit system for low-income families with children, as is currently being done in many countries worldwide. Although the rich are often thought to bear most of the tax burden, in real life, they often find legal ("loopholes," tax breaks, "tax havens") and illegal (tax evasion, corruption) ways to reduce their taxes or were wholly freed from them. The US Internal Revenue Service estimates that it accounts for about 99% of the money issued in the name of salaries, but only about 70% of the money goes through business or investment, which also increases income inequalities. In addition, the rich find it easier to bear the usual indirect taxes that the lower classes cannot avoid because they spend their small income on necessities of life burdened by these taxes. The neoliberal economic logic on which the doctrine of supply is built and the "trickle-down" argument argue that tax relief for the wealthy is an economically correct course of action for two

reasons. The first reason is that it helps the most productive part of the population without whose engagement there would not be enough investment and economic growth, and the second is that it indirectly helps economically weaker and enterprising sections of the population to which some material progress will drip. Everything that was theoretically conceived in reality has been implemented, as can be seen from the example of the US within the marginal tax rate on companies and capital gains. In the early 1970s, up to 70% reduced from 1978 to the present from 48 or 40 to 35%. (Wade, 2011) It was confirmed by the economists of the Congressional Budget Office in 1987 based on an analysis of a ten-year change in actual general tax rates (on personal income, social security, corporate income, and excise duties) and their impact on the formation of income classes after 1977. The families below the top 10% paid higher tax rates because they were disproportionately more burdened by social security, raised excise taxes, and were less exempt from income tax cuts (neoliberal doctrine generally advocates reducing tax burdens on all incomes). In contrast, wealthier families paid lower rates because there was a significant reduction in rates on property income (capital gains, annuities, and dividends). Such a new tax policy has undoubtedly contributed to rising income inequalities, and the 5% of the wealthiest Americans (especially the 1% of the richest) were its biggest winners. (Phillips, 1991) It is necessary to put the worker back in focus and give him more freedom and importance in organizations and companies. Some pioneers are trying to adapt capitalism to a more complementary system. Holacracy is a new way of running an organization that removes power from the hierarchy management and distributes it through clear roles, which can then be performed autonomously, without the head of the micro company managing. Companies like Zappos and Medium are in different stages of applying the management system. Valve Software in Seattle is going even further and allows employees to choose the projects. Employees move their desks to the most comfortable office space to collaborate with the project team. These are small steps toward a system that values the employee more than what the employee values can produce. By giving employees a more significant power in decision making, corporations will make decisions that will ensure the future of the planet and its inhabitants." (Hansen, 2016).

The US is a complex and infinitely vital country in which the demographic paradigm is balanced by assimilation and new migration. "American Dream" is an infinitely powerful ideology in which even those who have never benefited from it participate. There are fears that immigrants will take jobs, but the fear is much more significant that jobs "go" elsewhere. For

years, American production and even services have been moving to Asia, Mexico, and even Canada. Immigrants certainly harm wages as well. However, in the last few years, unemployment in the US has been deficient, and the number of illegal migrants from Mexico, for example, has been declining, so economic explanations are not enough. Moreover, Trump has fueled latent fears of newcomers, of refugees. He skillfully used vocabulary that includes terms such as "invasion," "criminals," and "terrorists," as well as some European leaders, to protect white supremacy that may be most afraid of its demographic decline and projections of losing that status in the future. The US spends more on defense than China, Saudi Arabia, Russia, the United Kingdom, France, and Japan. In 2013, infant mortality was highest in the developed world; Americans live shorter and sicker lives compared to people in any other prosperous democracy; America has the most obese people in the world; in terms of access to water and sewage is the 36th country of the world; its rate of prisoners is the highest in the world and five times higher than the OECD average; 25 % of young people live in poverty, while the OECD average is 14%; The US is 35th out of a total of 37 OECD countries in terms of poverty and inequality and has the highest Gini inequality coefficient of all Western countries, and is also 28th out of 37 OECD countries in terms of voter turnout (Alston, 2018).

There is an evident link between the ideals of neoliberalism and rising inequality rates. Moreover, neoliberal policies have contributed to rising inequality and deteriorating living conditions worldwide. Neoliberal economic doctrine sees high taxes and a generous welfare state as a threat to entrepreneurship, innovation, and economic growth. Krugman (2009) refutes such reasoning, citing the example of France, which about the US has significantly higher taxes for the upper-middle and wealthier class and rich social programs that reduce post-market inequalities in society. Although France also has a significantly lower GDP per capita than the US, France's GDP per employee is only 10% lower mainly because it employs a smaller population. The difference results from the fact that a French employee has many more days off than an American worker. Americans work 14% more hours a year than the French, among other things, because they have much shorter vacations. Nevertheless, the hourly employee productivity is slightly higher in France than in the US within all the data. So, even though the French work less and are much less employed than Americans, the difference in GDP size is more negligible than it should be according to what other economic indicators suggest. (Krugman, 2009) This example shows that people in France have greater "life satisfaction" and confirm that



the free market, the economy, and entrepreneurial creativity do not have to suffer from progressive taxes for the wealthier and the extraordinary demands of the welfare state.

Reducing citizens to consumers and states to corporations especially brings to the fore the predicament of class in American society, which, by the way, has a long history of struggle, often neglected in official representations of American identity. The same technological developments which have allowed multinational corporations and transnational financial institutions to increase their reach and mobility can be used by migrants, refugees, women, labor unions, people living with AIDs, and organizations representing marginalized communities to create transnational ties and organize for social change across borders. (Glenn, 2000) In the 1970s, a joint decline in union membership and middle-class income share in total wealth began to occur in the US, although labor productivity continued to rise, meaning that productivity growth income went exclusively to the richest. The most significant drop in workers' share of total income had occurred since the early 1980s when US President Ronald Reagan introduced neoliberal measures such as market deregulation, tax cuts, budget cuts, and attacks on unions, such as the famous attack on PACTO, a union of air traffic controllers. Tax incentives to invest in practice were to subsidize the flight of capital from the unionized part of the country to the unorganized and poorly regulated part of the country, destroying the union organization in general and putting the fruits of labor productivity in the hands of capital. The US stands out from many other countries without universal health insurance coverage. Healthcare delivery (and financing) is fragmented across many health systems and payers and government (e.g., Medicare and Medicaid) and the private sector, creating inefficiencies and coordination problems that may be less prevalent in countries with more centralized national health systems. Healthcare inequality in the US is so high that it is the only developed country that relies on private health insurance. (Vladeck, 2003) As a result, those with corporate-sponsored plans have better access to healthcare than those who did not. Before the Affordable Care Act, around 20% of Americans had little or no health insurance, and a significant number of people died each year because they could not afford the high cost of healthcare (The Commonwealth Fund, 2019).

People are discriminated against on more than one basis; this is called "multiple discrimination," a phenomenon that has little attention to date, particularly in healthcare. The inequalities contribute to gaps in health insurance coverage, uneven access to services, and poorer health outcomes among specific populations. The unequal coverage distribution

contributes to health disparities as medical care costs lead individuals to delay or forgo needed care (doctor visits, dental care, and medication), and debt is common among insured and uninsured individuals. (Pryor and Gurewich, 2004) A report "Austerity: The New Normal. A Renewed Washington Consensus 2010-24" reveals how some of the most commonly considered measures have been pension and social security reforms, flexibilization of labor rights, and cutting of the wage bill, reduction or elimination of subsidies, strengthening of the public-private partnership, and healthcare reforms. (Ortiz and Cummins, 2019) These measures reduce the amount of money spent on the public sector and expand private actors' involvement in the public domain. In capitalism, private investments in public services can only make sense if a profit accumulates. The capitalism matrix is that freedom always comes from an individual's responsibility, capacity, and hard work. Inequalities are seen as a necessary part of any society, and competitiveness is encouraged at every point. However, in neoliberalism, the wealthiest 1% worldwide control twice as much as 6.9 billion people.

Differences in earnings between ethnic groups in the US are both a cause and a consequence of their more inferior position. Housing, health, and education are also linked in other ways. The African-American population often lives in areas with high levels of air pollution, where they can buy less healthy food and often eat frozen fast food. It is the main reason why they are more susceptible to chronic diseases. Across the US, people of color are exposed to more air pollution than whites from industry, vehicles, construction, and many other sources, a recent study has found. (Costley, 2021) Moreover, adult African-Americans have diabetes almost twice as often as whites. The acquired form of type 2 - present in about 95% of diabetes - usually occurs due to improper diet and occurs more often in the uneducated and poor classes. On average, poorer health is reflected in lower life expectancy: According to official data from the National Center for Health Statistics, the health of whites is better than that of African-Americans, and the average life expectancy of whites is four years longer. (National Center for Health Statistics, 2018) In the COVID-19 pandemic, disproportionately more African-Americans than whites have died due to poor health, more inadequate healthcare in their neighborhoods, or because they cannot afford not to go to work. While COVID-19 has affected everyone, the magnitude and nature of the impact have been anything but universal. Evidence to date suggests that black and Hispanic workers face much more economical and health insecurity from COVID-19 than white workers. Although the current strain of the pandemic is one that

humans have never experienced before, the disparate racial impact of the virus is deeply rooted in historic and ongoing social and economic injustices. Persistent racial disparities in health status, access to health care, wealth, employment, wages, housing, income, and poverty all contribute to greater susceptibility to the virus—both economically and physically. (Gould and Wilson, 2000) As an economic ideology of capitalism, neoliberalism has depleted public services, turned education and healthcare into profit-driven businesses, acquired profits at the expense of undervalued and underpaid workers, favored profitability of a militarized world over human security and well-being, and aggravated inequalities between people and countries.

The COVID-19 pandemic has revealed a subtle unbreakable bond, between race and capitalism paradigm, particularly in the US, where the racially colored nature of its spread and influence has made the routine brutality of American racism suddenly unbearable. Nevertheless, responses to the mass inequalities exposed by the current crisis all too often focus on a narrow issue - neoliberalism - rather than looking for their deeper roots. Noam Chomsky or Naomi Klein, or countless progressive international NGOs, blamed neoliberalism in academia, hoping that the pandemic would end the neoliberal order and neoliberalism. However, the focus on neoliberal reality is mislocated, as the current system is simply the latest repetition of the 500- year-old matrix of forces that continues to shape the modern world today. However, neoliberalism and racism as the associated phenomena must be treated at the root, not only current- pandemic circumstances. Achille Mbembe was the first to describe the role of extreme violence in the functioning of major biopolitical orders as "necropolitics" - not only the "right" of the state to kill and organize people to be killed (instead of living) but also to expose them to extreme violence and death, and reduces entire segments of the population to the most straightforward and most dangerous existence. (Mbembe, 2019) Of course, all this is to preserve the capitalist system's established economic and political hierarchies. Moreover, the inherently criminal dynamics of modern governance in the capitalist system rests on a relationship of dependence between rulers and subjects. Those in power both (protect) and at the same time exploit their clients. (Horkheimer and Adorno, 2002)

### **3.2. Racism and cognate inequities**

It should be noted that, although racism is rooted in common attitudes, values, and beliefs, it can occur regardless of the intentions of the individual performing the activities of the institution.

Institutional racism has two primary forms: direct and indirect institutional discrimination. The first form involves the open actions of the dominant group concerning oppressed racial groups, and the exclusion of the oppressed group from well-paid jobs can be cited as an example. Another form of institutional discrimination is more latent, such as when local tax bases in public schools are lower for the dominant class when students of different colors or members of different national minorities receive a disproportionately more modest education. (Feagin and Feagin, 2003) Continued discrimination against African-Americans is the main reason for the mass protests in the US that followed the assassination of George Floyd. There is the perception of the African-American population as a threat, criminals. It conditions racial attacks, blaming the victim for the violence happening to her. Furthermore, such lives taken are not regrettable, and they belong to a growing number of those whose lives are not valuable enough to be preserved. Nevertheless, centuries of discrimination have not been overcome. Persistent racial inequality in employment, housing, and a wide range of other social domains has renewed interest in the possible role of discrimination. Nevertheless, unlike in the pre-civil rights era, when racial prejudice and discrimination were overt and widespread, today, discrimination is less readily identifiable, posing problems for social scientific conceptualization and measurement. (Pager and Shepherd, 2008) Since the Civil Rights Act in 1964, African-Americans have been equated with whites, and "racial segregation" has become illegal. The protests are not just a reaction to his murder but centuries of systematic racial discrimination and state violence. African-Americans are not only the primary targets of law enforcement violence, from Rodney King to Breonne Taylor, but they are also targets of draconian laws. As Michelle Alexander explained in the book, "The New Jim Crow," the function of today's mass penal system, which holds more than two million Americans behind bars, is similar to that of segregation laws (Alexander, 2012).

Scholars who study critical race theory in education look at how policies and practices in K-12 education contribute to persistent racial inequalities in education and advocate for ways to change them. Among the topics they have studied: are racially segregated schools, the underfunding of majority-Black and Latino school districts, disproportionate disciplining of Black students, barriers to gifted programs and selective-admission high schools, and curricula that reinforce racist ideas. Critical race theory is not a synonym for culturally relevant teaching, which emerged in the 1990s. This teaching approach affirms students' ethnic and racial

backgrounds and is intellectually rigorous. Nevertheless, it is related in that one of its aims is to help students identify and critique the causes of social inequality in their own lives. To one degree or another, many educators support culturally relevant teaching and other strategies to make schools feel safe and supportive for Black students and other underserved populations. (Students of color make up the majority of school-aged children.) However, they do not necessarily identify these activities as critical race theory-related. An emerging subtext among some critics is that curricular excellence cannot coexist alongside culturally responsive teaching or antiracist work. Their argument goes that efforts to change grading practices or make the curriculum less Eurocentric will ultimately harm Black students or hold them to a less high standard. As with the critical race theory in general, its popular representation in schools has been far less nuanced. A recent poll by the advocacy group Parents Defending Education claimed some schools were teaching that "white people are inherently privileged, while Black and other people of color are inherently oppressed and victimized"; that "achieving racial justice and equality between racial groups requires discriminating against people based on their whiteness"; and that "the US was founded on racism." Thus, much of the current debate appears to spring not from academic texts but from fear among critics that predominantly white students will be exposed to supposedly damaging or self-demoralizing ideas (Sawchuk, 2021).

Rosa Parks and Martin Luther King Jr. repealed segregation laws; US politicians activated alternative segregation mechanisms. Law enforcement violence is part of a phenomenon that social scientists define as the US penal exceptionalism or that the US has the strictest penal system of all liberal democracies. It can serve as a key to understanding systemic racism and the production of racial inequality. One example is drug possession. While there are no significant differences between white and African-Americans regarding drug use, there are many more of the latter due to the crimes related to their use in prisons. In other words, it is expected that for the same crime for which a white man in the US will almost certainly not end up in prison, an African-American will almost certainly want to. Draconian prison sentences and racial inequalities in their application are only part of the punishment. Additional punishment comes in the form of literally thousands of so-called collateral consequences for people who have been in prison, from permanent deprivation of voting rights to restrictions on the type of jobs they are entitled to perform, such as truck drivers. At the same time, this system of perpetuated punishment, both inside and outside the prison, has criminogenic effects. If someone

is deprived of legal work possibility, they will be forced to work outside or on the edge of the law. Most former prisoners come from poverty and can often only be employed doing manual jobs to which they are suddenly no longer entitled. However, it is essential to provide information to the public that challenges racial stereotypes. Social workers need to continue to bring awareness to the devastating consequences of stereotypes and their impact on laws and policies that perpetuate race disparities in education and employment outcomes and arrests and sentencing in the judicial system (Taylor et al., 2019).

The "stop and frisk" practice has been declared unconstitutional, although law enforcement continues to behave similarly due to the power provided by law enforcement unions and the considerable share in city budgets. About \$11 billion from the City's budget is allocated to law enforcement in New York City alone. (City Budget Commission, 2020) By comparison, these amounts are significantly higher than those for public health and housing. Wadsworth's publicly reported budget has shrunk by 40%, from \$129 million in 2011 to \$78 million in 2021. The tax-funded staffing has plunged 67%, from 620 to 205 full-time equivalents. Simultaneously, the Center for Community Health, whose responsibility includes monitoring infectious diseases, saw its publicly reported budget increase just 5%, about one-third, and its state-funded staffing drop 19%, from 617 to 499 full-time equivalents. Furthermore, the Office for Primary Care and Health Systems Management, whose purposes incorporate inspecting nursing homes, provided a 35% reduction in its publicly reported budget and 43% loss of state-supported organizations. (Hammond, 2021). At the same time, as the crime rate has been falling for years, law enforcement budgets continue to rise.

Many programs of the initiative called "Affirmative Action" should compensate for the shortcomings of the African-American population, such as reserving places for study. However, to date, the white majority population in the US is more affluent, more educated, and healthier. Over the past ten years, the "median" earnings (a median that more accurately reflects the actual situation than the average) of the African-American population in the US have been 20 to 25% lower than whites, not because there are super-wealthy like multi-billionaire Bill Gates or Jeff Bezos. The so-called median income shows how many households are above or below the average income level. (Hinrichs, 2020) Fifty % fewer African-Americans, whose parents are at the bottom fifth of the scale in earnings, manage to move into a higher-income group than white children.

When the government introduced social security in 1935, it exempted agricultural workers, servants, and occasional employees. These were all low-income occupations in which African-Americans were disproportionately represented. "Up to two-thirds of personal bankruptcies in the US are due to healthcare costs, and African-Americans are affected more than whites." (Ndugga and Artiga, 2021) The situation is similar in the educational system. A preferred theory is that much of the poverty in the US is due to insufficient education. It is argued that with more and better education, individuals would earn more money and be less likely to end up in poverty. Have educational programs removed the differences in the education of poor children and those from middle-class families? As usual, the attempt to answer that question is hampered by the fact that the choice for these programs is not accidental. These programs seek to achieve the idea that the state should create opportunities to develop the knowledge and skills required in the labor market. The bottom line is that the quality of schooling in African-American neighborhoods is significantly worse than that of whites. Therefore, the chances of African-Americans in the labor market are lower. The fact is that with the growth of income inequality, the number of the poor can also increase. It was officially determined that in 1979, 24 million Americans lived in poverty. That number had risen to 32 million by 1988, to reach 43.6 million people in 2010 (Engdahl, 2011).

Racial positional inferiority and differences in wages between African-Americans and whites in the US are both a cause and a consequence of housing, health, and education issues. For example, the African-American population often lives in zones with increased pollution levels, less nutritious food, consuming frozen fast food. It is the principal cause of chronic diseases. The most recent study reveals that the disproportionate numbers of non-white people were exposed to potentially hazardous fine particle pollution from nearly all primary US emission sources, regardless of where they live or how much money they make. Researchers found that Black, Hispanic and Asian people were exposed to higher than average levels of fine particle pollution, while white people were subjected to lower than average levels. "It does not matter how poor, it does not matter how wealthy, the racial disparities exist for all African-Americans and other people of color," stated Paul Mohai, a professor of environmental justice at the University of Michigan. He researched racial disparities in the distribution of hazardous waste dumps, industrial facilities, and air pollution at schools — and why and how these disparities exist (Costley, 2021).



### 3.3. Human rights, human security, and freedom from indignity

The inherent dignity and equality of human beings are fundamental principles of the Universal Declaration of Human Rights, the American Declaration of the Rights and Duties of Man, the American Convention on Human Rights, and the International Convention on the Elimination of All Forms Racial Discrimination. The International Convention on the Elimination of All Forms of Racial Discrimination was adopted in the 1965 and entered into force in 1969. It remains the principal international human rights instrument defining and prohibiting racial discrimination in all sectors of private and public life. However, emphasizing that modern human rights treaties are not formal multilateral treaties and are subject to a different legal order that features regimes of collective enforcement highlights the possibility of new pathways for human rights enforcement. Additionally, the inter-State complaint mechanism authorized under articles 11 to 13 of the Convention will focus on future efforts to address previously intractable failures of States to fulfill their obligations under the Convention. (McDougall, 2021) Contemporary racism has severely emptied society and privatized human rights and human security. The paths to the human security paradigm of freedom from indignity, commencing social justice and equity, are positively determined. However, there are many extended adverse determinations. Even today, as a rule, the world exercises senselessly, guided by the will of others, lacks social justice, and within the crowd identity. These forces are so strong that they are often subject to people who have even managed to reach the correct issues and, once, know how to live with dignity. It is enough to pay attention to racism and nationalism in order for that to become evident. Thomas Franck (1999) argued that "nationalism is in retreat" and that, in its place, "individualism" had emerged. (Franck, 1999) However, twenty years later, we can raise the vital question about the strength of nationalism and self-determination to individuality in a global world. Fortunately, the nation and race become an invincible stronghold of the disputed individual. It is the one to provide the endangered individual with a more or less calming framework of existence. Above it, of course, is the value and meaning of individual life, which is to say: justice. When this, the highest possibility of confirmation is disabled, individuals, in bad times, begin to remember that they belong to certain ethnoreligious, national groups and racial groups. If we thoughtlessly accept the expression "all lives matter," we can overlook that the African-American population is not

included in the idea of all lives. Therefore the truth is that all lives are meaningful. However, to achieve that all lives are significant, we must put in the forefront whose life is not worth it today; we must mark that exclusion and fight it.

Achieving that all lives are meaningful is a long process. The divisive othering and attribution of responsibility that stem from a crisis can increase the likelihood of intrastate political conflict but not necessarily lead towards interstate violence. Splitting populations into "us" and "them" categories is central to nationalism. As Fredrik Barth (1969) points out concerning ethnic identity, it is through contact with "others" that we construct a sense of "our" group. Unfortunately, this othering tends also to entail a moralizing process that glorifies "us" and vilifies "them." Therein lies the rub: at times of crisis, this tendency can propel ethnic and national conflict because it creates a logic that rationalizes violent or discriminatory practices against perceived malign or corrupted "others." It is because nationalism provides a cultural roadmap for attributing responsibility for a crisis, in the sense that it is typically the vilified "others" that shoulder the blame. (Woods et al., 2020)

A critical race theory within the legal history and doctrinal development of race and racism in international law must identify law's historical preference for framing legal protections around the concept of racial discrimination. Ana Bradley advances a long-overdue claim: racism should be affirmatively and explicitly recognized as a human rights violation under international law. She argues that addressing racism in the world today requires understanding how racial ideologies violate human rights in addition to discriminatory acts. Insights from neuroscience about racial bias deepen these understandings. By naming "human rights racism" as the central challenge, she calls upon the international community to affirmatively recognize racism's extensive harm and to take it more seriously its eradication. (Bradley, 2019) Moreover, high rates of racial inequality, poverty, and social exclusion in the US are closely linked and negatively affect the right to work and adequate working conditions, a dignified life, housing and education, and participation in cultural life. Empowerment is also a social process because it does not exist in isolation and continually occurs with other social processes. Although empowerment is believed to be one of the main instruments for achieving equality and justice, discussions on the correctness of empowerment of people, groups, and communities are divided. On the one hand, some think how differences are rooted in society and how a subordinate position is natural and unquestionable and that empowering vulnerable groups endangers non- members of these groups,

while on the other hand, it is seen as a positive contributing process fair and democratic society (Bilinovic and Skoric, 2015).

Explaining what human security is and why one of these exercises is essential. The mortification of people within a critical security framework and the human rights paradigm is a specific form of aggression. Human security means protecting fundamental freedoms - the essence of life and protecting people from critical (severe) and pervasive (widespread) threats and situations. Because of the connections between poverty and insecurity, poverty is tackled to determine how peace can be maintained in conflict and fragile countries. The first sentence of the preamble to the UN Universal Declaration of Human Rights speaks of innate dignity, and Article 1 begins: "All human beings are born free and equal in dignity and rights." If this is true, then the very moment of birth is also the first moment of the beginning of the loss of dignity and rights. Biology explained why a newborn human being cries, as the first sound, to the environment in which he arrived. Nevertheless, this fact does not lack symbolic value either. The new man is male or female, white or colored, rich or poor, believer or atheist, conservative or radical. He was born at some point in history, under certain circumstances, in a particular family, nation, political system. All these circumstances determine his future and the hereditary traits he carries within himself. These same circumstances will, through the mechanisms of socialization, affect whether a man, born free, will be accessible when he grows up; whether at all his memory of that one moment of freedom will be strong enough, insufficiently destroyed by upbringing and education, that he may - now creating himself - become and remain consciously free and genuinely dignified.

Human security should be essential not as a tool for research and analysis but as a signifier of (standard) political and moral value. The US government ignored the acceptance that economic and social rights are human rights, perceiving American society as "resourceful, enterprising patriots, engines of economic success" and poor as "wasteful, loser" and welfare money as wasted. Freedom from indignity should promote improved quality of life and enhance human welfare, permitting people to make choices and seek opportunities that empower them. Over the centuries, individuals have sought to formulate human dignity and human rights. Few have even tried to live up to this knowledge, regularly paying a high price for their boldness and consistency. In some epochs, their voices were few and weak, while in others, they reached far, but never far enough to grow from solid words into the rules of life of any society. Their works simultaneously

challenge contemporaries and the link between the past and the future. They are a service to humanity, no matter how valued. Prometheus is the best example of human dignity and defiance. He does not yield to force, even when it uses the authority of an almighty god. Thomas Aquinas developed the concept of human dignity by setting it as a moral constraint on political power. One could, further, enumerate a whole series of thinkers, up to Kant and later, who, seeking truth and universal values, necessarily reached the realm of human rights. Nevertheless, the history of such individual searches is still inconsistent with political history, i.e., with the accurate functioning of human communities in which people's real lives occur. Because humanistic ideas live in one dimension, while people are still forced to live in another, in which the right to power is superior to the principle of justice, and justice is an ideal which, although formulated in books and even present in laws, does not easily reach a particular individual specific circumstances.

The dignity of the free man is active, creative; it is the precondition and basis for the progress of human society. Such an attitude towards oneself, others, and life require effort, thinking, and acting. It implies the risks that accompany every crossing of some known border. Staying within the boundaries is more painless; it gives security and protection in the familiar world. Unused human energy can then be directed in very negative directions of aggression, delegating the African-American assumed violent behavior. It is essential to provide people with information that challenges stereotypes. Because the media's portrayal of African-Americans has been conducive to forming stereotypes, interventions in media space are required. Social workers must also advocate for changes at the state and federal level to mandate that cultural competency training is implemented in all state and federal agencies to increase individuals' awareness and knowledge of other cultures that enhance their effectiveness in working with culturally diverse populations. (Taylor et al., 2019) It is unfortunate but still necessary to repeat universal values such as dignity and justice – critical human security.

#### **4. Conclusions and Recommendations**

The unfortunate results have shown that the most developed nations have not reached the highest degree of equality. Similar inquiries might promptly open in other Western countries considering the colonial history repression framework. Race stationed socioeconomic circumstances must not affect the primary healthcare mechanisms. Socioeconomic inequalities at

the national and supranational levels are constantly growing. Therefore, critical perspectives regarding the redistribution of social wealth are needed. The right to health is a fundamental precondition for achieving freedom from indignity contributing to non-violent behavior, legalism, and community improvement. Health, socioeconomic, legal, and other inequalities of African-Americans constitute a significant challenge for US health policy because they represent social injustice and resolve health issues of underprivileged groups that may affect the population's health status as a whole. The discrimination and unequal access to healthcare, education, and employment construct a paradoxical paradigm - the affluent US society contains disputable human security, welfare, and general prosperity. Health inequality can be interpreted as a measure, an indicator of insecurity. Racial inequality in health and cognate inequities can not be transformed unless the power of neoliberalism is simultaneously contested. Maintaining the most suitable state of health is one of the fundamental rights of every human being. The inability to achieve the same living conditions and equal opportunities constitutes inequality in health. It refers to the unavailability of all resources that enable us to achieve a lifestyle that enables realizing the full potential of health for the individual and freedom from indignity conceptual paradigm. It also refers to the unavailability of information through education and even the unavailability of an identification model. The consolidation of wealth and power in one society could be ground for racial and other exclusivist discourses, and the improper system of governance and, ultimately, society become. With an ideal approach to skepticism and confusion regarding critical race theory, the legal history, doctrinal race development, and the International Convention on Racial Discrimination, a contemporary racial foundation needs to be developed, reaffirmed, improved, and protected to incorporate the democratic content of the US's principles of legal equality. Ethnic sensitivity, empowerment, and cultural competence should constitute anti-racism tools of liberation policies to constitute a dignified culture of equality and equity. Nevertheless, unfortunately, institutional racism, whether implicit or explicit, is often unnoticed or disregarded. Besides government, professionals who work with ethnic or racial minorities can empower these groups to counteract the negative notions formed through a long history of discrimination.

The phenomenon's roots and current issues lie in the realization of neoliberalism and capitalism, the morphology of the nation-state, and the generative order of colonialism. Neoliberalism increases health, cognate inequalities, and neoliberalism policies reduce human

security and deteriorating living conditions. The moral criterion and compulsory economic logic of direct financial benefits associated with poverty policies require considerable determination. It will require hard effort to implement systemic reforms and correct the functioning of institutions. A rational approach to assessing the social welfare system examines its impact on poverty, racial discrimination, and rates. This impact is significant. The causes of good health far exceed the quality of healthcare. It includes several socioeconomic factors that are interrelated. The COVID-19 pandemic consequence opens up ground, a rationale, for a neoliberal reversal within the alternative hybrid order. COVID-19 has confirmed long-standing structural variations pointing out inadequate policies, budget discrepancies, jeopardizing human security conceptualization. COVID-19 has a disproportionate impact on racialized communities in the US.

Adaptation to conventionality is not how a human being can develop all potentials, advance society, and live with dignity. If a man agrees to the status quo, conceding that the opportunity still exists, he consumes himself; others have frequently marginalized those who do not comprehend. The human security concept requires a comprehensive approach to diverse factors, such as the racial paradigm. Our goal should be to change the unjust world, not adapt to it. One of the central paths that should finally be rejected is the xenophobic path of irrational intolerance and distrust. The anti-xenophobic path of rational dogmatism rejection should reside within the fence of critical aspects of human security. It is a course to converge considerably more attention on raising human awareness and promoting equality to prevent more significant social unrest and extinguish the people's racial segmentation. Global democracy is in crisis, and democratic principles are under question. While neoliberalism ruled, the ideological framework was accepted by many economists. After all, it is lost the expected freedom proponents of neoliberalism promised. Rationalization and poor governance exhibit inequalities and distribution coverage within the neoliberal health sector. The COVID-19 has exposed the adverse effects of a system that has dominated every aspect of US society. Recognition of the neoliberalism misplacement is apparent; the market system de facto more issues generated than resolute. Contemporary liberal forces must set the policy fundamentally differently within an economic system, with adequate crisis management, that will not consider merging on a small percentage of the population but everyone. The solution is the so-called Scandinavian system, where states let capitalism operate in free-market conditions. However, tax systems and better

citizens' awareness provide social protection to all individuals who cannot participate in the labor market for various reasons. Historical experience declares that all socialist systems are designed to overcome injustice.

**Conflict of Interest:** The authors have no conflicts of interest to declare.

**Funding:** The authors declared that this study had received no financial support.

## References

- Alexander, M. (2012). *The New Jim Crow: Mass incarceration in the age of colorblindness*, New York: New York Press.
- Al Attar, M. (2020). *AfronomicsLaw*, "I Can't Breathe": Confronting the Racism of International Law, <https://www.afronomicslaw.org/2020/10/02/i-cant-breathe-confronting-the-racism-of-international-law/>
- Alston, P. (2018). *Special rapporteur on extreme poverty and human rights*. New York: United Nations Human Rights Council.
- Alvaredo, F., Piketty T., Saez, E., Zucman, G. (2018). *World inequality report*. Berlin: WorldInequality Lab.
- Bilinovic, A. and Skoric, J. (2015). *Obrazovanje kao faktor socijalnog razvoja*. In: *Regioni iregionalizacija: Komparativna analiza IV*, Novi Sad: Filozofski fakultet
- Braveman, P., Gottlieb, L. (2014). *The social determinants of health: It's time to consider thecauses of the causes*. *Public Health Reports*, 129,19-31.
- Bradley, A. (2019). *Human rights racism*, *Harvard Human Rights Journal*, Vol 32: 1-58 <https://harvardhrj.com/wp-content/uploads/sites/14/2020/06/Human-Rights-Racism-1.pdf>
- Brenner, N., Theodore, N. (2002). *Cities and geographies of actually existing neoliberalism*. *Antipode*, 34,349-379.
- City Budget Comission. (2020, May 21). *Seven Facts About the NYPD Budget*.<https://cbcny.org/research/seven-facts-about-nypd-budget>
- Costley, D. (2021). *abcNews*, *People of color more exposed than whites to air pollution*, <https://abcnews.go.com/Technology/wireStory/people-color-exposed-whites-air-pollution-77397374>
- Declaration of Alma-Ata*. (1978, May 21). *International Conference on Primary Health Care*.[https://www.who.int/publications/almaata\\_declaration\\_en.pdf](https://www.who.int/publications/almaata_declaration_en.pdf)



- Engdahl, F. (2011). *Gods of money: Wall Street and the death of the American century*. California: Progressive Press.
- Franck, T. (1999). *Law and Society in the Age of Individualism*, Oxford: Oxford University Press
- Gaffney, A. (2015). The neoliberal turn in American health care. *International Journal of Health Service*, 45: 3-52.
- George, S. (1999). *A short history of neoliberalism*. Bangkok: Mas Press.
- Glenn, E. (2000). Citizenship and Inequality: Historical and Global Perspectives, *Social Problems*, 47 (1): 1-20
- Gould, E. and Wilson, V. (2020). Black workers face two of the most lethal preexisting conditions for coronavirus—racism and economic inequality, Economic Policy Institute <https://www.epi.org/publication/black-workers-covid/>
- Gould, E., Perez, D. and Wilson, V. (2020). Latinx workers—particularly women—face devastating job losses in the COVID-19 recession, Economic Policy Institute, <https://www.epi.org/publication/latinx-workers-covid/>
- Hammond, B. (2021, May 21). Empire Center, New York's shrinking budget for public health deserves more attention. <https://www.empirecenter.org/publications/new-yorks-shrinking-budget-for-public-health/>
- Hansen, D. (2016, June 10). Unless it changes, capitalism will starve humanity by 2050. <https://www.forbes.com/sites/drewhansen/2016/02/09/unless-it-changes-capitalism-will-starve-humanity-by-2050/?sh=1cdb35937ccc>
- Harvey, D. (2007). *A brief history of neoliberalism*. New York: Oxford University Press.
- Harvey, D. (2003). *The new imperialism*. New York: Oxford University Press.
- Hinrichs, B. (2020, June 2). Afroamerikanci: Sve siromašniji, bolesniji, neobrazovaniji. <https://www.dw.com/bs/afroamerikanci-sve-siroma%C5%A1niji-bolesniji-neobrazovaniji/a-53693801> <https://www.jstor.org/stable/2118178>
- Hohle, R. (2018). *Racism in the neoliberal era: A meta history of elite white power*. London: Routledge.
- Horkheimer, M. and Adorno, T. (2002). *Dialectic of enlightenment philosophical fragments*, Stamford: Stamford University Press.
- Leach, M., MacGregor, H. Scoones, I. and Wilkinson, A. (2021). *Post-pandemic*

transformations: How and why COVID-19 requires us to rethink development, World Development, Volume 138, <https://doi.org/10.1016/j.worlddev.2020.105233>

Krugman, P. (2009). The conscience of a liberal. New York: W. W. Norton and Company.

Mastilica, M. (2020). Nejednakosti u zdravstvenom sistemu. Zagreb: Škola Narodnog Zdravlja Andrija Stampar.

MDougall, G. (2021). The international convention on the elimination of all forms of racial discrimination, United Nations Audiovisual Library of International Law, 1-9 [https://legal.un.org/avl/pdf/ha/cerd/cerd\\_e.pdf](https://legal.un.org/avl/pdf/ha/cerd/cerd_e.pdf)

Mbembe, N. (2019). Necro-politics. Durham: Duke University Press.

National Center for Health Statistics. (2018, May 21). Centre for disease control and prevention. [https://www.cdc.gov/nchs/data/18.pdf#Highlights](https://www.cdc.gov/nchs/data/hus/18.pdf#Highlights)

Ndugga, N., Artiga, S. (2021, May 21). Kaiser Family Foundation, racial disparities in health care. <https://www.kff.org/racial-equity-and-health-policy/issue-brief/disparities-in-health-and-health-care-5-key-questions-and-answers/>

OECD, (2019). Confronting Poverty, Poverty Facts and Myths, <https://confrontingpoverty.org/poverty-facts-and-myths/americas-poor-are-worse-off-than-elsewhere/>

Ortiz, I. and Cummins, M. (2019). Austerity: The New Normal A Renewed Washington Consensus 2010-24, Initiative for Policy Dialogue, New York, [https://www.ituc-csi.org/IMG/pdf/austerity\\_the\\_new\\_normal\\_ortiz\\_cummins.pdf](https://www.ituc-csi.org/IMG/pdf/austerity_the_new_normal_ortiz_cummins.pdf)

Pager, D. and Shepherd, H. (2008). Discrimination in Employment, Housing, Credit, and Consumer Markets, Annual Review of Sociology, Vol. 34:181-209 <https://doi.org/10.1146/annurev.soc.33.040406.131740>

Pirtle, W. (2020). Racial Capitalism: A Fundamental Cause of Novel Coronavirus (COVID-19) Pandemic Inequities in the United States, Health education and behavior, Vol 47, Issue 4, 2020, <https://doi.org/10.1177/1090198120922942>

Phillips, K. (1991). The politics of rich and poor: Wealth and the electorate in the Reagan aftermath, New York: Harper Perennial.

Pryor, C., Gurewich, D. (2004). Getting care but paying the price: How medical debt leaves many in Massachusetts facing tough choices. Boston: Access Project.

Rosen, H. (2013). Public finance. Boston: Irwin McGraw-Hill.

Sawchuk, S. (2021). Edweek.org., What Is Critical Race Theory, and Why Is It Under Attack? <https://www.edweek.org/leadership/what-is-critical-race-theory-and-why-is-it-under-attack/2021/05>

- Stiglitz, J. (2019). *People, power, and profits: Progressive capitalism for an age of discontent* hardcover. Bristol: Allen Lane.
- Taylor, E., Guy-Walls, P., Wilkerson, P. et al. (2019). The Historical Perspectives of Stereotypes on African-American Males. *J. Hum. Rights Soc. Work*, 4: 213–225 <https://doi.org/10.1007/s41134-019-00096-y>
- United Nations. (2021). *Human Security Unit: Application of the human security concept and the United Nations trust fund for human security*. New York: United Nations.
- Sacker, A., Firth, D., Fitzpatrick, R., Lynch, K., Bartley, M. (2000). Comparing health inequality in men and women: A prospective study of mortality. *BMJ*, 320, 1986-96.
- The Century Foundation. (2019, May 21). Report health care, racism, inequality, and health care for African-Americans. <https://tcf.org/content/report/racism-inequality-health-care-african-americans/?agreed=1>
- The Commonwealth Fund. (2019, June 10). Underinsured rate rose from 2014-2018, with greatest growth among people in employer health plans. <https://www.commonwealthfund.org/press-release/2019/underinsured-rate-rose-2014-2018-greatest-growth-among-people-employer-health>
- Verdugo, J. (2004). *The failures of neoliberalism: Health sector reform in Guatemala, sickness and wealth*. Cambridge: South End Press.
- Vladeck, P. (2003). Universal health insurance in the United States: Reflections on the past, the present, and the future, *American Journal of Public Health*, 93: 16-19.
- Wade, R. (2011). The great slump: What next? *International Journal of Labour Research*, 3: 21- 49.
- Whalin, L., Block, W. (2017). Rasne razlike i udjeli u kojima su pripadnici rasa sudjelovali u prohibiciji alkohola i ratu droga. *Acta Economica Et Turistica*, 3, 119-135.
- Wilkinson, R., Pickett, K. (2009). *The spirit Level: Why more equal societies almost always do better*. London: Allen Lane.
- Williams, J. (2004). The Washington consensus as policy prescription for development. <https://www.piie.com/publications/papers/williamson0204.pdf>
- Woods, E., Schertzer, R., Greenfeld, L, Hughes, C. and Miller-Idriss, C. (2020). COVID-19, nationalism, and the politics of crisis: A scholarly exchange, *Nations and Nationalism*, 26 (4): 807-825 <https://doi.org/10.1111/nana.12644>
- World Bank. (2020). How the World Bank Group is helping countries with COVID-19. <https://www.worldbank.org/en/news/factsheet/2020/02/11/how-the-world-bank-group-is-helping-countries-with-covid-19-coronavirus>

World Bank. (2017). Half the world lacks access to essential health services, 100 million still pushed into extreme poverty because of health expenses. <https://www.worldbank.org/en/news/press-release/2017/12/13/world-bank-who-half-world-lacks-access-to-essential-health-services-100-million-still-pushed-into-extreme-poverty-because-of-health-expenses>