



The End of Racism: Finding Values in an Age of Technoaffluence

Dinesh D'Souza

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In this daring exploration of the history, nature, and ultimate meaning of racism, Dinesh D'Souza breaks the accepted boundaries of discourse about race in our country. When published in hardcover, D'Souza's opinion and comments stirred much controversy. In a new Foreword presented here, he responds to critics on all sides of the political spectrum.

The End of Racism: Finding Values in an Age of Technoaffluence Details

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Elizabeth says

This book was brutal. If I hadn't read AMERICA IN BLACK AND WHITE, I probably would have fainted reading this depiction of racism. Blew me away. A very informative read.

Toe says

D'Souza says he can write on the topic of racism in America because he himself is an ethnic minority. Any white person who wrote the exact same information would immediately be condemned a racist. It's unfortunate that the free exchange of ideas and the progress that such exchange can bring are preemptively shut down by claims of racism. Additionally, repeated, spurious claims of racism are like crying wolf and can drown out genuine episodes.

The focus of the book is specifically on African Americans. For numerous reasons, not the least of which is the history of slavery and genuine racism in this country, this particular ethnic group has not assimilated into American society to the same degree as others. The thesis is this: some attitudes and behavior were perfectly understandable and justified under immoral systems of slavery and genuine, irrational prejudice; but, those same attitudes and behavior have since become obsolete and unjustified as slavery and irrational prejudice have been widely eradicated. Whereas it made sense to steal and withhold one's best efforts from a slave owner, it does not make sense to resist requests for effort from teachers or employers. In fact, by withholding one's best efforts in school and in the job market, young blacks are merely harming themselves and their own future prospects and inadvertently giving employers justified reasons for discriminating.

D'Souza lays out the numbers on crime, economic status, education, and the history of race relations in the United States. He is against affirmative action and "race-baiters" or people who make their living by stirring up racial controversies. He ultimately argues that discrimination is not itself a dirty word or negative concept. People discriminate all the time for perfectly valid reasons: price, appearance, perceived quality, reputation, personal experience, etc. Rational discrimination based on limited information is not ignorance. Rather, it is the complete opposite. It is a necessary and appropriate method to successfully navigate a world in which people must actually behave and make decisions with imperfect information. Do all people with tattoos, disheveled clothes, and loud mouths start fights or cause trouble? Of course not. But more of them do than clean-cut people in business suits.

D'Souza says that cab drivers who refuse to pick up blacks who aren't well-dressed is not racism. Rather, it's a rational response to the fact that blacks commit a disproportionate amount of crime. He notes that black cab drivers are among the most "racist" or discriminating in terms of not picking up certain subsets of people because these drivers are exposed to the reality of the situation, know the facts, and are less concerned with political correctness than their own safety. He also points out that skin color is just one of several factors or proxies people use to make decisions.

A policy such as affirmative action, where A compensates B for harm done by C against D, only exacerbates the problem. People who would otherwise have no cause for anger or backlash suddenly develop one. The problems with affirmative action are countless and the shifting justifications or apologies for this system

merit little attention. Suffice it to say that racial progress can never be made and racial strife can never end under such a flagrantly racist system that focuses so much attention on uncontrollable factors like skin color.

D'Souza argues that the end of racism will only come about once laws like affirmative action, media sensationalism, genuine racists, and race-baiters stop separating and dividing Americans. He further argues that maladjusted behaviors must cease, everyone must take responsibilities for his own actions, and notions of political correctness will never overcome stark reality. Discrimination will end only when people have no reason to discriminate.

Rae says

A very lengthy tome on the modern and historical aspects of racism, including slavery, reparations, racial profiling and civil rights. Although the author espouses quite controversial ideas and conclusions, he does so without being radical or alarmist in tone. I enjoyed this very much. It made me think.

Richard says

D'Souza presents a complex, thought provoking and eloquent analysis of the history and pathology of racism in the United States. No one will agree with all of his arguments and observations, and some will disagree profoundly with many of them, but his willingness to speak on aspects of the American social fabric that are often considered taboo helps to separate myths and half-truths from reality and helps frames the debate on race and justice at a level beyond prevailing assumptions.

Josh Epstein says

Je. Sus. Christ.

Bethany says

Very good book, will make you think. Highly recommend.

Tracey says

The information and ideas do make you think. A reader has to read ALL of the passages, not parts, or ideas will be taken out of context and the author will be (has been already) viewed very critically.

Brian says

The possibility of having truthful, cogent, and diplomatic discussions on race relations in the public arena in America is not great. Mr. D'Souza's own race (Indian) helps to diffuse some of the black versus white arguments and he takes long looks at the history of race, its vices in evil hearts, and chronicles the very word racism. He comes to find much of the history of racism and of slavery has been revised and takes a machete to the thicket of mistruths and lies. His conclusions will shock you, upset you, make you think, and have you nodding your head. As you can imagine there was a backlash to his book, from the Right as well as the Left. Conservative voices such as Robert Woodson and Glenn Loury debated (and sometimes demeaned him) in public. A quote from the Left: "*The End of Racism* is wrong, dead wrong, on almost every topic it discusses and the explanations it offers. Yet it is an entrancing book, and I could not put it down. If I found myself arguing with every sentence, that shows how Dinesh D'Souza compels his readers to reassess their own assumptions." (Andrew Hacker) It will definitely challenge yours.

David says

I enjoyed this book very much. D'Souza was, admittedly, preaching to the choir in many of his assertions, but nevertheless it is a thought-provoking read. I started in May, for crying out loud, and it took me this long to finish--it is definitely a "needs to be digested" read.

Bill says

D'Souza writes from the unique perspective of an immigrant to the US from India, where his family endured severe race related problems under European colonialism. He also writes, "In the U.S. I am no stranger to xenophobia, prejudice, and discrimination" (p vii). The book well written, extensively and impressively researched, and very enlightening. You WILL learn a ton from reading this.

Larry says

poorly researched nonsense designed to convince white people that there is no racism in america

Blyden says

Although Dinesh D'Souza is born of Indian parents, he's thoroughly White.

You might think the "End of Racism" would be a book about how society is changing in a direction that will ultimately lead to the end of racism, or something similar to W.J. Wilson's "Declining Significance of Race", but the only racism which D'Souza is interested in ending is affirmative action and societal consideration of race. D'Souza argues that outside of a fringe of skinheads, White racism is already a thing of the past. News

to me given various conversations I've had over the years in which fellow Whites, apparently thinking I was with them, shared openly racial sentiments with me, often in public settings!

D'Souza is Banfield and Moynihan redux, arguing that the "real" problem facing the Black community is "dysfunctional culture" and a "lack of civilization". The guy actually writes of single-parent families as "illegitimacy" and the "bastardization of the Black community". He suggests that Black employment problems are largely a result of young Blacks being uninterested in working and lacking important work "skills" such as "obedience to authority" [sic].

D'Souza completely rejects the existence of institutional discrimination, defines racism as a belief in racial superiority/inferiority, and chooses extreme examples of Black public figures to represent Black culture as a way of depicting Blacks as counter-cultural! The book is itself blatant anti-Black racism! D'Souza suggests that numerous types of White discrimination against Blacks are, in his words "rational discrimination", which should not be considered racist. He believes that American society is based on "merit", a belief he references innumerable times, and that science is extra-cultural, factual, and an absolutely desirable goal. He seems to have no problem finding examples to debunk Afrocentric views of history, but breezily dismisses the parallel critique of the atrocities of European history glossed over by Eurocentrism, no doubt because as he sees it European-American civilization is functionally superior to that of African-American civilization.

He believes Whites would be disinclined to discriminate against Blacks because the "free market" economy would penalize such behavior [sic], but feels that it is morally appropriate that all private individuals should be given the freedom to discriminate how they may wish, by repealing the Civil Rights Act.

I found several logical fallacies in the book, often in the form of assuming two possibilities as exhaustive options, showing how the one was false, and thereby assuming that the other must be the case.

A book that makes me reconsider my general opposition to book burning.

Otaycec says

The premise of this book has been proven, some ten years later, by the fact that Barack Obama has been elected primarily by white people. D'Souza correctly identifies true racism as the irrational hatred of an entire race of people. D'Souza provides ample support for his claims with copious footnotes and references to the outcomes of recent sociological studies. He found that only about 1% of the population harbors this kind of hatred. Most people engage in what he calls rational discrimination, which is based on real life experience of various ethnic groups. For example, you might not want to give a loan to a Chicano male who shows an unusually large income, is self-employed as a gardener, wears grills on his teeth, an Oakland Raider's jacket and a black baseball cap. This man might appear shady because there is a large population of Chicano males who are involved in gangs. The reality, however, might be that the man has a brother who is a wealthy talent agent and wants to buy his brother a home in his brother's own name. The man might be denied a loan because of rational discrimination simply because his profile fits that of a very real group of ne'er-do-wells. Jesse Jackson and Al Sharpton would mischaracterize that situation as racism when that was not the real issue when it came to the denial of a loan. It's unjust, but it's understandable. And of course there need to be ways that people can discern the good from the evil, but it's not always possible or expedient.

The book makes it clear that minority leaders, even though racism is rare, continue to vilify innocent people as racists so as to continue the very lucrative and influential business of racial politics. The fact is, however,

that many minorities are being demoralized by their leaders who promote misleading descriptions of racist America where a person of color can never get an even break, an illusive atmosphere that breeds paranoia, hopelessness and despair in those who are crippled by this view of the world around them. When someone who lives in this atmosphere does experience an actual racist, that event becomes projected on an entire race of people making of the victim a paranoid racist himself. A little leaven leavens the whole lump. The real problem in America is no longer racism, but the politics of racism which is working effectively to keep people in bondage to their ghettos and to the minority leaders who want to keep them there. The claims of this book are still being played out in the verifiably false depiction of Trayvon Martin as just an innocent teenager who was "murdered in cold blood" by "a racist." These kinds of misrepresentations by minority leaders keep the people they claim to defend from experiencing the new freedoms that are available to this generation of minorities, opportunities that D'Souza also backs up with research and statistics. This book should be a breath of fresh air for minorities and a cause for celebration.

Benjamin says

One of only 2 or 3 of the hundreds of books I own that I would consider throwing away.

Rebecca says

I stumbled upon this book almost by accident, and I'm absolutely furious that I went through 19 years of education and never even heard of it. Reading this was a better education than three sociology classes and a minor in history. Think of what I could have saved on credit hours!

In all seriousness, this book is worldview-altering. Everyone of every political persuasion and racial background should be reading this, and it should reshape the national dialogue on race. Since the book was written in the 1990's it's apparently not going to do that, but maybe with the current obsession with all things racial, this will come back to the forefront. We could certainly use some new ideas rather than rehashing the same old ones.

Some of D'Souza's analysis is a little dated; at one point he mentions "the recent Oklahoma City bombing." Obviously things have changed a lot since then, and I would be interested to hear what his take on current events would be. But that doesn't affect probably 95% of the book, or his overall conclusions. A huge section of the book is the "how did we get here from there," and of course history doesn't change, no matter how much sometimes we try to rewrite it.

D'Souza did a very fair job of looking at a variety of viewpoints and picking out the best points from each one. Rather than just dismissing an author or a theory as garbage (which some of them were, sorry), he would point out what was positive or at least understandable about their work. An author might be quoted approvingly in one section and with reservations somewhere else, which showed a willingness to take the best of all thought together rather than to cater to certain sects.

It took me almost three weeks to read this, not just because it was huge (700+ pages, but only 550 in text, the rest in notes), but because it was intense. I would read a few pages, 5-10 if I was lucky, and then have to put the book down to think about what I'd just read and process it for awhile. D'Souza has probably forgotten

more than I will ever know, and so even when he's explaining things step by step I still have to mull it over for awhile. There aren't any easy answers, and D'Souza doesn't pretend there are, but at least he provides the framework for a dialogue that can move beyond what we're stuck in now.
