

Sociological imagination conclusion n essay



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The issue of racial discrimination was often looked at as a question of dominance between two colors; black and white. For centuries it has been what it has always been, a never ending fight for supremacy in the land of bread and honey.

This country has witnessed great politicians, presidents, and world leaders yet the boundaries between the whites and people with color continue to exist despite our never ending call for freedom and equality. Sociological imagination dictates that a person who possesses such state of mind has the mental capability to look beyond the fight of colors and look at the wider spectrum. This state of mind entails going past the actions and responses of every individual and dare to question why he is the way he is. The moment you start to question is the very moment you start to explore and broaden your understanding and therefore including history, biography and social structure in your analysis.

C. Wright Mills stated that “ It is a quality of mind that seems most dramatically to promise an understanding of the intimate realities of ourselves in connection with larger social realities. ” (MSNBC, 2008) Simply put, sociological imagination is the ability to detach yourself from the local environment for you to make the connection between social structure, biography, history and the reality. Sociological imagination therefore aims to understand the complexities of an individual in connection with his environment and society as a whole. His past does not end the moment he was conceived, rather it can be traced as far as the beginning of his race and the history of his country. Barack Obama possesses such state of mind, or at least that’s what it shows in his speech with regards to race.

An excerpt from his speech he said ““ Understanding this reality requires a reminder of how we arrived at this point (MSNBC, 2008). ” As what we have said earlier, sociological imagination aims to understand why things are the way they are. Mr. Obama clearly stated that he believed that understanding comes with the acceptance and analysis of the past. The history, one of the main components that have to be considered by a person possessing such state of mind is of great importance since it allows us to see the roots of every grievance of the people. In his speech he has narrated the history of the African-American slaves who were deprived of basic rights such as access to education, bank loans, health services and etc.

all of which led to the low economic status of all almost all African-American. This explains why the majority of people with color are poor and settle for low paying jobs. By tracing the roots of poverty in people with wages he has gone beyond his local environment and stretched his thoughts to encompass the history of his people, thus, exhibiting sociological imagination. Another quote shows his call for understanding rather than widening the gap between African-Americans, White, Asians and etc. “ But the anger is real; it is powerful; and to simply wish it away, to condemn it without understanding its roots, only serves to widen the chasm of misunderstanding that exists between the races (MSNBC, 2008).

” The call for understanding is evident in the speech. Understanding is the key for sociological imagination for a person to be able to free ones self from all the biases brought about by the current situation of racial discrimination. Mr. Obama who comes from a family of mixed races has experienced discrimination both from African-Americans and the Whites. He recalled that <https://assignbuster.com/sociological-imaginationconclusion-essay/>

he was either too black or not black enough, however in his speech he aimed to understand and set aside his emotions to give way for understanding. Such discrimination was exhibited by his pastor who has uttered derogatory words towards the Whites.

However instead of disowning him and denying his allegiance and connection to the pastors' church he traced the history of his pastor and the roots of those harsh comments. He mentioned that his pastor grew from a neighborhood of African-American whose basic necessities such as proper garbage disposal, police protection and health care were not given much attention, thus, the hate began to build up through time. With the political landscape mostly dominated by white, their community was ignored. His pastor, being a man who walks by the words of God was not to blame by his comments; rather it was his past that should be blamed. His pastor's past validates his right to utter such comments on the Whites. His speech also offered an explanation of the Whites seemingly innate hate over people with color.

He traced the emotion in the backbones of the social strata and the inefficient services offered to the Whites. He said that the whites felt that their future is slipping away and when they saw that they can't afford to send their child to school yet they see African-American children being sent to the very same school, they have this feeling that their future is being stolen away from them. The Whites were frustrated and close to being broke and can't afford to see that a bloodline of a slave can now afford the same quality of education that they have, it frustrates them. This then builds resentment. Again, the emotion can be traced to the social stratum that

once ruled the country and that is slavery. All of the excerpts stated above prove only one thing, that his speech was able to use sociological imagination because instead of defending the color of his skin he called for understanding from both parties.

He was able to trace the anxieties of all races and was able to pinpoint specific details on why the Whites hold such resentment and fear for the African-American and why the African-American can't alleviate their family from poverty. The need for sociological imagination is evident especially in the century-old-struggle for equality. The speech though has not cited in full detail the other colorful events that shaped the country, is efficient and sufficient in using sociological imagination.