



Social Darwinism in the works of Jack London and in today's American society

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Zásady pro vypracování:

Tato bakalářská práce se zabývá tématem sociálního darwinismu. V rámci této problematiky práce zkoumá literární odkaz Jacka Londona, který se sociálním darwinismem, a to zejména otázkou nadřazenosti, ve svých dílech významným způsobem zabýval, a sleduje veřejné projevy problémů týkající se rasismu (nadřazenosti bílé rasy) a diskriminace v současné americké společnosti. Praktická část se zaměřuje na srovnání Londonova zobrazení myšlenky přežití nejsilnějšího a s tím související idey o nadřazenosti určité rasy, a zmiňovaných projevů v rámci současné americké společnosti. Výstupem rozboru jeho děl a daným srovnáním se práce snaží o zasazení nosného tématu do širšího kontextu ze sociálně kulturního hlediska. Společensko-kulturní analýza se zaměřuje na dění v 21. století, především pak na okolnosti související s hnutím BLM.

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Denisa Marková

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Anotace: Bakalářská práce „Sociální darwinismus v dílech Jacka Londona a v dnešní americké společnosti“ pojednává o rasové problematice, která je významně zastoupena v dílech Jacka Londona, a která nadále významným způsobem ovlivňuje dnešní americkou společnost. V teoretické části se práce snaží přinést ucelený pohled na život Jacka Londona a diskutuje o teorii sociálního darwinismu, která zásadně ovlivnila tvorbu tohoto spisovatele. V praktické části je tento pojem vysvětlen a doložen výskyt ve vybraných dílech Jacka Londona. Dále se teoretická část zaměřuje na definici a historické pozadí pojmu rasismus a s ním spojené hnutí Black Lives Matter, které vzniklo jako reakce na vyhocení rasové diskriminace vůči Afroameričanům. Praktická část se zabývá analýzou novely *Dcera sněhu* a povídek „Bílé ticho“, „V odlehlých končinách“, „Odyssea severu“ a „Mexičan“, jejichž obsah a způsob, kterým byla díla napsána, je ovlivněn Londonovou percepcí této idey o nadřazenosti bílé rasy. Podstatou bakalářské práce je poukázat na vážnost rasové diskriminace v dnešní americké společnosti, jelikož je zarážející, že myšlenka o „rasové nadřazenosti bílé rasy“ v americké společnosti nadále přetrvává, příkladem je právě světově známý Jack London, který s touto myšlenkou ve svých dílech hojně sympatizoval, jeho díla jsou světově čtená a studovaná, což má za následek šíření a podílení se na této myšlence.

Klíčová slova: Jack London, sociální Darwinismus, rasismus, hnutí Black Lives Matter

Abstract: The bachelor's thesis, "Social Darwinism in the Works of Jack London and in Today's American Society," deals with the issue of racism that appears in the works of Jack London and which persists in today's American society. In the theoretical part, the work seeks to bring a comprehensive view of Jack London's life and the theory of social Darwinism, which fundamentally influenced the work of the writer. Furthermore, the theoretical part focuses on the definition and historical background of the term racism and the associated American Black Lives Matter movement, which was created in response to recent racial problems. The practical part focuses on the analysis of the novel *Daughter of the Snows* and the short stories "The White Silence", "In a Far Country", "An Odyssey of the North" and "The Mexican," whose content and the way in which the works were written were influenced by London's perception of the idea of white supremacy. The essence of the bachelor's thesis is to point out the seriousness of racial discrimination in American society today because it is striking that the idea of "white supremacy" has long been rooted in American society, an example of which is the world-famous Jack London, who has made extensive use of the idea in his works.

Keywords: Jack London, social Darwinism, racism, BLM movement

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Theoretical Part

1. Introduction

This bachelor thesis deals with the theory of social Darwinism and it is thus essential that it should incorporate concepts such as the survival of the fittest, which is its basic premise. The American writer Jack London was significantly influenced by this concept, and therefore he integrated it into many of his works. This theory was used at the time for racial differentiation, that is, to emphasize the superiority of the white race. With this theory in mind, this bachelor thesis also addresses the severity of the issue of racism in contemporary American society.

The theoretical part discusses phenomena related to the theory of social Darwinism and Jack London. The first chapter outlines basic information concerning the life of Jack London and then focuses on his writing career and his socialist period. These periods of his life are mainly referred to events that may have influenced his persuasion about white supremacy. The second chapter defines the concept of social Darwinism and outlines forms of social Darwinism, which is important for today's understanding of this idea, which deals with the superiority of the stronger individual. The last chapter is dedicated to racism. It provides an overview of its historical origins, American racist organizations, racism in American society, and American anti-racist movements.

The practical part consists of London's analysis of selected works, namely the first novel *Daughter of the Snows*, and four short stories "The White Silence," "In a Far Country," "An Odyssey of the North," and "The Mexican". For each work, the overall plot, characteristics of the characters, and the setting are surveyed. The works are

analyzed in order to indicate a high frequency and identify examples of the concept of social Darwinism and the features of social Darwinism that refer to racial differentiation.

The aim of the bachelor thesis is to identify racial differentiations and tendencies of the superiority of the white race in the works of the American writer Jack London and also in the associated concepts of social Darwinism. These concepts of social Darwinism most likely led to the persistence of racism in American society.

The reason for choosing Jack London was cultural sciences, in more detail it was the KAJ/KU1BE course that I had in my first year, in which I encountered the text as a reader for the first time, more precisely with the work *The Call of the Wild*. This literary experience of reading the text surprised me by the already mentioned theory of social Darwinism, which, after I have read more of his works, appeared in them to a large extent. Another reason was the influence of the concept of social Darwinism on American society, which caused the persistence of racial animosity, which is shown in two cases from the contemporary American era in the practical part, and also thanks to the works of Jack London, which are read and studied worldwide. Jack London, who, paradoxically, was a defender of a better and fair society, but not for all races. Based on the abovementioned reasons, the bachelor thesis makes use of the work *Jack London: American Rebel* by Philip S. Foner. This work deals with London's entire life, and also this work is devoted to the exploration of his belief in social Darwinism.

2. Jack London

2.1. Jack London's life

According to Philip S. Foner, London's mother, Flora Wellman, was a mentally unstable woman, who ran away from her wealthy family at the age of seventeen and joined a sect that claimed to be able to communicate with the dead. While there she had a love affair with the sect's leader, and thanks to this affair, she became pregnant. When Flora found out she was pregnant, she attempted suicide with a firearm that failed. She gave birth to London in one of San Francisco's slums, she called Jack her “sign of shame” and thus abandoned him, John Griffith Chaney, then Jack London was born as her illegitimate son on January 12, 1876, in San Francisco (Foner 1964, 5). For more than a year, London was taken into care by a former black slave Virginia Prentiss who nursed him and was like a mother to him, as his biological mother had renounced him due to her mental problems. After more than a year of Prentiss's care, London's biological mother returned for him, as she already had a stable relationship with John London, after whom London got his new surname (Ibid., 5).

The London family soon moved to Oakland, the other side of San Francisco Bay. Although Jack attended elementary school, he educated himself mostly informally, exploring works borrowed from public libraries, from which he took notes in Heinold's First and Last Chance bar. Thus, it is possible to conclude that his writing career began to flourish there. Immediately after elementary school, he was sent by his parents to a food canning factory, where he worked for a long time almost for free. Thus, he came to know the bottom of society, because he had no money. Based on Foner's study, it can be concluded that these conditions were an endless merry-go-round. From there it was

impossible to escape because the employers exploited their workers (Foner 1964, 7). One can also assume that it was for this reason that London left home at the age of fourteen, and since he maintained that there was no way to make money legally, and thus he began stealing oysters from fishing companies in San Francisco Bay. Yet, paradoxically, he then started working for the Federal Fisheries Guard. When he lost his job as a result of the financial crisis, he decided to join the Kelly's Industrial Army, one of the protest movements that made up Coxey's army, composed of unemployed people whose objective was to demonstrate against the outcomes of the Panic of 1893, which brought economic depression and distrust of citizens towards the US government (Ibid., 7).

2.1.1. Jack London's writing career

It is widely known that Jack London had a long-lasting writing career. Until he died in 1916 at the age of just 40, London made his living writing poems, short stories, novels, and newspaper articles. He was one of the first authors to be paid for their works (Foner 1964, 89).

London's academic part of life began promisingly but eventually ended because of his adventurous nature. At the age of nineteen, London completed a full four-year high school in a single year, securing a place at the University of California, Berkeley, but he interrupted his studies there after a year and let himself be swept away by the Klondike Gold Rush. However, he did not get rich and since he could not get a job, he decided to start writing. London's career as a novelist began shortly after the turn of the twentieth century (Foner 1964, 8). Based on work by Harold Bloom, London's first novel is called *A Daughter of the Snows*. It was published in 1902 by S. S. McClure, who paid London

\$125 a month to write the work. From today's perspective, the book is criticized for the racial views of its author, as he puts forward the Anglo-Saxon race as racially superior in the book and defines the other races as subordinate, that is, born to serve this superior race (Bloom 2011, 62).¹

Among his best-known short stories are "The White Silence" and "In a Far Country" (1899), "An Odyssey of the North" (1900), and "The Mexican" (1911). "The White Silence," "In a Far Country," and "An Odyssey of the North," are, like many of London's other works, set in the harsh northern nature of the Klondike in Yukon. The main motives of these 3 short stories are the battle of a man with cruel and merciless nature, ending with the survival of the strongest, and the struggle between people. The short story "The Mexican" sharply and viscerally captures revolutionary Mexico and boxing. It describes boxing, which served for violence and political corruption. The work also captures devotion and faith in the revolutionary cause, which embodies the author's passion for the Socialist Workers' Party.²

The works mentioned above provide evidence of London's conviction in the theory of social Darwinism and the concept of survival of the fittest. Along with this concept, he also devoted himself to discussing socialist themes in his works throughout his writing career (Foner 1964, 22).

2.1.2. The Socialist period of London's life

As Foner writes in his work, as Jack London grew richer and was more integrated into a socialist society, so intensified his political opinions. London's socialist views

¹ See, *A Daughter of the Snows* by Jack London

² See, *The Best Short Stories of Jack London*, ed. Eugene Burdick

believed in a fair and equal society that could take care of its citizens, even those in slums like himself. Although he appealed for an equal society to be created, he himself was not in favour of races other than the whites benefiting from this society, considering this fact about London's social feelings, it is paradoxical that he should feel this way as he was cared for as a newborn by a former black slave (Foner 1964, 34). He joined the Socialist Workers' Party in April 1896 and called for the assassination of the then-present US political leaders, who represented pure capitalism to him. London was a proponent of the view that European socialism would reach America as well. However, the European socialist party had little chance of succeeding in taking over the US government. Other American socialist parties rejected it since its socialism was based on racial differences. London himself called for racial segregation and apartheid, seeing Asians in particular as the greatest menace, as they could threaten the fledgling socialism in America because of their growing strength and influence. He based this belief on his experience as a war correspondent in the Russo-Japanese War. In fact, his radical views went even further as to suggest that all non-whites must be subordinated to white supremacy, that is to the Anglo-Saxon race (Ibid., 34).

The US socialists of the time hated European imperialism, but for London European imperialism was simply a natural consequence of white supremacy. London, realizing how significant the potential of Europe's imperialist reach was, considered socialism to be the best form of government for the "higher" man – i.e. the white man. This political socialist policy, despite its seeming absurdity since it seemed too radical, attracted men like London, for whom the class struggle was a manly feat in which only the strong and intelligent, who stood up for the European and American slaves of wages, could succeed (Foner 1964, 36).

Based on a 1903 article in the *Atlantic Monthly*, London became embroiled in scandals and ended up being called "nature faker" by naturalist John Burroughs and even by U.S. President Theodore Roosevelt. To be specific, London was criticized for humanizing animals and distorting nature (Atlantic Monthly 1903, 298-310). *The New York Times*, *The Guardian*, and many other newspapers in 1903 called for the author of *The Call of the Wild*, one of the best-selling books in history, to be imprisoned or at least his works excluded from book sale for his socialist beliefs. It can be concluded that due to the aforementioned scandals and threats of expulsion from the socialist party, London became a broken man full of unfulfilled ideals already at the age of forty, a man who dreamed of a just and fair society for the white race but did not see this dream fulfilled. He was prescribed morphine by doctors to relieve his liver pain because of liver damage by an excessive amount of whiskey. Eventually, he gave up his membership in the Socialist Workers' Party himself since, according to the author, its goal was not either as revolutionary or precise as he imagined it would be. In the last days of his life, he felt without a purpose (Foner 1964, 54).

3. Social Darwinism – Origins and Evolution of the Concept

There are many definitions that explain the core principles, development, and flaws of social Darwinism. This bachelor thesis works with one from the American scholar of English literature, R. John Halliday.³ Halliday explains social Darwinism as an “enterprise or ideology, founded in the nineteenth century, which holds social evolution to depend upon the operation of the law of natural selection of favourable

³ For this bachelor thesis, the theory from R. John Halliday was chosen, as it is still generally accepted today and therefore valid for this work.

heritable variants” (Halliday 1971, 133). Further, Halliday explains that social Darwinism is represented as a controversial topic in debates about the theory of evolution. It is so as this term refers to negatively charged emotions, which are related to racism and are further conditioned by events in history such as Manchester capitalism, racial hygiene, or imperialism.⁴ Although some may be offended, according to Halliday, the development cannot be reversed, it is a natural outpouring of the stronger (Halliday 1971, 134).⁵

Social Darwinism as a theory had originated before Charles Darwin's work *On the Origin of Species* was published in 1859. The key concepts of the struggle for existence and survival of the fittest had been formulated by the Victorian philosopher Herbert Spencer in 1851. Darwin was aware of these concepts and used them in his work *On the Origin of Species*. Social Darwinism originated as a social theory that evolved into a socio-biological one because of the authority of Darwin's empirical research. From the conjugation of social theory and Darwin's empirical research arose a concept that is known for its selective tendency among races and shaped European history from the end of the nineteenth century (Halliday 1971, 141).⁶

Social Darwinism is not a completely unified theory - it splits into many directions, it is flexible and open, and it can adapt to contemporary traditions and knowledge. Fiske says that the American version of social Darwinism should be the more liberal one than other versions that were formed in Europe (Fiske 2010, 944). The European version, which is, racially oriented and more imperialist, which many consider to be the true social Darwinism. However, the American and European

⁴ See, *Interpersonal stratification* by S. T. Fiske

⁵ See, *Social darwinism: Viii World congress münchen* by R. J. Halliday

⁶ See, *Herbert Spencer: Critical Assessments* by John Offer

versions both have the same core principle that deals with the question of existence. Later, it became perceived negatively and is hence now considered an outdated concept, as it was characterized by its exclusionary tendencies due to the fear of disintegration of society. Therefore, from a social, political, and humanitarian point of view, its impact has been reduced (Halliday 1971, 145).

3.1. Concept of selective nature

The concept of selective nature belongs to the theory of survival of the fittest. Halliday claims that this erroneous conclusion can already be found in Darwin's theory when he attributes to the processes of natural selection the “selective” nature of the acting subject. Another Halliday’s observation is that from the idea of inevitable progress in the evolution of species derives an uncritical mixing of description and evaluation. In nature, however, there is no absolute measure of progress. Nor is there an increase in complexity, since the higher complexity itself often has a rather negative effect on long-term survival (Ibid., 399). The widespread notion that the “survival of the fittest” formula expresses some kind of performance principle is flawed as well, for there is also no measure of performance. The individuals who have asserted themselves are simply evaluated as the fittest and thus are ideologically justified. The asserted individuals are particularly evident in the case of the collectivist version of twentieth-century European social Darwinism. Attributing social status based on race completely contradicts the “aristocratic” principle of performance (Ibid., 399).

The logical meaninglessness of the Socially Darwinian law of survival of the fittest is obscured by the fact that the then currently most socially recognized virtues are passed off as “prowess” and interpreted as such (Halliday 1971, 400). Based on

Halliday, it can be concluded that this prowess stands for a deeper and more negative concept, which are racist tendencies. According to Halliday, its vagueness allows it to be optimally adapted to the prejudices of the time, to which the aura of the inexorable law of nature is attributed. The ideologization of the concept of performance, as carried out by the powerful of this world, from which the criteria of supposedly free competition are then derived – is an example of the confusion of concepts that we often encounter today (for example, when trying to justify the outrageous earnings of some managers) (Ibid., 400). This does not mean that ethical critique of social Darwinism rejects social appreciation and reward for performance. What it rejects are attempts to define performance without regard to moral standards. What is seen as performance is more often a mirror of power relations than an expression of quality (Ibid., 400).

3.2. The Flaws of the concept during its development

According to S.T. Fiske, the basic biological assumption of racially conceived social Darwinism that the decisive selection unit in the course of evolution is race or species has been refuted, moreover, patterns of behavior serving to preserve the species, formerly called altruistic, are now being explained using game theory (950). It is thus possible to assert that social Darwinism has been stripped of its biological basis (Halliday 1971, 401). Man's freedom cannot be proven either. It can be subjectively experienced and considered probable as a prerequisite for ethical argumentation. It is important to correctly determine the normative status of the appropriate level of reflection in order to partake in ethical argumentation – the justification of norms cannot be derived from nature, but only from the target ideas of culture. Yet the exploration of the use of nature and its laws as a frame of reference is crucial to understanding the

origin and function of norms and is scientifically and ethically stimulating (Halliday 1971, 401).

Based on the aforementioned text, it was shown throughout Halliday's study that in the environmental crisis, a new form of Darwinism has been formulated in the interaction of nature and society. Concepts of ecological ethics that are based on the balance in nature and understanding it directly as a model for the economy and society are problematic because in this perspective the whole civilization appears as a disturbing factor in the good organization of nature and because of the disturbing factor has been the new form of social Darwinism formulated. Climate change forces us to deal with profound changes in the ecological and social environment. There is massive pressure to adapt to civilization existing on a global scale. The extent of adaptation will depend on whether we interpret adaptation only in the paradigm of the struggle for life (for example, the struggle for dwindling resources), or whether we can adapt creatively and cooperatively to these changes following the demand for justice. The development of new forms of cooperation becomes an essential prerequisite for the survival of our civilization (Halliday 1971, 402). It is therefore clear that human cooperation should be a priority for future generations since the fate of this planet also depends on successful adaptation, one which will overlook any racial differentiation.

3.3. Perception of Social Darwinism from past and today's perspectives

3.3.1. The development of evolutionary thinking

According to Edward J. Larson, until the first half of the nineteenth century, the idea of the immutability of species prevailed in biology. Although there were already opinions that modern species evolved from older forms, a breakthrough in biological

thinking was brought about by the publication *On the origin of species by means of natural selection*, published in 1859 by Charles Darwin (Larson, 2009, 23).

In the words of Larson, evolutionary ideas first began to be widely applied in the social field in the form of so-called social Darwinism. Social Darwinists have not very successfully applied the basic general principles of natural selection, i.e. above all the competition of individuals for survival (Larson, 2009, 31).

As stated by Larson, Darwinists either read Darwin as a prophet of social progress or as an advocate of materialism, others as a supporter of a variety of social reforms from gender equality to changes in the social and reproductive system. Darwinism has never been just a biological theory, but also partly a social theory – when we say social Darwinism today, it is associated with various conservative to ultra-extremist organizations (Larson, 2009, 34).

As specified by Larson, an extremely conservative, racist, imperialist form was given to "social Darwinism" at the end of the nineteenth century, for example, by its connection with racial theories by Keith Ammon or the theory of living space by Friedrich Ratzel (Larson, 2009, 35).

4. Racism

4.1. Race and definition of racism

There are many definitions of the term racism, this bachelor thesis uses the definition according to Carlos Hoyt Jr. Hoyt explains racism as “the belief that all members of a purported race possess characteristics, abilities or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or other

racism.” Hoyt goes on to call racism a particular form of prejudice defined by preconceived erroneous beliefs about race and members of the racial group (225).

It is also important to outline the concept of race since it is the main object of racism. The term race has been addressed, among others, by the social psychologist, S. T. Fiske. According to Fiske, the term race in anthropology refers to various human populations differing in somatic and other biological features, especially the color of skin, hair and eyes, the form of hair, nose, lips, eyelids, head and face, height, proportions, and division of the body, or other bodily features (963). She argues that it is important to realize that this anthropological definition of race is not tied to isolated bodily features, but always to their complexity. Physiological, much less psychological, and mental correlates of the above-mentioned bodily features have not been yet fully explored, the existing differences are covered mainly by cultural and civilizational deposits. The characteristics of the race relate to the whole population, within it there may be various deviations (Ibid., 963-965). She continues to discuss the difference in the development of the terms race and ethnicity. The term race was previously used to describe people and societies, nowadays the terms ethnicity and national identity are used instead to denote the same. In the seventeenth and eighteenth centuries, when Europeans discovered non-European countries and peoples, scientists gave race biological significance. The concept of ethnicity was dealt with in more detail by Stephen Cornell and Douglas Hartmann, who focus on distinguishing race from ethnicity. The major difference they have identified as “the assumption of a biological basis in the case of race. Races are distinguished by perceived common physical characteristics, which are thought to be fixed, whereas ethnicities are defined by perceived common ancestry, history, and cultural practices, which are seen as more fluid and self-asserted rather than assigned by others” (12). In response to this claim,

Matthew Clair and Jeffrey S. Denis pointed out that the terms race and ethnicity are socially based, which means that there may be an overlap between these groups, e.g. that groups labeled as ethnic may be confused with groups labeled as racial. These ethnic and racial designations are therefore given by society (857-863).

4.2. History of racism

History of racism has been researched by numerous people, but George M. Fredrickson has studied racism from the perspective of a social movement, he emphasizes that the roots of the idea of protecting racial integrity can be found already in societies of ancient Greece and Rome. Fredrickson illustrates such a claim by the Roman poet Claudius Claudianus who openly despised miscegenation, warning of the risks of unification with African barbarians. Aristotle is argued to have had similar views, as can be seen in his writings where he argued that while the Greeks are naturally free beings, barbarians (anyone who was not Greek) are slaves “by nature” and can therefore be used for forced inhuman labor, such power dynamics then allowed their masters to devote time to politics and the proper management of public goods. He offers an example, that in ancient times, segregation and xenophobia did not affect skin color, but entire conquered peoples and ethnic/religious groups, which included Macedonians, Greeks, Carthaginians, Gauls, British, Jews, Egyptians, Dacians, Syrians, Slavs that were put into disadvantaged position (Fredrickson 2003, 3).

Fredrickson explains that racism grew stronger at the beginning of the Renaissance, however, the theory, in general, arose about the superiority of the “European man” over all other cultures and races. This idea was amplified by the discovery of the New World, with millions of natives being positioned as unthinking

and thus subjugable beings. Indeed, as Fredrickson refers to, Spain's conquest of South America is marked by murder, looting, and rape. The brutal treatment of the indigenous people manifested itself in the seventeenth and eighteenth centuries in any territories occupied by the Spanish Crown (13). Another example Fredrickson uses to illustrate his claim concerning racism is the British colonization of Tasmania. When the British colonizers entered the island in 1803, they encountered an indigenous tribe of Tasmanians. They killed the entire five-thousand-strong indigenous population of Aboriginal Tasmanians (17).

French orientalist and diplomat Joseph Arthur de Gobineau has been identified as the father of modern racism, according to Fredrickson. In his work *The Inequality of Human Races*, he divides the human races according to skin colour into white, yellow, and black. He, as Fredrickson discusses, is believed to have considered the highest race to be the white, perceived to be endowed with the highest intelligence, perseverance at work, morality, creativity, and physical fitness. On the other hand, he considered the yellow race to be the lower race, easily subjected to antipathy, and not very creatively proficient. However, he ascribes to this race a great talent for crafts and trade. De Gobineau is reported to have believed that the least capable and evolved race is the black race, which, according to him, stands out only for physical strength (Fredrickson 2003, 22). These claims deepen racist attitudes in connection with the black race. An example is a slavery in the United States.

4.3. Racist organizations

4.3.1. Ku Klux Klan

In relation to the history of the organization, Roger Martin explains that after the American Civil War, a number of groups supporting the defeated Confederacy arose in

the southern states. These groups were dissatisfied with the then-current situation and longed for change, for the reintroduction of the pre-war racist socio-political order. So-called "black codes" were thus created, which allowed for racial discrimination against the black population to persist (157-177). These discriminatory steps led, according to Martin, to six young men forming a group in Pulaski, Tennessee that in late 1865 and early 1866 terrorized the neighborhood, the African-American neighbours in particular. After the KKK was founded, former Confederate General Nathan Bedford Forrest joined the organization, subsequently turning the group into a regionally influential terrorist organization (Ibid., 157-177).

Martin explains that the origin of the name Ku Klux Klan is a derivative of the Greek word "Kuklos" (circle). In conjunction with the word "Clan," it is meant to indicate the belonging of "white people" (1996, 57). The KKK's program, Martin outlines, was and is primarily to promote the interests and superiority of white people, respectively, in the original conception of white Protestant Americans. The clan is fiercely anti-Jewish and anti-Catholic. Developed racial, civic, patriotic, and Christian ideals, which strengthened its violent actions (Martin 1996, 57).

Miroslav Gregorovič in his book, *Kapitoly o českém fašismu: fašismus jako měřítko politické dezorientace*, discusses the internal division of the clan and says that the clan thinks of itself as the "Invisible Empire" – this term first concerned the territory of the USA and later also other parts of the world where the KKK has operated. The invisible realm is divided into four planes. In the first and second eras, *Den* was at the very bottom, followed by *Province*, above it was the *Dominion* and finally *Realm*, together forming the aforementioned "Empire" (Gregorovič 1995, 59).

Another clan feature, according to Kenneth W. Howell, is the importance and significance of clan clothing. The Clan's uniform is a white robe and hood. These parts of clothing are supposedly not worn for the purpose of hiding one's identity while carrying out unlawful activities but are intended to depict, in the context of the Christian tradition, humility, and anonymity in the realization of God's work, respectively surrender to God, nation, faith, and Clan. At the same time, however, the hood also allows the KKK members to remain unrecognized and not to attack the clan's family, no one would be able to retaliate and attack member of his family as a form of revenge (Howell 2012, 21).

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Howell indicates that the eventual abolition of the black codes caused a greater number of attacks on African-American residents than before the abolition of the black codes. After the black codes were abolished, the KKK tortured and murdered black residents, Republican politicians who wanted to establish racial equality, or white

teachers from the North who taught African-Americans. Lynchings, castration, and quartering by a horse were organized. The death toll is hard to ascertain, but it is estimated that about 3500 black Americans were murdered between 1864 and 1875 (Howell 2012, 17-18). This, however, was not left without a response as Howell emphasizes that the federal government began cracking down on the KKK and sent an army to South Carolina in 1871. Since then, the violent acts of the KKK organization began to decline. In the late 1880s laws were passed that disadvantaged the black population, due to the laws there was not much need for violent acts (Ibid., 17-18).

Since, as Martin emphasizes, the turn of the nineteenth and twentieth centuries, America became a target of mass emigration xenophobic reactions against certain groups among the American population became quite common again (179-181). For this reason, as is also reported by Martin, William Joseph Simmons, who took advantage of this situation, reinstated the Ku Klux Klan in 1915. Simmons even managed to legally register the KKK under the name *Knights of the Ku Klux Klan*. Thus began the second era of the KKK, which focused its activities not only on the black population but also on Jews, Catholics, immoral women, and alcoholics. In 1921, the organization had up to 100,000 members. After Simmons stepped down as commander in 1924, Hiram Wesley Evans became commander, helping the organization to grow considerably. Under his leadership, the KKK had 4 million members in 46 states in 1925 (Ibid., 179-181). However, Martin explains that Ku Klux Klan members gradually began to leave the organization due to financial scandals and also because of problematic racially motivated violent activities, which the American society had begun to criticize sharply. In 1944, the organization was officially dissolved by the US congress. However, the Ku

Klux Klan still exists, and despite the fact that it remains fragmented, the number of members in 1996 was estimated at around 6,000 (184).⁷

5. Racism in American Society

5.1. Slavery and Emancipation of Afro-Americans in the United States

Milan Salajka says that racism began to develop in America from 1492, when Christopher Columbus discovered the Bahamas. Thus began the colonization of the Americas, which led to the enslavement of the indigenous people by world powers such as Spain, Portugal, and England (75). He elucidates the reason why black people were enslaved and imported to America: the indigenous people were not suitable for hard work in mines or plantations, so Europeans and convicts began to be hired first. Later, black slaves were imported into America because they were cheaper and more resilient than natives or white workers. In 1661, slavery was enacted in America and it is estimated that between 1517 and 1860, up to 10 million blacks were brought to America (Ibid., 75).

In his book, *Spojené státy americké: hospodářsko-politický vývoj národa*, Matoušek discusses the development of the liberation of slaves. The importation of new slaves from Africa was formally banned in 1808. The process of liberating blacks, however, was influenced already by the creation of the United States in 1776, when the Society of Friends, known as the Quakers, banned slave ownership in the states of Philadelphia and Pennsylvania.⁸ The North was focused on the area of industry and the

⁷ The number of members in 1996 was estimated at around 6,000.

⁸ See, *A History of the Black Church in Tuscaloosa* by Forrest Moore

South remained agricultural. While the North was no longer dependent on slavery due to industry, the South still needed slave power to work on plantations. In 1860, more than half of black slaves in the United States worked on plantations. Slaves had no rights: they could not vote, own property, or legally marry (Matoušek 1948, 530).

An important milestone is that with a gradual emphasis on the rights and freedom of man, the northern states gradually abolished slavery, Thomas L. Purvis notes (478). By 1790, 7 states out of the original 13 had abolished slavery. The other 6 states retained slavery. In 1819, the situation worsened as Missouri, which was a pro-slavery territory, sought statehood. Acceptance of the state of Missouri without any limitations would have meant numerical superiority of the pro-slavery states. The situation was resolved by the Missouri Compromise, which opted for Maine being accepted as a free state at the same time to keep the balance of pro-/anti-slavery states. Furthermore, the compromise stated that there would be no slave state established in the territory north of 36° 30' parallel (Purvis 2000, 478).

Matoušek belongs to those who argue that the Civil War, which lasted from 1861 to 1865, was first launched to maintain the integrity of the United States. Later, the conflict was used as a means to contribute to solving racial issues and slavery. The Civil War itself was preceded by incidents when several southern states gradually broke away from the Union (North) and formed the Confederacy (South) (572). Matoušek refers to the decisive year 1863 when the Emancipation Proclamation was issued, declaring the liberation of slaves, that is, in states that were against the Union. With this step, the North wanted to encourage the remaining forces of its army to participate in the war (Ibid., 572).

As reported by Fredrickson, after the victory of the North, Amendments 13, 14, and 15 were added to the Constitution, which led to the abolition of slavery in the territory of the United States and in areas subordinate to it. Furthermore, these state that if a person is born in the United States, s/he becomes its citizen and no one may deprive her/him of her/his rights and freedom, no one may deprive anyone of property and life without trial, and lastly, no one must be denied the right to vote on the basis of their skin colour and race (52).

Friedman, in his book *A history of American law*, describes the time after the Civil War, which is important in connection with the development of the rights of African-Americans. There was a period of so-called Reconstruction, which lasted from 1865 to 1877. The main aim of the Reconstruction era was the integration of former slaves into society. Social programs were created to help former slaves integrate fully. Despite these attempts at inclusion, people still had prejudices against former black slaves, which led to continuous segregation of society (634). Another example to help Afro-Americans during the Reconstruction era was newly established slave rights in order to help their situation that, however well intentioned, were still discriminatory and restrictive. Fredrickson points out that although former slaves had now the right to vote, in a number of states amendments were introduced that made it impossible for such people to vote. For example, a Grandfather's clause was created that allowed citizens to vote only if their grandfather already had the right to vote. This meant making it impossible for former slaves to vote because their grandfathers did not yet have the right to vote. Another example was the literacy test, which was created to restrict free elections for former slaves. These laws restricted the lives of black residents until the middle of the twentieth century (58).

It was only during World War I that, according to Fredrickson, black residents of the United States were given a chance to improve their situation in the war industry, which led to massive emigration to the North. The number of Afro-Americans in the North tripled between 1915 and 1930. However, even after such improvement, African-Americans continued to encounter racial problems that were only gradually addressed by the Supreme Court (76). As stated by Fredrickson, during World War II, blacks demanded involvement and equal status in the war. Consequently, more than 1 million African-Americans took part in the Second World War. The turning point that contributed to such came in 1940 when whites and Afro-Americans could be taught at United States Military Academy together. A year later, the government ordered an end to discrimination in the recruitment of new workers to the defense sector. And by 1944, more than 2 million Afro-Americans were working in the war sector (Fredrickson 2003, 89).

5.2. Civil Rights Movement in the 50s and 60s

Matoušek states that the '50s and '60s in the United States are known for the African-American Civil Rights Movement. One of the most influential initial actions of this movement was the boycott of the Bus Service in Montgomery.⁹ This boycott lasted from 5 December 1955 to 20 December 1956 and resulted in the abolition of segregated seating in bus transport. An important person, Martin Luther King Jr., was the leader of the Montgomery Improvement Association (MIA), he also helped found the Southern Christian Leadership Conference (SCLC), and because of his success in fighting injustice against African-Americans, he was seen as capable of leading the Civil Rights

⁹ See, *The Thunder of Angels: The Montgomery Bus Boycott and the People Who Broke the Back of Jim Crow* by Donnie Williams and Wayne Greenhaw

Movement. In response to the success in Montgomery, the Southern Christian Leadership Conference was formed in 1957 to peacefully combat segregation in political and everyday life. This organization was headed by M. L. King Jr. (Matoušek 1948, 496).

Matoušek refers to the civil rights campaign that culminated in 1963 in Birmingham, Alabama, when M. L. King Jr. was arrested at a demonstration. The purpose of the demonstration was to raise awareness of segregation issues and gain support from the public. M. L. King Jr. managed to send a letter from prison in which he defined the goals and procedures of his organization, thanks to which more and more people joined the movement, this increase in supporters of King's movement resulted in a political compromise that ensured the abolition of segregation in public spaces, the same as discrimination against black industrial workers (Matoušek 1948, 500).

Friedman emphasizes August 1963, the largest civil rights march in the history of the United States as the defining moment, with a quarter of a million people taking part in the demonstration. It was *The March on Washington for Jobs and Freedom*, during which M. L. King Jr. gave his most famous speech, *I have a dream*, which became the slogan of civil rights activists (Friedman 1973, 639). M. L. King Jr. expressed his dream in his speech, which is represented in this short excerpt: "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character" (King, 1963).

According to Friedman, the movement had a great influence on the civil rights of Afro-Americans, which is why the government began to take steps to reduce discrimination and segregation. In 1964, the Civil Rights Act was passed. As part of President Lyndon B. Johnson's Great Society program, the Voting Rights Act was

passed in 1965 to help increase the turnout of African Americans in elections. In 1966, the Fair Housing Act was introduced to Congress to facilitate fair housing conditions. This law was not passed until 1968, as President Johnson failed to find support for it in the Congress. After the murder of M. L. King Jr., who was killed at a demonstration, came the law into force to honor the memory of M. L. King Jr. (Friedman 1973, 640).

5.3. The Current Situation of African-Americans in the United States

According to Terence Turner, multiculturalism embodies “a fact that refers to the presence of people of diverse racial or ethnic backgrounds within a single polity and this demographic heterogeneity generally is a result of the conquest of a territory or of large-scale migrations.” Turner further explains multiculturalism as an ideology, which means “a political response which assumes that differences in culture, in the sense of a coherent cluster of beliefs, values, habits, and observances, accompany this demographic diversity” (Turner 1993, 406-425).

Fredrickson emphasizes that as a result of demographic diversity American society strives to preserve American national identity while trying to assimilate multicultural groups. This is called the so-called melting pot, which has never been completely mixed (106). As stated by Richard Alba and Victor Nee, after re-evaluating the phenomenon of the melting pot, society came to the conclusion that the assimilation of each citizen does not lead to the integrity of society, therefore, today the emphasis is on the uniqueness and distinctiveness of each ethnicity (827). Political correctness should help to achieve this emphasis on uniqueness and distinctiveness. Political correctness seeks to promote equality among different ethnic groups and oversees racial discrimination. Examples of political correctness include the term African-Americans

(instead of blacks) or the use of the pronouns “we” and “it” for people who do not identify as male and female (Fredrickson 2003, 106).

It is known that the process of ensuring the same rights for African-Americans as for the rest of the society is still not quite finished. This is evidenced, for example, by statistics that point to higher unemployment, as is illustrated by the graph below. In 1983 and 2011, unemployment among African-American residents peaked. In 1983, it was more than 20% (while for white residents it was 10%). In 2011, unemployment among African-Americans climbed above 15% (for whites, it was below 10%).

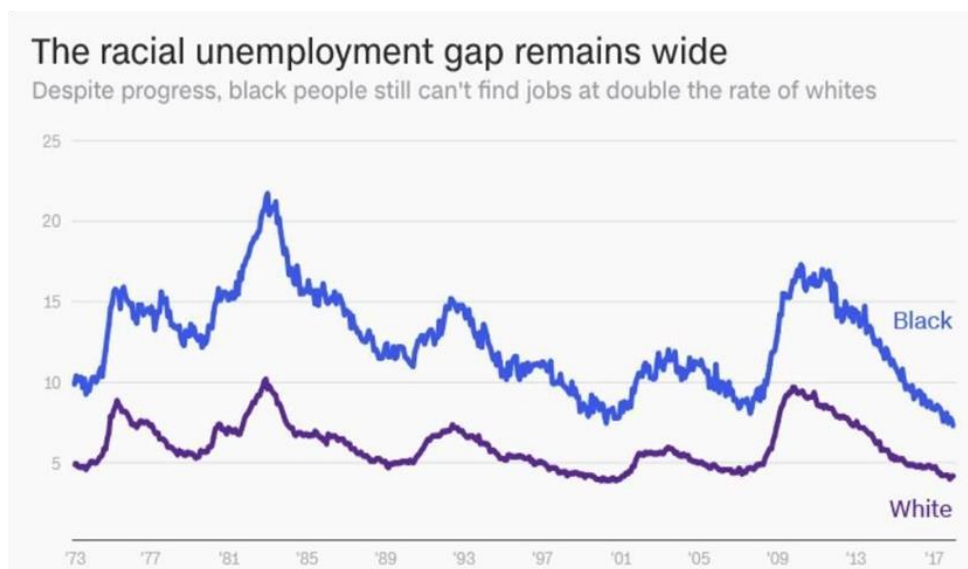


Figure 1 The Racial unemployment, 1973-2 1

Source: Bureau of labor statistics, 1973-2017

The second graph indicates a lower percentage of obtaining a bachelor's or associate's degree among African-American residents, as a result of difficulties, which have been caused by racial inequality. In the academic year 2015-16, 33% of African-American men and 67% of women achieved an associate's degree (while for white men it is 40% and for white women 60%). In the academic year 2015-16, 36% of African-American men and 64% of women achieved a bachelor's degree (while it is 56% for white men and 60% for white women).

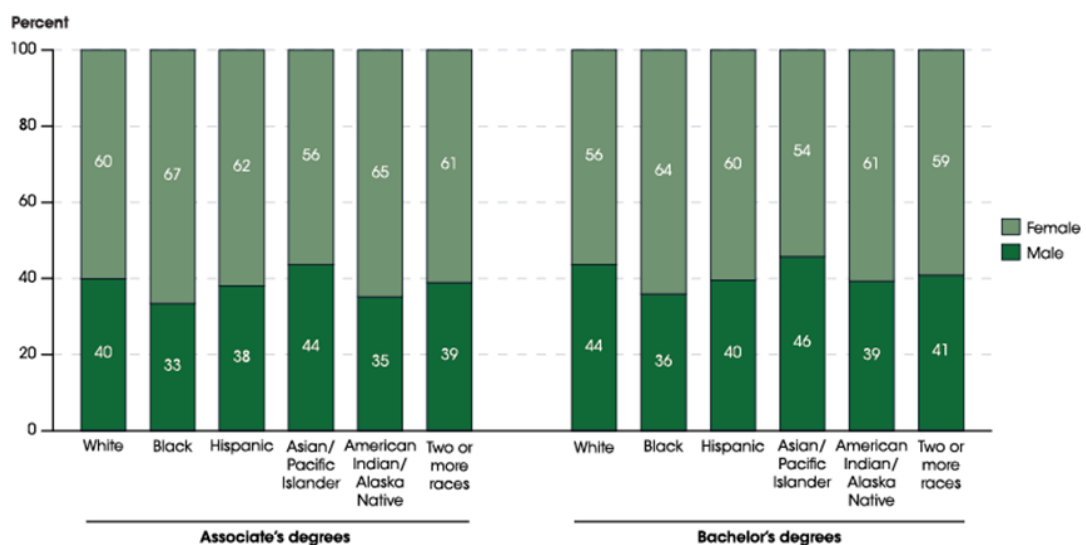


Figure 2 Percentage distribution of associate's degree and bachelor's degree

Source: U.S. Department of Education

The third and fourth graphs point out the higher rate of police killings of African-American residents than white residents. In 2015, 30% of unarmed African-Americans were killed by police. And between 2015 and 2021, 23.8% of African-Americans (out of a population of 13.4%), 45.4% of whites (out of a population of 60.1%), and 16.7% of Hispanics (out of a population of 18.5%) were killed in police shootings.

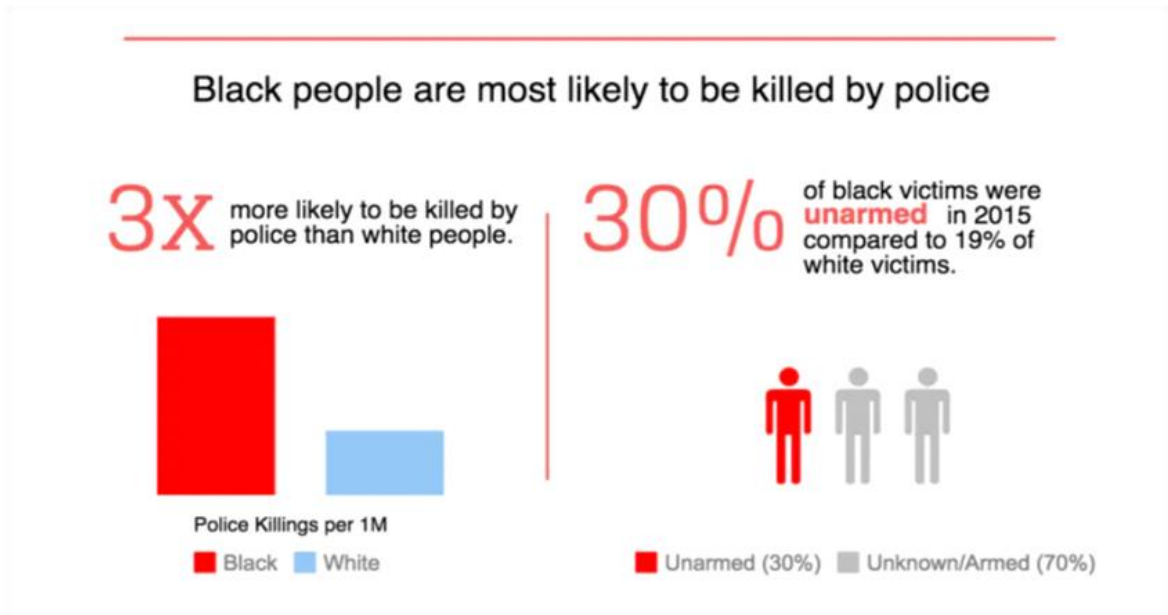


Figure 3 Number of U.S. blacks killed by police

Source: Mapping Police Violence, 2015

Fatal police shootings and population size by ethnic group

Total shootings reported between Jan 2015 and Mar 2021

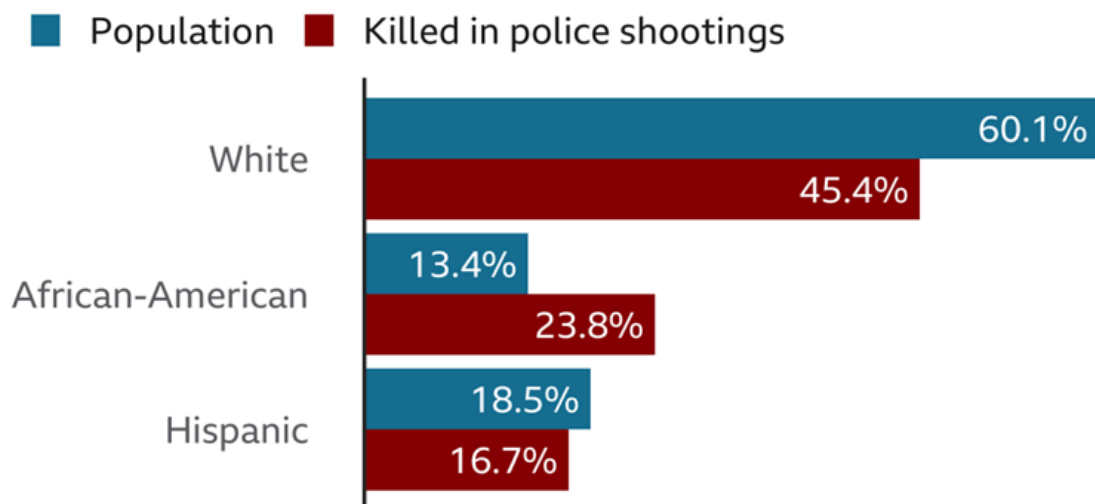


Figure 4 Ethnic groups killed in police shootings

Source: US Census Bureau

5.4. Organizations and Movements fighting for the rights of African-Americans

This section lists only significant organizations that arose from the Black Power movement and are historically associated with the emancipation of African-Americans in the United States. Other organizations that deal with racial segregation and discrimination are the Tuskegee Movement, the Niagara Movement, and the National Association for the Advancement of Colored. Since these 3 organizations fighting for the rights and independence of African-Americans are less well known than the organizations mentioned above, they are generally described in the chapter Other organizations.

5.4.1. Black Power

In accordance with the official website of the Black Power movement, the movement focused on the unification of African-Americans in the American community, on their independence. Members of this movement sought to gain freedom from whites in politics and economics, and they wanted African-Americans to be proud of their history and culture (Black Power 2021). As the website says, the movement has been criticized for its extremist actions and speeches against whites. And it has been likened to a reverse movement toward the Ku Klux Klan. A great critic of the movement was Martin Luther King Jr., who criticized its anti-white views and tendency to put blacks above them (Black Power 2021). Despite its problematic and extremist past, the movement is one example of organizations fighting for the civil rights of African-Americans.

5.4.2. Freedom Riders

Purvis clarifies that Riders of Liberty was a civil rights movement for African-Americans to abolish segregation in train and bus transportation. The Rides of the Freedom Riders began in Washington in 1961, the purpose of these was to travel through the centers of the southern United States, as the southern states refused to enforce rulings of the United States Supreme Court about unconstitutional public transport segregation (Purvis 2000, 480). As reported by Purvis, the rides were organized by the Congress of Racial Equality and the Student Nonviolent Coordinating Committee. The members of these two student movements were African-American but also white, trying to attract media attention in a non-violent way in order to bring their goals into the public consciousness. Subsequently, in November 1961, legislation was passed by the government that prohibited racial segregation on all interstate transport lines, respectively buses, trains, stations, stops, canteens, and so on (Purvis 2000, 481).

5.4.3. Black Panther Party

As is stated on their website, The Black Panther Party was the organization formed in 1966 by Bobby Seale and Huey P. Newton. The original aim of this party was to prevent police brutality against Afro-Americans. From 1969, this party's objective shifted to the social sphere. It created a number of support activities for the African-American community, which included Free Breakfasts for Children and community health clinics for the needy (The Black Panther Party 2021, n.p.). Although the organization grew out of the Black Power movement, which fought fiercely for the independence of African-Americans, according to the website The Black Panther Party, in 1982, the party ceased to exist as it lost the trust of society due to frequent armed conflicts with the police (in which members from both sides died), and the party was

also connected with drug distribution (Ibid). Although the movement has had a troubled past, it is one example of organizations that fight for the civil rights of African-Americans.

5.4.4. Other organizations

The Tuskegee movement was founded by Booker T. Washington in the 1880s. The goal of this movement was black progress through African-American education and entrepreneurship. It was also distinguished by its focus on the possibilities of African-Americans for building a quality cultural, social, and political foundations of life. (Purvis 200, 483). Another movement that fought for the rights of African Americans and drew attention to the importance of education is called the Niagara Movement, it was founded in 1901 in Niagara Falls. This movement also fought to end racial discrimination and segregation and further criticized the poor attitude in education toward African-Americans (Ibid., 483). Unlike the Tuskegee movement and the Niagara Movement, the National Association for the Advancement of Colored founded by W. E. B. Du Bois in 1909 is still active. This organization focused on obtaining full civil rights for African-Americans. These were fairness in the courts and universal equality in the cultural, political, and social spheres, which were intended to help Afro-Americans (Ibid., 483).

5.4.5. Black Lives Matter

In his book, *They can't kill us all: The Story of Black Lives Matter*, journalist Wesley Lowery charts the origins of the Black Lives Matter movement, and documents numerous cases of police brutality against blacks in the US. Black Lives Matter is a

movement that fights racial inequality, police brutality, and racism against blacks. This movement was formed in 2013 in response to the State of Florida v. George Zimmerman case. Zimmerman was a Florida police officer who shot and killed an unarmed 17-year-old black man, Trayvon Martin while he was committing no crimes. G. Zimmerman was then taken into custody, where he was interrogated and released a few hours later on the grounds that the incident that had happened was committed in self-defense. Next, Lowery describes another case that raised awareness of BLM was that of Micheal Brown, who was also shot dead by a Ferguson police officer. M. Brown was also unarmed and showed a hands-up signal, which means hands up, do not shoot (Lowery 2017, 8).

Lowery indicates that the BLM movement had subsequently gained support from many celebrities and Democrats such as Beyoncé, Snoop Dog, Hillary Clinton, and US Senator Marco Rubio. While the Republican Party has criticized the movement for stirring up anti-police sentiment, Donald Trump and Scott Walker have openly spoken out publicly against the movement in general. At present, the movement has lost much of its support because of disrespectful, limited, and ineffective tactics: i.e. for the occasionally violent nature of the protests, and for not supporting other non-white minorities or women (Lowery 2017, 92).

Although the BLM movement is not very active at the moment, which is due to the criticism mentioned above, this movement is still as active as the National Association for the Advancement of Colored organization. For this reason, it is still one of the movements that fight for the rights of African-Americans. On the one hand, this movement is subdued by the criticism of society, on the other hand, this negative

connection with the BLM movement has resulted in it still being talked about and its main goal not disappearing.

Practical part

The practical part of this bachelor thesis contains a general summary of the plots of selected works by Jack London (*Daughter of the Snows* and four short stories "The White Silence", "In a Far Country", "An Odyssey of the North" and "The Mexican"). In these works are sought phenomena that carry the signs of social Darwinism, racism, questions of gender roles, survival of the fittest, and animal activism. These phenomena are associated with the concept of social Darwinism and racism, which are explained in detail in the theoretical part.

Based on the influence of theories by Herbert Spencer and Friedrich Nietzsche, London has been criticized for maintaining racist views. He used the idea of the overman in his works. Paul Edwards explains Nietzsche's *Übermensch* as "a person who has organized the chaos of his passions, given style to his character, and become creative, in short, a person who has developed a unique supernatural dignity" (Edwards, 1967, 511).

Another phenomenon that appeared in London's works is the question of gender roles, i.e. women's status. According to Russ Kingman, women have been perceived as a tool for the emergence of new life and as a store of life, in London's books. It is an animal that enchants men, but does not do much on its own and does not move history. Although, for example, in the novel *Daughter of the Snows* London describes the main female character as a strong and independent individual, in the following chapters of the book he compares her to a burlesque woman and thus degrades her in turn (Kingman, 1999, 96).

Among other themes of London's works belong animal activism and the struggle between man and nature to the negatively perceived phenomena that are depicted in London's works. London was an animal activist, fighting against the training of animals in circuses, and in his works, he depicted the cruelty of people to animals, but also animal strength and endurance. In his works, London portrayed nature as something beautiful and so cruel at the same time. His characters had to deal with the cruel pitfalls of nature (Kingman, 1999, 104).

These phenomena were revealed in the above-mentioned works by Jack London. The books for the analysis of selected phenomena were chosen according to criticisms that drew attention to racist attitudes and phenomena related to social Darwinism. On the basis of this criticism, the works were analyzed, and also the number of pages of the works must also be taken into account since the novel *Daughter of the Snows* has 276 pages, and the short story "The White Silence" has 8 pages, "In a Far Country" has 13 pages, "An Odyssey of the North" has 24 pages, and "The Mexican" has 24 pages.

The aim of the practical part is to search for specific examples in selected works of Jack London and thus confirm the document evidence of the above-mentioned phenomena. The next part discusses the view of contemporary and former society on the topics that London dealt with, i.e. Social Darwinism, racism, social status or survival of the fittest. The last parts focus on the possible overlap with other subjects that characterize the topic of this bachelor thesis and events related to social Darwinism and the BLM movement in American contemporary society.

6. Events that prove social Darwinism and its influence on the BLM movement in contemporary American society

6.1. Political controversy over Ron Paul's actions

Ron Paul, Ronald Ernest Paul in full name, is an American politician who has run for president three times. In 1988, it was still for the Libertarian party, in 2008 and 2012 for the Republican party. If he won the presidential election, his goal would be to limit the power of the government and revive the libertarian party (CNN politics).

Ron Paul's controversy is linked to his statements during political campaigns in which he has spoken critically about social Darwinism and the BLM movement. One of the many examples of his statements is Paul's answer to the question of what kind of health care he would recommend for a person who has not paid for health insurance (MetroWest Daily News). His answer was: "That's what freedom is all about, taking your own risks." In other words, if you can't afford health care, it's your fault. Only the fittest survive.

Another example is the criticism of the BLM movement, which Paul said he supported but added: "I wish some of the black lives matter movement's passion and energy was directed to ending abortion. Unborn black lives also matter." He also pointed out: "The majority of its abortion "services" are still provided to lower-income and minority women. Every day nearly 2,000 African-American babies lose their lives to abortion, a rate five times higher than the Caucasian abortion rates." For these allegations, his life was threatened by the BLM movement (Reason).

6.2. Occupy Wall Street movement

The Occupy Wall Street protest began on September 17, 2011, around Zuccotti Park in Manhattan. The movement was created by a group of so-called Adbusters and was in favor of an anti-Consumerismian society. The protest was organized against the unjust sphere of salaries and income, as well as against corrupt corporations. They criticized the wealthy class that makes up 1% of American society (History.com).

Republican presidential candidate Herman Cain sharply criticized the protest and controversially commented on the situation on abc News: "Don't blame Wall Street. Don't blame the big banks. If you don't have a job and you're not rich, blame yourself. It's not a person's fault because they succeeded. It would be a person's fault if they failed. And so this is why I don't understand these demonstrations and what is it that they're looking for." Even in this statement, the features of social Darwinism are clearly visible, since in it he accused weak individuals of their inability to assert themselves and succeed (Farnham, 2011).

7. Discussion of searched phenomena in the selected works by Jack London

7.1. Daughter of the Snows

The novel *Daughter of the Snows* is nowadays criticized for London's racially superior ideas. One of the critics of Jack London and his racial ideas is Jeanne C. Reesman, who in her book *Jack London's Racial Lives: A Critical Biography* criticizes and points to London's ideas about racial superiority. Reesman says: “ *A Daughter of the Snows*, fails because of its racialist agenda. Even if *A Daughter of the Snows* is not successful as art, it is of much interest for the study of race in London's writing. It

perfectly illustrates how unchecked racialism inevitably brings about artistic failure” (Reesman 2009, 57,67). For this reason, phenomena associated with racism and the concept of social Darwinism were sought in the book, which in this novel the Indians were referred to as an inferior race and the Anglo-Saxon race as the superior one. An example is a short excerpt from the novel: "The test," she repeated, withdrawing her hand without embarrassment. "We are a race of doers and fighters, of globe-encirclers and zone-conquerors. We toil and struggle, and stand by the toil and struggle no matter how hopeless it may be. While we are persistent and resistant, we are so made that we fit ourselves to the most diverse conditions. Will the Indian, the Negro, or the Mongol ever conquer the Teuton? Surely not! The Indian has persistence without variability; if he does not modify he dies, if he does try to modify he dies anyway. The Negro has adaptability, but he is servile and must be led. As for the Chinese, they are permanent. All that the other races are not, the Anglo-Saxon, or Teuton if you please, is. All that the other races have not, the Teuton has. What race is to rise up and overwhelm us?" "And I am sure your warmth spreads," he responded. "See, I'm beginning to glow myself. We are not God's, but Nature's chosen people, we Angles, and Saxons, and Normans, and Vikings, and the earth is our heritage. Let us arise and go forth!" (62).

As the title of the novel suggests the main character is a woman, namely Frona Welse. The author described this character in opening chapters as a strong, independent, and educated woman who is not afraid of male work and adventure. Frona studied abroad and therefore has a different view of the world, seeing women as self-sufficient and independent. Upon her arrival in her hometown, however, she begins to be gradually enchanted by male superiority and gets lost in the patriarchal world. Frona is the daughter of one of the commanders-in-chief in Dawson, Alaska. Her father, Jacob Welse, runs the city. Two male characters are fighting for Frona's heart throughout the

novel, Corliss and St. Vincent. Corliss is an honest and faithful mining engineer, and St. Vincent is an eloquent, yet also deceitful, a journalist who can charm any woman with his stories.

Among other themes in *A Daughter of the Snows* belong the struggle of man with cruel nature, and also the beauties and gifts of nature to the searched phenomena. An example is a short excerpt from the novel: "Where nature shows the rough hand, the sons of men are apt to respond with kindred roughness" (151). "For she had nursed at the breast of nature,—in forfeit of a mother,—and she loved the old trees and the creeping green things with a passionate love; and the dim murmur of growing life was a gladness to her ears, and the damp earth-smells were sweet to her nostrils" (17).

7.1.1. Examples of searched phenomena in *Daughter of the Snows*

- 1) A man on the barge leaned over from above and baptized him with crisp and crackling oaths, while the whites and Indians in the canoe laughed derisively (p. 5).
- 2) "Thank you," she answered with a sweet smile; for she was a woman who loved the things which rose straight from the heart (p. 9).
- 3) An Indian threw his pack upon the scales, the white owner jotted down the weight in a note-book, and another pack was thrown on (p. 11).
- 4) "A likely woman ye've grown into, tall, an' shapely, an' all that." He looked her over critically. "But ye cud 'a' stood a bit more flesh, I'm thinkin'." (p. 14)

- 5) Of the Indian boys she had played with? Of the Indian girls she had led to Amazonian war? Of the very wolf-dogs straining in the harnesses and running with her across the snow? (p. 18)
- 6) They were all strange Indians, with wives and chattels and dogs (p. 18).
- 7) A white man, low of visage and shrewd, was dealing cards about, and gold and silver coins leaped into heaping bets upon the blanket board (p. 19).
- 8) A few steps farther on she heard the clattering whirl of a wheel of fortune, and saw the Indians, men and women, chancing eagerly their sweat-earned wages for the gaudy prizes of the game (p. 19).
- 9) Frona thrilled at the cry. Tenas Hee-Hee! Little Laughter! Her name of the long gone Indian past! (p. 19)
- 10) "And why bad days, Muskim?" Frona asked. "Do not the women wear brighter colors? Are not the bellies fuller with flour and bacon and white man's grub? (p. 20)
- 11) But they have found favor, in the eyes of thy white men, and they look no more upon the young men of their own blood (p. 20).
- 12) The bellies are fuller with the white man's grub; but also are they fuller with the white man's bad whiskey (p. 20).
- 13) "And why is a white woman without honor among you?" Frona demanded. "Your men say evil things to me in the camp, and as I came through the woods, even the boys (p. 20).

14) They can point to no man and say, 'That is my man.' And it is not good that women should be thus. And they look upon all men, bold-eyed and shameless, and their tongues are unclean, and their hearts bad (p. 20).

15) Women wear brighter colors. But they have found favor, in the eyes of thy white men, and they look no more upon the young men of their own blood (p. 20).

16) For the young women have turned aside from the old paths, nor do the young men longer honor the old totems and the old gods (p. 20).

17) She saw his white face and the agony of the effort; but his hold relaxed and he was jerked away, just as his free comrade, swimming mightily, was reaching for him (p. 23-24).

18) She slipped the knot of her shoe-laces and pretended great care in the tying thereof as a bunch of Indians came out of the woods above and down through the mud (p. 25).

19) She remembered Neepoosa's philippic against the white women who were coming into the land, and realized the falseness of her position and the way in which he looked upon her (p. 33).

20) "Then you are a very foolish woman dreaming of fortune and shutting your eyes to the dangers of the pilgrimage. It is only meet that two kinds of women come into this country. Those who by virtue of wifedom and daughterhood are respectable, and those who are not respectable (p. 34).

21) His first generalizations were that the world was composed of great wastes and white vastnesses, and populated with Indians and white hunters like his father (p. 42).

22) He forced the white man's axe into the hands of the aborigines, and in every village and between the villages rose the cords of four-foot firewood for his boilers (p. 43).

23) For one half-minute a girlish vision wavered in the shimmering air above the stove, then merged into a woman of fair Saxon type (p. 45-46).

24) She was something new, a fresh type, a woman unrelated to all women he had met.

25) "And why should I not be proud of my race?" (p. 61)

26) Fair and flaxen-haired, typically Saxon, was the likeness she had drawn, filled out largely with knowledge gained from her father and from old Andy of the Dyea Post (p. 61).

27) We are not God's, but Nature's chosen people, we Angles, and Saxons, and Normans, and Vikings, and the earth is our heritage. Let us arise and go forth!" (p. 62)

28) "We are a race of doers and fighters, of globe-encirclers and zone-conquerors. We toil and struggle, and stand by the toil and struggle no matter how hopeless it may be. While we are persistent and resistant, we are so made that we fit ourselves to the most diverse conditions. Will the Indian, the Negro, or the Mongol ever conquer the Teuton? Surely not! The Indian has persistence without variability; if he does not modify he dies, if he does try to modify he dies anyway. The Negro has adaptability, but he is servile and must be led. As for the Chinese, they are permanent. All that the other races are not, the Anglo-Saxon, or Teuton if you please, is. All that the other races have not, the Teuton has. What race is to rise up and overwhelm us?" Ah, you forget the Slav," Corliss suggested slyly. "The Slav!" Her face fell. "True, the Slav! The only stripling in this world of young men and gray-beards! (p. 62)

29) "I don't know much about your Slav and other kin, except that they are good workers and strong; but I do know that the white man is the greatest and best breed in the world. Take the Indian, for instance. The white man comes along and beats him at all his games, outworks him, out-roughs him, out-fishes him, out-hunts him (p. 63).

30) In the one, two, three, four, and five men canoe races we beat the Indians right and left. Yet they had been born to the paddle, and most of us had never seen a canoe until man-grown." (p. 63)

31) A symposium on Anglo-Saxon supremacy!" (p. 64)

32) He had met the scientifically smattered young woman before, but Frona had something more than smattering. Further, she gave new life to old facts, and her interpretations of common things were coherent and vigorous and new (p. 66).

33) Woman was something so inexpressibly sacred to him, that he could not bear to see any good woman venturing where the footing was precarious. Whatever good woman thus ventured, overstepping the metes and bounds of sex and status, he deemed did so of wantonness (p. 67).

34) She had a code of her own, quite unlike that of the community, and perhaps believed woman might do things at which even the saloon-inhabiting males would be shocked. And because of this, she and Corliss had their first disagreeable disagreement (p. 70).

35) "That is new-womanish talk," he frowned. "Equal rights, the ballot, and all that." (p. 82)

36) "Oh! Don't!" she protested. "You won't understand me; you can't. I am no woman's rights' creature; and I stand, not for the new woman, but for the new womanhood (p. 82).

37) Two men and a woman! The most potent trinity of factors in the creating of human pathos and tragedy! (p. 102)

38) "And you know?--a woman?" Cosmopolitan as the Frenchman was, the independence and ability for doing of the Yankee women were a perpetual wonder to him (p. 105).

39) "All Del's fault," he laughed. "When I go before the great white throne, it is he who shall stand forth and be responsible for that particular sin." (p. 107)

40) Neither spoke, nor cared to speak, so wonderful was it all. At their feet, under the great vault of heaven, a speck in the midst of the white vastness, huddled the golden city--puny and sordid, feebly protesting against immensity, man's challenge to the infinite! (p. 108)

41) The traditions of the blood laid hold of him, and he felt strangely at one with the white-skinned, yellow-haired giants of the younger world (p. 110).

42) Pete Whipple, an old-timer in the land, possessed an Eldorado claim directly beneath French Hill, also a woman of the country for a wife,--a swarthy _breed_, not over pretty, whose Indian mother had mated with a Russian fur-trader some thirty years before at Kutlik on the Great Delta (p. 122).

43) "Mr. St. Vincent has said nothing, nothing. We are good friends, we like each other, we are very good friends. I think that is all." "But you like each other; you like him. Is it

in the way a woman must like a man before she can honestly share her life with him, lose herself in him? (p. 135)

44) His chin went down upon his chest and he quested back to a flaxen-haired Saxon woman, strayed like a bit of sunshine into the log store by the Dyea River (p. 149).

45) How-ha was only an Indian woman, bred of a long line of fish-eating, meat-rendering carnivores, and her ethics were as crude and simple as her blood (p. 141).

46) But long contact with the whites had given her an insight into their way of looking at things, and though she grunted contemptuously in her secret soul, she none the less understood their way perfectly (p. 141).

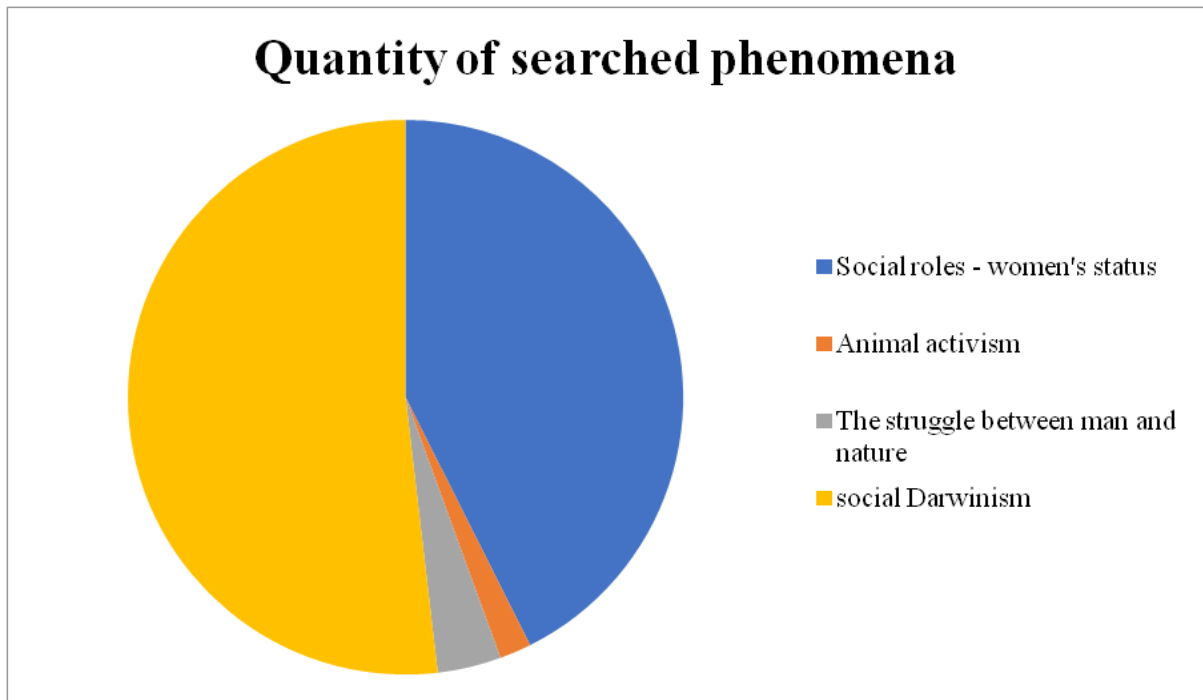
47) How-ha grunted, and yielded up the obedience she could not withhold; though, as she went down the stairs to the door, in a tenebrous, glimmering way she wondered that the accident of white skin or swart made master or servant as the case might be (p. 142).

48) The woman, or Bella, was a comely Indian girl, young, and the prettiest St. Vincent had run across. Instead of the customary greased swarthinness of the race, her skin was clear and of a light-bronze tone, and her features less harsh, more felicitously curved, than those common to the blood (p. 174).

49) "No, no, baron; not that. But that you are not an Anglo-Saxon. The race could well be proud of you." "And you, Frona, would you not glorify the French!" (p. 188)

50) "Do you believe in a white friendship?" she asked at last. "For I do hope that such a bond may hold us always. A bright, white friendship, a comradeship, as it were?" (p. 227)

51) "So? It is good," La Flitche said, when the Indian's head dropped back. "This man make true talk. He come from White River, way up. He cannot understand. He surprised very much, so many white men. He never think so many white men in the world. He die soon. His name Gow (p. 252).



Graph 1 Daughter of the Snows

In the work *Daughter of the Snows* was revealed, the searched phenomenon of social Darwinism (examples 1, 3, 6, 8, 9, 12, 16, 19, 22, 23, 26-32, 40, 42, 45-51) prevails with 28 occurrences. In second place is the phenomenon of social role - women's status with 23 occurrences (examples 2, 4, 10, 11, 15, 17-21, 24, 25, 33-35, 37-39, 43, 44, 46, 49). In the penultimate place is the struggle between man and nature with 2 occurrences (examples 5 and 41) and in the last place is animal activism with 1 occurrence (example 5).

7.2. The White Silence

In the short story "The White Silence", as in the novel *Daughter of the Snows*, the idea of white supremacy is criticized. Although here the superiority of the white race is given by the inhospitable nature. As stated by Reesman, "like "The White Silence", racial categories in the Northland refer primarily to a state of mind. Here London overturns the prevailing belief of many of his contemporaries who assumed that racial difference was grounded in a set of natural, biological givens" (Reesman 2009, 64). In addition to the phenomenon of racial differentiation and the concept of social Darwinism, other important phenomena are animal activism and the struggle between man and nature, which refer to the cruel nature of Yukon.

In this short story, there are three main characters: Mason, his wife Ruth, and the Malemute Kid. Mason was born in Texas and has been working in the Yukon for many years. Ruth is an Indian originally from the Yukon, until she married Mason she was used to oppression from men. The Malemute Kid is a friend of Mason and is also originally from the Yukon.

The plot of the story begins with Mason, Ruth, and the Malemute Kid's journey through the Yukon North Trail. Their quest aims to find civilization before the beginning of spring, as the freezing weather in the Yukon reaches as low as -50 degrees and the trio likens it to white silence.

Their food supplies are dwindling and they no longer have food for the dog pack. Frost, snow, and ice overwhelm them along the way, and neither Mason nor the Malemute Kid can find food for themselves or the dogs. The dogs rebelled against them and ate their last supplies of food. Along the way, a tree falls on Mason under the weight of snow, Mason is paralyzed and has crushed organs, which means certain death.

Mason orders Malamute Kid to take Ruth and his unborn child (he was sure it would be a boy, he hadn't even thought about the girl) to safety. Ruth did not want to leave her husband, as she loved him for being the only one who treated her with respect, they were always equal, and he did not take into account her origins. Eventually, she obeyed her husband's will, and she and Malamute Kid rushed to safety.

7.2.1. Examples of searched phenomena in *The White Silence*

1) Mason spat out a chunk of ice and surveyed the poor animal ruefully, then put her foot in his mouth and proceeded to bite out the ice which clustered cruelly between the toes (p. 1).

2) A shrewd clout behind the ear with the butt of the dogwhip stretched the animal in the snow, quivering softly, a yellow slaver dripping from its fangs (p. 1).

3) As I was saying, just look at Shookum, here - he's got the spirit. Bet ye he eats Carmen the week's out.

4) "I'll bank another proposition against that," replied Malamute Kid, reversing the frozen bread placed before the fire to thaw. We'll eat Shookum before the trip is over (p. 1).

5) The Indian woman settled the coffee with a piece of ice, glanced from Malamute Kid to her husband, then at the dogs, but vouchsafed no reply (p. 1).

6) The woman threw off her gloom at this, and in her eyes welled up a great love for her white lord, - the first white man she had ever seen, - the first man whom she had

known to treat a woman as something better than a mere animal or beast of burden (p. 2).

7) We'll take the White Man's canoe and go to the Salt Water (p. 2).

8) Yes, bad water, rough water, - great mountains dance up and down all the time (p.2).

9) Malemute Kid smiled with cheery cynicism, but Ruth's eyes were wide with wonder, and with pleasure; for she half believed he was joking, and such condescension pleased her poor woman's heart (p. 2).

10) Mason worked his whip smartly, and as the dogs whined low in the traces, broke out the sled with the gee-pole (p. 2).

11) Nature has many tricks wherewith she convinces man of his finity, - the ceaseless flow of the tides, the fury of the storm, the shock of the earthquake, the long roll of heaven's artillery, - but the most tremendous, the most stupefying of all, is the Pasove phase of the White Silence (p. 3).

12) Mason deliberately withheld the whig till the last word had fallen, then out flashed the long lash, completely curling about the offending creature's body (p. 4).

13) It was a tragic moment, a pitiful incident of the trail, - a dying dog, two comrades in anger (p. 4).

14) The stillness was Word; not a breath rustled the frost-encrusted forest; the cold and silence of outer space had chilled the heart and smote the trembling lips of nature (p. 4).

15) Nor did the Indian girl faint or raise her voice in idle wailing, as might many of her white sisters (p. 4).

16) At his order, she threw her weight on the end of a quickly extemporized handspike, easing the pressure and listening to her husband's groans (p. 4).

17) But worse than his comrade's pain was the dumb anguish in the woman's face, the blended look of hopeful, hopeless query (p. 5).

18) The pitiless night crept slowly by, - Ruth's portion, the despairing stoicism of her face, and Malemute Kid adding new lines to his face of bronze (p. 5).

19) It was more like she was pretty, and there was a smack of excitement about it, I think (p. 5).

20) She's been a good wife to me, always at my shoulder in the pinch (p. 5).

21) Don't send her back to her people (p. 6).

22) It's not good for her to have tried our ways, to come to know they're better'n her people's, and then return to them (p. 6).

23) This country was not made for white men (p. 6).

24) Remember, it's my wife, it's my boy, - O God! I hope it's a boy (p. 6)!

25) Flesh of my Flesh (p. 6).

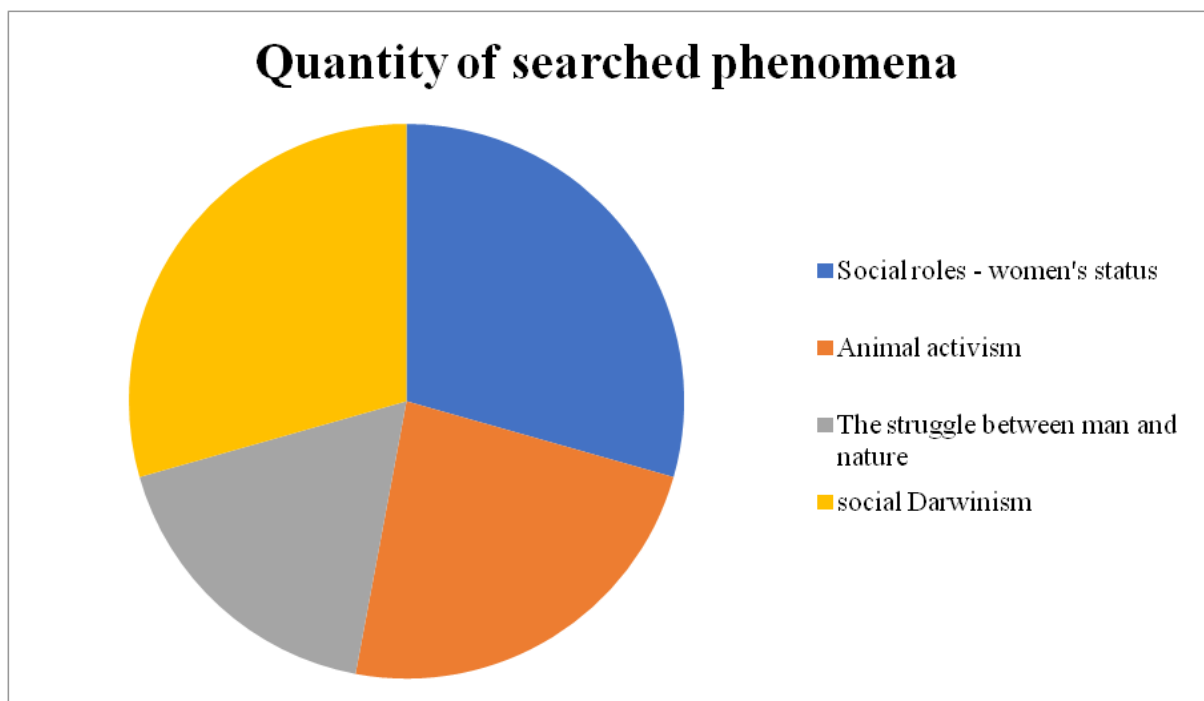
26) Rifle and axe went up and down, hit or missed with monotonous regularity; little bodies flashed, with wild eyes and dripping fangs; and man and beast fought for supremacy to the bitterest conclusion (p. 7).

27) Ruth returned to her husband, while Malemute Kid cut up the warm body of one of the dogs, the skull of which had been crushed by the axe (p. 7).

28) Poor girl, she had learned the lesson of obedience well (p. 8).

29) From a child, she had bowed, and seen all women bow, to the lords of creation, and it did not seem in the nature of things for woman to resist (p. 8).

30) The Kid permitted her one outburst of grief, as she kissed her husband, - her own people had no such custom (p. 8).



Graph 2 The White Silence

In the work "The White Silence" was revealed, the searched phenomenon of social Darwinism (examples 5-7, 18, 21-23, 25, 26, 30) and social roles - women's status (examples 6, 9, 15-17, 19, 20, 24, 28, 29) prevail with 10 occurrences. In second place is the phenomenon of animal activism (examples 1-4, 10-13, 27) with 8

occurrences and in the last place is the struggle between man and nature (examples 1, 8, 11, 14, 23, 26) with 6 occurrences.

7.3. In a Far Country

This short story is about two main male characters, Percy Cuthfert and Carter Weatherbee. The story depicts their expedition to the North in search of gold. Percy and Carter travel with others in search of gold. Unlike the indigenous people of the Yukon, they are unprepared and driven only by a desire for wealth. In the short story "In a Far Country", where, unlike in the novel *Daughter of the Snows* and the short story "The White Silence", a fight is captured between 2 men who survive in a cruel and inhospitable nature, it is therefore about the survival of the fittest. Here the concept of social Darwinism and the struggle between man and nature prevail, which, unlike the two works mentioned above, which expressed racial superiority or the question of gender roles in front of other characters, in this short story are expressed privately, that is, in the minds of the two main heroes.

The ship carrying everyone for gold hit the ice. The expedition had two options, either to wait for the ice to thin out or to send two men and a dog to explore the surroundings. They all opted for the latter option and sent Percy and Carter to explore the area. Percy and Carter disconnect from the rest of the expedition and, due to bad weather, decide to stay at the cottage until it becomes more favorable.

In the beginning, they follow hygiene habits, share food and help each other in fulfilling their duties. With the passage of time, their food reserves become thinner and they begin to be intolerant of each other. In addition, Carter began to see ghosts when he left the cottage. This isolation drove the two men crazy. From two friends who went on

a gold expedition together, isolation, hunger, and lack of privacy have become two paranoid existences that do not believe anything the other says.

It all culminated in Carter thinking Percy had stolen his sugar, so he took an ax and went to see Percy. When Percy saw Carter with an ax, he quickly took a revolver and shot him in the face. But before that, Carter managed to slash him in the back. The story ends with Percy going to bed and never waking up again.

7.3.1. Examples of searched phenomena in *In a Far Country*

1) But the route it had mapped out to attain that goal took away the breath of the hardest native, born and bred to the vicissitudes of the Northwest (p. 10).

2) It was an imposing fleet, for the outfit was large, and they were accompanied by a disreputable kontingent of half-breed voyageurs with their women and children (p. 10).

3) But the half-breed thrashed the twain, and sent them, bruised and bleeding, about their work (p. 11).

4) But they had lost in the race with winter, and one day they tied their rafts to the thick eddy-ice and hurried their goods ashore (p. 11).

5) “No whites?” (p. 12)

6) “Nary white,” Sloper sententiously affirmed; but it’s only five hundred more up the Yukon to Dawson (p.12).

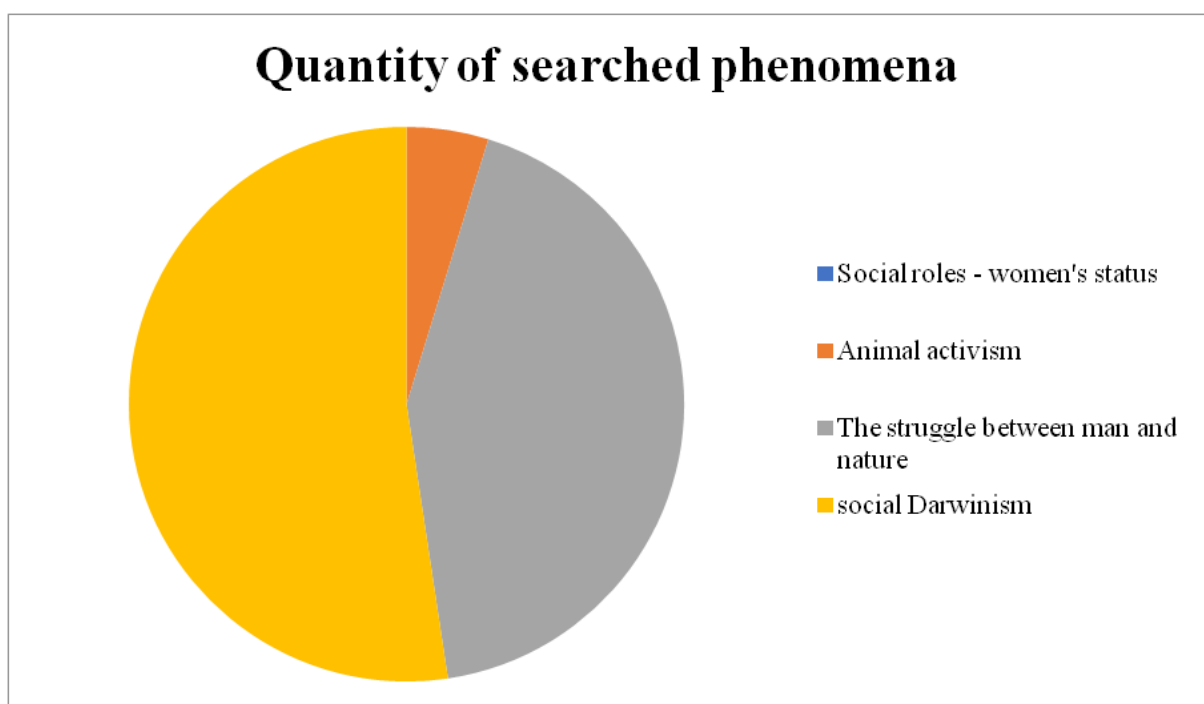
7) Yellow and weak, fleeing from a South American fever-hole, he had not broken his flight across the zones, and was still able to toil with men (p. 12).

- 8)** He was the incarnation of the unrest of his race, and the old Teutonic stubbornness, dashed with the quick grasp and action of the Yankee, held the flesh in the bondage of the spirit (p. 12).
- 9)** The sleds groaned by on their steel-shod runners, and the dogs strained low in the harnesses in which they were born to die (p. 13).
- 10)** The half-breed shook his head (p. 13).
- 11)** The Frenchman in Baptiste shrugged his shoulders, but the Indian in him was silent (p. 13).
- 12)** And the removal of the cruel whiphand, or in other words the bulldozing half-breed, had brought with it a joyous reaction (p. 13).
- 13)** To all this was added a new trouble, - the Fear of the North (p. 15).
- 14)** This Fear was the joint child of the Great Cold and the Great Silence, and was born in the darkness of December, when the sun dipped below the southern horizon for good (p. 15-16).
- 15)** Everything in the Northland had that crushing effect, - the absence of life and motion; the darkness; the infinite peace of the brooding land; the ghastly silence, which made the echo of each heart-beat a sacrilege; the solemn forest which seemed to guard an awful, inexpressible something, which neither word nor thought could compass (p. 16).
- 16)** But no, nothing moved; the Silence crowded in, and the Fear of the North laid icy fingers on his heart (p. 17).

17) Then he remembered. He slid a hand up the clerk's belt to the sheath-knife; and they drew very close to each other in that last clinch (p. 20).

18) The inert weight of Weatherbee crushed him, - crushed him and pinned him there like a bear under a trap (p. 20).

19) If Gabriel ever broke the silence of the North, they would stand together, hand in hand, before the great White Throne (p. 21).



Graph 3 In a Far Country

In the work "In a Far Country" was revealed, the searched phenomenon of social Darwinism (examples 1-3, 5-8, 10-12, 19) prevails with 11 occurrences. In second place is the phenomenon of the struggle between man and nature (examples 4, 12-19) with 9 occurrences. In the penultimate place is animal activism (example 1) with 1 occurrence and in the last place is social roles – women's status with 0 occurrence.

7.4. An Odyssey of the North

The short story "An Odyssey of the North" is criticized for the fact that London used the marriage of Unga and Axel to defend the supremacy of the white race since Unga as an Indian renounced her origins and traditions and married a white man. This fact is criticized in *Jack London's Racial Lives: A Critical Biography*, where Kirby Brown criticized this act: "London here seems to be a product of his times in which biological racism, theories of natural selection, morality, and history were conflated in order to provide a grand justification for white supremacy" (Brown 2009, 65). Other important phenomena sought in this short story besides social Darwinism are the struggle between man and nature and the question of gender roles.

This short story once again includes the character Malemute Kid, who this time is in a position of a listener. Also, the central characters are Naass, Prince, Unga and Axel Gunderson. Prince is a companion of the Malemute Kid and is originally from the North. Unga is Axel's wife, she is an Indian woman, and we later learn that Axel stole her from another man to whom she was promised.

Naass is a mysterious character from the beginning who doesn't talk much about his past. Naass tells Malemute Kid and Prince only stories about meeting Axel and Unga. During their quest, everyone talks about their adventures in the north and how nature can be cruel.

In the next part of the story, we learn that Naass is the man that Axel stole Unga from. Naass won Unga in the indigenous tribe and was promised to him as a wife. After Axel kidnapped Unga, Naass tried to track down them, and years later he succeeded. After finding Unga, a few years passed and she didn't even recognize Naass anymore, she was surprisingly happily married and never wanted to leave Axel.

Naass ignored Unga's feelings and only pursued revenge. At the end of the story, Naass kills Axel, thinking he would take Unga away and they would be happy together. Naass's idea of their future was wrong, Unga refused to leave her dead husband and rejected Naasse with hatred.

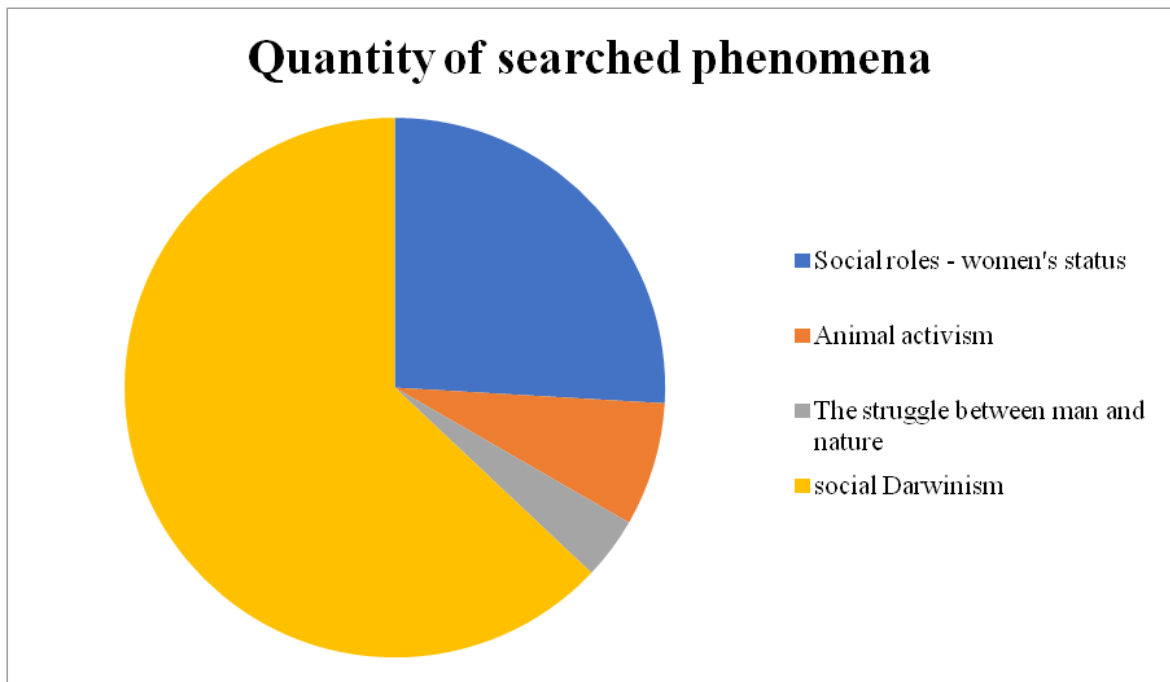
7.4.1. Examples of searched phenomena in *An Odyssey of the North*

- 1) They were of many breeds, but their common life had formed of them a certain type, - a lean and wiry type, with trail-hardened muscles, and sun-browned faces, and untroubled souls which gazed frankly, clear-eyed and steady (p. 23).
- 2) Two of them were sprawled upon Malemute Kid's bunk, singing chansons which their French forbears sang in the days when first they entered the Northwest-land and mated with its Indian women (p. 23).
- 3) In a Conner, two half-breeds, ancient comrades in a lost campaign, mended harnesses and talked of the days when the Northwest flamed with insurrection and Louis Reil was king (p. 23).
- 4) "Well, you know what the cowboy is," Malemute Kid answered, beginning to unlace his moccasins; "and it's not hard to guess the British blood in his bed-partner (p. 23).
- 5) As for the rest, they're all children of the *coureurs du bois*, mingled with God knows how many other bloods (p. 23-24).
- 6) The two turning in by the door are the regulation "breeds" or "*bois brules*." (p. 24)

- 7) And that handsome-looking fellow putting the capote under his head is a French half-breed, - you heard him talking; he doesn't like the two Indians turning in next to him (p. 24).
- 8) "Where did you come from? I've seen faces like yours before, though I can't remember just where." (p. 24)
- 9) There was also at Pastilik an old Shylock of a Russian trader, who had dogs to kill (p. 25).
- 10) And it wasn't as if the Strange One didn't know the value of sea-otter; he was an Indian of some sort, and what little he talked showed he'd been among white men (p. 25).
- 11) He's Indian, he's been nobody knows where, and he's had discipline, which is unusual for an Indian (p. 25).
- 12) She rested against his great breast like a slender flower against a wall, replying lazily to Malemute Kid's good-natured banter, and stirring Prince's blood strangely with an occasional sweep of her deep, dark eyes (p. 28).
- 13) And she was older than he, and an Indian besides. But she was different from all natives wives he had met: she had traveled, - had been in his country among others, he gathered from the conversation; and she knew most of the things the women of his own race knew, and much more that it was not in the nature of things for them to know (p. 28).
- 14) This, then, was the wife of Axel Gunderson, a woman whose name and fame had traveled with her husband's, hand in hand, through all the North-land (p. 28).

- 15) He's Indian; he'll pull through, and tell a tale besides (p. 31).
- 16) And they were white like you, and weak as the little children when the seal have gone away and the hunters come home empty (p. 32).
- 17) These strange white men did not take kindly to our ways at first, but they grew strong, what of the fish and the oil, and fierce (p. 32).
- 18) "As I said, I was different from my people, for I carried the strong, strange blood of this white man who came out of the sea." (p. 32)
- 19) "But when they had become chiefs, and there were no more men to face their anger, they fought, these strange white men, each with the other." (p. 33)
- 20) And the women smiled, and said sly things one to the other (p. 34).
- 21) The feast was broken, and the women and children fled to the houses, while we men strung our bows and waited with spears in hand (p. 35).
- 22) And there was singing and great laughter, and the women said sly things, after the manner of women at such times (p. 35).
- 23) We went north, even to the Pribyloffs, and killed the seals in herds on the beach, and brought their warm bodies aboard till our scuppers ran grease and blood and no man could stand upon the deck (p. 37).
- 24) And they all said she treated her like a queen, and many marveled as to what breed of woman she was; for there was other blood in her veins, and she was different from the women of Akatan, and no one knew her for what she was (p. 39-40).

25) And so had the three white men; but they lay thin and dead in their cabin as I passed (p. 45).



Graph 4 An Odyssey of the North

In the work "An Odyssey of the North" was revealed, the searched phenomenon of social Darwinism (examples 1-8, 10-12, 15-19, 25) prevails with 17 occurrences. In second place is the phenomenon of social role - women's status (examples 2, 13, 14, 20-22, 24) with 7 occurrences. In the penultimate place is animal activism (examples 9 and 23) with 2 occurrences and in the last place is the struggle between man and nature (example 3) with 1 occurrence.

7.5. The Mexican

This short story deals with the Mexican Revolution and the main character Felipe Rivera. Felipe Rivera is a true revolutionary, half-Mexican and Native American, who has joined the pro-revolutionary Junta group. Unlike the previous novel *Daughter of the*

Snobs and short stories "The White Silence," "In a Far Country," and "An Odyssey of the North" this short story focuses on expressing the revolutionary spirit that is reflected in the main character. That is why examples of man's struggle with nature/society are sought in the work, and since the main character is half Mexican and Native American, examples of social Darwinism are also sought.

From the other members of this organization, whose main activity was the preparation of the revolution, he was distinguished by a very gloomy appearance and a mysterious and even frightening character. The other members, despite his revolutionary activities, could not find sympathy for him.

Soon Rivera was entrusted with the first very important task. The members of the group discovered that they had an enemy, Juan Alvarado. Alvarado commanded federal troops, and because of him, the Junta lost touch with its like-minded people in California. After Rivera returned from the mission, important contacts with the Californian revolutionaries were restored, and Juan Alvarado was found with a knife in his chest on his own bed. After the success of the first mission, Rivera's companions became afraid of him.

The closer the revolution was, the less money the organization had, until in the end it did not have the necessary means to buy weapons. For this reason, Rivera decided to challenge the well-known boxer, Danny Ward, for money. Ward had been undefeated until then and was the darling of the audience. Ward accepted Rivera's offer and they arranged for a morning match in front of an audience. Ward tried his intrigues on Rivera and arrived at the match later than they had agreed, thinking that this would give Rivera more time to think about the match and scare him. Ward was wrong, Rivera was waiting for him, ready to raise money for a revolutionary organization.

Many people wanted to persuade Rivera during the match to let Ward win, as influential people had bet a lot on him. They promised Rivera a bright future in boxing, but even that didn't force Rivera to give up his dream of bringing a revolution to Mexico. The match was thrilling, despite Ward's experience, Rivera won in the 17th round and thus secured the weapons for the revolution.

7.5.1. Examples of searched phenomena in *The Mexican*

1) He was unrecognizable, something quite blond the ken of honest, ordinary revolutionists whose fiercest hatred for Diaz and his tyranny after all was only that of honest and ordinary patriots (p. 70).

2) Three hundred letters, clicked out on the busy typewriters (appeals for assistance, for sanctions from the organized labor, groups, requests for square news deals to the editors of newspapers, protests against the highhanded treatment of revolutionists by the United States courts), lay unmailed, awaiting postage (p. 71).

3) “He is a patriot – mark me, the greatest patriot of us all. I know it, I feel it, here in my heart and head I feel it. But him I know not at all.” (p. 72)

4) Section-gang laborers – fugitive peons from Mexico – were contributing half their scanty wages (p. 74).

5) One Yankee, with hundred I. W. W. men, waited the word to cross over the border and begin the conquest of Lower California. But he needed guns. And clear across to the Atlantic, the Junta in touch with them all and all of them needing guns, mere adventurers, soldiers of fortune, bandits, disgruntled American union men, socialists, anarchists, roughnecks, Mexican exiles, peons escaped from bondage, whipped miners

from the bullpens of Coeur d'Alene and Colorado who desired only the more vindictively to fight – all the flotsam and jetsam of wild spirits from the madly complicated modern world (p. 74).

6) “He can beat you up with one hand and both eyes closed.” (p. 75)

7) “Look here, Roberts, you’ve been braggin’ you discovered this little Mexican.” (p. 76)

8) I’d noticed this little starved Mexican kid hanging around, and I was desperate (p. 76).

9) Rivera’s way was different. Indian blood, as well as Spanish, was in his veins, and he sat back in a corner, silent, immobile, only his black eyes passing from face to face and noting everything (p. 77).

10) “Winner takes all,” he said with finality (p. 78).

11) “I can lick you,” was the straight answer (p. 79).

12) “I’ll beat you to death in the ring, my boy – you monkeyin’ with met his way.” (p. 79)

13) Even this gringo he despised, and him had he found the whitest gringo of them all (p. 80).

14) He despised prize fighting. It was the hated game of the hated gringo (p. 80).

15) The strike, or, rather, the lockout, because the workers of Rio Blanco had helped their striking brothers of Puebla. The hunger, the expeditions in the hills for berries, the

rous and herbs that all ate and that twisted and pained the stomachs of all of them (p. 81).

16) “You little Mexican rat,” hissed from between Danny’s gaily smiling lips, “I’ll fetch the yellow outa you.” (p. 82)

17) The skin was white as a woman’s, and as smooth (p. 82-83).

18) All the audience saw was a brown-skinned boy of eighteen with what seemed the body of a boy (p. 83).

19) Three quarters of the distance Danny covered in the rush to get together, his intention to eat up the Mexican lad plainly advertised (p. 83).

20) Too many aspiring champions, in the cruel welter of the training camps, had practised this man-eating attack on him (p. 84).

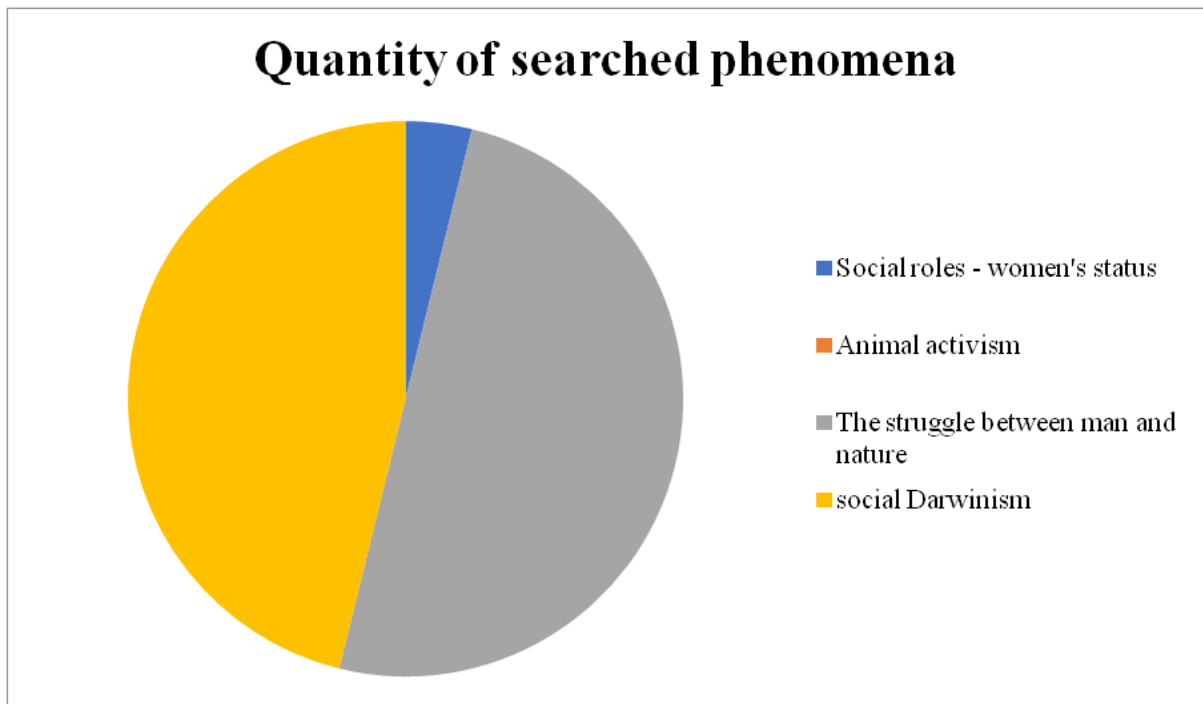
21) They were the hated gringos and they were all unfair (p. 86).

22) And, respondent and glorious, he saw the great red revolution sweeping across his land (p. 86).

23) He was the guns. He was the revolution. He fought for all Mexico (p. 86).

24) “Why don’t you fight?” it demanded wrathfully of Rivera. “You’re yellow! You’re yellow!” (p. 88)

25) Then he remembered they were the guns. The guns were his. The revolution could go on (p. 89).



Graph 5 The Mexican

In the work "The Mexican" was revealed, the searched phenomenon of the struggle between man and nature (examples 1-4, 6, 10-12, 15, 20, 22, 23, 25) prevails with 13 occurrences. In second place is the phenomenon of social Darwinism (examples 5, 7-9, 13, 14, 16-19, 21, 24) with 12 occurrences. In the penultimate place is the social role - women's status (example 17) with 1 occurrence and in the last place is animal activism with 0 occurrence.

Conclusion

The bachelor thesis discusses the concept of social Darwinism in the works of Jack London, which prove the persistence of racial discrimination in contemporary American society. The content of each chapter in the theoretical part is information linked to social Darwinism in the works of Jack London and in today's American society. The first chapter deals with the life of Jack London, in which the emphasis is placed on London's socialist phase of life. The second chapter defines the concept of social Darwinism, which is necessary for understanding, as other parts of the bachelor thesis are linked to this concept. The third chapter discusses the concept of racism and other basic concepts such as race or ethnicity. Furthermore, the third chapter deals with the history of racism and racist organizations in the USA. The following chapters discuss the origins and persistence of racism in American society, the emergence of organizations supporting black rights, and the current situation in American society regarding racial issues.

In the practical part, selected works of Jack London are discussed, namely the novel *Daughter of the Snows* and four short stories "The White Silence", "In a Far Country", "An Odyssey of the North", and "The Mexican". The works address issues such as racial superiority, survival of the fittest, man's struggle with nature, and the female status that London dealt with. London's portrayal of such issues, as related to phenomena listed in the theoretical part, is evidenced by lists of some examples selected from the above-mentioned works.

Furthermore, the bachelor thesis shows a critique of London's works, when in the nineteenth and twentieth centuries it focused on the criticism of his socialist tendencies rather than on his racist views. He was thus criticized more as a Jack London socialist

than as a Jack London social Darwinist. From today's perspective, London's racist ideas are causing a stir, as he is one of America's most successful writers.¹⁰ Despite this criticism, he is one of the best-selling writers, as his works such as *The Call of the Wild* and *White Fang* are among the American classics. Thus, it is possible that people are not aware that London is not only the author of these famous works but is also the author of works that are more concerned with racial inequality. For this reason, it would be adequate to extend this awareness of the concept of social Darwinism in the works of Jack London to school subjects other than literature. Students could deal with social Darwinism in the subject of history, culture, civics, and psychology. An example of the involvement of the theory of social Darwinism in history is the reference to the transformation of a purely biological version of Darwinism into a radical form that served as the basis for the Nazis in Germany. Another example is the inclusion of this theory in social psychology, where the effects of radical social Darwinism on society would be proven. Thanks to this spread through education, which is the main source of knowledge, it would be common knowledge that the world-renowned writer Jack London held these racist positions and contributed to the persistence of a racially differentiated society in contemporary American society.

The aim of the bachelor thesis was to point out, on documented examples from the selected works of Jack London, racial discrimination in American society, whose roots go deep into the history of the United States. The above examples show that the author made it clear in his works that he firmly believed in the "distorted" theory of Social Darwinism and publicly professed his admiration for the Anglo-Saxon race. In addition to racial superiority, he adopted from the concept of Social Darwinism the idea of

¹⁰ See, *Petition calls on Whitehorse to remove Jack London sculpture citing racism* by CBC News

survival of the fittest. London's idea of survival of the fittest was based on the belief that the Anglo-Saxon race was the most valuable and powerful, and therefore the other races were inferior to it. These concepts have led and continue to lead to racial inequality in American society.

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