A Diachronic Review of Ideology, Mental Model and Racism at Ideational and Inter-textual Levels

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Abstract- The purpose of this paper is to study the different concepts regarding ideology, mental model and racism. It, further, investigates different views given by different scholars related to ideology, mental models and racism. For this purpose, different articles having the views of various scholars such as Plato, Hume, Descartes, Destutte, Marx and Van Dijk were collected. Then data was studied thoroughly and relevant data was extracted.The data was first analyzed on the ideational level and then on inter-textual level. Then analysis of the development of the concept of ideology that was started by the word idea was discussed diachronically till Van Dijk. Similarly, the concept of mental model that is important in the formation of ideology is also discussed diachronically. Racism in which ideologically it is reflected that some races are innately superior to otherswas also discussed in detail from start to till now. Every concept was discussed in relation to similarities and dissimilarities in the development of ideas presented by different scholars.

Keywords: ideology; ideation; intertextuality; mental model; racism

I. INTRODUCTION

1.1. Ideology

An ideology is a set of normative values and beliefs that a group or an individual holds for other than entirely epistemic reasons. Antoine Destutt de Tracy coined the term in 1796, who conceived this as the science of ideas. In contemporary philosophy, it is narrower in scope than that original concept, or the ideas expressed in broad concepts such as worldview, imaginary and ontology. That science aimed at establishing the basis of ideas setting aside political, religious and metaphysical prejudices (Larrain, 1979).In opposition to such prejudices, Tracy's study was influenced by Locke and Condillac – according to them, material experience makes the ideas carry find its base (Hawkes, 1996, p. 42-45). His conception of ideology at a broader level appears as a science for studying the origins of ideas and prejudices. Ideas are generally taken as images of mental representation of some object as defined in philosophy. They can also be the concepts that are abstract and that don't present as mental images.

An "idea", therefore, is whatever comes to one's mind. Any idea is actually a component of ideology. Both humans and animals experience the world as sensations but it is only humans who, through reflection and signification, can nurture their sensations as ideas and, in amalgamation with other ideas, "empower" them as ideology. Ideology is a tool that is social capable of altering what is into what can be. Spatial expressions of ideology at large-scale are likely to happen when an ideology combined with authority. Authority is a rightful or legal power to act and command. Authority capitalizesin ideology as a tool to rationalize its inalienable right to exercise power. Doctrines and theories contain justifications claim confidence in their certainty of knowledge; as in these famous words "We hold these truths to be self-evident, …" written by founder of an ideology Thomas Jefferson, which is also called Jeffersonian Liberalism. A doctrine that gives a detailed reasoning for his radical social revolution is The Declaration of Independence.

1.2. Mental Models

Mental models are cognitive representations of external reality. Mental representation of the episodes that give rise to our daily experiences from morning to night having personal, individual or autobiographical memory is called episodic memory. These episodic representations of our events of routine in which we take part of, watch in our real life or on TV are called mental models. Therefore, we may have models of actions, events, situations as well as of their participants, of which autobiographical models of the events we participate in ourselves are a specific case. In other words, the way we interpret, perceive or understand our daily reality takes place through the construction of reconstruction (updating or modification) of such models.

1.3. Racism

Racism is a type of social inequality in which a group is more powerful than the other. On the basis of this privilege, this group has more access to social resources and material goods. They have more access to

education, knowledge, information and status. So, we can define racism as a system of oppression based on race or ethnicity and there is unequal access to resources and they don't have to power take decision related to them. At micro level non-European minorities have to face these inequalities daily at school, at public places and in the mass media and that's why is called everyday racism.

1.4. Intertextuality

The implicit or explicit relations that an utterance or text has to contemporary, prior and potential of future text are called intertextuality. It means each text has relation to the text around it. Analysis of intertextuality examines the association of a statement to that a lot of words and that shows how this text is used with other words and how it places itself in respect to other words. It is intertextuality through which we come to know about the resources of the text, relation of that text to that brings a representation of a situation of discourse and what is current position of that text. It also shows how you can describe a particular word with reference to not only with other words but also the use of that word differently by different writers.

1.5. Objective of the Study

The objective of the study is to find out the:

- Development of the concept of ideology from classicists to modernists.
- Development of the concept of mental model from past to present.
- Concept and history of racism.

II. RESEARCH METHODOLOGY

This research is library based and is qualitative as well as descriptive in nature. The data for this research was collected from various sources. As the purpose of the research was to know the development of the ideational intertextuality, the data was taken from different online sources such as google scholar, JStore, B-Ok.org, research journals and books. As the main proponent of the concept of ideology, mental model and racism is Van Dijk, data from his book discourse and ideology was also taken. After the collection of this data, it was filtered carefully and irrelevant data was excluded. The rest of data, which was relevant to the topic, was read and relevant information was extracted. As it is a qualitative type of study, the data was analyzed at ideational and then intertexual level and interpreted with the help of the different concepts presented by various scholars and psychologists regarding ideology, mental model and racism. The researcher arranged all the analyzed data according to the historical development of the ideology. All the data was analyzed on the basis of available data by different scholars.

III. DISCUSSION

3.1. Chronological development of Ideology

The word ideology was not discussed by the ancient writers as it is discussed by Destutt and later on. According to Plato, human thoughts are based on ideas that they have in their minds. He distinguished opinion from knowledge because opinions are transient while ideas a static.However, Descartes took the meaning of idea as an image present in the mind. In his Meditations on First Philosophy he says, "Some of my thoughts are like images of things, and it is to these alone that the name 'idea' properly belongs." According to him, human being is endowed with the Ideas innately. Knowledge, according to him, takes form of ideas. In his *Advancement of Learnin*g (1605), Francis Bacon (1561-1626) argued particularly that the mind must be disciplined and educated in the defense against the bad habits of thought, or else people would become led to believe what is misleading or false and then become complacent and to easily accepting ofauthority. The French philosopher Rene Descarte (1596-1650), following Bacon, wrote *cogito ergo sum* ("I am thinking therefore I exist"), which inspired Locke to propose that sensation and reflection were the source of ideas. Locke's proposition diffused to France with Voltaire (1694- 1778), where Etienne Bonnot de Condillac (1750-1780) argued that sensation was the *only* source of ideas.

John Locke's(1632-1704) interpretation of idea was "I think". So, according to him what a man thinks about something according his/her understanding, it will be an idea that he possesses. He always believed in good sense and avoided extremes. Lock contradicted with Descartes that there is no innate principles in mind because all of our ideas are experiential and ideas are concepts not image. John Lock divided ideas into two types that are simple and complex. According to him simple ideas provides basis for complex ideas to build. A very interesting thing that he discussed was that the mind is active in building of complex ideas when it is passive in receiving simple ideas. He considered complex ideas as modes, substances or relations. So substance can be exemplified by beauty that is the combination of form and color. Substance is any object animate or inanimate while relationship of two ideas comes under the term of relation.

Hume (1711-1776) limited the idea to the mental reconstruction of perception (in this way differing from lock who said that thing is understand and we do what we think based on ideas we possess) that is the impression that we have about some particular things. According to Hume our knowledge is derived from the experiences that we have in our lives to exist in this world and also that we gain by observing to other people (whatever, happens to them while doing some action etc.) and so affirming the idea of Lock. One of the most striking thing that Hume presented is that our actions are based on the persuasions of emotional drives. So, he considered reason as a slave of passions.

It was at this point that Destutt de Tracy (1784-1836), who had spent time in prison during the Reign of Terror (1793-4) and read Locke and Condillac and he invented the term "ideology." He later on described on his "science of ideas" in *Elements of Ideology* (multiple volumes, 1801-1815). It was translatedandpublishedby Thomas Jefferson and he published thosepartsthatdealtwithpoliticaleconomy. According to Destutt de Tracy (1784-1836) before any type of science, first we should study ideology that is how people think then teach people history, or philosophy or biology. In 1779, he altered the hierarchy of encyclopedia of sciences and replaced ideology with theology that was on top. It makes the sense for the seculars why he did it and giving ideology more importance than theology. Tracy distinguished two types of truths: the first of them was the truth of "experience or fact"; the second, is "the truth of reasoning or deduction". Tracy considered his "ideology" to be natural science, but he was also a social activist interested in educational reform, and promoted the doctrines of liberalism and free trade against centralization of authority.

He narrowed down operations of mind into four basic modes that are sensibility, memory, judgment and desire and said all mental phenomena is the production of these modes. According to Tracy, our education, teacher's influence and external conditions influences on the ideas that are managed by our mind. Tracy understood differently the term idea than Plato. However his ideas are similar to that of Locke. Napoleonic autocracy was criticized by Tracy but Nepoleon misused Tracy's 'ideology' deliberately to refer rather than to those ideas that were fixed in his own enemies' doctrine. In the writing of the Frederick Engels (1820-1895), it is with this negative connotation that ideology reemerges as part of his theoretical collaboration with socialist fellow socialist Karl Marx (1820-1895).

Carl Marx (1820-1895) the concept of ideology with the concept of class and power. Ideas, according to Marx, are directly associated to social circumstances and material conditions. Ideas in any given time are the result of economic systems, the modes of productions of any given time. So, Marxist system ideas in feudalism are drastically different than the ideas of capitalism. The ideas of ruling class are the ruling fast is the ruling of ideas is at the same time is the ruling intellectual force. The class that has power over material production has at the same time power over the mental production.

Slavoj Zizek, (1949-), Slovenian philosopher uses the term ideology in a Marxist sense. Ideology is a series of discourses, for Marx, that push false ideas on people, people develop a "false consciousness" about the world when they buy into these false ideas, how it works and how it works, without ideology, according to Marx, any society cannot function for very long.

Zizek is a essentially a Marxist and starts with the idea of Marx and takes it further off on the Louis Althusser's idea of ideology for its further development. Zizek includes psychology into ideology. Ideology was a conscious exercise for Marx but psychology is incorporated into ideology by Zizek that helps to form the world we live in. Zizek is a building off Althusser, who blended psychology of Jacques Lecan with the idea of ideology. We don't intermingle with the world as it is, according to Lecan, but rather as it is represented by us through language. Ideology goes down from being about the world as it is to being about how we see the world to strat with because of this disconnect.

Ideology takes on a new role with this understanding. It no longer merely conceal how the world works from masses but assist to form how they see and converse about it in the first place. We have to understand with the help of a joke that Zizek usually tells.

"A man comes into a restaurant. He sits down at the table and he says, 'Waiter, bring me a cup of coffee without cream.' Five minutes later, the waiter comes back and says, 'I'm sorry, sir, we have no cream. Can it be without milk?'"

This joke is from the movie Ninotchka that shows how the similar object, black coffee can be altered by how we perceive it. As physically the coffee is the same thing, we schematized coffee without cream and coffee without milk as two entirely different things. Ideology is which influences how we view the world subconsciously, is one of the features that decides if we our black coffee as without milk or cream. This type of thinking can be applied not just to coffee but to everything. We are all influenced by the dominant ideology is an argument that is crucial for Zizek even if we perceive we are not. In the similar way that we may think we are viewing the world as it really is when we think that coffee without milk is actually black coffee, ideology can make us to see things in a very subjective way while telling us too that we are completely objective about it.

As suggested by some thinkers like Richard Rorty or Tony Blair that we are in a post-ideological age, Zizek gave argument that the exterior of such type of things is an evidence that the prevailing ideologies have at last "come into their own". That is common people are no longer to see them. We can use another one favourite examples of Zizek to conceptualize it; there is no alternative to modern liberal capitalism, think of how many people completely believe. Not just full-blown laissez-faire types, but also those who perceive that the only possible alternative to the system are small tweaks like a higher minimum wage or tax rates that are different.

According to Zizek, this very line of thinking is a best example of ideology in action. It is not that there are not substitute to our current capitalism model which is, it's that people are so taken in by ideology of capitalism that they cannot even probe a substitute way of organizing a society. The excellence of it is that they don't perceive they are being taken in by anything, they will tell you they are objective and neutral all the time! This system makes ideologies so difficult and self-sustaining to critique to escape from.

According to Van Dijk (2006), norms, values, and beliefs combined to form ideology of some individual or group. That's why ideologies are called basic beliefs of a society. When someone oppose the ideas formed by the powerful that is called positive ideology for example, even being a chief executive of Pakistan, Imran Khan is opposed by a large number of groups like media, politicians and businessmen because he has challenged the people actually in power. As far as the structure of ideology is concerned, ideological beliefs are organized in schema like nature due to which we reject or modify things due to having some particular aims, membership criteria, position or how much access we have to resources. For example, if we have some negative beliefs about let's say about a particular sect and our schema is developed so, we will not listen to his arguments even if they are right because we have certain norms on the basis of which we have decided about good or bad not on reality in the strict sense of the word. Similarly, if leader of a political party is corrupt in Pakistani context, his party member will have to defend him due to position and memberships in that party.

Knowledge that is usually based on fact but according to Van Dijk (2006), ideology may affect knowledge. For example, if someone considers Baloch (people living in the province of Balochistan) less intelligent than Punjabi (people living in the province of Punjab), it may not be based on knowledge but on the ideology that have some particular beliefs enthroned in it due some prejudice. We, sometimes, don't need to speak about some particular ideology but action may also represent this. For example, usually people don't speak ill about the poor but their actions are reflection of their ideology about them.

Ideologies are taught to keep them alive. For this purpose, media is books and media is used to spread that ideology. For example, in the spread of movement of Talibanization and Jihad, media and books played an important role in eighties and nineties and we considered Taliban as mujahid. Similarly, same media and books were used in early fifteen years of this century to spread opposite ideology and now Taliban are considered as terrorists in Pakistan. However, we have special sympathy for Afghan Taliban because electronic media and especially social media don't represent them as terrorists but as freedom fighters.

Social function of ideology at micro level is that it makes the people cooperate with each other and it determines their interaction with the other people who are not the part of that particular society. At macro level, however, it is actually the legitimization of dominance of ruling class. For example, ideologically Pakistani nation has a belief that our ruler usually belongs to some elite class as only this class has prerogative to rule. There are some particular casts who are in politics and anyone other than them from lower caste (usually the word "Kammi" is used for them) don't have right to come in politics or to rule the country. As a result they don't accept any person of middle or lower middleclass as ruler like CM Punjab Usman Buzdar. So, this ideology of dominance is spread by social elite to keep this in mind that people other than them are not eligible for the administration of the country. Positive self representation of Us and negative representation of Them is an important element of the spread of ideology. For example, the institutions of ideology will always show the positive image of Pakistani nation and negative image of Indian people. They will de-emphasize negative things about Us and Positive things about Them.

Table 1. Ideology Chart

Philosopher	Term	Interpretation	Similarities	Dissimilarities
Plato	Idea	Human thoughts are based on ideas that they have in their minds. Distinction b/w knowledge and opinion.		
Descartes	Idea	As image present in mind. Thoughts as images of things. Ideas are innate. Ideas lead towards	A step forward about that	Thoughts as images of things, ideas are

		knowledge. Descartes differentiated three types of ideas: innate ideas, ideas produced by the mind, and ones taken from the external world.	based on ideas are images of things.	innate
Locke	Idea	Thinking according to understanding. Believed in good sense. Ideas are experiential in nature. Simple and complex ideas. Complex based on simple and complex ideas are active when simple are inactive. Complex are Modes(beauty= colour, form, proportion.)		Conceptualization in instead image. No innate ideas
Hume	Idea	Limited the idea to mental reconstruction of perception and described it as impression. Human knowledge is derived. Actions are based on emotional drives. Reason as a slave to passions.	Ideas are experiential in nature (like lock).	Limited the idea to mental reconstruction of perception and described it as impression.
Destutte	Ideology	Used the term "Ideology" first time. How we think, speak, argue. Emphasized the superiority of the study of ideology over theology. De Tracy distinguished two types of truths: the truth of "experience or fact"; and "the truth of reasoning orDeduction."	Influenced by John Locke	Contradicted Plato. Superiority of ideology over all other types of knowledge.
Carl Marx	Ideology	Ideology as class and power. Association of ideas with social circumstances and material conditions. Ruling intellectual force. Power over material production and mental production.		Ideology as power. Power over mind due to power over material production.
Van Dijk	2006	Ideology as a system of shared social beliefs. Socio-cultural Knowledge. LTM for general social beliefs. Personal experiences as episodic memory. Socio-cultural knowledge as shared beliefs. Norms and values as culturally accepted things. The structure of ideology. The organization of ideology. Group ideology may affect knowledge. Menta Models. Personal Model. Ideological conflict. Context model.		

Table 1. Diachronic detail of ideology

3.2. Mental Model

The concept of mental model is not new. Different scholars over the period of time have presented various definitions of mental model. In the year 1943, a psychologist Craik was the first who argued that in the minds of the people, there is a small-scale model with the help of which they try to understand their surroundings. With the help of these models, they try to anticipate what type of event may or may not happen, give reasons about something based on casual relationships and explain various things that are formed on the basis of perception. After decades, another psychologist Johnson-Laird in 1983 unfolded this concept presented by Craik (1943) and gave new dimensions. According to Johnson-Laird (1983), it is a reasoning mechanism that works in working memory of mind. Collins and Gentner (1987), there are some domains about which we don't know. So, to explain those types of things which are unfamiliar to us, we recall some familiar things or events or persons and give examples of those to make the other understand about what we want to say. Collins and Gentner (1987) described it as tapping into a mental model that already exists there and we import related structure to that unknown structure. They also called it analogical thinking that permit people to"create new mental models that they can then run to generate predictions about what should happen in various situations in the real world".

Abel, Ross and Walker in (1998) conceptualized the cognitive map as a spatial mental model because they acknowledged the cognitive mapping theory originated from spatial cognition studies. There was a contradiction among the scholars that in which part mental model exits. Some of the scholars or psychologists are of the view that it is in the working memory of the mind while others are of the view that it exits in the long term memory of the mind. However, Nersessian (2002) has tried to bridge both of the terms and stated that there are mental models that are present as knowledge structures in long-term memory. These models are called upon to support those mental models that are formed in working memory. And there is a type of mental models in working memory that supports the working of analytical and logical reasoning and the way problems are solved. So, Nersessain proved that both of

these types of memories works in coordination of one another that is knowledge is saved in long term memory and knowledge is required to support reasoning and problem solving activities. Quinn (2005) introduced a new term schema. According to him, there are some experiences that we get with the passage of time in our life and these experiences shapes our knowledge, reshapes it and modifies it according to the way we encounter the world and as a result of that of we some particular types of beliefs, values and bent of mind. This bent of mind and beliefs are shared with the society because society plays an important role in the construction of these beliefs. We usually have our beliefs according to our forefather and according to the people with are living. That why our schema is developed on the bases of our shared beliefs.

The theoretical work on processing of discourse by Van Dijk's has flourished tremendously in the past three decades from its initial focus on discourse comprehension and production to his incorporating mental models and his one of recent consideration of context plus ideology. Its central focus is Dijk's model theory which is an interaction between cognitive theories, the information-processing approach (Goodwin, 2008) and the network model of memory (Collins & Loftus, 1975). According to the former approach to cognition, we have hierarch\ical and categorical processing system which allows for effective processing, storage and retrieval of information in memory (Goodwin, 2008). We have both short-term and long-term memory systems (Radvansky, 2006). The idea of Former has replaced the concept of working memory (WM) (Baddeley, 1992) to clear how we maintain different information in memory and for keeping attention while at the same time we deal with manipulating incoming information.

Our long-term memory (LTM) has two levels – episodic and semantic memory. Episodic memory has specific information about different events and experiences (Tulving, 2002) and the latter contains general information about concepts and different procedures. Semantic memory is also responsible for our language structures needed in discourse comprehension and production, and for attitudinal schemas which are used to encode and interpret new information quickly (Van Dijk & Kintsch, 1983). We cannot imply that they do not interact. If we have episodic experiences in a frequent way as to start generalizing these situations they mold and restructure themselves into semantic representation (Van Dijk, 1985a; Goodwin, 2008), and in response it will affect new information. This is due to the limited capacity system of the information processing. Its efficiency depends on rather short-cuts adopted suitable to fit the scenario. All the information on encountering a new situation cannot be incorporated into memory. Only relevant information is encoded. An individual has to get the 'gist' of a situation, as per its relevance to the existing schema (cognitive representations) or if that is atypical then it results in the creation of new representations (Van Dijk &Kintsch, 1983).

How to store all the information in memory is another question. We have an accepted view according to which a 'network' connects the information packets or schemas where information exists and the interconnected web forming a network are organized according to concepts or 'nodes' (van Dijk & Kintsch, 1983). Goodwin (2008), put that the term 'schema' was introduced earlier by Barlett in 1932 where he explained that individuals have an organizing experience into logical wholes which are called schemas. The perception and storage of new information are influenced by these active schemas. It is categorical in the way we categorize the new information for ease of storage and accessibility. When it comes to categorization then it forms a hierarchical order in that there are higher-order structures that are linked to organize more specific information (Collins & Loftus, 1975).

Inevitable, related information will be connected to a categorical 'node', containing stronger and weaker relationships that affect connections in the similar way. In this way situationally relevant information gets activated quickly. For instance, when one starts thinking about watching movie, he will activate a 'watching a movie' representation, which will get into connection and spread to other lesser nodes like 'buying popcorn' or 'buying a ticket', etc. In the same way when we read a story about an ethnic group, a listener will definitely activate relevant information about particular ethnicity. This information will have both personal and social information that is both direct individual contact with particular group and information collected socially from other sources. The network theory has contributed conceptually in the development of van Dijk's research related to the importance of knowledge and its organization in the discourse processing, which participated in the development of his theory of mental models.

Table 2. Mental Model Chart

Philosopher	Year	Mental Model
Craik	1943	People bear in their minds a model of small-scale of how the world works. These small-scale models are utilized to anticipate event, reason, and form explanations.
Johnson-Laird	1983	A reasoning mechanism is called mental modelthat exists in the working memory of a person.
Collins and	1987	When a person elaborates a domain with which he is unfamiliar, he tends to

Gentner		draw on a domain that is familiar, which they recognize as similar. This implies tapping into a mental model already existing and importing its relational organization to another domain.
(Collins and Gentner	1987	Analogical thinking permits people for the creation of new mental models that they can afterward run to produce predictions about what should take place in various conditions in the real world"
Abel, Ross, & Walker.	1998	In admitting thecognitive mapping theory originated from the studies of spatial cognition, theorize a cognitive map as a 'spatial mental model'.
Johnson-Laird Wilson and Rutherford Vosniaudou	1983 1989 1994	Mental models are hypothetically located in "Working Memory" of the mind.
Craik, Bainbridge, Moray	1943 1991 2004	Mental models are hypothetically located in long-term memory of the mind.
Nersessian	2002	Mental models are hypothetically located both in "Working Memory & LTM" of the mind.
Nersessian	2002	correlates the long-term memory vs working memory discrepancy by describing that mental models that remains as structures of knowledge in long-term memory are brought to support the mental models shaped in working memory which are used to support problem-solving and reasoning.
Quinn	2005	Schema defined by Quinn as a generic version of the world constructed by experience and hoarded in memory. Cultural schema is, therefore, developed through experiences that are shared.
Van Dijk	1983	Personal, individual, autobiographical memory is called episodic. These episodic representations we participate in, witness (in TV) or read about, are called (mental) models.

Table 2. Diachronic detail of mental model

3.3. Racism

Racism which is also called as racialism is any belief, action or practice that shows the racial worldview i.e. the ideology that human beings may be divided into divided and exclusive biological entities that is called races and that there is marginal link between physical traits that are inherited and personality traits, morality, intellect and other behvioural and cultural features. This ideology reflects that some races are innately superior to others.

3.3.1. History of Racism

` Racism is a term that is used for most of the times in an unreflective and loose way to describe negative or hostile feelings of the people of one ethnic group towards another and the resulted actions from such attitudes. The antipathy of a group toward another group is acted and expressed snobbery sometimes that seems to constitute a universal human failing. Theories of racism were invoked by Hitler to justify his treatment of genocide of European Jews as the white supremacists did in the South of American to explain why the laws of Jim Crow were needed to keep blacks and whites unequal and separated.

In the South of America, the passage of restrictions on the voting rights of black and segregation laws reduced the African-American to a status of lower caste, despite the amendments made in constitution that declared them equal citizens. In Northern America and South African apartheid-era, racism commanded that different races (mainly blacks and whites) should be kept apart to establish their own institutions such as schools, hospitals and churches and dictated that it was unnatural for both the races to intermarry. Those who openly practiced and professed racism in history held that the members of the races of low status should be limited to the jobs of lower status and the exclusive access to the political power, high status jobs, unrestricted civil rights and economic resources should be given to the members of dominant race.

Racism was spread and matured around the world by the nineteenth century. Leaders in many countries started to think the components of ethnicity of their own societies, generally as language and religious groups in racial terms and to designate "lower" and "higher" races. The feelings and expressions of the superiority of race that accompanied the resentment and hostility generated by colonialism from those who were exploited and colonized, it was the feelings that continued also after the independence.

The world began to denounce the racism after the mid of 20th century due to the reason that most of societies came to the conclusion that to follow racism was not a good thing. Invalidation of the laws that

aimed to limit the power of voting of racial minorities by the Twenty-fourth Amendment to the U.S. Constitution in 1964 which forbade poll taxes and by the federal Act of Voting Rights (1965), which made mandatory jurisdictions with a voter suppression history to gain federal approval of any changes proposed to their laws of voting.

By the 2010s, more than two-third of the states had assumed different forms of voter identification law, by which future voters were requested or required to present particular identification forms before casting a ballot. Law critics, though some of them were challenged successfully in the courts, argued that they suppressed the voting effectively among African-Americans and different other demographic groups. Despite legal and constitutional measures designed to protect the racial minorities' rights in the US, the personal beliefs and practices of a lot of Americans continued as racist and some of the groups that are assumed to be of lower status were most of the times made a scapegoat. That bent of mind was carried on well into the twenty-first century. Owing to the reason that in popular mind, race is associated to physical diversity among the people, and the features having dark skin color have been noticed as low status markers, some experts have belief that racism may be hard to eradicate. In fact, laws can't change minds but beliefs related to human differences do and can change, as all cultural elements do.

3.3.2. Van Dijk

According to Van Dijk (2006), ideologies may be mental objects, systems of ideas that are socially shared and present and reproduced as part of intrinsic part of social life. To understand the inequality in a society, you need to understand class struggle in any society. This struggle may be of gender inequality that determines the lower position of woman in society. This ideology is shaped cognitively in a social structure and exists and reproduced by discourses and social practices to maintain domination. Similarly, to know the racism, we need to know the social dimensions racism. There is a theoretical framework that explains the role of the ideologies of racism and discourse in society.

So, racism is a type of social inequality in which a group is more powerful than the other. On the basis of this privilege, this group has more access social resources and material goods. They have more access to education, knowledge, information and status. So, we can define racism as a system of oppression based on race or ethnicity and there is unequal access to resources and they don't have to power take decision related to them. They have to adopt the behavior according to the standards of the natives and even they can't define reality as they think it is.

From this, we can infer that usually immigrants don't have rights to have residence at some good place. Similarly, if they try to get jobs, they are not preferred on the native. If they are offered the jobs, they are offered jobs at low wages and they have to work harder than Europeans. Usually, it is considered that they are less intelligent than the native people of that area i.e. European. They consider that immigrant children may influence badly on their children if both are admitted in the same school and they get admission they are marginalized. Sometimes, this is not practiced overtly but inherently both them know that they will have to keep distance from each other. So, at micro level not-European minorities have to face these inequalities daily at school, at public places and in the mass media and that's why is called everyday racism. Due to this everyday racism, majority of the immigrants live in stress and certain types of jokes are said about them and harassment is common in their routine life.This racial discrimination is justified subjectively because it is based on negative beliefs cognitively about Others.

IV.   CONCLUSION

To conclude the whole discussion, it can be extracted from the above discussed ideas that from Plato to Van Dijk the concept of ideology was present. Though this concept was in the form of idea and different scholars interpreted it differently but all of them revolved around the same thing. The concept of ideology was presented first by Destutt and then Van Dijk discussed it in detail. Similarly, the concept of mental model was presented by Craik (1943) first time and then discussed by various scholars. Racism has also been discussed by Van Dijk and other scholars as racial prejudice that one group of people have with other group of people. All these three ideas are interconnected to each other because ideology is based on the beliefs in the minds of the people and racism is also due to the ideology of the people having belief of superiority over others.

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