

CLASSISM AND WEALTH IN RELATION TO SOCIAL NORMS.

Do classism and wealth have any impact on social relations and norms? Classism can best be described as prejudice or discrimination of a person or group of people based on their social class. In the poem Richard Cory, we are presented with a man who is deemed perfect by society and, to some extent, even idolized. As much as he was excellent in the eyes of society, he finally meets his untimely death by committing suicide. Did the league play a role in the fate of Richard Cory? This article will try to clear the waves on the causes of classism, the importance of sociality, and how it can be enhanced in this society full of competition based on the poem of Richard Cory.

Wealth and classism lead to alienation equally as much as they attract some level of admiration. In the case of Richard Cory, he is described as a gentleman, admirably schooled, and in the eyes of society, he had the best of everything. However, in the end, the reader discovers that Richard Cory lacked something. Sure, people awed at him whenever he went downtown, but they idolized him so much, and he was flawless to them, and no sort of social contact was ever inferred. Maybe his fate could have been a little different if someone had just smiled and asked about his day. Maybe all the society needed to know was that he was human, with flows, with highs and lows. But well, they never noticed, and the rich man ended up just a poor soul.

Is society solely to blame for the end of our Richard Cory? Perhaps not theirs was just a response to what he had presented to them. He had shown society his flawless, demi-god side, and the people had no choice but to treat him as such. (Payne, 2018) Payne describes how inequality influences our values, behaviors, and beliefs as individuals. This explains why the townspeople always looked at Richard as he was headed downtown. This shows that

society will pay attention only if you are familiar with them or relate to them equally.

Therefore those of higher status should try to stay reasonably synced with the people around them because the help they need may come in unusual vessels, and no man is an island.

Wealth does not guarantee happiness, fulfillment, or freedom. Wealth may become a distraction, a wall of isolation, and even a tool of destruction. But is not that why society is present? To bring happiness, to offer company and solace, and to limit destruction through support. However, as much as a community can offer all this, they need to be assured of a certain level of similarity because there is no way of helping a god. Sure, wealth opens doors, but without acknowledging the presence and contribution of society, the door can lead straight to an abyss of depression, isolation, and utter confusion.

In the present society, there has been an alarming increase in the gap between the rich and the poor, and one of the reasons for this gap, as stated by researchers in the United States, is the shift of social norms. Previously, people were inclined towards equality, but there has been a shift from equality to a need for social acceptance and higher compensation (Krugman,2002). This is a clear indicator that people are looking for something that makes them unique and admirable, and anyone who achieves this is deemed fit to be in society. However, this search for compensation leads to greed, egocentrism, and hunger for power, among other evils.

Classism cannot be eliminated, but it can be controlled. How? You may ask. First of all, we can ensure fairness, not equality. Equality treats everyone the same, and even those who have not earned receive, justice consists in giving everyone their dues. This means that to receive it, you have to make it. This will enhance appreciation, and a sense of fulfillment as people will get what they have justifiably. There can also be coexistence between the high class, middle class, and the low class. This enables learning from each one's successes and failures.

Siebold argues that if the middle class can follow the philosophies and strategies of the world-class and take action, their potential will be limitless (Siebold, 2010).

Society can also learn to embrace their own regardless of status. Maybe Richard Cory would have survived if he had felt like part of society. That feeling of acceptance and appreciation, as opposed to dramatic admiration, could have made the difference for him just as much as it can still make the difference now. Society should stop focusing on what one has and what one can offer and shift their attention to what they can give to make an individual a better person. Society should stop focusing solely on material possessions and give some focus on emotional and psychological nutrition. Gestures of appreciation do not necessarily come in million-dollar bills; even a simple gesture like a smile can be the line between life and death for our own Richard Cory.

Society can be made suitable for all by acknowledging a person's inherent universal rights and freedoms, whether rich or poor. Right to life, assembly, movement, own property, basic needs, and many others should be respected and given freely to everyone. Of course, these rights and our mental capacity are vital while separating human beings from other life forms. Once we respect these rights, productivity is enhanced. Maybe we can discuss reducing the gap between the rich and poor and reducing the ever emanating poverty levels.

When push comes to shove, it will not matter what others are doing to make life bearable in their societies; it will be all about the little thing one did that impacted Richard Cory. Your Richard Cory may not come with elegance and a golden cane; it can be the neighbor whose name you have never bothered to ask or a friend who sees life as an endless path of broken glass and shattered dreams. We are all the change the world will ever need.

In conclusion, society plays a vital role in defining the heights of classism. It is also clear that the community has in its hands the ability to control and eradicate classism. When we all realize that each of us is a member of the society and can make an impact, the world will be a better place for everyone, and we will save Richard Cory then we will all have some sense of accomplishment knowing that our little help saved a life and put a smile on someone's faces.

References.

1. Krugman, P. (2002) *New York Times Column*. New York :A. G. Sulzberger.

Krugman's article states that the current society is all about compensation, and the more you are compensated, the higher your status. This is in agreement with the poem of Robert Cory in that he had achieved a lot and was very rich; hence the people admired him a lot. The people also complain of their apparent under-achievement, which is evident as they go without meat and even curse the little they have, the bread.

2. Payne, K. (2018). *The broken ladder: How inequality affects the way we think, live and die*. New York: Penguin Books.

The broken ladder expounds on the effects of inequality on individuals. About the paper, its relevance is evident when the people idolize Richard Cory. They admire his elegance as he walks downtown, and their pulses fluttered on his greetings. To them, Richard was a being above them, and their demeanor was definitely in line with how highly they thought of him.

3. Robinson, E. (2018). *Richard Cory*. Chicago: Poetry Foundation.

This is the poem about Richard Cory, who is rich and is admired by society and later in meets his untimely death putting a bullet through his head. The poem is the root of this research paper which is inclined towards the role of society in classism.

4. Siebold, S. (2010). *How rich people think*. United States: London House.

Siebold contrasts how the affluent carry out themselves in society, their philosophies, and their influence on the lower classes. This is clear in the poem as Richard presented himself as a gentleman and was human whenever he walked. This affected the people in that they looked at him as he went downtown and thought that he was everything.