
**RACISM AND EXCLUSION: THE SUPERIORITY VIRUS AND
RECOMMENDATION**

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Abstract

This article is about the European-oriented virus of superiority. This virus manifests itself in racism and exclusion and makes its victims among people of colour and black people. The ten human rights articles do not protect black people and people of colour in countries with a (originally) European population. We assume that this is due to institutional racism, the virus with which 'white' people and their institutions were infected in the centuries of colonisation and slavery. Furthermore, the virus is 'grafted' onto an image of man that may have originated in the Enlightenment, an image of man that places man above everything and everyone else. This article contains many recommendations, perhaps the most important of which is the creation of Truth and Transformation Commission to rid the past of its inhuman European oriented history which still influences the present.

Keywords: Institutional racism and exclusion, (neo) colonisation and slavery, human rights, image of man.

1. Introduction

In an interview, the cultural anthropologist and writer of 'My innumerable identities' Sinan Çankaya says:

“Racism is a human fabrication with - let there be no misunderstanding - real consequences. The ultimate is that people are marginalized and die. Racism is a pecking order of 'human species'. Racism is about who is worth living, and therefore also worth dying. Why aren't drowning people on the Mediterranean Sea rescued, but those on board a stranded cruise ship are? (Assen, van, 2020)”

Our world and earth are creaking from all sides. Major mistakes have become more visible through COVID-19 (Steinmetz, 2020). The major systemic errors are plundering the earth (highly detrimental to climate (inter alia flooding and hurricanes), food production and water supplies), financially, socially, educationally and in terms of housing disadvantaged large groups of people (over 60%), allowing 'white' superiority and intolerance as interpreted by Black Lives Matter (including an Old Boys Network and white political dominance in the Western world), and girls and women oppression (including #MeToo). In this article we use 'white' superiority as a metaphor for 'superiority virus' because it is both infectious and causes many victims.

By pointing out so many structural human errors, we run the risk, in this article, of no longer being able to see the wood for the trees. That is not our intention. The fact that the large number

of human errors is a reality is endorsed by the feminist concept of intersectionality. In this article we borrow the following definition of intersectionality:

“Across diverse definitions of intersectionality, we find three common assumptions: (1) There is a recognition that all people are characterized simultaneously by multiple social categories and that these categories are interconnected or intertwined. (2) Embedded within each of these categories is a dimension of inequality or power. (3) These categories are properties of the individual as well as characteristics of the social context inhabited by those individuals; as such, categories and their significance may be fluid and dynamic. (Else-Quest, 2016).”

In this article, the use of point two (inequality or power) of the definition of intersectionality is one of the main pillars on which this article is based.

Here are two examples of intersectionality, currently structural earthly errors and institutional or structural racism and exclusion: a) climate change caused by human 'consumerism' is causing enormous hunger in parts of Africa, causing the inhabitants to flee from hunger and to immigrate via countries such as Morocco where their existence is denied (Ayn Mika; Steinmetz, p. 227, 2020), to the Mediterranean, only to end up legally or illegally in European countries where they are not welcome. There, these immigrants are accused of 'abusing' local resources, such as housing, benefits, education and health care, and their lives as starting immigrants are controlled in a modern prison, the asylum seekers' centre, b) due to economic deprivation and COVID-19, poor citizens, immigrants and refugees in large cities and metropolises end up in conditions where social distancing is impossible. This leads to many infections and deaths among them. Many of these people are of colour or black. The latter mechanism is an illustration of the opposite of 'Black Lives Matter'.

In other words, at the moment it is not clear to me which source of hardship must be worked on first, in short, what has the highest priority. One legitimate question that can be asked, for example, is if the economic inequality between (groups of) citizens is eliminated, will this be a positive incentive for Black Lives Matter. With this question we don't try to ignore the theme raised in the VR movie: 'Traveling While Black' in the United States. These kinds of questions are not easy to answer. Also because experimental research can hardly or not at all be carried out after this. However, we can come a long way with reasoning (a concept from the philosophical sciences). This article will, as a minimum, give rise to well-founded assumptions.

2. Definitions of racism

This article is about racism. Linked to the concept of racism are often adjectives such as systemic, structural and institutional. There are also adverbs to racism which make it clear what the frequency is, such as incidental, regular and very regular (the meaning here is: 'is always there'). Moreover, there are adverbs which help to illustrate the consequences of racism. Examples of such words are deprivation and exclusion.

In order to better understand racism in the context of these adjectives and adverbs, a number of definitions are presented below. Structural¹ means: recurrent or relating to the construction of a whole. Systemic is mainly used in a sociological context and refers to a group, organisation or part of a society responsible for racism. Institutional refers to government organisations and the business community responsible for the implementation of post- and neo-colonial ideas that also ensure that this 'filtered' or 'pre-selected' knowledge and expertise is widely disseminated. This includes institutions that transfer knowledge (such as universities and schools), take care of work (e.g. temporary employment agencies) and institutions that transfer cultural heritage as well as the army and diplomats. Not to mention the arms manufacturers who claim to produce weapons of destruction in the interests of mankind

“The institutional racism is the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage ethnic people. Most importantly, institutional racism is described as a form of collective behaviour, a workplace culture supported by a structural status quo, and a consensus -often excused and ignored by authorities (Eddo-Lodge, 2017-2018, pp. 60-61).”

Eddo-Lodge (2017-2018, p. 64) also gives a wonderful definition of structural racism which, incidentally, strongly overlaps with its definition of institutional racism. Her definition of structural racism places the responsibility for the racist intention on whites and their organisations.

“I choose to use the word structural rather than institutional because I think that it is built into spaces much broader than our institutions. Thinking of the big picture helps you see the structures. Structural racism is dozens, or hundreds, or thousands of people with the same biases joining together to make up one organisation, and acting accordingly. Structural racism is an impenetrably white workspace culture set by those people, where anyone who falls outside the culture must conform or face failure. Structural is often the only way to capture what goes unnoticed – the silent raised eyebrows, the implicit biases, snap judgements made on perceptions of competency.”

This article equates, as it were, the phenomenon of racism with exclusion, because black and coloured people are not allowed to participate in the economic and social system of the Western world. Exclusion is the price passed on to immigrants, refugees and expatriates, from non-Western countries, as 'retaliation' for the perceived injustice inflicted on Europeans, supposedly because they were forced to say goodbye to the 'colonial' world and the idea that they are superior to black people and people of colour.

¹ <https://www.ensie.nl/betekenis/structureel>



Figure 1 Anti racism demonstration in Breda, the Netherlands²

In order to clarify why this article characterises institutional racism as a virus, we need the following context: in 15th and 16th century Europe, the triangle of Africa, Europe and North and South America, also known as 'The Black Atlantic', was developed and exploited by Europeans (Gilroy, 2010), The Black Atlantic stands for the trade in people enslaved and the services they provide and the goods they produce. The pre-colonial world was at that time North- and South America, Africa and Asia. It was in that precolonial world that the Europeans appeared in search of valuable metals, such as gold, and valuable ingredients (Harrison, 2015; Brandon et al. 2020). Europeans changed this pre-colonial world where they appeared because they believed they had a right to do so. They also believed that this pre-colonial world is barbaric and that their inhabitants are not people as they are. When the plundering of these countries and continents was over, the new European earning model turned African and Asian people into slaves and then traded them as merchandise and forced them hard to become producers of goods and services. This is called the colonial world and has taken at least 4-5 centuries. The repercussions of this can still be found in Western cities (like such as the richness of the Amsterdam city centre with its layered canal houses and the looted cultural heritage, but also the views of the people of precolonial time who are often depicted in the 21st century naked as if time had had no influence on them). This postcolonial world reproduces colonial racism and exclusion of the superior former Europeans looking upon coloured and black people from other continents as inferior. This postcolonial world is called institutional.

² https://www.google.com/search?q=Institutional+Racisme&client=firefox-b-d&sxsr=ALeKk037PYK46Q6uyu7H7nPI4KUbfizrg:1601994694077&source=lnms&tbn=isch&sa=X&ved=2ahUKEwjz-a-lI6DsAhXKjqQKHZDA3kQ_AUoAnoECA4QBA&biw=1920&bih=910#imgrc=6Dp0ELJPN8UYoM

The previous description attempts to clarify that the adjectives for racism refer to the domains (for example, museums, media, education and labour institutions) and history (slavery and colonisation) where racism is a permanent part of the social system, while the adverbs refer back to the frequency. The correspondent (Dutch and English newspaper, Mulder, June, 2020) presents the following definitions:

“Racism: the idea that one ethnic group is superior to another. Open racism in the Netherlands is easy to recognise. Adult people with their children on their shoulders, 'slut, smelly whore, dirty dumpling, and whore of the blacks you ruin a children's party' yell at anti-black-piet activists protesting peacefully.

Institutional racism is more subtle. Institutional racism does not wear a white pointed hat or yellow sunglasses.

"Institutional racism" is a sociological term which refers to the systematic exclusion and/or discrimination of groups on the basis of written but above all unwritten rules, traditions, behaviour and manners. In short, a fairly broad palette of possibilities. You can find institutional racism in the Netherlands on the housing market, cultural institutions, education, language, traditions, medical guidelines, application procedures and police forces.”

3. Declaration on Race and Racial Prejudice

What is actually enshrined in human rights about racism? Does that legitimise the misconduct described above or not? Many countries have signed up to the human rights law on non-discrimination. That was on 27 November 1978, now in 2020 more than 40 years ago. Non-discrimination is enshrined in ten human rights articles of law ‘Declaration on Race and Racial Prejudice. Adopted and proclaimed by the General Conference of the United Nations Educational, Scientific and Cultural Organization at its twentieth session, on 27 November 1978’³. The ten articles are legally worded. This way of formulating brings with it a certain abstraction. Below we will discuss each article separately because they should be the foundations of our actions as human beings.

Article 1 states that people are one and the same, and also different from each other. Such differences should not lead to racial prejudices and discriminatory practices.

Article 2 indicates that there is no scientific evidence of superiority or inferiority of certain breeds and/or ethnic groups. Here we will adopt the racism definition of human rights.

“Racism includes racist ideologies, prejudiced attitudes, discriminatory behaviour, structural arrangements and institutionalized practices resulting in racial inequality as well as the fallacious notion that discriminatory relations between groups are morally and scientifically justifiable; it is reflected in discriminatory provisions in legislation or regulations and discriminatory practices as well as in anti-social beliefs and acts; it hinders

³ <https://www.ohchr.org/EN/ProfessionalInterest/Pages/RaceAndRacialPrejudice.aspx>

the development of its victims, perverts those who practise it, divides nations internally, impedes international co-operation and gives rise to political tensions between peoples; it is contrary to the fundamental principles of international law and, consequently, seriously disturbs international peace and security. Racial prejudice, historically linked with inequalities in power, reinforced by economic and social differences between individuals and groups, and still seeking today to justify such inequalities, is totally without justification.”

Article 3 states that any distinction, exclusion, restriction or preference based on race, colour, ethnicity or national origin, or religious intolerance is out of the question. Article three is applicable for individuals, groups of people (extended families, tribes and clans), regions and countries. According to human rights, the world's population, whoever they may be, should strive for the following:

“The right to full development implies equal access to the means of personal and collective advancement and fulfilment in a climate of respect for the values of civilizations and cultures, both national and world-wide.”

Article 4 stresses: “the principle of equality in dignity and rights.” This article also mentions violations of this principle, such as apartheid, and racial genocide that threatens peace between people and groups of people as well as racial (political) policies (such as segregation and discrimination).

Article 5 is about cultural identity, to which we as human beings are entitled, and what states and institutions, such as education and museums should promote. The media (TV, newspapers and social media) also have an important role to play in promoting the cultural identity of people and groups of people according to the principles found in the Universal Rights of Man. Attention should also be paid to:

“Rights, particularly the principle of freedom of expression to promote understanding, tolerance and friendship among individuals and groups and to contribute to the eradication of racism, racial discrimination and racial prejudice, in particular by refraining from presenting a stereotyped, partial, unilateral or tendentious picture of individuals and of various human groups.”

Article 6 deals with the human rights manifesto that gives the (democratic?) state a prominent role in the fight against racial discrimination and prejudices. Prominent because the state is asked to take initiatives for a proactive, preventive and curative approach to racial discrimination and prejudices. Prominent because the state is asked to take initiatives for a proactive, preventive and curative approach to racial discrimination. These programmes are supposed to have a positive approach and should be reflected in the political, social, educational and cultural domain.

Article 7 deals with legislation to guarantee equal dignity and rights. It also deals with counteracting superiority thinking and actions of one group of people over another. Superiority that legitimises racial hatred and discrimination in all conceivable forms. The responsibility for

legislation (public and private) has been placed on individual states by Human Rights. The principles of Human Rights are the yardstick here.

Article 8 is about reciprocity, not only every individual is responsible for combating racism, but also all groups to which all individuals belong. These groups are national and international. Apart from this, there is an important task for science to carry out interdisciplinary 'objective' research into the fight against racism. The governments of the States must facilitate this.

Article 9 deals with the protection of vulnerable groups to ensure their dignity and rights to equality. Vulnerable groups here are immigrants, refugees, expatriates and the indigenous population. This protection must be put into practice in education, health care and housing. But that is not all. It is also about the right to preserve one's own culture and the norms and values of these vulnerable groups in education and the labour market.

Article 10 says:

“International organizations, whether universal or regional, governmental or non-governmental, are called upon to co-operate and assist, so far as their respective fields of competence and means allow, in the full and complete implementation of the principles set out in this Declaration, thus contributing to the legitimate struggle of all men, born equal in dignity and rights, against the tyranny and oppression of racism, racial segregation, apartheid and genocide, so that all the peoples of the world may be forever delivered from these scourges.”

4. Human Rights, on Race and Racial Prejudice in Practice

This human rights treaty on countering racism and racial prejudice is a solid piece of legal work. It has been in existence for just over 40 years. Practice is more unruly. We have to be careful with the well-established word racism. No scientific research has shown that one or more races exist. The notion of racism is understood to disadvantage people in thinking, acting and feeling because of their colour, ethnic origin and religion. Racism, exclusion and racial prejudice are abundantly present. The Black Lives Matter movement makes this clear. This may have led to a new distinction, namely that of coloured and black racism. Black racism stands for experiencing racist experiences day and night, at home in one's own neighbourhood, on public transport, in health care, at work, in education and during leisure activities.

Is there any evidence for the discrepancy between human rights law and practice? A characteristic western example -apart from all incidents worldwide in western countries comparable with the killing of George Floyd by the police in the United States of America 2020- I have come across, is a meta-analysis of 97 field experiments and 200,000 potential non-white workers in nine European countries and the United States (Quillian et al, 2019). The key question of these field experiments is: 'what part of the applicants are called up by a company or recruiter for a further interview after an application?' This article distinguishes between white (for example, Poles and Romanians), non-white immigrants (from Africa, South America, the Caribbean and Asia) and the indigenous population. Furthermore, “discrimination rates vary strongly by country: in high-discrimination countries, white natives receive nearly twice the call-

backs of non-whites; in low-discrimination countries, white natives receive about 25 percent more (Quillian et al, 2019, p. 467).”

“On average, whites receive 65 percent to 100 percent more call-backs in France and Sweden than non-white minorities; in Germany, the United States, and Norway, they receive 20 to 40 percent more (Quillian et al, 2019, p. 486).”

In other words, the countries which, according to this study, call least on coloured and black people to come and apply are France and Sweden, the countries which would do so more often are Great Britain, Canada, Belgium, the Netherlands, Norway, the United States and Germany. Moreover, this article outlines the following implications of this research for theories on racism:

“Theories that emphasize persistent, direct effects of historical racial oppression that differ across countries—slavery and colonialism—may explain the common pattern of discrimination (and racism) across groups but not the difference in levels across countries. That is, the ubiquity of discrimination against non-whites (and relative low discrimination against white immigrants) may be the result of common cross-national histories linked to white supremacy. But national histories of slavery and colonialism are neither necessary nor sufficient conditions for a country to have relatively high levels of labour market discrimination.”

One comment about this research is that the concept of discrimination/ racism does not mean the same thing for all human beings. For Afro-people this often means a permanent denial of their existence, for Asians, it's to make them understand that they're different from the "native" population, as happened to me because white people called me peanut-poop-Chinese, and for North Africans, discrimination/racism is expressing the suspicion that they are radicalising or terrorist and, furthermore, ridicule Islam by claiming, for example, that women are second-class citizens among Muslims.

A second proof of the discrepancy between the laws of human rights and practice originates from International OECD-research (OECD, 2018) that shows that children of immigrants (almost one in four 15-year-old students in OECD countries in 2015) have difficulties with reading, mathematics and science. The OECD states⁴ that this is partly caused by the feeling of not belonging at school, dissatisfaction with life, school work, related fear and lack of motivation to perform.

“Students with an immigrant background tend to underperform in school. This is particularly true of first-generation immigrant students (foreign-born students of foreign-born parents). On average across OECD countries, as much as 51% of first-generation immigrant students failed to reach baseline academic proficiency in reading, mathematics and science, compared to 28% percent of students without an immigrant background who failed to reach that level. Similar differences are observed in most other wellbeing outcomes as well: 41% of first-generation immigrant students reported a weak sense of

⁴ In 2018, **OECD countries** accounted for 7 632.819 billion humans. See <https://data.oecd.org/pop/population.htm>

belonging, compared to 33% of students without an immigrant background who so reported; 31% of first-generation immigrant students reported low life satisfaction, compared to 28% of students without an immigrant background; and 67% of first-generation immigrant students reported high schoolwork-related anxiety, compared to 61% of students without an immigrant background.

Academic underperformance among students with an immigrant background is particularly pronounced in Austria, Belgium, Denmark, Finland, Germany, Iceland, Japan, Luxembourg, Slovenia, Sweden and Switzerland. In these countries, immigrant students (students, native- or foreign-born, who have two foreign-born parents) are more than twice as likely as students without an immigrant background to fail to achieve baseline academic proficiency.”

A third proof of the gap between law and practice are the results of the second European Union Minorities and Discrimination Survey in 15 EU countries (EU-MIDIS II, 2017) show the following. First of all, this survey states that Islam is the second largest religion in the EU, accounting for about 4% of the European population. The director of FRA Michael O’Flaherty tells us in his foreword:

“Unequal treatment is also an everyday occurrence when trying to access public or private services, such as a doctor’s practice or a restaurant. People who wear visible religious symbols, in particular women wearing a headscarf, are more likely to experience discrimination and harassment, ranging from inappropriate staring to physical attack.”

“Countries/regions of origin of Muslim immigrants and descendants of immigrants interviewed in these two surveys (2008 and 2017) include Turkey, North Africa, Sub Saharan Africa, and South Asia (in Cyprus Asia); in addition, the data on Muslims in Slovenia refer to recent immigrants who immigrated to the EU in the past 10 years from non-EU countries.”

The starting point of this investigation is:

“Low levels of discrimination and victimisation are seen as a core outcome of successful societal integration for all its members. The Zaragoza indicators on immigrant integration – agreed by the EU Member States in 2010 to monitor integration – stress the importance of employment, education and social inclusion. In addition to these core elements, which are monitored in many EU Member States, the thematic policy areas ‘welcoming society’ and ‘active citizenship’ focus on active political participation, trust in public institutions and sense of belonging, to be monitored alongside discrimination experiences EU-MIDIS, 2017, p. 18)”.

Outcomes are (EU-MIDIS, 2017, p. 25):

“In EU-MIDIS I, 10 % of Muslims indicated feeling discriminated against based on religion during the five years preceding that survey. By contrast, 17 % of respondents in EU-MIDIS II reported experiencing religious discrimination. On average, 27 % of all Muslim respondents mention encountering discrimination based on ethnic origin or immigrant background, followed by religion or religious belief (17 %), skin colour (9 %), age (7 %), and sex/gender (2 %).”

EU countries most discriminated against Muslims in terms of ethnicity, religion and skin colour are Greece (52%, 11%, and 25%) and the Netherlands (42%, 30%, and 9%) and the least England (10%, 9%, and 8%) and Germany (17%, 16%, and 3%).

To my regret, I have to conclude that there is a huge gap between the guarantees offered to us by the law (human rights laws) and the daily practice of racism and exclusion. These practices can be found in all areas of life. They are private (at home with visitors and sometimes the police who invade just like that), in the residential area (with neighbours and their children), in shops (after being chased by security guards), in public transport (with fellow travellers and the driver), in places where you can relax (parks, swimming pools, theatres, film houses, restaurants, etc.), work (companies, and institutions), education and health care. This observation raises a number of questions that are not easy to answer. Possible questions are: a) why is the law not enforced?, b) are the thresholds for enforcing the law too high, and c) don't these laws fit with an ingrained sense of people's tolerance and fairness? Part of the answer may be sought in what is also called ethnic policing, which is probably the result of institutional racism in the police and the judiciary. See the following statement from the EU-MIDIS II report (2017, p. 11):

“EU-MIDIS II finds that of all Muslim respondents 16 % were stopped by the police in the 12 months preceding the survey and 7 % say that this was because of their immigrant or ethnic minority background. Of those Muslim respondents the police stopped in that period, 42 % believe this was because of their immigrant or ethnic minority background. On average, the police stopped young Muslim respondents more often than those who are older, and men more often than women.”

According to the Washington Post (August 18, 2020) proportionally more African-Americans are killed by police violence than 'White' Americans. 13% of the American population is African-American and 26% of the people killed by police violence in the United States are African-Americans. The same applies to Latin Americans.

A second answer is that harassment and violence are motivated by hatred. Just look at the following passage (EU-MIDIS II, 2017, p. 13):

“About one fifth (22 %) of first-generation respondents say they experienced harassment motivated by hatred, compared to more than one third (36 %) of second-generation Muslim respondents.”

A possible third answer is that EU countries do not sufficiently protect their Muslim citizens and probably other citizens of ethnic origin through rules, measures and enforcement other than the indigenous population. See the following quote EU-MIDIS, 2017, p. 12):

“EU Member States should strengthen equality bodies and raise awareness of anti-discrimination laws and redress possibilities, targeting particularly groups more likely to be victims of discrimination, such as Muslims, as FRA has repeatedly recommended.”

Undoubtedly there are more questions to be asked that may not even be answered properly. It is also striking that the anti-discrimination human rights laws make no distinction - except in Article 2 - between the notions of systemic, structural, institutional, incidental and regular racism and exclusion. These are, I believe, concepts that have arisen from the need to measure racism and exclusion in different contexts. I suppose that the concepts of structural and institutional racism experienced in the western world, especially by people of originally African origin, is the worst racism that individuals and people who are part of a family, tribe, clan or other group can experience. Against this background, you may understand the following statement (Seada Noorhussen, 2020 in OneWorld):

"You don't debate racism, you fight it". “Dutch media still present racism as something you can be for or against. Letting people in 'debate' about racism is the ideal diversion to do nothing about it.”

A similar quote comes from Reni Eddo-Lodge (2017, 2018), a London based, award winning journalist:

“I am no longer engaging with white people on the topic of racism. Not all white people, just the vast majority who refuses to accept the legitimacy of structural racism and its symptoms. I can no longer engage with the gulf of an emotional disconnect that white people display when a person of colour articulates their experience. You can see their eyes shut down and harden. It’s like treacle is poured into their ears, blocking up their ear canals. It’s like they can no longer hear us.”

5. Racism narratives

From articles in newspapers, among others, I have borrowed a number of examples of racism and exclusion.



Figure 2: Racism against Muslims in the UK⁵

Examples in newspapers are listed below.

"Anno 2020, they say, the Netherlands is multicultural. But many Dutch people have not yet accepted that. Siham: "We were all born here and we have to explain that over and over again. Remarks like: 'What is your Dutch good', 'have you been at school?', 'how long have you lived here?'," we often get.

Iseline: "I'm constantly telling you: 'I'm also a Dutchman'.

Rebecca: "White people see me as a foreigner. I've resigned myself to it. I am proud of my colour. And I'm also Ghanaian."

But sometimes it goes on, they say, and they're coarsely scolded. Dirty niggers, nigger whore. And often: Black Piet! Enormous rotten, but then they can swear back.

More often it's more subtle. Iseline tells how her shopping bag is checked in the supermarket and that of white women is not. Or that the security guard follows her through the store. "You know it's because of your colour, but you can't say anything. "If you do, they'll say, "Sorry, but this is my job."

Siham was recently, on her way to a birthday, even asked by the bus driver to get out again when she wanted to buy a ticket. She had forgotten her public transport pass. "I don't like you," he said. "Get off my bus." She started the discussion as quietly as possible. "What struck me most was that I didn't get any support from other travellers," she said. "It made me feel bad for days."

⁵ <http://bit.do/Racism-media-and-the-UK>

Ethnic profiling by the police mainly affects men, they say. They know numerous examples of brothers, cousins, friends. Rebecca's brother was recently arrested in his car, for which he had worked hard. Rebecca: "He had to answer questions like: 'How did you get that car?' and 'How much does that car cost?' (Kamerman, 2020)"

"I'm an American and I'm black," says Anthony Stewart. "And I have two sons of 23 and 26." He continues silently to load his messages, as if that's all he said. Then: "Black people are afraid of the police in this country. Every day I worry about my sons, whether they won't be arrested and what might happen." "When my son leaves by car, I always go through the whole program with him," says Liz Blackwell, who runs a snack car. "If you're arrested, stay calm, keep your hands on the wheel. If you have something to show, take it out very slowly." She can't sleep until she hears the door again at night, she says. "We have been telling our children from childhood that they should avoid the police," says entrepreneur Denise Mealy. Also in Fairwood? "I sometimes think that the police are even fiercer on top of our children here," says Mealy. "What are those black kids doing in those beautiful houses? How do their parents get their hands on those fancy cars? What are they imagining?"

All right, so they're sympathetic to the protests. Are they protesting too? "In my own way," says Stewart. "I urged my son not to demonstrate," says Blackwell. "I'm far too afraid he's gonna get shot (Blokker, 2020)."

"When Kris Marsh (sociologist at the University of Maryland) came to live in Fairwood, in 2009, she immediately looked for a swimming pool. She loves swimming. In her bathing suit - "really a sports bathing suit" - and with her glasses and bathing cap on, she walked to the edge of the pool. The lifeguard arrived. Could she swim? "There's a stereotype that black people don't swim." Marsh dived into the water and pulled lanes for an hour at a time. "I was broke (Blokker, 2020)."

6. Philosophical images of men, racism and exclusion

Here we are launching a second yardstick to investigate how racism and exclusion have got out of hand. The first yardstick discussed in this article is human rights which are about racism and exclusion. This yardstick is crystal clear with regard to its principles on the basis of which racism and exclusion can be tested. The second yardstick is the image of man described by philosophers, among others. These philosophical images of human beings are frameworks that could possibly provide a search direction to combat racism and exclusion. Although very important, in this article it is not enough just to find out what goes wrong with racism and exclusion. Solutions are urgently needed. Because the damage is enormous, not only socially, physical and psychic but also economically. We cannot and should not accept a world of separate paths, that of black, coloured and white people, that of different kinds of coloured people or that of only white people. The composition of the population is partly the result of global globalisation. Globalisation means that people leave one continent to settle in another, or move from one country to another. Some of these people have already had some experience as tourists of the new country in which they want to settle. That is a fact of life.

Because of these global movements of people across the globe, we will have to actively seek opportunities for peaceful coexistence. The frames -in particular philosophical images of men- we will review here are the teachings of Confucius, Hinduism, Ayurvedic teachings, and Ubuntu philosophy and that of other African philosophers. When elaborating various non-western philosophies, we use the names of the philosophers or the name of the philosophical movement and not those of the continents, such as China, India and Africa. We do not do this because we are aware that each of these continents is rich in philosophical views. In the concluding part of this chapter, non-Western images of man are compared with Western images of man, especially from the philosophical movement the Enlightenment.

6.1 Confucianism

The Chinese philosopher Confucius, who lived from 551 to 479 BCE and had his roots in ancient China, designed Confucianism and put the philosophy of that period and before that on paper.

“Confucius⁶ considered himself a transmitter of cultural values inherited from the Xia (c. 2070–1600 BCE), Shang (c. 1600–1046 BCE) and Zhou dynasties (c. 1046–256 BCE).”

The teachings of Confucius consist of two parts. Part I are the social lessons about how a person should behave. Part II are political lessons about the art of governing and a leader's relationship with his subjects. Confucius indicates that education is the key to mastering these social and political skills.

The principles of the *social teachings* of Confucius are expressed in the following analects⁷ of Confucius⁸:

"People should have compassion for each other and avoid treating others in a way they wouldn't accept themselves: What you don't want for yourself, you don't do to someone else (Analects 12.2) “

“In order to be compassionate, people should avoid self-aggrandizement and be simple in manner and slow of speech. They should practice altruism and self restraint.”

"Look at nothing in defiance of ritual, listen to nothing in defiance of ritual, speak of nothing in defiance or ritual, never stir hand or foot in defiance of ritual. (Analects 12.1)”

Confucius has paid a lot of attention to educators & children and family relationships. Respect, obedience and harmony are according to Confucius the tools to ensure that society is stable, and he also notes that in practice these key concepts should never be based on power. He sees rituals as an instrument to obtain and maintain a stable society.

In elaborating his *political lessons*, Confucius shows himself to be an advocate of 'real' justice and compassion. He applies this to the rulers and the governed. Confucius also believes that

⁶ <https://en.wikipedia.org/wiki/Confucianism>

⁷ <https://en.wikipedia.org/wiki/Analects>

⁸ <http://confucius-1.com/teachings/>

everyone on the ladder of rulers and those in power abides by the obligations associated with that position.

“He stated: Good government consists in the ruler being a ruler, the minister being a minister, the father being a father, and the son being a son. (Analects 12.11).”

Extremely important is Confucius' next Analects:

“It was essential that the ruler possess virtue. Virtue would enable the ruler to retain the supreme position. He who rules by virtue remains in place, making use of the analogy the pole star, while all the other stars pay tribute to the pole star (Analects 2.1). Remarkably, given the violent nature of his times, Confucius took the view that rulers should not resort to violence or threaten to punish in order to retain power. He stated: "Your job is to govern, not to kill" (Analects XII:19)”

“The central idea of Confucianism is the morality that advocates loyalty (*zhong*), childlike piety (*xiao*), benevolence and justice (Yang Jian, 1996; Achille Weinberg, 2001). As far as morality is concerned, Confucius strives for a hierarchical, just and harmonious social order. According to him, the harmony can be found in social and collective peace (Laulusa, 2005). Fairness is echoed in the concept of *ren* (humanity). For Confucius, the best way to govern is to rule by virtue or *ren* which means through human quality, with benevolence. If the superior embodies *ren*, effective management in state will impose naturally, without using any force (Laulusa, 2005). As Mencius, a famous disciple of Confucius, said: ‘the virtue of the prince is like wind and that of people is like grass. When the wind blows on grass, it bows necessarily’ (Couvreur, 1981, *Mencius*, Livre III, Chap, I, § 2). This means that if the prince fulfils his sovereign function, that is to be benevolent, people will then follow. In the contrary, people will come to rebel and the prince will lose his heaven mandate (Laulusa, 2008).”

6.2 Hinduism and Ayurveda

Hinduism is rich in philosophical currents. Hinduism has sacred books, such as the Upanishads and the Bhagavad-Gita. An important difference with Western philosophical currents is that Hinduism seeks the liberation or redemption of the soul from the cycle of existence (*samsara*), which, according to Indian philosophy, is or remains entangled in ignorance. This is called the doctrine of rebirth, in short, with each successive rebirth, the soul takes in different bodies. Hindu philosophers regard the soul as scattered and omnipresent. After all, according to these philosophers, birth and death are without beginning, which is also the case after the death of the human body which then lives on in the world of the ancestors where according to the Upanishads Yama, the god of death, rules. Western philosophy, on the other hand, studies the ultimate nature of reality (Bor et al., pp. 103 – 179, 2014). The origin of Hinduism is sought in the Vedas. The Veda has three types of deeds (according to the liberation of *mimamsakas*) namely: a) unconditional or obligatory deeds-rituals (*nityakarma*), b) optional deeds-rituals (*kamyakarma*) that are not obligatory but carried out of their own free will, and c) forbidden deeds-rituals (*nisiddhakarma*) that are forbidden because they are immoral (Bor et al. p. 167, 2014). The oldest text Rigveda dates from 1,500 BCE and the youngest Upanishads from 600 BCE.

Indian philosophers assume that every 311,040 billion years the universe is dissolved (*pralaya*) and recreated (*sarga*). The souls are then given rest after which, according to the law of karma, they can reap the fruits of their deeds. By karma, Indian philosophers mean:

"Every act bears fruit, according to the nature of that act. Thus good deeds will bear pleasant fruits, while bad deeds will bear painful fruits (Bor et al., pp. 104-106, 2014). Good deeds produce merit (*dharma*) and after some time happiness or happy experiences. Bad deeds lead to guilt (*adharma*) and unhappy experiences or suffering (*dubka*). Good deeds are described in the holy books. Bad deeds, on the other hand, are those that are forbidden by the ordinances in the holy books."

The sequence of lives has no beginning in Indian philosophy. They can be redeemed. This applies to those who have reached nirvana. Salvation means that one is redeemed from the pain that comes from successive lives (Bor et al., pp. 108 and 109, 2014). This is done through the wheel of rebirth. The ultimate salvation demands that the soul is absolutely purified of all merit and guilt which can only be achieved after several lives. In other words, knowledge is the real cause of the salvation of the soul from the cycle of birth.

"Since ignorance (*avidja, mithyajnana*) would be the root of the bondage of the soul, true knowledge (*vidja, tattvajnana*) of the true nature of the soul should eventually lead to salvation of the soul. In this sense one can say that knowledge is the real cause of the salvation of the soul from the cycle of birth."

"The Bhagavad-Gita states that every Hindu must fulfil duties imposed on him/her in accordance with the caste in which he/she was born. These are duties that lead her/him to liberation, not those of the members of another caste, even if they may seem more sacred or superior. One must fulfil his/her duties without coveting the fruits that come from them; duties or deeds carried out with a view to the fruits or profits that come from them will bind the perpetrator to the cycle of life (Bor et al., pp. 119-120, 2014)."

Ayurvedic teaching

This part of this article is about the image of the human being which may be a foundation for racism and exclusion. That is why ayurvedic doctrine, in which the human body is seen as the embodiment of the universe, is also dealt with here. The components that make up the universe are found in the human body. Here too we see a link with the Veda (the meaning of which is knowledge). Ayurveda as one of the oldest natural healing systems is about 5000 years old, is rooted in ancient India and means 'Science of Life'. The concept of Ayurveda comes from two words from Sanskrit, Ayur (life) and Veda (science or knowledge). Ayurveda is also called the mother of all healing (Raj, et al., 2011):

"Ayurveda allows the individual to understand their body, mind and soul at its deepest level and experience the wisdom of this knowledge to appreciate the conscious that is present in the entire universe."

“According to Indian mythological concept Ayurveda originated from Brahma, the God of Creation. Hindu myth says that, Brahma wants to ease the sufferings of his creation by transferring the knowledge of Ayurveda to deities. Dhanvantari was one of those deities, who then transferred this knowledge of science to modern world. Dhanvantari is considered as “Father of Ayurveda”. The roots of Ayurveda are generally traced to the Atharavaveda (circa 1500 BCE), which has numerous hymns relating to practical and scientific information on various subjects beneficial to the humanity like health, disease, anatomy, philosophy, engineering and astrology (Raj, et al., p. 2, 2011).”

"Ayurveda can be considered as intellectual coherence, which deals with the equilibrium or the harmony of both mind and the physical body as a pre-requisite for a healthy and purposeful life, and for the realization of human goals -dharma, artha and kam. Equilibrium or balance is regained for maintaining health in Ayurveda by implementing new lifestyle, appropriate diet and use of herbal drugs.”

Ayurveda sees a similarity between the universe and man, where the universe is the macro perspective and man the micro perspective. The universe consists of five elements, namely Vayu (Air), Jala (Water), Aakash (Space or ether), Prithvi (Earth) and Teja (Fire). These five elements of the universe, according to Ayurveda, make up the three 'humors' (the chemical system that regulates human behaviour). These three "humors" vary in composition from person to person:

"Vata dosha (energy of movement), Pitta dosha (energy of digestion and metabolism) and Kapha dosha (energy of lubrication and structure) are collectively called as ‘Tridoshas’ and they control the basic physiological functions of the body along with five sub-doshas for each of the principal doshas. Ayurveda believes that the human body consists of Saptadhatu (seven tissues) Rasa (tissue fluids), Meda (fat and connective tissue), Rakta (blood), Asthi (bones), Majja (marrow), Mamsa (muscle), and Shukra (semen) and three Malas (waste products) of the body, viz. Purisha (faeces), Mutra (urine) and Sweda (sweat); Jaiswal, et al., p.53, 2017)."

6.3 African philosophy

Sub-Saharan Africa has many philosophers. A well-known contemporary Kenyan philosopher is Professor Dr. Henry Odera Oruka (1944-1995). He stated that long before Westerners set foot in Africa, Africa had its own philosophies. According to the Western philosopher George Hegel (Eurocentrist), Western imperialist rulers believed that Africa had no philosophy because their philosophies were being modelled. Hegel's conclusion was that Africa (as if it were just one country) could not have contributed to world history. (Bor et al. pp. 645-648, 2014).

Professor Dr. Henry Odera Oruka introduced the concepts of sages (wise women and men) and commonality (wealth and possessions shared by all members of a community, for common use). He derived this knowledge from questioning wise counsellors in Kenya on fundamental questions, such as freedom, equality, happiness, meaning of religion and the relationship between individual and community (Bor et al., pp. 645-658, 2014). The saga Zacharia Nyandere expresses the communal in happiness as follows:

"Happiness exists in the sharing of wealth, in the sharing of possessions, however small. Thus, individual and community are not thought against each other, but intertwined, not oppositional, but complementary. This does not confirm the view that within African cultural contexts, the individual completely loses out to the community. The saga philosophers emphasize personal autonomy in the face of the community."

Wise women and men make use of compact, multi-layered statements. Some of them are mentioned below:

1. "Openness to all people; it is good"
2. "Happiness exists in the sharing of wealth, in the sharing of possessions, however small".
3. "The African Saga philosophy emphasizes personal individuality in the midst of society."
4. "The sages are guardians of society, not only supervisors but also 'seekers' of new exit routes for strategies to protect their society in times of change. These sentries are therefore part of the offensive philosophy.
5. "Man, community, nature and history are in a dynamic interplay of mutually dependent relationships. This is in line with the animistic (animus stands for soul, and is about experience and reflection of man, the community and the surrounding nature with an inspired and inspiring charge) points to views that are also found in Africa".
6. "Knowledge is consistently placed within historically acquired positions of power of (Western) communities of thought and points to unequal power relations in economic and cultural relations.

According to African Sage Philosophy (2016⁹, chapter Oruka's Project) the following two examples illustrate the method and purpose of Oruka's questioning. When asked what he thought of his own (Luo) community's idea of communalism, Paul Mbuya Akoko responded as follows:

“Example 1: Now the sense in which we may justly say that the Luo in the traditional setting practiced communalism is not one in which people generously shared property or wealth. Their idea of communalism is, I think, of a co-operative nature. For example, where one person had cattle, everybody ‘ipso facto’ had cattle. For the owner of the cattle would distribute his cattle among people who did not have cattle [of their own] so that the less well-off people may take care of them...[but] never completely given away...The result is that everybody had cows to look after and so milk to drink. (Oruka, 1990: p. 141)”

Another sage, Okemba Simiyu Chaungo from the Bukusu community, responded to the question, “What is truth?” as follows:

“Example 2: When something is true, it is just as you see it ... it is just what it is ... just like this bottle ... it is true that it is just a bottle... just what it is. Truth is good. Falsehood is bad. It is evil. He who says the truth is accepted by good people. A liar may have many followers ... but he is bad. [*Obwatieri ... bwatoto. Bwatoto nokhulola sindu ne siene sa tu ... nga inchpa yino olola ichupa ni yene sa tu.*].

⁹ <https://plato.stanford.edu/entries/african-sage/>

And in response to an Interlocutor, who asks “Why would people tell lies?”, he responded: So that they may eat... so that they may get empty prestige. They want to profit fraudulently.”

The Nigerian philosopher Professor Dr. Sophie Bósèdé Olúwolé (1935- 2018) questions imperialism and political decolonisation in sub-Saharan Africa. She explains that this has been to the detriment of the self-awareness of African peoples. After all, according to Westerners, verbally safeguarded knowledge and skills are inferior to written knowledge and skills. She demonstrates this through an extensive study of Yoruba culture. She splendidly demonstrates this feeling of Western superiority by comparing Orunmila and Socrates. Both lived around 400 BCE. Both attached great value to communication and knowledge stored in people's memories. Both were vehemently opposed to what is called 'absolute' truth. They put that idea to the test and unmasked it as an instrument for the exercise of power (Bor et al., 2014, pp. 648-650). Professor Dr. Sophie Bósèdé Olúwolé puts an end to the historically charged scheme that African philosophy is emotional, intuitive and collective and that Western philosophy is rational, argumentative and individualistic. African philosophy is deeply connected to the community and its cultural history, and to other cultures, the African continent is in good spirits.

In this context of racism, the Ghanaian professor Kwasi Wiredu should not be forgotten. He shows that power reproduces itself. An example of this is the Western concept of democracy, where for many centuries it was 'normal' that 'minorities' (immigrants, refugees and expatriates) had to wait their turn before they were allowed to participate in the political system. Professor Dr Kwasi Wiredu broadens the concept of democracy to a dynamic consensus model. He draws attention to the social, cultural and societal processes associated with this dynamic consensus model (civil society). In the Netherlands, this is referred to as the polder model (although in the Netherlands the 'minorities' were rarely invited to the polder table). Conflict management and reconciliation orientation are the instruments at the centre of dynamic consensus. In this way, socio-economic tensions today and the painful legacies of the colonial past can be addressed (Bor et. al., 2014, pp. 650-653).

Finally, I would like to highlight the work of Professor Dr. Mogobe Ramose, a South African Professor specialising in Ubuntu (Ramose, 2018, second edition). Mogobe Ramose writes in the introduction to his book:

"We live in an age that has been deeply and almost irreversibly infected and affected by the global deadly disease 'pecunimania', the blind, rampant and inhumane love of money and wealth. In international politics those in power who are 'more equal than others (i.e. white superiority)' have castrated the bull Africa. When it comes to international economic relations, sovereign states enslaved by pecunimania, with the dubious cooperation of some Africans, have turned Africa into a cash cow: it has to fatten the calves which, mainly in one part of the world (i.e. Europe and the United States), live in excessive luxury".

This quotation is rooted in a Sotho proverb: '*Feta kgomo o tshware motho*'. When man is confronted with the decisive choice: 'material wealth or the life of another human life, he should choose to preserve life', Ramose, 2018, p. 20). Nelson Mandela (Ramose, 2018, p. 14) said about Ubuntu:

"The spirit of ubuntu - that deep African awareness that we are only human through the humanity of other human beings - is not a local phenomenon, but has contributed to our common quest for a better world worldwide."

Ubuntu is as old as Africa is, and is the root of African philosophy. Ubuntu can be found in Bantu languages, such as Zulu, Xhosa and Ndebele. Ubuntu answers the question: 'who is man? Unlike the four famous questions from Kant, so says Ramose (2018, p. 17). For as a philosopher Kant wants to answer the questions: a) what can I know, b) what should I do, c) what can I hope for and d) what is man? In short, according to Ubuntu man as a whole is in lively connection with her/his society (family, clan and tribe) and also with nature and the cosmos. Man manifests himself by speaking and acting.

According to Ramose (2018, pp. 23-24) Ubuntu is moving and flowing like a river. Reality is constantly in motion. Ubuntu is therefore not time-bound but is constantly changing. Ramose shows this by using the term 'be-ing, becoming', in which the potential of knowledge, technique and social structures are already hidden in be-ing. Ubuntu consists of two words: Ubu and Ntu. Ubu can be understood as I am, you are, he is, we are, and they are. In other words, we as human beings also contain other people. This is also reflected in the general language, as you resemble your mother, father, grandmother or grandfather. In short, a part of them has ended up in you. Ntu stands for because of you I can see that I exist. Through Ubuntu we are connected to our extended family, clan and tribe, our ancestors (living and 'dead'(who we don't remember anymore)) and the children (born and unborn). Furthermore, through Ubuntu we are connected with gods and spirits, nature and cosmos. In other words, this comprehensiveness is represented in ourselves but also in the parts of that comprehensiveness. The African thinking of the Bantu-speaking peoples uses the following aphorism: "to be human is to affirm your humanity by acknowledging the humanity of others, and on that basis to enter into human relationships with others (Ramose, 2018, pp. 32-33)". This aphorism also stands for Ubuntu in the sense of being human (humanity), a human, respectful, and courteous attitude towards others. In other words, Ubu is becoming it. Ntu is being temporary.

"This aphorism is based on two philosophical principles that are organically linked. One is that the individual human being is an entity of intrinsic value. If that were not so, you would not be able to affirm your humanity by acknowledging and respecting the same humanity in the other. Only when you assume that you yourself are an entity that has value and deserves respect can you say that by belittling and insulting another human being you are first of all insulting and insulting yourself. This is called Sotho boto in the language. The other principle is that motho (a human) is only truly a human in his actual relations with other people, including the contacts with physical nature or the environment in general (Ramose, 2018, pp. 119-120)".

6.5 Non-western philosophies and western enlightenment about image of man

Here we are looking for the foundations of racism and exclusion in the image of man that philosophers present to us. We must not forget that philosophers are children of their time. They come from the non-Western world, that is to say from China, India and Africa, all large continents where the majority of the world's population lives in 2020. At the end of the final section of this chapter, non-western insights about the human image are compared with Western insights from the period 'the Enlightenment'.

From this point in the reasoning, we will have to speculate in order to establish a relationship between the human image of Chinese, Indian and African philosophers and racism and exclusion. It can be deduced from the above argument about the Chinese, Indian and African philosophers that there is no 'coloured or black' superiority among these philosophers as a counterpart to 'white' superiority. Rather, we have argued that their key concepts are connectedness, sharing and solidarity. According to Indian philosophers, even God - about whom 'common sense' says that he/she/it is the highest of us all - is seen as an immaterial soul. I do not want to claim that racism and exclusion don't exist in China, India and Africa. What I want to say is that racism and exclusion in these continents are not based on feelings of individual and collective systemic superiority, but may be the result of the difference between US and the OTHER. The abstract question is therefore: how is it that Western people feel superior to people of non-Western descent? In order to better understand this, we will go in the concluding paragraph back to the philosophical Western movement 'The Enlightenment'.

6.5.1 (Neo) colonisation

It should not be forgotten that these three continents, China, India and Africa, have been colonised by Europe for many centuries, from the Middle Ages (around 1.500 CE) until now, 2020. Colonisation took place even before that time, as did Greek and Phoenician colonisation. Here, however, we are talking about European colonisation. Colonisation is often only thought to be an occupying power. The reality, however, is more obstinate. The occupying forces have tried to change the behaviour of the indigenous peoples. Contrary to what the Europeans claimed, these peoples had their own culture and rituals, religion, norms and values, and language. The occupying forces ignored this and dismissed it as barbaric. In other words, parallel worlds were created between the indigenous peoples and the occupying forces. In all this, an appeal was made to the Western God. In this article, we have the illusion that we can philosophically go back to the world as it was before this European occupying power came into being. An illusion because what was originally there in these continents has undoubtedly been influenced by the European Christian and later influences of the Western philosophical movement Enlightenment. It should also be remembered that after European colonisation, this process continued under the name of neo-colonisation because Europe took part in the American wars (Steinmetz, 2020) in which, after these wars had been fought, the power of the World Bank and the IMF was used to mobilise former colonies in a power struggle between the West and the non-Western (mainly Islamic) world.

6.5.2 Image of man according to Chinese, Indian and African philosophers

What is striking about the work of the philosophers from China, India and Africa is that their tracts express bonding, sharing & solidarity. The foundations of bonding, sharing & solidarity are empathy, connections to God and spirits, nature, earth and the cosmos, the group as number one, listening quietly to the others and together seeking a solution to the differences of opinion that have arisen. Bonding as a great human good that binds all people together, recognising that the individual is not opposed to the community. In other words, the image of man that emerges from these philosophical lessons is that the individual is part of the community (extended family, ancestors (living and dead), children (born and unborn) and clan & tribe) and the community is part of the individual. But that is not all. This connection goes much further than that. The individual and the community are part of nature, the cosmos, spirits and gods. Being part of spirits is also called animism. Animism (animus = soul) stands for an experience and reflection of man, community and surrounding nature with an animated and inspiring charge (Bor et al., p. 647, 2014). This connection can also be seen in Indian philosophers who call man the 'small universe', as it were, which has the same components as the 'big universe'.

The image of man that emerges from the work of Chinese, Indian and African philosophers that I have discussed here also has rules of conduct. In short, how one human being should behave towards another human being and one community should behave towards another community. Confucius even distinguishes between recognised rulers and the people. Indian philosophers, on the other hand, who state that the soul in the human body witnesses good deeds and bad deeds and then says goodbye to them in a new body on the way to ultimate enlightenment.

“The African Ghanaian philosopher Kwame Gyekye sees moral pollution (such as racism and exclusion) as a complex field of tension, in which the contemporary philosopher has to examine the assumptions and value orientations as well as possible and make them explicit in a coherent way. The philosopher is thus in the midst of conflicting life and can be a role model to choose against the 'common sense' position. In doing so, democratic traditions through palaver consultation, community spirit and individual reasoning of sage philosophers have her/his attention (Bor et al., p. 657, 2014).

6.5.3 Image of man and the philosophy of enlightenment

The Western European philosophical movement 'Enlightenment' is situated in the seventeenth and eighteenth centuries, continuing the centuries before that in which Europe discovered the great ocean routes (the beginning of European colonisation and slavery) and the burgeoning European scientific view that science and technology will make mankind the master and possessor of nature. This scientific influence on enlightenment has its origins in the work of Isaac Newton (1642-1727, CE), namely *Philosophiae naturalis principia mathematica* from 1687. This resulted in the following view:

"That creation was no longer the stage of human salvation history but an immense clock whose cogs threaten to crush man (Bor et al., p. 404, 2014)."

The enlightenment was also the end of the dominant influence of Christianity and its views on the social system and the authority of the Bible. The philosophers Goethe and Hegel wanted to go much further than trusting that creation was nothing more than an immense timepiece. They long for a science that encompasses the emotional and spiritual aspects of mankind. Here we see the price in the thinking of so-called Western dualism, namely mind-body, property and cosmological (Bor et al., 401-402, 2014). This dualism may be based on the work of the philosopher Descartes as the father of modern philosophy of consciousness, which distinguished between matter and the human soul that would be separate from the body (Bor et al., p. 407, 2014).

Mathematics and physics together with 'rationalism' (the teaching of the right scientific method and knowledge in general) are the building blocks of enlightenment. Rationalism states that its principles are as clear and straightforward as mathematics, at least according to Descartes. Contrary to the mathematical properties of matter (expanse, space and spatial form), these principles are the result of 'innate ideas'. This is how God once again makes her entrance, for in rationalists a philosophical theology is the foundation for the natural sciences.

6.5.4 Conclusion

This part of the knowledge research focuses on a possible relationship between the Western and non-Western view of mankind, and racism and exclusion of immigrants, refugees and expatriates in Western countries by the indigenous population. Insight into this possible relationship we try to investigate by means of an 'if-then reasoning.

Our first hypothesis on the above presumed relationship is that the image of man in the western world is determined by views that have arisen from the philosophical movement the Enlightenment'. Enlightenment, we might say, sees man as the centre of the universe. The enlightenment as a philosophical current is helped by mathematics and physics and its methodology (rationalism) with as important components the dissecting of a complex problem through analysis (a complex dissecting into the simplest components), the formulation of the components clearly and unequivocally and synthesis (through these insights the solution of the problem is logically derived), all this according to Descartes (Bor et al., p. 411, 2014).

Our second hypothesis on the above presumed relationship is that enlightenment emphasizes and further underpins the distinction between soul and body. This is further reinforced by Descartes' statement: 'cogito ergo sum' which stands for as long as I doubt or think, it is absolutely certain that I exist.

“Descartes has tried to prove that there is only one God who is infinitely perfect and therefore cannot deceive us. Furthermore, Descartes states that man often wanders, because he or she judges without insight, that this is not contrary to the omnipotence and truthfulness of God. Error is due to the undisciplined of our free will, which does not adhere to the God-given criterion of truth (Bor et al., pp. 413-414, 2014).”

Put exaggeratedly, the Enlightenment sees man as the core of the universe with its rationalism. Disrespectfully the Enlightenment has sung man loose from her extended family, tribe and clan,

and also from her ancestors and born and unborn children, nature and earth and cosmos. Mutual dependency is simply denied, with the result that Western human values are currently independence and autonomy. In other words, checks and balances are lacking; man transcends himself according to the Enlightenment. A conceivable consequence is the superior attitude of European man towards black people and people of colour, *expressio ad probationem theorema*.

7. Conclusions

The nature and extent of racism and exclusion against black and coloured people is alarming in the European world and the western world of people who originally came from Europe (i.e. the United States, South-Afrika and Australia).

Data from OECD countries (2018) show that the children of immigrants, refugees and possibly expatriates whose children are in regular education, are underperforming compared to children of the original population. The causes of this underperformance must be sought, among other things, in racism and exclusion (Steinmetz, 2019). The consequences are measurable, i.e. lower performance in reading, mathematics and science than in children of the original population. The data - including the second European Union Minorities and Discrimination Survey in 15 EU countries (EU-MIDIS II, 2017) - show that racism and exclusion are unevenly distributed across EU countries. England is supposed to be doing well. I doubt that after reading the book by Reni Eddo-Lodge (2017-2018). We learn from that book that in England in the last century and this century it was a true battlefield of policemen and other officials against people of colour, especially people of originally African descent. This book reads as a concrete example of institutional violence. The system (police and justice) deliberately misbehaves against people of colour. I do not know what that contrast means for the figures. The figures state that racism and exclusion exist in OECD and EU countries, to an extent that cannot be ignored. But there is probably a bias in the measurements. Because both the questions and the sample can be biased, i.e. 'white'.

Quite apart from the above, racism and exclusion in the Western world may well have reached a Tipping Point (Malcolm Gladwell, 2000) with the assassination of George Floyd in 25 May, 2020 by the American police. The definition of a tipping point¹⁰ is: “the critical point in a situation, process, or system beyond which a significant and often unstoppable effect or change takes place”. The laws governing a tipping point are according to Gladwell (2000): a) the Law of the Few (critical in disseminating information through the involvement of people with a large social network, and a person with a special and rare set of social gifts), b) the Stickiness Factor (creating an attractive and communicative ‘virus’ that is easy to remember and triggers action) and c) the Power of Context (become very sensitive to changes in context). Tipping point applied to George Floyd gives the following details of the tipping point laws: Law of the Few (= young social media influencers who know how to create an extensive dissemination (mass) of the message 'Institutional Racism by police and justice'), the Stickiness Factor (= Black Lives Matter movement) and Power of the Context (= George Floyd, from arrest to strangulation and subsequent death).

¹⁰ <https://www.merriam-webster.com/dictionary/tipping%20point>

Once again, we would like to stress that this article is mainly about racism and exclusion of black and coloured people by Europeans living in Europe and elsewhere in the world, such as the United States. That is why this article focuses on the 10 articles of human rights on racism and exclusion and on the philosophical view of the human image in the non-western and western world. This can be seen as an investigation into possible causes of racism and exclusion. This is not to say that there are also very different causes. It is not enough, however, to say that there are good, and bad people (on a five-point scale) as causers of racism and exclusion. Because that then automatically leads to the question: 'how is it that there are good and bad 'white' people when it comes to the racist and exclusive treatment of coloured and black people?

What have we learned from studying human rights on racism and exclusion and the human images of non-western and western countries and continents?

First of all, the human rights on racism and exclusion of black people and people of colour teach us that this set of legal instruments is sound and solid. My first assumption is that these 10 human rights laws on racism and exclusion have been correctly translated into the legal instruments of the respective signatory countries. My second assumption is that, otherwise, the human rights observers who have looked at the translation into legislation for each country and reported on it would have strongly criticised the constitutions of each of the countries that have signed this human rights convention. If human rights have been translated into the legislation of each country and if they are properly monitored, then the question is justified as to why there is such a huge contrast between what human rights demand of us and everyday practice. Our study for this article was not focused on this question. Since the maintenance of order and security in the Western world has been outsourced to the state, the assumption seems justified that the police and the judiciary are still failing in this task and that the underlying cause is probably institutional racism in the police and the judiciary.

Secondly, philosophical research into the image of man in non-western and western countries and continents yields interesting results. The most important result is the contrast between the Western and non-Western view of mankind. This is the contrast between collectivist, interdependent and holistic in non-western countries and continents and individualistic, autonomous and independent in the western world. Rules of life and behaviour are also linked to this distinction, between citizens and those in power, such as governments and leaders of institutions and companies. They are a direct translation of that contract in the image of man between Western and non-Western countries and continents. From this we deduce that it is plausible that in Western European oriented countries and continents a sense of superiority could easily arise between people, and institutions (i.e. governments and countries), and black people and people of colour. Moreover, people originally from or living in Europe have been able to 'practise' this delusion of superiority for centuries. This practice took place through commercial slavery and colonisation (Brandon et al., 2020).

7. Recommendation

The following recommendations can be deduced from this tentative study. First of all, dare to conclude that in the European-oriented countries and continents, there are now a large number of people who are originally from non-Western countries as immigrants, refugees and expats. This observation must go hand in hand with the acknowledgment that these people have the same rights and obligations as the indigenous people of these countries and continents. In daring to acknowledge this, an important task has been set aside for central and local authorities and also for knowledge institutions. Secondly, the screening of the police and the judiciary for institutional racism. This screening should go hand in hand with the creation of a 'fair' representation and an organisation tailored to working and dealing with people from non-Western countries. Thirdly, in western countries and continents, in addition to the Western view of man, a non-Western view of man should be realised as each other's counterpart. These recommendations seem abstract. Concretely, in the western world, knowledge institutes will also have to be addressed, like all educational institutions because they are responsible for reproducing (neo)colonial and slavery customs and practices. In addition, domains in Western society, such as the labour market, health care and the functioning of governments, also have a prominent role to play. In all these institutions, I believe there is institutional racism and exclusion. Finally, steps will also have to be taken to redesign our world. COVID-19 is also forcing us to do so. Crucial to this is the eradication of socio-economic class and castes, the profit-seeking of mammoth companies (such as those in the IT sector) through the exploitation of workers and consumers, and food and climate inequalities.

A radical lesson would be to work with Truth and Transformation Commissions where a committee of citizens assesses experiences and evidence of institutional racism and exclusion and where this citizens' committee itself is given the opportunity to make recommendations, such as demanding that sorry be said, giving back stolen cultural heritage, setting up a system of reparations, building new common cultural heritage together and rewriting history. We call this a bottom-up approach, which is now being put into practice through Citizens' Councils (Convention Citoyenne pour le Climat), French President Macron said in 2020, 'I take on board your recommendations'. We call this a bottom-up approach, which is now being put into practice through citizens' councils.

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