

What is not to be (“racist”) phenocist

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Abstract

The so-called “problem of racism” must be framed in the general case of the Division between humans. Currently, it is believed that there are two determining factors for its persistence. On the one hand, the usual discourse that affirms the existence of “races” and the supposed colours inherent to them. On the other hand, such discourse and policies seem to have frozen in procedures identical to those used to gain equality in civil rights, ignoring that now the burning issue has to do with moral inequality. In search of solutions to such moral inequality, changes are proposed here for a new discourse and a new mission to guide policies. Underlying such policies is an education centred on love originating the educated person in absence of division and naturally dwelling within the trilogy “Liberty, Equality and Fraternity”.

Keywords: Racism, Phenocism, Education, Love.

O que não é ser (“racista”) fenocista

Resumo

O chamado “problema do racismo” deve ser enquadrado no caso geral da divisão entre humanos. Atualmente, acredita-se que existam dois fatores determinantes para sua persistência. Por um lado, o discurso usual que afirma a existência de “raças” e as supostas cores que lhes são inerentes. Por outro lado, tais discursos e políticas parecem ter congelado em procedimentos idênticos aos usados para obter igualdade de direitos civis, ignorando que agora a questão candente tem a ver com a desigualdade moral. Na busca de soluções para essa desigualdade moral, propõem-se mudanças para um

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novo discurso e uma nova missão de orientação das políticas. Subjacente a tais políticas está uma educação centrada no amor, originando a pessoa educada na ausência de divisão e habitando naturalmente na trilogia "Liberdade, Igualdade e Fraternidade".

Palavras-chave: Racismo, Fenocismo, Educação, Amor.

Lo que es no ser ("racista") fenocista

Resumen

El llamado "problema del racismo" debe enmarcarse en el caso general de la División entre humanos. Actualmente, se cree que existen dos factores determinantes para su persistencia. Por un lado, el discurso habitual que afirma la existencia de "razas" y los supuestos colores inherentes a ellas. Por otro lado, tales discursos y políticas parecen haberse congelado en procedimientos idénticos a los utilizados para lograr la igualdad en los derechos civiles, ignorando que ahora el tema candente tiene que ver con la desigualdad moral. En busca de soluciones a tal desigualdad moral, se proponen cambios para un nuevo discurso y una nueva misión para orientar las políticas. Detrás de tales políticas se encuentra una educación centrada en el amor que origina a la persona educada en ausencia de división y que habita naturalmente dentro de la trilogía "Libertad, Igualdad y Fraternidad".

Palabras clave: Racismo, Fenocismo, Educación, Amor.

From the Origin

A set of age-old problems that afflict humans has to do with the diverse and important forms or sources of disorder that affect their psychologies and that can divide them by things like: nationalities, regionalities, languages, professions, sexual orientation, phenotypes ("races"), social classes, religions, gender, ethnic tribalism, physically or mentally impaired and not diminished, old and new people, human and non-human animals.

Such feelings of division have the potential to be truly destructive when they easily mobilize one of the most fundamental existential dramas of the human condition. This consists of the complexity of the perverse games of seeking absolute superiority over one another. That is, from any supposed circumstantial or functional superiority, such as having more strength, greater intelligence or mastery of the arts or other

skills, or simply from the usual egocentricity, they tend to derive a superiority as better beings, not only in such a skill, but of the person as a whole. A psychological and absolute superiority of one human being over another. It seems that the longing for such pedestals of superiority and power in the form of positional goods (prestige) and material goods can only reflect fears of seeing themselves as inferior. Thus, this superiority turns out to be, in fact, a psychological inferiority and just another form of expression of this. The real opposite that transcends this infernal circle of inferiority-superiority seems to be an intrinsic ethical autonomy that can be seen as the characteristic of the truly educated and loving person² – what really humanizes us and makes us the humans we are.

This aspect of superiority-inferiority (comparison) at a social and psychological level is seen here as absolutely essential for the understanding of the most diverse discomforts, namely, in schools and at work. In fact, the intense interpersonal comparison that is permanently installed often generates what we can point out here as the central or fundamental discomfort. As an example of this fundamental drama giving rise to several traumas, we can point to the ranking of honor (or excellence) in Portuguese schools. Notably, a long-standing tradition, in which many of them publish the list of students with the highest rankings. As a result, one of the many consequences is that this is one of the mechanisms for instilling a climate of aggressive elitism - the trivialization of such illusory and false absolute superiority, defining it. Some of these communities may not give much importance to these rankings. But reasonably, this will not be the case for the majority. Consequently, this is one of the great gateways of what affects everyone's ethical environment, often an entire coming. Moreover, this also includes those in such lists. Either because they don't like to be singled out and even find it unfair, or because they are caught in the web of supposed absolute superiority. Sadly, those who already have several advantages by luck, start to receive even more advantages.

Now, one of the great dramas is that these terrible perverse games, even in democracies, have become trivialized through myriads of subtle social constructions embedded in large social structures such as school and work. This goes so far as to be usually denied by many involved. Paradoxically, they summon them, for example, through intense evaluation systems promoting corrosive interpersonal competitions. They seem to be imperceptible "Roman circuses" operating in "Platonic caves" in which reign the shadows of unconsciousness.

In the usual schools, with their liturgies around the adulation of intellectual superiorities, few escape unscathed. If to the games of superiority-inferiority of

2 See Pereira (2017).

intellect we add other forms of division such as that of the phenotype, accentuated with economic and class inequalities, in the background, the results can be simply devastating for psychologies. Disturbances such as silent depressions, disorderly behaviours of constant friction or volcanic violence can be common. This may be a response to the felt violence, with irremediable losses in self-confidence. The terrible fact is that, while superficial consciences may not decode any of this, the unconscious are not mistaken and have long ignited the trivialized and permanent disorders in classrooms of the so-called democratic school.

To complicate everything even more, once the civil rights equality is reached, what we have here is, as Jean-Jacques Rousseau (1999, p. 23) would say, a problem of moral inequality. Thus, it is perhaps worth remembering how Rousseau refers in his "Discourse on Inequality" to the wicked games that cause central discomfort originating from what we have termed aggressive inferiority-superiority:

I would observe how this universal desire for reputation, honours, and privilege, which consumes us all exercises and compares our abilities and strengths; I would show how it exercises and multiplies passions, and how, in making all men competitors, rivals, or rather enemies, it causes everyday failures and successes and catastrophes of every kind by having so many aspirants compete in the same contest. (Rousseau, 1999, p. 80)

As said, a true existential drama. As yet another example, Claude-Lévi Strauss (1975) rejects as unscientific the discussion about the "... intellectual superiority or inferiority of a race in relation to another"³ (p. 7). Strauss still uses the word "race" here, but such trivialized use has never been entirely consensual.

From the Words

Words are powerful, as recognized in several philosophies that give them meaning in the way they are used, and are even pointed out by cognitive science as shaping our universe of knowledge (Boroditsky, 2017). Hence, we can easily agree that, to change consciences more effectively, it will be advisable to change words to disrupt the existing discourse and reconstruct that discourse on other bases. Of all the competing natural and social sciences for this topic of phenocism, such as genetics and anthropology, we have long known that the human species has no significant

³ Translations are the responsibility of the author.

genetic variation to be appropriate for delimitation of different races. In a word, races don't exist here. So, what is the problem? What happens out there?

Take for example the social discourse around critical environmental problems. For decades, for most of us, we heard that the subject was about "saving the planet, the Earth" - this sounded not exactly about us. Moreover, then we learned it was about "climate change" - it still didn't have much to do with us. More recently, it seems that the subject referred to "global warming" - we remain oblivious. Then we learned that such warming should be kept at the limit of about 1.5 °C - for many of us, after all, it could even bring milder winters. But then we started to know the danger was the "associated extreme weather events". Finally, in utter despair and frustration, the Secretary-General of the United Nations, António Guterres, began to speak of things like a direct threat to the existence of humanity, hardening the speech immensely.

Prudently, some warned that the so-called "Planet Earth" didn't care at all about its own existence or warming up a little more. Accordingly, it was also indifferent whether dinosaurs or some more particular version descended from gorillas moved around on its surface, as in the case of the humble human ape. But, as can be seen now, the different "layers" of the discourse still coexist in many complex ways and the result is catastrophic. Finally, wouldn't it have been smarter, starting decades ago, to focus on the truth that matters most, that all this was about a direct threat to mine, your life, and our children's?

As for the issue of phenocism, it is also common to point out that there are some superficial traces in the person's appearance, the phenotype, which reveal insignificant differences in the genotype: skin tones, hair texture, eye contour, etc. Thus, what commonly follows is that people, due to diverse and hidden factors linked to the perverse game of absolute superiority-inferiority that can generate different fears, can easily affiliate themselves psychologically and excessively to the superficiality of a certain subgroup, in dependence and in division. All of this reveals a lack of ethical autonomy. However, the problem here is complicated because there may be mediators such as colour tones, no longer attached to external symbols such as flags or shirts, as is the case with that naivety linked to insane nationalisms or sports club fanaticism. Colours are now perceived as defining the human body and being inherent to it.

Additionally, colours are perceived by the vision. In humans, this is the sense organ that under normal conditions contributes most to making what we perceive concrete. In contrast, in elephants this seems to be the sense of smell. An experienced guide who wants to show them to visitors knows that he must approach them from the side to where the wind is blowing into (windward), in order not to be detected. For

the elephant, the vision of people without the associated smell seems to remain on a plane of greater abstraction, unlike humans for whom the reverse occurs. Hence the power of images and the colours associated with them. Things seem to get complicated in another movement when such shades of colour, in successive departures from the truth as a path to illusion and unreality, are transcribed in simplistic words. This is where things like “white”, “black”, “yellow”, “brown” or even the “red skin” enter the discourse.

Now, for example, the simplistic use of the words “black” and “white”, to quickly designate different qualities of grapes, seems to be perfectly innocuous or inconsequential on the moral plane. But this does not seem to be happening in the terrible division of phenocism. Here they can cause too much suffering. The polysemy of words is endless and the use of current expressions such as “to denigrate” (to make black-offend) or “black days” can be a contribution to a very “dark” story from the latent and sulphurous flames that may inhabit the subconscious. For example, correctly, some may try to confront phenocism using also the arts and dance, because: “With social constructs as multilayered and insidious as racism, feeling and understanding it through the body was transformative” (McCarthy-Brown & Carter, 2019, p. 16). All of this seems to require the greatest cautions in explorations of the truth as a path to reality to bring down illusions – the scientific attitude *par excellence*.

From the Illusion

The phenotypic traits seem to have long been explained by the complex Darwinian adaptations of the diverse populations that originally appeared in certain areas of what we can define with the word Africa and, later, they were spreading over the Earth. In this debate on colours, it has long been argued by one side that, although there are no races, they are socially constructed – “... races are categories that society invents ...” (Delgado & Stefancic, 2001, p.7)⁴ – and that it is bad to pretend “colour blindness” (Bonilla-Silva, 2018).

From this other side we reply with what seems to lead to a crucial difference. First, it is admitted that there is something socially constructed, but that it cannot

4 But how can we coherently combat such “invention” if we continue to use the word “race” profusely and uncritically, aggravating the problem, as if it was a reality? Or should we not just use the concept of “race” to demonstrate its falsity and thus help to correct the dangerous and faulty dominant public discourse? For example, after having declared the concept of “ether” a false “invention”, could physicists and Physics hope that the continuation of its intense use brings anything useful? Or, on the contrary, have they not abandoned the concept and the word that conveys it?

be the races since nothing can be taken from nothing. That is, if there are no races, they cannot arise by miracle. So, what is socially constructed? And now comes the crucial difference: what is socially constructed is not races, but the illusion of races. This illusion is reinforced by the trivialized use of words linked to colours. Such use can still be called simplistic chromatism, as it constitutes extreme colour blindness when it sees only “whites” and “blacks”.

The good news is that, being an illusion, albeit a difficult one, it can be combated and removed. But, it is necessary to know what we are fighting and that ... that can make all the difference. Much more fruitful, by contrast, because attacked in more truthful ways and close to reality, it seems to be the progress in these other divisions, with so many dramas and sufferings, as are the gender and sexual orientation divisions. But these forms of division seem to use discourses closer to the truth. In phenocism, dramatically, it seems that discourse forces the existence of different races and then, paradoxically, calls for equality between them. Now, if we have an illusion of the existence of races, what would be convenient is to reveal the illusion and, thus, to evaporate the problem.

In other words, if there are no races, how can we fight for the equality of non-existents? It seems simpler and more enlightened to combat such an illusion of the races. If we think about marketing, which is sometimes used so successfully in captivating us to harmful or useless behaviours, we can imagine how much this second direction can make all the difference. And so, we can only hope that much can be done to overturn such an illusion. But it is necessary to be clear about where we want to point at. And above all, as in the division of gender and sexual orientation, to abandon chaotic and randomly constructed discourse, for another more coherent one and based on greater respect for the truth.

From the Truth

Truth matters. Among other problems, if this truth is already in a good approximation to reality, it may even be already largely immovable and ignoring it may have serious consequences. Imagine that we believe that our body can cross a wall of the room we are in to reach the corridor. Or, we can even think that the wall is not there. Throwing ourselves repeatedly against such a wall can leave us bloody and broken bones and in great suffering. This is the high price of illusions that can be terribly damaging to our physical integrity and well-being. The reality, if it is, is immovable whatever the illusions we have about it. And this is the fact. The banal discourse of

“racism” seems to have been parked in these sufferings and confrontations around powerful illusions for a long time.

Thus, the illusion that there are races and there are people with those colours that can be the source of enormous disorders. In this matter of colours, at least, let us approach the natural sciences and their rigor. If we compare a sheet of white paper (typographic white), say, from the area of the forearm of those designated by that colour, it is enough to apply the criterion of truth by correspondence to verify the lie. There are no white people. To say such is, in itself, absurd. The same is true of black and black people, or another colour taken as standard.

At least, let us use the precision of one of those colour catalogues that are used in laboratories and the industry. Look at the NCS or RAL catalogues. The latter with close to 1900 shades, reserves the 8000 field for the beige-brown. We can say that a certain individual of European Recent Descent (European RD) on the forearm compares better with RAL 8253, but this does not imply that an Indian RD or an African RD can approach a smaller RAL, say 8242. In the end, who is colour blind?

But this only serves to try to show how much meaningless all this involves as a result of strong and blind social conditions in a speech that seems untrue and harmful in many ways. In physics, white, as we know, is pointed out as the result of the combination of primary colours. Something inexistent in the pigment under human skin. The word “black”⁵ can appear in terms like a black hole, which is not only an absence of light but also apprehends it by a powerful gravitational force. A black body may be of interest to optics and to study the absorption of radiation. Colours are linked to the perception of the different vibrational frequencies of the electrical charges that emit light. Such physics warns us seriously, namely when addressing quantum mechanics and the search for the ultimate reality in the world, that in many aspects “Reality is not what it seems” (Rovelli, 2016). Here, under the fundamentals of this physics, the absence of division does not stop even between humans and non-humans, between sentient and non-sentient beings and does not even stop between the animate and the inanimate. What it seems to prevail is an ultimate universal and unified reality. A truly radical stance.

This has nothing to do with the inconsistent and untrue speech about people's skin tones and the words used to delimit groups of those people. Here you can easily make authentic classifying confusions, mixing ethnicity with colour and geography

5 It should be noted that, in yet another sign of the power of words, in the Portuguese language, when referring to people, the term “black” is generally seen as being offensive or disrespectful, with the use of “negro” being preferred, whereas in English the exact opposite is true, the term “black” being used instead of “nigger”.

in the same bag, for example, saying things like: "... the groups of Latin, black and Asian-American voters..." to refer to groups considered non-"whites".

Much preferable seems to be the delimitation by geographic areas and, given that the sapiens originated in Africa and, therefore, we are all Africans, we can follow the methodology of Peter Prontzos (2019) that underlines the recent descent, as we have just done above, using RD. He also underlines the convenience of using the term "ethnicity" to point to phenotypic and cultural superficialities.

Thus, if sociologically it is of interest to collect statistical data to inform policies, the designations to be used with advantage could be these and never the fatal mistake of colours associated with supposed races. These have long been accused of being a very powerful factor to deepen illusions of division for which, in despair, tolerance is often evoked.

From Tolerance

Indispensable is the mention of yet another gross mistake in this vulgarized discourse about supposed "races", which is the appeal to the concept of tolerance or any other mannerism considered socially correct and which more or less can lead here: the respectable, the just, the honourable, the non-discrimination, the democratic, the humanist, the progressivism, the civic equality, the pious or condescending, the fear of reprisal, etc. In short, just the intellectual mobilization of good manners for any five o'clock tea.

All of this lies in the superficialities of what is circumstantially considered to be socially acceptable, but it does not truly transcend division. Tolerance-intolerance appears irremediably intertwined in this "races" discourse, defining one another. That is, a state of tolerance is only the prelude of the possibility of mobilizing intolerance, the former being the containment of the latter.

The concept of tolerance has an appropriate place like, for example, in democracy when we tolerate political ideas with which we are not sympathetic and which we disagree with. Or when we have a toothache that we don't like at all, but we have to endure it. Tolerance to conducts, not persons, can also be mobilized when some elements of any subgroup, in a given historical-cultural circumstance, be they of European, Indian, African, or any other RD phenotypes, exhibit behaviours that are not compatible with those of a certain society: lack of hygiene, gender discrimination, frequent dishonesty, etc. Of course, most others, with or without the same phenotype, do not wish to live close from this type of behaviour.

But in this case, a common fallacy can often be involved, which is to attribute the cause to an antecedent. The phenotype is only an antecedent, like many others, but it is not the cause. Often it would be enough to look at the obvious to immediately see the fallacy. Other people with such phenotype do not exhibit such behaviours. Then, it would be enough to investigate the cause of these behaviours in such historical-cultural conditions. Often, these involve poverty and not more than that.

Unfortunately, as historically there is no shortage of great and small examples, the emotionality of the “crowd blindness” magnetically attracts itself to current discourse of racism. Frequently giving way to populism and its manipulations and inflamed speeches.

For the context of phenocism, tolerance is a highly criticized concept, even by those who analyse large societies with significant ethnic groups and with multiple and important factors of possible division ranging from phenotype to religious organizations, sexual orientation or many other cultural factors. This is, for example, the case for a country like Malaysia (Abdullah, 2015, p. 69). The concept of tolerance seems to embody division itself.

True communion cannot be achieved by going in the opposite direction by emphasizing such a division, and this has been the tragic and paradoxical paradigm of the usual discourse on “racism”. Moreover, such a discourse can be a neurotic and destructive hypocrisy via the above mentioned mannerisms: something is staged as virtuous, but it is false virtue. Therefore, it is important to go further to ascertain what it really is not to be (“racist”) phenocist.

Not to be Phenocist

All those who feel the need to mobilize tolerance still feel divided from each other and may even be the vehicle for the emergence of repressed violence. On the contrary, it is precisely the total absence of the need for tolerance that points to a spontaneous and virtuous communion with the other – the true inclusive universality in action. The only possible absence of Phenocism itself, which truly transcends the division of the other.

A simple example makes this very clear. Suppose we decided to constitute a phenotypic division of humans by the colour perceived in their eyes, usually transcribed with simplistic words as saying that people have black, brown or blue eyes. How could the group with black eyes truly feel in a non-discriminatory communion with the other groups, having to exercise the multiple disguises of tolerance in the

relationship with them? Or is it not precisely the total and absolute absence of such a need for tolerance that radically ends division?

Thus, the true absence of division is total and we end up with a no-problem located anywhere. And this is what happens with the eye colours. Or has anyone ever seen discrimination based on the tone of the eyes? Read by an ethics of absence of the form of disorder that is the Division, all of this can become much clearer and truer. Then, such an ethics of absence must be at the heart of a new mission and inspire other policies.

From the mission and policies

The overwhelming predominance of discourse that intensively accentuates the use of unfortunate and powerful words such as "black" and "white", full of illusion and which unconsciously can be linked to things like "impure" and "pure", imposing the perpetuation of the division, are disseminated mainly from the dominant Anglo-Saxon world, with emphasis on the United States of America. Such is done via the media, the film industry, political discourse, the arts, etc. Underlining the extent and severity of the mistake, it also dominates the academic discourse of certain social sciences which, again in paradox, disregard completely what science for long has been saying about races. But, more than that, such academic fashion aggressively fights to impose their equivocal views.

It is here that we are not surprised that someone like Barack Obama, after two terms in the most powerful political office in the United States of America, eight years, ends up disenchanted. In dismay he confesses at his farewell address that hope in a post-racist America was never realistic. However, this time realistically, he recognizes that the main change needed is not in the laws, but "in our hearts" (Obama, 2017). Obama, someone who describes himself as "black", deserves compassion and support in his dismay, but in light of what we have just said, he was unconsciously a powerful vehicle in perpetuating the discourse of phenocism ("racism").

Notoriously, it was at the end of his mandate that another of the movements born out of violence broke out: the "Black Lives Matter". Possibly, this is just another fruit of the prolonged disorder that endures in that country. Among some positive effects, many of the developments risk being more of the same violence or, at least, more mobilization of tolerance for the eternalization of the illusion of division between people.

The North-American president always had the best intentions for sure. But there are reasons to think that his phrasing, which is usual in his country and unfortunately passing to others, contributed to prolonging the obscurity that surrounds phenocism. Therefore, hindering the path to greater foresight as to the measures to be taken for more fruitful policies to mitigate the problem.

At the same time, some of those who are in a condition to suffer discrimination and prejudice, on the one hand, may neurotically weld their psychology to this problem and to exaggeratedly attribute all their unhappiness and difficulties in life to it. On the other hand, here may also appear those who opportunistically invoke racism to take advantage of it, victimizing themselves when it suits them.

Many, as is to be expected, can themselves be a vehicle for discriminatory prejudice against what they perceive as their opposites or even enemies. Are they not "people of other races"? Disorder at throwing down statues and triggering accusations of "racism" in any direction can be total. And, here, anything can happen. As Hugo Monteiro (2013, p. 22) points out, this supposed "anti-racism" can itself be an "amplification of the racist idea" and can be seen as "containing the same reprehensible stance that it intends to fight". Hence, the need to establish a new mission as the fundamental guideline, which is to remove the illusion of the existence of "races" and their supposed inferiorities-superiorities.

In short, treating inequalities in the complex moral arena with the policies of the outdated civil rights arena is yet another dangerous mistake. Thus, for the benefit of all, the paradox of the supposedly anti-divisive policies, but which accentuate the division, must come to an end. It is more or less in the face of policy frustrations⁶ that many turn to something they call education.

From a lovely education – the ACiSs proposal⁷

6 Colin Wringle (1988, p. 108), focusing his concern on the educational process, lists and criticizes some of the most available policies usually seen as means to combat the prejudices of division and phenotypic discrimination: (1) the reverse discrimination that it intends to favour previously disadvantaged groups; (2) a "colour blindness", in which the same treatment is maintained for everyone as if there were no discrimination; (3) multiculturalism, which emphasizes valuing the culture of minorities; (4) the deliberate assumption of an admittedly "anti-racist" policy. All of these policies can be circumstantially favourable. But Wringle notes that they can all be wounded to death if, as so often happens, they end up extolling cultural or other differences, to the detriment of common humanity..

7 Gratitude is due to the reviewers of this paper who made some useful suggestions, including the challenge to "explain more concretely the implications of the theory of the paper for schools and teachers in terms of policy & practices". Hence, this very brief reference to the ACiSs project.

The troubled concept of education, by tragic coincidence, was likewise adulterated by the same Anglo-Saxon tradition that popularized it everywhere as being instruction. That is, the mere acquisition of instrumental knowledge. Or, knowledge as an instrument for an end. But, even at this level, “Despite decades of education reform, the US school curricula remain virtually unchanged. Multi-billion dollar initiatives such as No Child Left Behind, Common Core State Standards, Race to the Top, and Every Student Succeeds Act have not resulted in significant academic gains or curricula change” (Wiggan & Watson-Vandiver, 2019, p. 767).

Some, at best, in addition to instrumental knowledge include something ineffable in connection with the formation of moral character⁸. But this part remains on a diffuse plane or is assimilated to the methods of the usual instruction.

To summarize this misunderstanding in one stroke, perhaps it is enough to invoke the so-called paradox of moral education in which it is said that: it is not only because we know that an action is condemnable that we guarantee that we stop doing it. This seems to be possible with any bank robber. This points to the fact that there is much more to be done than just posting messages at a cognitive level. If these are not discarded, it must be pointed out that the centre of the subject cannot be here.

Naturally, the heart of the matter lies in the long and complex process of creating an emotionality that can be called the person's character, which sustains us for life and well-being. Such a life can be said to be an educated life because it is lived in ethical autonomy. Autonomy can be seen as the greatest capacity to help the other selflessly, lovingly, founded on a greater capacity to be alone and in well-being. This is the autonomy of the educated person, which results from the complex process that is education.

This education, taking the *via negativa*, is concerned with an ethics of the absence of certain forms of disorder, among which is that of division. Thus, this educated person will naturally be in the absence of any traces of phenocism. That is to say, in the absence of the need to mobilize any of the artificialities of tolerance. It is someone who naturally does not need to fall in dependence on heteronymous psychological affiliation with any group arising from numerous factors of division.

Yes, because, it should be noted, the division is not about having a certain nationality or a certain phenotype. The moral division takes shape when dependencies

⁸ Amazingly, education is seen as something disseminated through things like mathematics education, religious education, citizenship education and moral education. That is, instead of being the important common ground to pedagogy and the good life in general, the concept is degraded and trivialized as the teaching and learning process of countless subjects. Education is degraded and trivialized as the pedagogy of whatever it is. Another infamous corruption carried by the discourse around of what should be considered the most sacred.

are built from these inevitabilities and such groups assume absolute superiorities in relation to other groups or people. This is where takes place the schize that throws them into unreality and illusion.

Such a true education is eminently practical. It is consummated in the context of an educated coexistence in which those where a sincere absence that transcends the division prevails and transmit this feeling to everyone with whom they relate. It is again useful to check the enlightened way in which this question is posed by Rousseau:

... for it is neither the development of knowledge nor the restraint of law, but the calm of the passions and ignorance of vice that keeps them from doing wrong. (1999, p. 45)

However, it is not because we place ourselves on a plane that transcends mere instrumental knowledge and legal and social norms that we cease to be eminently practical and studious of concrete situations. It is essential to study the ways of mitigating the Division in great social structures, such as schools and work. The goal is to cultivate the possibility of absence of forms of disorder or mitigating their incidence. From here may emerge such tranquillity of passions or reflexive tranquillity.

Thus, thinking about middle and high schools, at the time of writing, a research team at the University of Algarve in Portugal has concluded a prototype of a computer application that, from a database containing questions (items) similar to the usual standard tests, you can generate customized tests for each student individually (e-cAT: electronic and customized Assessment Tests). This is intended to be used in Assessment Centres in Schools (ACiSs). The objective is to facilitate the good performance of all, but especially of the most disadvantaged, including the phenotypic minorities. It is intended to reduce the incidence of forms of disorder such as intense interpersonal comparison and fear, linked to the assessment of knowledge.

The first paradigm shift will be to move from the situation of "the same test for everyone at the same time, on a single occasion", to a situation of "several test attempts for each one and at all times". This would allow for some other important paradigm shifts at school, such as: putting an end to national exams; to introduce a curriculum by modules and credits, which makes it possible to eliminate the "tribe class" and its many idiosyncrasies by admitting the differentiated progression of students to modules in classes in more advanced years - introduction of variable classes and with less comparison.

In our societies, instrumental knowledge is of enormous importance and its certification is, therefore, one of its main pillars. Schools rightly focus on this instructive function and must do so rigorously. Thus, the entire system, starting experimentally with formative assessments, should evolve towards summative assessment (Looney,

2011) and be supervised by the existing national control bodies. This would turn upside down the school that we have known for 200 years.

But all this cannot become just another interesting technological toy. All those involved, especially teachers, should become committed educators and researchers of life in well-being, that is, the good life in the absence of disorder, in a classic way. It is not mere intellectual exploration. It is the philosophical life lived and practiced in the Platonic way – with true elevation and love.

From the Conclusions

The starting aim is to create the best conditions to favour genuine attitudes rooted in the “tranquillity of the passions” and in absence of division – the educational conditions. This will result in the necessary reformulation of the mission that will give rise to new policies and strategies. The mission now is no longer the paradoxes of making one believe that the non-existent “races” after all exist and, despite being different, they are the same. The new mission will be to remove the illusion that there are superiorities-inferiorities in the superficiality of the phenotypes. And this seems to be a completely new vision leading to different policies and strategies.

Such new policies must recognize that moral inequality cannot be handled with approaches used to tackle civic inequality. They must also try to reconstruct themselves based on a new discourse to take them to a truer and more realistic stance, abandoning references to misleading concepts like colours and “races”. Such discourse must gain coherence and consistency based on the great principles of education and the natural sciences. The designation of phenotypes should be based on geography and preferably with (RD) underlining that they are only people of the same species with a certain recent descent (e.g.,Caucasian, African American, etc.).

The new strategies must make intelligent use of communication and marketing techniques, as long as they are clarified as to their objective, as expressed in the mission. But, in the midst of much that happens in society, the results are always uncertain, this being an inevitability of education as learning to live for well-being in the absence of forms of disorder.

Divisions between people are millennial problems that, nevertheless, can have favourable periods of evolution. Thus, they should be treated with moderate optimism, studying the factors that promote the illusion of division in the ethical environments and mobilizing the power of modern techniques of communication.

The great Industrial Revolution was contemporary with the great French Revolution. The explosion of science and technology went almost on the same road as the

great trilogy “Freedom, Equality and Fraternity” but, perhaps, with different levels of progress. Maybe it is time for such ideals to come closer to the successes of science, putting an end to the many sufferings like those of phenocism and division.

Hope can be in an education centred in absence of the forms of disorder from which love may arise and that in the most intimate of each one illuminates the trilogy. And how can that happen?

Please start by imagining that the gift of Freedom from absolute superiorities-inferiorities flourishes in the hearts of those touched by love in this true education. Then, it can easily be accepted that, around such freedom, a certain relationship can occur in the absence of perverse games of superiorities rooted in inferiority which, being neither higher nor lower, may bring us all naturally closer to that level that is Equality. Finally, based on such equality and rooted in it, perhaps the miracle of the gift of the most genuine Fraternity can be given. In short, the gift of love itself.

There you have it, what is not to be a phenocist and the sacred dwelling in the trilogy “Liberté - Égalité - Fraternité”, shining and being in the educated person.

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