SciencePG
Science Publishing Group

Institutional Racism and Refugee Policies of the West: The Numbers Do Not Lie

Lora Benoit[1], Carl Hermann Dino Steinmetz[2], Deena Mikbel[3]

[1]Math, Sciences, and Engineering Division, Reedley College, State Center Community College District, Reedley, United States

[2]Expats & Immigrants B. V., Amsterdam, the Netherlands

[3]Agriculture and Environmental Science, University of California, Davis, United States

Email address:

lora.benoit@scccd.edu (Lora Benoit), carl@expats-immigrants.com (Carl Hermann Dino Steinmetz), mikbel@ucdavis.edu (Deena Mikbel)

Abstract: This article demonstrates that the Universal Human Right to asylum is not uniformly guaranteed to all asylum seekers pursuing refuge in Western countries. Many Western countries accept fewer asylum seekers than might be expected based on the relative size of their populations. Furthermore, many Western countries seem biased towards people fleeing from Africa and the Middle East. They too are people trying to escape extremely dire circumstances. To substantiate this conclusion, a tripartite approach was pursued. First, the existing premises used by the West that frame the refugee as not "Our Kind of People" or "Our Kind of Color" were elaborated upon. Second, to actually demonstrate this bias, quantitative assessments were conducted in which forcibly displaced persons from around the world were analyzed using UNHCR data. The premise here, being that numbers do not lie. This analysis shows that only a minority of all refugees (0.119%) obtain legal status (Naturalization + Resettlement Arrivals)/ Total number of Fleeing Persons). Furthermore, this analysis shows that the relationship between the number of refugees to Western countries and the total population of those individual Western countries is an exponential function $(Y = 0.0118X^{0.9455})$ with an explained variance of 0.4649 (R^2). In short, there are individual Western countries that accept fewer refugees and that accept more refugees than might be expected based on their total population. But there are also countries that do exactly what should be expected of them based on that country's total population. Lastly, qualitative assessments were made that examined the policy and practices that govern the treatment of refugees and asylum seekers in select Western countries, including Australia, Türkiye, Palestine, the European Union, Canada, and the United States. These three lines unequivocally demonstrate the influence of institutional racism on the mass migration of people seeking asylum.

Keywords: Refugees, Asylum Seekers, 'Not Our People', 'Not Our Color', Western Countries Policy and Practice, Institutional Racism

1. Introduction

This article is about people fleeing. The key question this article tries to answer is, 'Why is the Western world afraid of refugees and immigrants?' A question linked to the core question that is also explored is "does this fear perhaps have to do with the premise that many refugees are neither "Our Kind of People" [1, 2] nor "Our Kind of Color" [3, 4]. An important concept related to these two questions is that granting asylum is a fundamental human right guaranteed by Article 14 of the Universal Declaration of Human Rights. As stated by the international community:

"At UNHCR[1], we seek to uphold the basic human rights of uprooted or stateless people in their countries of asylum or habitual residence, ensuring that refugees will not be returned involuntarily to a country where they could face persecution. Longer term, we also help refugees find solutions, by repatriating voluntarily to their homeland, integrating in countries of asylum or resettling in third countries."

Nevertheless, it is readily apparent that this guaranteed asylum, assured by all Western Countries, often misses the mark. As shown in Figure 1, an illustration from the UNHCR,

---

1 https://www.unhcr.org/protection.html

asylum seekers are often confined behind barbed wire and walls. In addition, asylum seekers frequently endure other cruel practices that further undermine their human rights. Figure 1 suggests that this confinement behind barbed wire and walls presumably stems from the view that refugees are neither "Our Kind" nor "Our Color."

These questions are addressed in three separate sections. Part 1 lays out a theoretical foundation that frames the refugee experience. Part 2 presents an edit of UNHCR data as proof of these theoretical propositions. The proof here should be understood mathematically, namely as plausible, because numbers do not lie. Part 3 provides examples, cited as qualitative proof of the theorems that describe how individual countries deal with refugees. By bringing light to the discrepancy between theory and practice, the overall aim of this article is to promote meaningful change to the refugee policies and policy-language of Western countries.

Figure 1. Source UNHCR (https://www.unhcr.org/protection.html).

The "International Migration Report, 2022" provides a detailed overview of international immigrants and refugees worldwide [5]. A key takeaway from this report is that the southern hemisphere, with the exception of Oceania, produces many asylum seekers from areas affected by (civil) war, terrorism, famine, drought, and flooding. Most of these asylum seekers are housed regionally, attempting to flee along corridors that are controlled by governments, military, police, walls, and barbed wire. The outcome frequently results in involuntary returns that force asylum seekers back into unsafe conditions. In short, international migration is often dangerous.

2. The Concept of Belonging and Not Belonging

At birth, most babies are born into social structures that communicate to the baby from the start: "YOU belong and 'WE' will take care of YOU." In non-Western cultures, this motto manifests as collectivism, a state of being that conveys a sense of belonging, which under ideal conditions, is carried on throughout the entire lifetime. Importantly, collectivism is grafted onto the local norms and cultural identity, from mother, grandmother, to village, tribe or clan –far exceeding the orbit of the nuclear family. In this way, the needs and goals of the group take precedence over the needs and desires of the

individual. In contrast, in Western cultures, this state of being is manifested as individualism, and consequently, the motto transforms into "YOU belong and 'I' (not WE) will take care of YOU" [4]. This change from "WE" to "I" is a further implementation of the Western concepts of independence and autonomy. Consequently, individualism assumes a person-oriented approach that places the needs of the individual as primary and those of the group to which that individual belongs as secondary.

A disastrous consequence of war, famine and climate disasters and subsequent flight is a fragmentation of the social structures that disrupts the non-Western collectivist foundation of "YOU belong and WE will take care of you." In such scenarios, this motto transforms into: 'I don't want to deal with YOU, YOURS is YOURS and MINE is MINE.' Furthermore, fleeing to the West brings new exclusionary experiences that are imposed by the so called "asylum" countries that apply the motto: 'YOU are not one of US, don't take away our homes, jobs, or women.' This is how the asylum country communicates to asylum seekers that "WE will not take care of YOU" and that "YOU do not belong." As a result, the collective social structures are stripped away, leaving the asylum seeker isolated:

"For recently arrived Syrian refugees in the Netherlands, the social environment changes drastically after the move. Many have had to leave family and friends behind and then, on arrival, have found that they were dispersed all over the country, which resulted in networks being scattered again and relatives not always ending up living close to each other. Many respondents stated that, compared to Syria, their social life is now poor and the physical separation from those who are meaningful is only partially comforted through online interactions [6]."

Some Western countries have attempted to remedy this damaging mindset by adopting a sense of belonging at the local community level. Such an approach is currently being explored in Australia with respect to Black African Refugees:

"The 'I'm a Local…' initiative which challenged the broader regional community to *see* and engage with former refugees as *people* without 'the refugee badge attached' and as such enabled 'bridges of belonging to be built across existing boundaries'. It highlighted the various challenges of resettlement for Black African refugees in regional Australia and the extent to which the positive experiences of refugees can be contextualized within particular characteristics of space and place [7]."

In contrast, in Myanmar, a very different approach has been taken towards the Rohingya, where instead, it has been made very clear to them that: 'THEY do not belong', a situation which has culminated in a major humanitarian crisis:

"The persecution of the Rohingya in Myanmar and their precarious refuge in Bangladesh is a product of socio-political *othering* that has reduced the Rohingya to one of the largest stateless communities in the world, not belonging to either Myanmar or Bangladesh. Their statelessness is best understood through a flawed historicity that views the border between the modern nation states of

Bangladesh and Burma as historically enduring [8]."

2.1. The Psychological Response to Danger

Flight is one of the most basic psychological responses to danger. Although danger often amounts to an individual assessment [9], in the context of this article, it should be regarded as a collective response to a collectivist danger. For example, in response to danger, a mother or grandmother will be concerned for the wellbeing of her (grand) children and other family members, not just for her own safety. This collectivist response to danger is tied to the concept of "social attachment" and is central to collectivism:

"While mass panic (and/or violence) and self-preservation are often assumed to be the natural response to physical danger and perceived entrapment, the literature indicates that expressions of mutual aid are common and often predominate, and collective flight may be so delayed that survival is threatened. In fact, the typical response to a variety of threats and disasters is not to flee but to seek the proximity of familiar persons and places; moreover, separation from attachment figures is a greater stressor than physical danger. Such observations can be explained by an alternative "social attachment" model that recognizes the fundamentally gregarious nature of human beings and the primacy of attachments [10]."

The specific collectivist dangers in question arise as a consequence of war, genocide, structural oppression, scarcity of food, as well as natural disasters. However, a decidedly monumental danger that is seldom considered in these contexts is the disintegration of the extended family, tribe, or clan. Consequently, collectivist dangers should be considered not only life-threatening but existentially collectivist in nature; ranging from incidental to structural, e.g., from little food for individual extended families to no food for an entire region or a smaller social network to a completely absent social network.

2.2. The Language of Refugeeism: 'Not our Kind of People'

First, the etymological meaning of key descriptive terms as stated by https://www.etymonline.com/ are provided:

Refugee. "1680s, "one who flees to a refuge or shelter or place of safety; one who in times of persecution or political disorder flees to a foreign country for safety," from French refugié, a noun use of the past participle of refugier "to take shelter, protect," from Old French refuge "hiding place," from Latin refugium "a taking refuge; place to flee back to," from re- "back" (see re-) + fugere "to flee" (see fugitive (adj.)) + -ium, neuter ending in a sense of "place for[2]."

Asylum seeker. "early 15c., earlier asile (late 14c.), "place of refuge, sanctuary," from Latin asylum "sanctuary," from Greek asylon "refuge, fenced territory," noun use of neuter of asylos "inviolable, safe from violence," especially of persons seeking protection, from a- "without" (see a- (3)) + sylē "right of seizure," which is of unknown etymology[3]."

For the refugee and asylum seeker, the outcome of the collectivist danger and the associated consequences is determined, in a significant part, by how a nation-state views them. According to the United Nations, a nation state is:

"A form of political organization[4] in which a group of people who share the same history, traditions, or language live in a particular area under one government."

The nation-state of many Western countries adopts a legal framework and social attitudes that disadvantage a refugee. That framework affects the refugee herself/himself, her/his extended family (think reuniting with family) and her/his overall living situation. Here, these more general labels and their respective consequences are explored.

Refugees are 'THEM' and not 'US': A nation-state considers the refugee from the perspective of "OUR" state and not "THEIR" state. This is not the language of belonging or cooperation, but rather the language of creating hard contrasts. 'THEY' are in trouble, 'WE' are not. THEY should have taken better care'. This language inevitably culminates in polarization.

1) Refugees are COMMODITIES, not PEOPLE[5]: This label refers to the fact that refugees are often seen as both products and sources of economic gain. An example of this domestication is the €6 billion deal between the EU and Türkiye to accommodate Syrian refugees in Türkiye rather than in European countries. In the Western world, refugees are often seen as cheap labor, assigned jobs that Westerners have no appetite for, rather than as people who have fled and need support. Treating refugees as commodities undermines and violates their basic human rights.

2) Refugees are NOT WORTHY: Despite the extreme circumstances that are prompting flight, asylum is not guaranteed. In the asylum decision process, the state makes a judgment and denies most applicants access. This is the language of "only we determine who may come here lawfully" rather than "you are in need and we will take care of you."

3) Refugees are NOT OUR GUESTS: In the Western world, the concept of "my home" is often limited to immediate family members and is not considered a space shared with others outside the nuclear family. Accordingly, these outsiders are certainly not regarded as our guests. This 'MY home and not YOUR home' reality is at odds with the framework of interdependence, connectedness, and cooperation practiced in non-Western countries [11], where the guest is welcomed with open arms and genuine hospitality is provided.

Hospitality is valued and practiced in African context [12].

"African societies hold hospitality as a fundamental cultural, moral, and social value. Thus, hospitality is part and parcel of the African cultural and moral values. It is in fact, a way of life that is closely bound with personal and communal relationships. Hospitality

---

is grounded on the fact that no one exists alone; rather, each and every one is part of the whole community. Africans interpret hospitality as voluntarily being generous without expecting anything in return."

A language in which that distinction between "WE" and "THEY" is eliminated uses the assumption that many peoples have different norms and values than people from Western countries. That "new" language in which the concepts of refugees and asylum seekers are no longer used ("THEY") has implications for the statistical measures used for refugees and asylum seekers worldwide. The unfortunate result of not developing such a linguistic switch is that "WE" must accept the disturbing statistics of the International Organization for Migration for the time being.

2.3. The Western World and the Concept of Domesticated 'Reality'

The afore mentioned labels and definitions can be seen as products of the Western world's domesticated 'reality', a theoretical concept evolved by Professor Dr. Lewis Gordon [13] from the University of Amsterdam. This theory posits that the Western world constantly domesticates a 'knowledge-theoretical (epistemology)' reality. In this way, the Western world imposes Western norms and values on other human beings regardless of their culture or geography. Domestication is applied to coping and living with each other. All of this is governed by Western norms and values, of which the West claims to be all-encompassing and universal.

From this framework, domestication can be seen as an "imposed" belief by the West that Western man sees himself as "superior" to non-Western man (is seen as "inferior"). This conviction elevates individuality and autonomy to the universal and principled norm; it assumes that for every person on earth, there is only one correct path from cultural variety to total assimilation [14].

The term "domesticated" reality also refers to words used to describe people fleeing extreme danger. Examples of domesticated words include refugee, asylum seeker, stateless, undocumented, etc. These terms or labels create a distinction between people from the receiving country and people from the leaving country, also known as the difference between nation-states. Added to this, the nation states of the Western world apply the use of even more polarizing language: 'THEY are in trouble, WE are not'. So 'THEY have to fend for themselves'. Said in yet another way, frames like 'THEY are not Our Kind of People' and 'THEY are not OUR Kind of Color'.
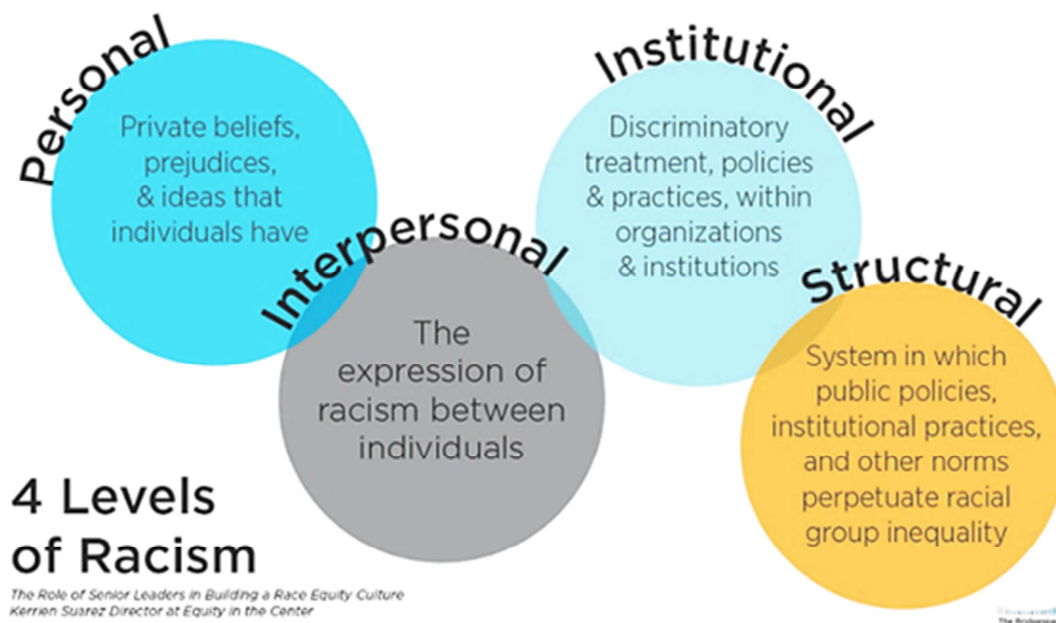

Figure 2. The Four Levels of Racism (source: https://ap.lc/1s42V).

2.4. Institutional Racism and the White Nationalist Agenda

The replacement conspiracy theory is a populist hysteria, rooted in ethnic hatred and racism, which posits that there is a deliberate conspiracy to promote massive non-white immigration, racial mixing, and ultimately the extermination of whites. This theory is the cornerstone of the white nationalist agenda and is politically influential in many Western Countries and Russia. Indeed, as regularly documented in the news media and social media, numerous political leaders in Western Countries and so-called news pundits have proliferated this fear that non-white immigrants will repopulate their Western countries. Perhaps the most disconcerting of all statements came from the mouth [15] of former United States President Donald Trump about immigrants from Haiti, El Salvador and African countries:

"Why are we letting all these people from shithole countries come here?"

The inevitable consequence of politically normalized racism is institutional racism. The Oxford Dictionary specifically defines institutional racism as:

"Discrimination or unequal treatment on the basis of membership of a particular ethnic group (typically one that is a minority or marginalized), arising from systems, structures, or expectations that have become established within an institution or organization."

In practice, institutional racism is systemic racism that is embedded in the laws, policies, and practices of a given institution, or in this case, a government. Institutional racism can be extrapolated back to the societal level and can bleed into the other major levels of racism, as depicted in Figure 2. Many Western governments have incorporated institutional racism in their policies, thereby legitimizing the notion that Refugees are 'Not our Kind of People' and 'Not our Kind of Color'.

3. Numerical Analysis of Refugees and Asylum Seekers

In this section, a mathematical assessment of outcomes reported by UNHCR is reported that support our position that the West views refugees as 'not OUR kind' and 'not OUR color'.

3.1. People in Flight Around the World

To analytically assess the beliefs that refugees are neither 'Our Kind of People' [1, 2] nor 'Our Kind of Color' [3, 4], data were extracted from the UNHCR data finder for 2020 and 2021. As both data sets were strikingly similar, the analysis is limited to the 2021 data set. The total number of people fleeing worldwide, stratified by type, is shown in Table 1. The amount, 96,035,487 persons, represents 1.1% of the world's population. More than half (53%) of the total number of fleeing people worldwide are IDPs (Internally Displaced People) and 27% are refugees or asylum seekers.

Table 1. *Worldwide People Fleeing, stratified based on type. Elaborated using data extracted from UNHCR.org data finder.*

Total Fleeing Persons Worldwide	2021
Refugees under UNHCR's mandate	21,326,909
Asylum Seekers	4,623,253
IDP's of concern to UNHCR	51,322,623
Venezuelans displaced abroad	4,406,409
Stateless Persons	4,337,536
Palestinian Refugees under UNRWAs mandate	5,792,907
Others of Concern	4,223,829
Total Fleeing Persons	**96,035,487**

Worldwide in 2021, 1,718,375 asylum applications were filed and 1,408,464 asylum decisions were made (Table 2). 35% of these total decisions resulted in an acceptance or additional protection, while the remainder (65%) resulted in rejections or case closures. Only 114,021 refugees were granted naturalization or resettlement in another country, reflecting just 8.1% of the total application-decisions.

Table 2. *Asylum Applications and Outcomes Worldwide, Elaborated using data extracted from UNHCR.org data finder.*

	Total Number
Asylum Applications	1,718,375
Asylum Decisions (Total)	1,408,464
Accepted	380,994
Complementary Protection	113,833
Otherwise closed	395,458
Rejected	518,179
Total accepted & Complementary Decisions/Asylum Applications (%)	**494,827 (35.1%)**
Returned Refugees	429,234
Returned IDPs	5,265,622
Resettlement Arrivals	57,436
Naturalization	56,585

The following numerical conclusions can be drawn from Tables 1 and 2 for 2021:

1) The percentage of accepted applications and applications granted complementary protection is only 28.8%: 494,827 divided by the total number of asylum applications worldwide, 1,718,375.

2) Only a small minority (= 0.00119 = 0.119%) of total fleeing persons obtained legal status ((57.436 + 56,585) divided by the total number of fleeing persons, 96,035,487).

3) The majority (69.4%) of fleeing people are either being absorbed regionally or elsewhere in their country of origin: 51,322,623 (IDP) + 4,406,409 (Venezuelans Displaced Abroad) + 4.337.536 (Stateless Persons) + 5,792,907 (Palestinian Refugees under UNHRC mandate) divided by 96,035,487 = 69.4%.

4) Thus, although everyone has the inherent right to enter another country for asylum purposes, in practice this inherent right is not respected when accepting asylum seekers in countries other than the country from which they are fleeing. Superficially, therefore, it seems that the refugee does not fully belong.

3.2. People Fleeing to the Western World

To further explore the statement "the refugee does not belong," asylum outcomes and asylum applications in Western countries were examined in more detail (Table 3). In 2021, the total number of asylum applications in Western countries was 1,132,753, which represents 65.9% of the total number of asylum applications worldwide (Table 3 vs Table 1).

The total number of accepted and complementary protection cases *made by* Western countries in 2021 was 341,658 (Table 3), which represent 30.2% of total asylum applications *made to* Western Countries (Table 3) and 31.6% of total asylum-application-decisions *made by* Western Countries (Table 3).

In comparison, the figures for the world are as follows: the total number of accepted and additional protection cases was 494,827, representing 28.8% (494,827 / 1,718,375) of the total number of asylum applications and 35.1% (494,827 / 1,408,464) of the total number of asylum applications filed by the countries of the world (Table 2).

The estimated total population of Western countries in 2021 was 1,183,306,538 or about 15% of the global population

(7,874,965,825). Furthermore, in 2021, Western countries accepted 69.0% of asylum seekers or provided them with additional protection. From this it can be concluded that the acceptance and decision-making rate in Western countries is proportionally in line with global figures. At first glance, then, it seems that the Western world is saying to the refugee, "You belong". An important consideration here however, is the contrast in values for refugee versus asylum seekers. This imbalance is caused by Türkiye, which receives 65.8% of refugees in Western countries, but where relatively few asylum claims are made. If Türkiye is excluded from the analysis of the Western countries, the acceptance rates for refugees and asylum seekers originating from Africa and the Middle East drops to 61.1% and 18.4% for the Western countries. Furthermore, the adjusted number of people fleeing to the West decreases to 9.0% (for comparison, 13.3% or 12,750,588/ 96,035,487). These values fall significantly below the corresponding worldwide values.

Table 3. *Asylum Applications and Outcomes in Western Countries, Elaborated using data extracted from UNHCR.org data finder.*

Asylum Applications and Outcomes Elaborated for Western Countries in 2021	Total Number	% of Worldwide Value
Asylum Applications Made to Western Countries	1,132,753	65.9%
Asylum Decisions made by Western Countries (Total)	**1,082,768**	**76.9%**
Accepted	232,224	61.0%
Complementary Protection	109,434	96.1%
Otherwise closed	284,526	71.9%
Rejected	456,584	88.1%
Total accepted & Complementary Decisions/Asylum Applications	**341,658 or 30.2%**	**69.0%**

3.3. People Fleeing to Individual Western Countries

The number of people who fled to individual Western countries, was then examined. The operational definition of refugees used here includes: refugees under the UNHCR mandate, asylum seekers, internally displaced persons of concern to UNHCR, displaced Venezuelans, Palestinian refugees under the UNRWA mandate and others of concern to UNHCR. Considered in this analysis were those countries from which 50,000 or more asylum seekers and/or refugees in 2020 or 2021 have fled (see Appendix for a list of countries and the methods used by UNHCR to arrive at these values).

Because Western countries differ significantly in terms of population size, the data are normalized based on per capita values, as shown in Figure 3.

The data were plotted using a logarithmic scale and fitted using an exponential function. The resulting equation, $Y = 0.0118X^{0.9455}$, yielded an explained variance of 0.4649 (R^2 value) with notable outliers (the results for 2020 were almost identical). Since this equation is an exploratory description, the validity of this equation was examined by comparing the slope (0.0118) of the equation with the calculated average number of fleeing persons gaining entry to these Western countries. This equates to a value of 0.0108, which is equivalent to 1.08% of the combined population of Western countries. Thus, the exploratory description seems realistic.
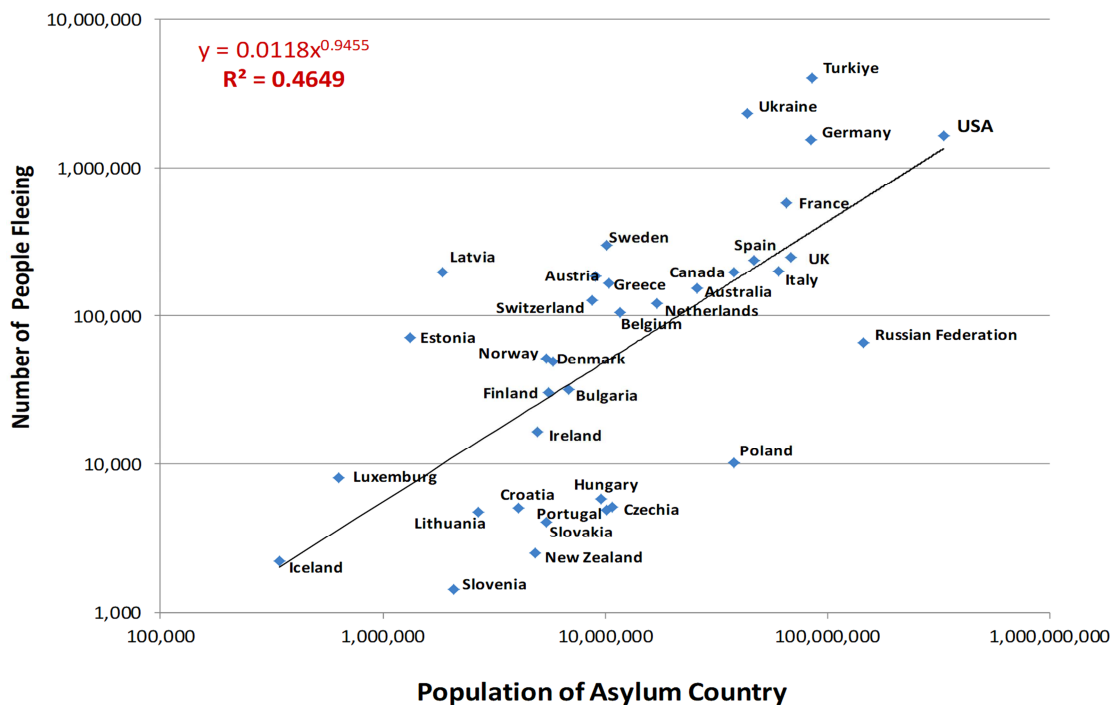

Figure 3. *Total People Fleeing to Western Countries, normalized on the basis of per Capita of Asylum Western Country. Elaborated using data extracted from UNHCR.org data finder.*

Referring to Figure 3, Western countries whose data points fall below the line therefore represent poor acceptors of fleeing people, while those with data points falling above the line represent good acceptors. Using this approach, countries such as Iceland, Finland, Bulgaria, the Netherlands, Australia and the United States, which lie approximately on the line, take in no more or less refugees than predicted by this exponential function. Countries above the line, such as Latvia, Austria, Portugal, Germany, Ukraine and Türkiye, accept more than would be predicted by this exponential function. Major outliers below the line include the Russian Federation, Poland, Hungary, Czechia, Portugal, Slovakia, Croatia, Lithuania, Slovenia, and New Zealand. The decision to flee to

a specific country is influenced in part by the presence or absence of migration corridors [5]. In addition, the flight decision is influenced by the immigration policies of an individual asylum country, and by the cultural biases, costs and preferences of people fleeing. However, it is equally important to note that these migration corridors are inherently dangerous and frequently exploited by human traffickers [16]. Many refugees do not survive the dangerous flight journey and disappear off the radar. This creates numerical gaps in our analysis. For the purpose of being comprehensive, estimates of migrant deaths per region are reproduced in Figure 4. These estimates are based primarily on witness statements and are therefore likely underestimated.
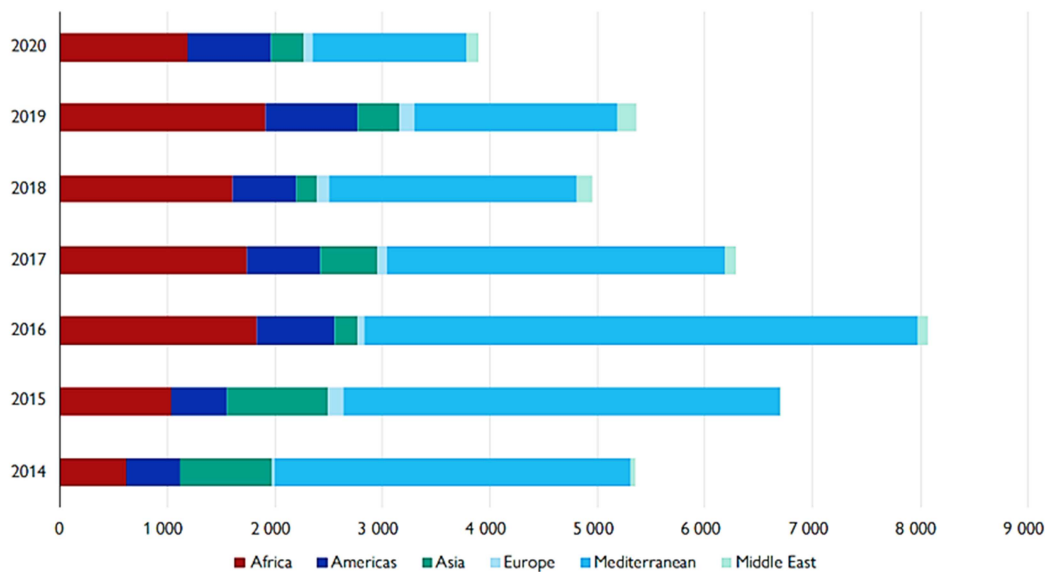

Figure 4. Estimated migrant death by region, 2014-2020 (source: McAuliffe et al., 2022, p. 31).

3.4. People Fleeing from UNHCR-Defined Regions

So far, analysis of UNHCR data provides no obvious evidence on institutional racism in the hosting of refugees by Western countries. Nor do the data answer our original question, "Do refugees belong?" To fully answer these questions, the data need to be examined at a more granular level. To begin with, it is helpful to first identify which countries constitute the top 10 countries of fleeing persons in 2021 according to UNHCR.org:

1) Syrian Arab Republic — 6,761,560
2) Venezuela — 3,944,279
3) Palestine* — 3,372,780 (+2,373,430 IDPs)
4) Afghanistan — 2,610,067
5) South Sudan — 2,277,919
6) Myanmar — 1,127,588
7) Democratic Republic of the Congo — 864,510
8) Sudan — 805,874
9) Somalia — 790,022
10) Central African Republic — 713,262

*Palestine is not a fully recognized member of the United Nations and as such, some data may be excluded from the

reported totals.

The causative factors motivating the mass displacements from the 10 (11) mentioned countries can be attributed to war, conflict, severe economic instability, drought and famine, as well as natural disasters. Indeed, several of these top 10 (11) countries face multiple issues, such as Sudan, Somalia, and the Democratic Republic of the Congo, which suffer both drought and armed conflict, while Afghanistan is enduring a combination of armed conflict, occupation by the British, Russians and Americans starting in 1838, droughts, as well as natural disasters. Accordingly, these extreme circumstances fully warrant the need for asylum.

Further research was then conducted on the total number of people who fled from geographically defined regions (Table 4). This approach was prompted since a significant number of these top 10 countries belong to Africa or the Middle East, according to the UNHCR.org data finder. Implicit to this regional breakdown is the notion of skin color, based on the extremely general assumption that people from sub-Saharan Africa in particular have a relatively darker skin color than most Asians and people from other regions. Not surprisingly, the vast majority of refugees in 2021 originated from the Middle East and Africa; representing 72.0% of the total (see

Table 5). This is in stark contrast to Europe and Russia, which took in the smallest number of refugees (1.7% of the total), see Tables 4 and 5.

In a similar manner, the majority of IDPs occurred in the Middle East and Africa, at 73.6% (37,764,158/ 51,322,623), while the least occurred in Europe and Russia (4.9%). Due to the bias caused by internal displacement as well as the imbalance in refugees to asylum seekers in Türkiye, the relative number of asylum seekers from Africa and the Middle East is lower than the number for the Americas (1,448,513 versus 2,115,287). Nevertheless, the above numbers of asylum seekers are significantly higher than the number of asylum seekers for the Asia/Pacific and Europe/Russia regions (794,653 and 199,123, respectively). From this it can be concluded that the vast majority of people fleeing, both internally as well externally to other countries, originate from Africa and the Middle East.

Table 4. *Refugee, Asylum seeker, IDPs, and Asylum Applications and Accepted + complementary Decisions Worldwide, based on originating region. Data elaborated from UNHCR.org data finder.*

Forcibly Displaced Persons Based on Origin		2021
Middle East and Africa	Refugees	**15,350,078**
	Asylum seekers	1,448,513
	Internally Displaced Persons	37,764,158
	Asylum Applications	676,263
	Accepted and Complementary Decisions/ Application	266,573 (39.4%)
Asia and Pacific	Refugees	**4,907,027**
	Asylum seekers	794,653
	Internally Displaced Persons	4,366,634
	Asylum Applications	350,240
	Accepted and Complementary Decisions/ Application	108,989 (31.1%)
Europe and Russia	Refugees	**370,407**
	Asylum seekers	199,123
	Internally Displaced Persons	2,107,239
	Asylum Applications	151,695
	Accepted and Complementary Decisions/ Application	28,910 (19.1%)
Americas	Refugees	**530,014**
	Asylum seekers	2,115,287
	Internally Displaced Persons	7,084,592
	Asylum Applications	512,994
	Accepted and Complementary Decisions/ Application	76,111 (14.8%)

3.5. People Fleeing from UNHCR-Defined Regions into Western Countries

The regional acceptance rate of refugees and asylum seekers was also examined (See Table 5). Here, a distinction must first be made between a refugee versus an asylum seeker. A *refugee* is someone who meets the eligibility criteria under an applicable refugee definition, as provided for in international or regional refugee instruments. An *asylum-seeker* is someone actively seeking refugee protection but whose status has not yet been determined. As such, not every asylum-seeker will ultimately be recognized as a refugee.

For 2021, the worldwide figures were as follows: most refugees (72.0%) originated from Africa and the Middle East, while the majority (45.8%) of the asylum seekers originated from the Americas (Table 5). Similarly, the acceptance rate of refugees and asylum seekers in Western countries were as follows: the majority (82.1%) originated from Africa and the Middle East, while most (46.3%) asylum seekers to Western Countries originated from the Americas (Table 5). The imbalance in refugee/ asylum seeker numbers can in part be attributed to Türkiye. As will be discussed in Chapter 4 in detail, a disproportionate number of refugees originating from Africa and the Middle East are redirected to Türkiye (from Europe), while at the same time, very few applications for asylum are made to Türkiye. Again, it appears that Western countries are, more or less, accepting their proportion of people fleeing from Africa and the Middle East at the aggregate level.

Table 5. *Regional Acceptance of Refugees and Asylum Seekers Worldwide and in Western Countries in 2021. Data elaborated from UNHCR.org data finder.*

Regional Acceptance of Refugees/ Asylum Seekers in 2021	Accepted Worldwide	Accepted to Western Countries
Refugees (Totals):	**21,326,909**	**7,432,693**
Middle East and Africa	15,350,078 (72.0%)	5,692,297 (82.1%)
Asia and the Pacific Region	4,907,027 (23.0%)	780,976 (11.3%)
Europe and Russia	370,407 (01.7%)	193,171 (02.8%)
Americas	530,014 (02.5%)	263,991 (03.8%)
Asylum Seekers (Totals):	**4,623,253**	**2,510,480**
Middle East and Africa	1,448,513 (31.3%)	494,148 (24.1%)
Asia and the Pacific Region	794,653 (17.2%)	505,200 (24.6%)
Europe and Russia	199,123 (04.3%)	102,189 (05.0%)
Americas	2,115,287 (45.8%)	948,507 (46.3%)

The above analysis was followed up. It examined which individual Western countries are regionally biased in receiving refugees from the four different regions. This analysis was conducted by plotting the relative share of refugees from the perspective of the four regional areas to specified Western countries. This was done through a stacked bar chart, see Figure 5.

The top bar labelled "Totals" reflects the ratio obtained from the total number of refugees to major Western countries from each of the 4 regional areas. The majority (82.1%) of refugees entering these 35 Western countries are from Africa and the Middle East, while the smallest number are from Europe/Russia (2.8%) and the Americas (3.8%). It is assumed that the Western world is fulfilling its obligation to accept refugees from priority regions/countries. That presumption is based on a comparison of the number of refugees from the Middle East and Africa entering Western countries (82.1%) and the whole world (72.4%).
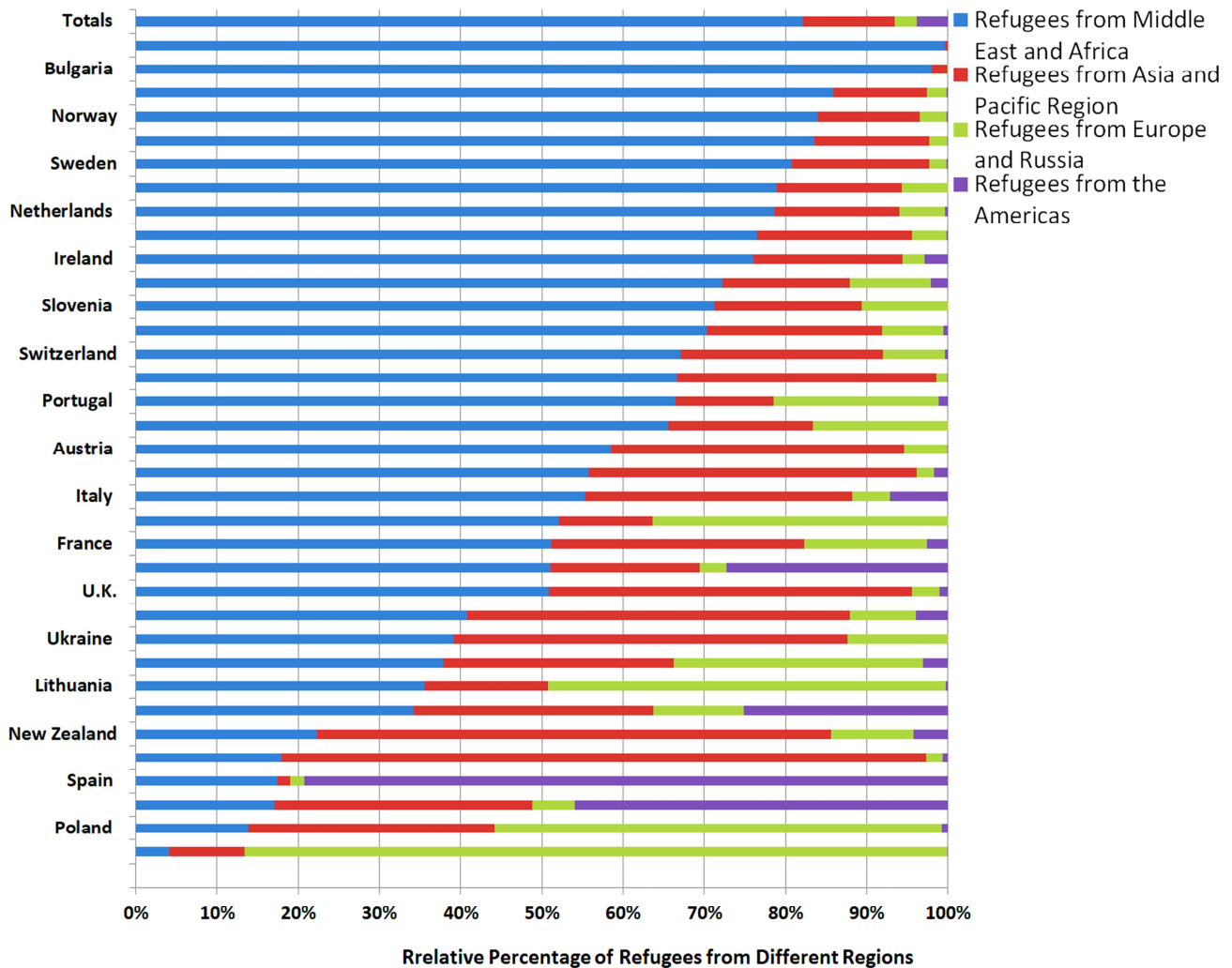

Figure 5. Refugees from Priority Regions in Western Countries in 2021. Data elaborated from UNHCR.org data finder.

Figure 5 shows that Australia (18.0%), Spain (17.5%), the United States (17.1%), Poland (13.9%) and the Russian Federation (4.1%) accept proportionately fewer refugees from the Middle East and Africa (less than 20% versus 82.1%). Conversely countries accepting disproportionately more refugees from the Middle East and Africa (compared to 82.1%) include Türkiye (99.7%), Bulgaria (98%), Luxembourg (85.9%), Norway (84%), Denmark (83.6), Sweden (80.8%), Croatia (78.9%), Netherlands (78.6%), Germany (76.6%), and Ireland (76%). The fact that Türkiye is hosting an unprecedented number of refugees (3,746,627 or 99.7%)

mainly from the Middle East (Syria) and also Africa is discussed in Chapter 4.

The same analysis was conducted for asylum seekers accepted into Western countries. Again, a stacked bar chart (Figure 6) was assessed.

The top bar labelled "Totals" reflects the ratio of asylum seekers accepted to major Western countries from each of the four regional areas. The accepted asylum seeker total ratios were: 24.1% from Africa and the Middle East, 46.3% from the Americas, 24.6% from Asia/Pacific, and 5% from Europe (see Table 5). Of note, Asia/Pacific received asylum seekers

primarily originated from Afghanistan (see Methods).

In 2021, 39.4% of all accepted asylum seekers worldwide were from the Middle East and Africa (see Table 4). Western countries with fewer than 20% asylum seekers originating from the Middle-East and Africa include Spain (16.4%), Czechia (14.2%), Slovenia, 10.9%), Australia (7.6%), New Zealand (6%), United States (5.6%), Croatia (5.4%), Slovakia (0%), Hungary (0%), and Estonia (0%). Conversely, Western countries accepting proportionately more asylum seekers from the Middle East and Africa in 2021 include: Netherlands (71.1%), Luxembourg (68.1%), Austria (61.2%), Poland (57.9%), Latvia (56.8%), Ireland (56.5%), Germany (54.4%),

Belgium (52.4%), Norway (52.1%), and Sweden (51.6%).

The lowest scoring Western countries identified by both of analyses (Figures 5 and 6) included Australia and the United States. Incidentally, both countries accept more than an average number of fleeing persons per capita (Figure 3). Furthermore, Australia and the United States accept many refugees and asylum seekers from Asia and the Pacific (Figures 5 and 6). It is plausible that both countries have a bias toward people fleeing the Middle East and Africa. The reproducibility of this finding in 2020 potentially points to a systemic issue, and an outcome of Replacement Theory and Institutional Racism.
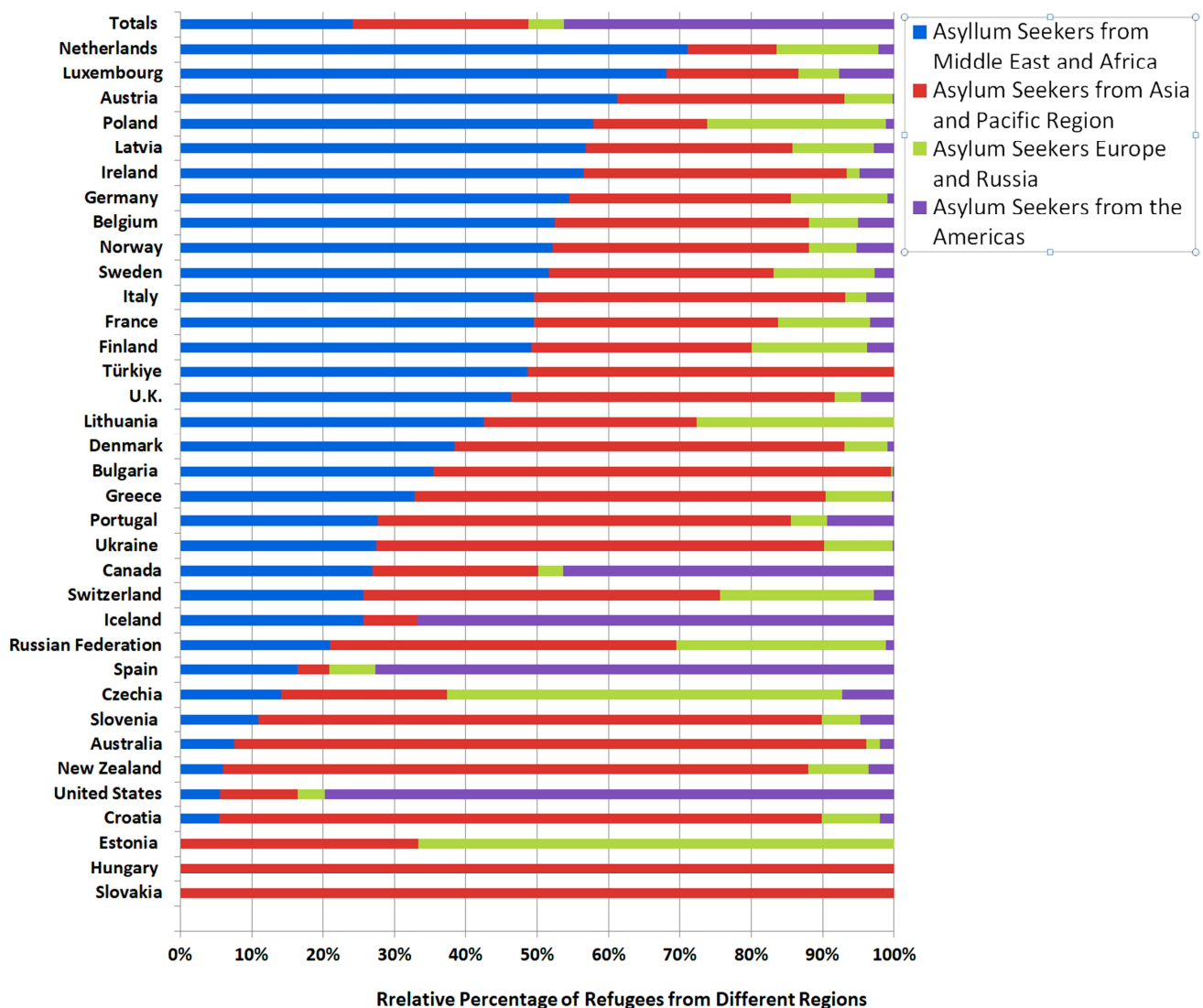

Figure 6. Asylum Seekers from Priority Regions in Western Countries in 2021. Data elaborated from UNHCR.org data finder.

This section can be concluded with the following facts about the hosting behavior of refugees and asylum seekers by major Western countries:

1) Western countries deny entry to refugees at a major economic cost. The West blocks their access using walls, barbed wire, and armies. In particular, Frontex in Europe has cost an estimated 754 million euros in 2022 to block

asylum seekers[6]. "Likewise, the total estimated cost of erecting a wall between the United States and Mexico sits at $21.6 billion USD[7]

2) The West is a major co-funder of hosting refugees in

6 https://frontex.europa.eu/about-frontex/faq/key-facts/

7 https://www.brookings.edu/essay/the-wall-the-real-costs-of-a-barrier-between-the-united-states-and-mexico/

their own regions. One example is the Syrian refugees in Lebanon, Türkiye, Jordan, Iraq and Egypt. In total this involves 20.6 million adults and 5.8 million children (UNICEF, 2022). The estimated costs are 909,994,570 USD (2022). The most recent development of deterrence is the United Kingdom's Rwanda Asylum Seeker Plan[8]. "Home Office Minister Tom Pursglove said a £120m upfront payment to Rwanda would be followed by further payments as the country handled more cases."

3) The extreme right in the West systematically provides disinformation about immigrants and refugees. Through this disinformation, the extreme right tries to spread fear by promoting the idea that immigrants and refugees will replace white people (Replacement Theory). This disinformation is spread to half of the world's population through news media and social media.

4) The figures on refugees show unexplained 'gaps', where it seems as though refugees are disappearing from view. It is difficult to estimate the number of people fleeing who just simply disappear because of unlawful imprisonment, dying en route, or human trafficking/enslavement [5, Chapter 8: Disinformation about Migration: an Age-Old Issue with New Tech Dimensions].

The issue remains that many countries are failing to accept refugees as 'guests' as inherently guaranteed by the UDHR.

4. Refugees Policies of the Western World

This chapter examines the actual outcomes of refugee policies in some Western countries. In Western countries, policy is an elaboration of legislation that normally arises via a democratic process. In the context of refugee-based policy, it is understood that the reception of refugees and asylum seekers is guaranteed by the Universal Declaration of Human Rights (UDHR):

"The Universal Declaration of Human Rights (Article 14), which states that everyone has the right to seek and enjoy asylum from persecution in other countries. The 1951 UN Refugee Convention (and its 1967 Protocol), which protects refugees from being returned to countries where they risk being persecuted[9]."

Accordingly, for the 192 countries that are party to the UDHR, there exists a contractual agreement to incorporate what is stated in the human rights treaties into their respective Constitutions, Civil Codes and policies. Based on this treatise, therefore, is the assumption that existing refugee policy of each country outlines the reception, care and treatment of asylum seekers. Moreover, by extensions, that existing policies will protect asylum seekers from xenophobic violence, from exploitation, and rule against detainment and forced

returns to their countries without a legitimate reason.

4.1. The Disconnect Between Theory and Practice

Somewhere between policy and practice exists a wide chasm, imposed by paucity of human compassion [17] and culminating in the State view, 'you're not coming to eat from our rack.'

This State view towards refugees and asylum seekers is referred to as Fortress Europe-U.S.-Canada-Australia, and is obviously framed by a negative perspective. For assessing the beliefs of individuals and groups of people, the theoretical framework of positive psychology offers better 'handles' than that of negative psychology. 'Negative' psychology focuses primarily on symptoms and disorders [19]. In contrast, positive psychology takes empathy, commitment, reliance on sources of strength, and reliance on resilience as its foundation. This framework is explored below as it relate to the treatment of refugees and asylum seekers.

"A Polish woman from Lublin[10], who has taken in a Ukrainian refugee, drew comparisons between the current crisis in Ukraine and the one experienced by Syria starting in 2015, claiming that she would have been just as eager to help Syrians if they were mothers knocking on her door and not simply men seeking economic gain. A quick comment quickly turns the "largest refugee crisis of our time," into a group of suspicious, ill-intentioned men harassing their generous European neighbors for food, shelter, employment, and dignified existence."

This singular statement demonstrates a view of refugees and asylum seekers in Poland that is positively influenced by an ideology that is primarily concerned with "Their Kind of People." Fittingly, the following article, "The mediating role of cultural intelligence," examined empathy and social closeness toward refugees from Syria in more detail using the perceptions of Polish schoolchildren [18, p. 1].

"The predictors of social closeness toward refugees are rarely examined. In this study (N = 337), higher cultural intelligence (CQ) and higher empathy were defined as predictors of higher social closeness (lower social distance [the Social Distance Scale] and warmer feelings [the Feeling Thermometer]) toward refugees from Syria. This is the target group of prejudice and intensive coverage in the European mass media. The obtained results indicated that other oriented empathy (empathic concern and perspective taking) and the motivational CQ predicted higher social closeness and warmer feelings toward refugees from Syria. Empathic personal distress predicted lower social closeness and colder feelings toward this group. Motivational CQ consistently served as the mediator of the relationship between empathy dimensions and social closeness toward Syrian refugees. Our findings reveal the previously unexplored correlations between empathy dimensions and cultural intelligence factors, including the mediational effects in predicting social closeness toward Syrian refugees."

---

8 https://www.bbc.com/news/explainers-61782866

9 https://www.google.com/search?client=firefox-b-d&q=Huan+Rights+and+refugees+and+asylum+seekers

10https://muslimgirl.com/is-the-west-selective-with-its-empathy-toward-refugees/

4.2. Examples of Policies in Practice

Although the notion of compassion is preached by every major world religion, everyday practice seems to deviate from this belief; the following statement attests to this disconnect:

"My central argument is that the current refugee protection regime is not only inadequate for the life and well-being of the nearly 70 million displaced persons in our times, but that it also jeopardizes the demos by encouraging state practices that undermine international law. Such practices create deterritorialized zones of lawlessness at border crossing, airports, and maritime ports and encourage the excision of territories as well as the building of outsourced camps on the territories of failed states. By accepting these practices in its own name, the demos undermines its own commitments to democracy. In that sense, ideal democratic theory cannot ignore the laws and practices governing the boundaries of the demos [19]."

Although many refugees seek to flee to the West, in the pursuit of safety and betterment, their relocation to the West is met with resistance and unwillingness to demonstrate compassion. This resistance can be attributed in part to: xenophobia propagated by political extremists, the underlying belief that refugees are "Not Our Kind of People and/or Our Kind of Color", and institutional racism. In particular, an extreme, far right-wing counter-pressure leads to the implementation of concrete measures to prevent refugees from fleeing to the West. Such restrictive measures include financing shelter in a distal region, building fences and walls, and deploying military resources to block refugees. These measures are underpinned by public narratives and policies, as discussed point by point below.

4.2.1. The Example of Syrian Refugees in Türkiye[11]

By April 2016, the United Nations and Arab League Envoy to Syria estimated that roughly 400,000 Syrians had died in the Syrian Civil War[12]. More recently in March, 2022, the total deaths have been estimated to vary between 499,657 and 610,000. In line, millions of Syrian refugees fled their country in response to this war. The Syrian civil war was firmly rooted in mass unemployment, government corruption and lack of political freedom under the dictatorship of Bashar al-Assad's regime. During the same period, an unusually large number of refugees were also fleeing from Afghanistan, Iraq, Pakistan, and Nigeria. To address this mass migration, the European Union (EU) and Türkiye introduced a joint policy of "regional" reception in 2016 to divert refugees bound for the EU to Türkiye, a policy that included extensive financial gain for the latter. As a result of this deal, a total of 3,711,683 Syrians refugees have been relocated to Türkiye (Reuters[13]).

"In March 2016, the European Union entered into a landmark agreement with Türkiye, through which hundreds of thousands of migrants had transited to reach EU soil, to limit the number of asylum seeker arrivals. Irregular migrants attempting to enter Greece would be returned to Türkiye, and Ankara would take steps to prevent new migratory routes from opening. In exchange, the European Union agreed to resettle Syrian refugees from Türkiye on a one-to-one basis, reduce visa restrictions for Turkish citizens, pay 6 billion euros in aid to Türkiye for Syrian migrant communities, update the customs union, and re-energize stalled talks regarding Türkiye's accession to the European Union. Türkiye was at the time the largest refugee-hosting country in the world—a position it continues to hold—with the vast majority of its approximately 3 million refugees coming from Syria, though there were also large numbers of Iraqis, Iranians, and Afghans [20]."

This deal had multiple ambitions. Most clearly, it was intended to reduce pressure on EU borders and dissuade future asylum seekers from attempting the sometimes perilous journey. However, the immediate outcome of this deal was that Turkish cities were suddenly populated with large numbers of refugees, seemingly overnight, causing significant pushback from the Turkish people.

"In the 2019 local elections, the loss of the Istanbul mayoralty by the governing Justice and Development (AK) party was perceived as a major setback for the 'imperial presidency' of Turkish President Recep Tayyip Erdoğan. Istanbul's new mayor, Ekrem İmamoğlu (Republican People's Party, CHP), played a leading role in nurturing aversion for Syrian refugees, stating that Türkiye was managing the refugees badly and that 'people are unhappy'. Some Turkish politicians also regard refugees as a security threat – a trend that has grown since September 2019 when the Turkish military began Operation Peace Spring in north-east Syria, with the aim of containing the Kurds and creating a 'safe zone' to which Syrian refugees could return [21, p. 1]."

The social impact of this aversion toward Syrian refugees is revealed in the research that demonstrates, through a digital gaze, everyday racism in Türkiye toward Syrian refugees. In this digital world, labels for fleeing Syrians such as "dangerous other," "invader" and "marauding migrant," according to this research, are used [22]. These digital glimpses are exemplified by hashtags such as #IDon'tWantSyriansInMyCountry, #GetOutSyrians, and #SyriansAreGettingOut. The main conclusion drawn by [22] is:

"Although some of the hashtags hit Twitter trends for Türkiye responding to a dramatic political event, such as Türkiye's intended occupation of Northern Syria, the emergence of these hashtags as trending topics did not generally necessitate a specific event. An interaction between the individual agency and societal phenomena facilitated the breaking out of these tweets, which we identify as a networked phenomenon. Our article argues that in today's neo-colonial condition, anonymity, non-regulation as well as the ubiquitous nature of social networking sites such as Twitter enable the expanse and

---

11 https://multeciler.org.tr/eng/number-of-syrians-in-turkey/
12 https://en.wikipedia.org/wiki/Casualties_of_the_Syrian_civil_war
13 https://ap.lc/Zd1mm

reach of racist comments. This revives 'biological superiority' as a gendered and geographical phenomenon, feeding everyday communication on online social networking sites, especially in the aftermath of the mass movement of Syrians following the Syrian revolution and civil war."

4.2.2. The Example of African Refugees in Australia

Considered here are black African immigrants and refugees relocated to Queensland, Australia. In particular, Udah [23, p. 20] call attention to the existence of black African immigrants and refugees in a country/state that projects an ethnicity of pure whiteness. Underlying this white identity is the Immigration Restriction Act 1901[14], which remained in force until 1973. This Act was an explicitly racist policy that prohibited people of color from living in and immigrating to Australia, thereby maintaining a 'white' and 'homogenous' population. The outcome of this discrimination is discussed below:

"Australian research focuses on the challenging issue of racism and skin color (blackness) as an important, if not the most central, factor for consideration in assessing their settlement experiences, as measured by the level of satisfaction and comfort black Africans feel living in Queensland. This is because racial discrimination can make it more difficult for immigrants from culturally and linguistically diverse backgrounds to be accepted in Australia. For black Africans in SEQ, their visible difference - based on physical appearance, skin color and cultural attributes – can complicate their social acceptance [23]."

The genesis of this separateness can be traced back historically. Although the earliest documented immigrants to Australia consisted largely of Anglo-Saxons convicted of petty crime back in Great Britain. Nevertheless, also arriving on these same vessels were many black African immigrants who arrived consistently between 1788 and the mid-nineteenth century. However, historical accounts have essentially been scrubbed clean of any reference to these early African immigrants, in this way, rationalizing a white identity. Indeed, it was not until 1973 that the ideology of a "White" Australia was formally abolished, opening the door for more African immigrants and refugees.

"Black African migration to Australia reached a peak between 1996 and 2005 with the entrance of African refugees and displaced persons from the Horn of Africa (Ethiopia, Eritrea, Djibouti and Somalia), Sudan, South Sudan, the Democratic Republic of the Congo, Burundi and Rwanda accepted by Australia on humanitarian grounds [23, p. 22]."

However, despite its formal departure from white ideology,

a racist sentiment directed against African Australians remains ever palpable. Even ministers, such as the Home Affairs Minister Peter Dutton, publicly complain about dangerous African gangs allegedly making neighborhoods in Queensland unsafe for White Australians. Skin color in Queensland-Australia is a determinant of belonging or not. The prevailing view here is that "white" stands for superior and "black" for inferior.

"From this belief stem theories of white supremacy, which underpin white domination and privilege, as codified in the legal, political, economic, and cultural systems through which whites control power and material resources, on the basis of conscious and unconscious ideas of white superiority and entitlement [23, p. 25]."

This qualitative study by Udah [23] paints a sad picture of the treatment of black African refugees and immigrants by Australia. Labels that can be attached to these negative experiences include everyday racism, institutional racism, and structural inferiority in schools, work, and leisure.

4.2.3. The Example of Ukrainian Refugees Fleeing into Europe

The Russian war against Ukraine, initiated on February 24, 2022, builds on the Russian occupation of Crimea in 2014. In this current iteration, Ukrainian refugees are greeted in Eastern Europe with open arms. They are our "guests," so to speak. As per regional policies, Ukrainians are allowed to work and look for accommodation immediately. Schools are also set up for their children. This warm reception does not apply to Ukrainians of African and South Asian descent. They are stopped at the borders. White Ukrainians go first, although this is denied by official border authorities, underscoring the pathology of racism as it relates to refugee skin color [24].

"Alongside the threat of conflict, African and South Asian refugees in Ukraine face the danger of a racist pathology that frames their lives as less valuable."

4.2.4. The Example of Palestinian Refugees

In 1917, Palestine was colonized by the British. Prior to this, Palestine was part of the Ottoman Syrian Empire.

"By the time Britain conquered Palestine at the end of 1917, it had made several conflicting agreements to gain support from various groups in the Middle East. These included: the Husayn-McMahon Correspondence (1915-1916), a series of letters exchanged during World War I in which the British government agreed to recognize Arab independence after the war in exchange for Husayn ibn Ali, King of Hejaz (c. 1853-1931) launching the Arab Revolt against the Ottoman Empire; the Sykes-Picot Agreement (1916), which divided the Middle East into British and French spheres of influence; and the Balfour Declaration (1917), in which the British government committed itself to a "national home" for the Jewish people[15]."

The result of this British colonization was the establishment of the State of Israel with the consent of all Western powers,

---

14 "One of the factors underpinning the Immigration Restriction Act 1901/White Australia policy was fear that culturally different groups would pollute the society and never assimilate into an Australian way of life, defined as Anglo-Celtic, Christian and white (Jakubowicz, 1985). It privileged whiteness, favoured white immigration to Australia, pushed Indigenous Australians2 to the edge of economic, cultural, political and social extinction (Warry, 2007) and barred non-white people from residing permanently in Australia (though some non-whites did manage to gain entry to Australia on a short-term basis and under strictly defined conditions [23, p. 22]."

15 https://encyclopedia.1914-1918-online.net/article/british_mandate_for_palestine

particularly the United States in 1948. In the course of this, the Palestinians were stripped of their right to self-determination. The underlying unanswerable question is, "Did the Western powers view the Palestinians as inferior in order to justify their offensive actions?"

Since the establishment of the State of Israel in 1948, there has been a never-ending displacement of Palestinians throughout the world and in the surrounding region. As of 2021, the total displacement figures include 95,117 asylum seekers and 93,457 "others of concern" classified under the UNHCR's mandate as well as 5,792,907 Palestine refugees classified under the United Nations Relief and Works Agency's (UNRWA's) mandate. In comparison, the official number of Arab residents living within the State of Israel was 1,890,000 persons in 2019, thereby indicating that approximately 68% of the Palestinian population has been forced to flee. This displacement can be attributed to an ethnic cleansing acted out by Zionist organizations beginning in 1947 [25] and the continued settlement of Israelis within the Palestinian Occupied Territories, resulting in what has become a chronic humanitarian crisis. However, oppression and domination also dictate this efflux; a recent report by Amnesty International entitled "Israel's Apartheid against Palestinians: Cruel System of Domination and Crime against Humanity [26]", systematically documents:

"Massive seizures of Palestinian land and property, unlawful killings, forcible transfer, drastic movement restrictions, and the denial of nationality and citizenship to Palestinians", actions which satisfy the definition of apartheid under international law."

The systematic discrimination directed against the Palestinians is based solely on religious and cultural differences.

In 2021, under UNHCR's mandate, there were a total of 101,036 Palestinian refugees and 10,122 asylum seekers relocated to Western countries. The top acceptance country was Greece, with an asylum acceptance rate of 97.4%. Other top asylum countries included Belgium, Canada, France, and Germany. Correspondingly, many Western countries including the U.S., did not accept any Palestinian refugees in 2021. US foreign policy is to support Palestinians from a distance through economic aid. In 2021, the U.S. issued a statement pledging a $135.8 million contribution to UNRWA, on top of the original $150 million contribution in the same year, as well as a $33 million donation of "humanitarian assistance" in response to acts of terror against Palestinians in the West Bank and Gaza.

Palestinian refugees in 2021 were geographically distributed under UNRWA's mandate as follows: 2,334,789 in Jordan, 575,234 in Syria, and 482,676 in Lebanon. Additionally, another 2,400,208 Palestinian persons are internally displaced in the Occupied Territories of the West Bank and Gaza Strip. Within these locations, are a number of refugee camps administered by the UNRWA. Consequently, the vast majority of Palestinians fleeing remain within the immediate region, with only 95,117 asylum seekers (1.6% of total fleeing persons) gaining access to external asylum regions.

For Palestinians fleeing, the value of remaining close to their homes is rooted in cultural, linguistic, and religious similarities, allowing them to retain some sense of cultural identity. Indeed, 5,792,907 million Palestinian refugees are hosted within these three countries, making this sub-region the leading host for Palestinian refugees in the world (McAuliffe et al. 2022). While displacement to Jordan is a favorable outcome, displacement to Syria and Lebanon is far from ideal: Syria is experiencing its own humanitarian crisis and Lebanon prohibits naturalization of Palestinian Refugees and restricts their employment opportunities. This refusal to accept Palestinians "hospitably" into Lebanon has resulted in growing refugee camps with deteriorating conditions. Features of those conditions in those refugee camps are food insecurity, poverty, wage discrimination, unequal economic opportunities, poor education, water shortages and disease - living conditions that are detrimental not only to Palestinians' physical well-being, but also to their mental health.

In conclusion, systematic, ethnic discrimination against the Palestinian people has deprived Palestinians of their inherent right to self-determination. This has resulted in a massive exodus (68% of the total population), the majority of whom (98.4%) have been "imprisoned" regionally, so to speak, and subjected to intolerable conditions there. Many Western countries tolerate this ethnic discrimination of Palestinians by Israel. After all, hardly any Western countries receive Palestinian asylum seekers which can also be seen as legitimizing the continued existence of these Palestinians in regional refugee camps.

4.2.5. A Few More Notable Examples

The matter of American policies is addressed here. In 2021, only 20,590 out of a total 114,006 (18.1%) of asylum decisions resulted in acceptance in the US, which is slightly lower than the average acceptance rate for other Western Countries (21.4%). The majority of refugees (45.9%) and asylum seekers (79.8%) gaining entry into the US originate from the Americas, reflecting the humanitarian crises occurring south of the US border. The remainder of the refugees (31.7%) and asylum seekers (10.8%) are derived predominantly from Asia and the Pacific region; very few refugees (17.1%) and asylum seekers (5.6%) to the US originate from Africa and the Middle East. Major migration concerns in the US stem from the illegal smuggling of immigrants from China as well as undocumented immigrants originating from Mexico and Central America. Considering the legal cases:

With Respect to Smuggles Chinese Immigrants:

"United States immigration officials estimate that 30,000 Chinese illegal aliens enter the U.S. every year[16]. China has refused to take back an estimated 39,000 citizens that have been denied permission to immigrate into the United States, filling detention centers at great expense to American taxpayers. People who smuggle people from China to other countries are known as snakeheads. They lie at ground zero

---

16 https://factsanddetails.com/china/cat5/sub29/item1034.html

of an industry estimated to be worth $3½ billion a year. In its early years, human smuggling was a fairly straight-forward operation: in many cases those involved simply got some fake documents and flew to the country they wanted to go. As officials began to crackdown smugglers began to rely more and more on boats and overland travel. These days people smuggled out of China often go overland through Burma to Thailand and then travel by sea to the United States, with the final drop off being done by small fishing boats that transport the immigrants to shore from a mother ship moored in international waters [27]."

With Respect to Mexico and Central America:

"Almost 30 percent of immigrants in the United States in 2021[17] came from Mexico. Immigrants from the top five countries of origin - Mexico, India, the Philippines, China (excluding Hong Kong and Taiwan), and Vietnam - accounted for 45.3 percent of all of the foreign born in the United States."

"Furthermore, many people from South America cross the border between Mexico and the United States. They are also called undocumented refugees or immigrants. The United States has a shortage of workers and wages are 4-10 times higher. "So far in FY2022, which ends on September 30th, Border Patrol has had almost the same number of encounters. This year will set a new record. From a low number of encounters in April 2020 due in large part to the pandemic, encounters have increased steadily and began to rise even faster after President Biden took office. …. The number of private job openings in May 2022 is 69 percent higher than the monthly average during the Trump administration (Figure 1). The wage gain for immigrants is already a 4-fold to 10-fold increase compared to mostly Latin American countries, which includes the higher cost of living in the United States [28]."

The matter of Canadian policies is addressed here. In 2021, 33,801 out of a total 61,038 (55.4%) of asylum decisions resulted in acceptance in Canada, which is much higher than the average acceptance rate for other Western Countries (21.4%). In the Canada, the majority of refugees (34.2%) are from Africa and the Middle East, where as the majority of asylum seekers (46.3%) gaining entry originate from the Americas. Major migration concerns in Canada stem from the illegal smuggling of immigrants from China as well as a crisis in Black citizenship as discussed here:

"The border is a grave: this fact calls on us to fight, both for our dead and for those who have sought— and are seeking— to evade state capture. Further, this calls us to work to usher in a new epoch geared toward more ethical ways of organizing human life in the places that we live. While borders and border- enforcement regimes continue to relegate the lives of Black and other poor racialized persons into economic exploitation and precarity, captivity, and social death, they cannot contain, never fully, the freedom dreams and freedom- making practices that are our

historical inheritance. Toward this end, it is necessary to combat the contemporary- and multiple- crises of Black citizenship that are wrought by the "migrant crisis" and well beyond it. This crisis, as I have demonstrated throughout this paper, is both part of a longer history of Black containment and part of the broader crisis of Black life [29].

5. Discussion

The purpose of this article was to highlight the inequity experienced by people in various forms of flight, people hoping to be reunited with their families in a "safe" haven, preferably a Western country. Flight is almost by definition dangerous. The danger begins in the mother country where there is war, famine, climate disasters, or where certain ethical groups are not wanted. Fleeing is inherently dangerous because it fragments the social systems of the person in flight, causing isolation. The escape route is also dangerous. Indeed, the unfortunate reality is that a significant portion of asylum seekers do not arrive in a safe haven, but instead die along the way or are redirected or received regionally into unsafe camps. The few that manage to attain asylum have been filtered by Western policy to ensure that they are, more or less, "Our Kind of People" and "Our Kind of Color." In the process, the human rights that legally protect asylum seekers are violated by states, governments, and people, most notably for those fleeing Africa and the Middle East. A solution is urgently needed, especially given the predictions of impending disaster awaiting the Horn of Africa:

"In the worst case scenario, over two hundred million people will have to move in the above regions by 2050, with the majority in sub-Saharan Africa, which the report calls the most vulnerable region due to desertification, fragile coastlines and population dependence on agriculture[18]."

Despite this, there are still hopeful practices. Germany has done an exemplary job in acceptance of asylum seekers, not only for example, on the basis of per capita acceptance rate that far exceeds the average (Figure 3), but also on the basis of accepting 76% of their total refugees and 54% of their total asylum seekers from Africa and the Middle East (figures 4 and 5 respectively). A number of other European countries have performed equally admirably.

Careful scrutiny should be given to the recent flight of large numbers of asylum seekers from Ukraine - people fleeing the atrocities of the Russian invasion. These refugees -only mothers and children- are given shelter, allowed to work, and go to school in their western host countries. This approach merits the motto: "Showing Hospitality." It is most probable that refugees would benefit from the adoption of this "Hospitality" reception model by all Western countries. This could be done with the support of international consultative bodies, such as the United Nations, the European Union, the International Conference of Asian Political Parties, and the States of South- and North America. That adoption of the "Hospitality" model of refugee reception is a first step to

---

17 https://ap.lc/GdE8E

18 https://ap.lc/Jv0J1

address human rights violations of refugees.

6. Conclusions

Here, the lines of evidence supporting our claims of human rights violations of refugees and asylum seekers are summarized.

Part 1 Theory: The theoretical concept of domesticated 'reality' recently advanced by Gordon [13] frames the refugee as inferior to that of the elevated Western man. Critically, domesticated 'reality' promotes the utilization of a polarizing language used to describe the refugee as being 'not OUR kind.' This language not only serves to debase the refugee in the context of his new asylum country, but also to erode the refugee's already fragmented social structures. Domesticated 'reality' additionally blinds the West from recognizing that the refugee is escaping from a multidimensional collectivist danger, reducing him/her instead to that of an unwanted guest, commodity, and inconvenience.

Superimposed upon this theory is the wildly broadcast replacement conspiracy theory, which ignites further polarization based on the notion that the refugee is 'not OUR color' and someone to be feared. It is hypothesized that the adoption of these caustic views by political leaders in the West has allowed the replacement conspiracy theory to translate to the level of institutional racism and spillover into the policies that determine how the nation-state views the refugee.

Part 2 Facts: The premise of this chapter is that numbers do not lie. Here, the exclusion of people originating from the Middle East and Africa is documented by way of numbers. Implicit to this discrimination is the notion that they do not belong because they are not 'OUR Kind of People' but also because they are 'not OUR Kind of Color.' As to the cause, the author's speculate that domesticated 'reality' has inculcated polarizing viewpoints in Western countries that has been bolstered by far-right fears (replacement conspiracy theory) broadcast wildly by certain politicians and social media. The consequence is the infusion of racist attitudes into refugee policy Institutional Racism.

Here, the numerical findings are summarized: in 2021, 1.1% of the world's population was in flight, with roughly 60% originating from Africa or the Middle East. Of the total asylum applications made worldwide in 2021, only 35.1% resulted in an asylum acceptance or complementary protection decision whereas only 6.6% resulted in a permanent outcome (naturalization or resettlement). The total number of refugees with an asylum acceptance or complementary protection decision equals 0.51% of all persons fleeing worldwide. This fraction detracts from the plight of people fleeing.

Separately, 35 major Western countries whose combined populations comprised 15% of the world population were individually examined. Although asylum applications made to these countries represented 54.3% of total applications made worldwide, only 13.3% asylum seekers managed to escape to these Western countries. Moreover, significant differences in refugee acceptance rates by individual Western countries were identified, with below average per capita values noted for the Russian Federation, Poland, Hungary, the Czech Republic, Portugal, Slovakia, Croatia, Lithuania, Slovenia, and New Zealand (Figure 3).

The analysis was further refined by region of origin: the majority (70.8%) of forcibly displaced persons worldwide originated from Africa and the Middle East; a value reflecting the extreme difficulties occurring in this region. The worldwide acceptance rates of refugees and asylum seekers originating from Africa and the Middle East were comparable with the acceptance rates for Western Countries (including Türkiye) (Table 5). However, if Türkiye is excluded from the analysis, the values fall significantly below the corresponding worldwide values.

Lastly, our analysis of individual Western countries demonstrated significant asymmetry. In particular, reproducible biases were observed for the United States and Australia against persons originating from the Middle East and Africa in both the categories of refugee and asylum seekers. A number of other countries demonstrated a similar pattern of discrimination as well. To construct a broader picture of its refugee and asylum policies future work will be undertaken to longitudinally analyze the United States over a 20 year span.

Part 3 Examples: The examples provided in this section demonstrate that the policies of Western countries related to the reception and treatment asylum seekers are influenced by institutional racism. It is important to note however that not all Western Countries are guilty of this sinister ideology, as indicated by our data reported in Chapter 3.

What do the specific examples show us? Australia legally maintained its status as a "white" country well into the twentieth century. The example of Syrians in Türkiye reveals a horrific hate campaign propagated on Turkish social media. This public uproar is the consequence of an arrangement financed by the EU, to forcibly relocate a tsunami of fleeing Syrians into Türkiye. The Palestinian people have a long history of colonization by the West that has resulted in the loss of their land, the forced flight of roughly 70% of the population, and the loss of the inherent right to self-determination. As for the US and Canada separately, refugees migrate to these countries, frequently aided by human smugglers and traffickers, in search of well-paying work. In contrast, the image of Ukrainian refugees illustrates the willingness to accept white Ukrainians into Europe in response to Russia's recent aggression but that this hospitality does not apply to non-white Ukrainians. The World Migration report does not yet include figures for this mass evacuation, though an assessment of these numbers will be undertaken once they become available.

Competing Interests

The authors declare that they have no conflict of interest.
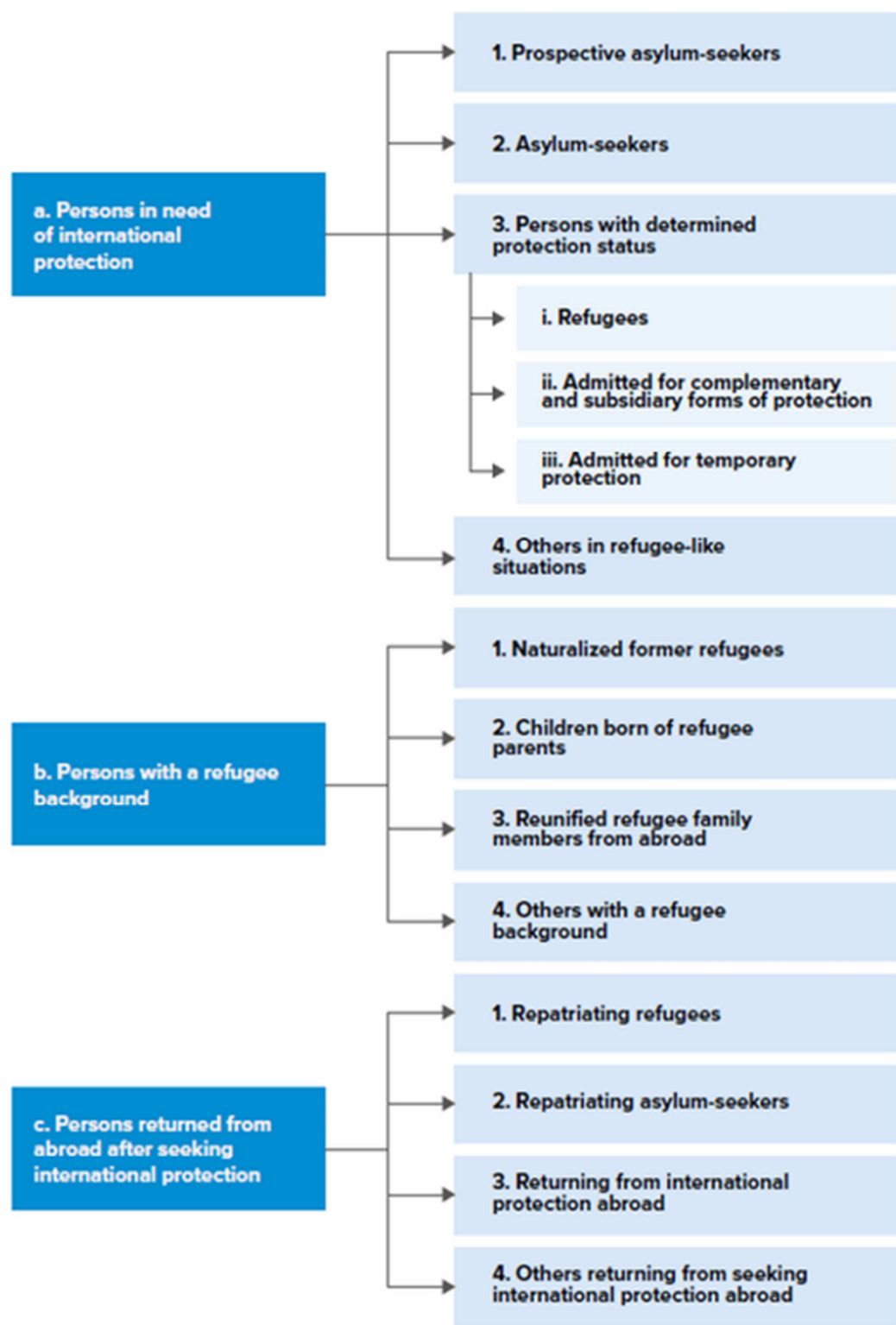
Appendix

Figure 7. Refugee data Finder (https://www.unhcr.org/refugee-statistics/methodology/).

References

[1]   Graham, Lawrence, Otis (January 6, 1999). Our Kind of People: Inside America's Black Upper Class (First ed.). Harper. ISBN 0060183527.

[2]   Crul, Maurice, Steinmetz, Carl H. D. and Lelie, Frans (2020). How the Architecture of Housing Blocks Amplifies or Dampens Interethnic Tensions in Ethnically Diverse Neighborhoods. Social Inclusion (ISSN: 2183–2803)2020, Volume 8, Issue 1, Pages 194–202DOI: 10.17645/si.v8i1.2109. Link: https://ap.lc/eeSJ9

[3] Wallace III, Luther, C. (2005). Our Colour Our Kind: A Male Bedside Reader Paperback. AuthorHouse. ISBN-10: 1420865099. ISBN-13: 978-1420865097.

[4] Steinmetz, Carl H. D. and Salim, Dliman, S. C, (2022). Belonging a Key Concept to Explain Success in Higher Education in the Netherlands. Humanities and Social Sciences 2022; 10 (2): 48-52. http://www.sciencepublishinggroup.com/j/hss. doi: 10.11648/j.hss.20221002.11. Link: https://ap.lc/k38Ya

[5] McAuliffe, Marie and Triandafyllidou, Anna, editors (2022). World Migration Report. OIM, UN Migration.

[6] Liempt, van, Ilse & Staring, Richard (2021). Homemaking and Places of Restoration: Belonging Within and Beyond Places Assigned to Syrian Refugees in the Netherlands, Geographical Review, 111: 2, 308-326, DOI: 10.1080/00167428.2020.1827935.

[7] Anderson, Leticia, Cumings, Rob, and Gatwiri, Kathomi (2019). 'I'm a Local': Negotiating Belonging with Former Refugees in Regional Australia through Inclusive Partnerships. DOI: http://dx.doi.org/10.5130/ccs.v11i2.6665

[8] Ubayasiri, Kasun (2019). Framing statelessness and 'belonging'. Rohingya refugees in Bangladesh's The Daily Star newspaper. PACIFIC JOURNALISM REVIEW 25 (1 & 2).

[9] Steinmetz, Carl H. D. (2021). Coping with Incidents: A first Step Towards a Thorough Overhaul. International Journal of medical Science and health Research, Vol. 5, No. 02. Link: https://ap.lc/qsAt4

[10] Mawson, Anthony, R. (2005). Understanding Mass Panic and Other Collective Responses to Threat and Disaster. Psychiatry 68 (2) Summer 2005.

[11] Kağıtçıbaşı, Çiğdem (2007). Family, Self, and Human Development Across Cultures. Theory and Applications. Second Edition. Psychology Press. Taylor and Francis Group. New York London.

[12] Wanjiru, Joyce, Kiige, Prof. S. Selvam and Dr. Lucy Njiru (2019). Correlation between African Hospitality and Human Flourishing among Young African adults in Kenya. International Journal of Scientific and Research Publications, Volume 9, Issue 9, September 2019. DOI: 10.29322/IJSRP.9.09.2019.p9327. http://dx.doi.org/10.29322/IJSRP.9.09.2019.p9327.

[13] Gordon, Lewis, R. (2021). Freedom, Justice and Decolonization. Routledge, Taylor & Francis.

[14] Berry, J. W. (1997). Immigration, Acculturation and Adaptation. Applied Psychology International Review, 46, 5-34.

[15] Warkins, Eli and Phillip, Abby (2018). Trump decries immigrants from 'shithole countries' coming to US. CNN politics. https://edition.cnn.com/2018/01/11/politics/immigrants-shithole-countries-trump/index.html

[16] Howell, Jayne, Altamirano, Deborah, R., Totah, Faedah and Keles, Fethi (2018). Porous Borders, Invisible Boundaries? Ethnographic Perspectives on the Vicissitudes of Contemporary Migration. A Publication of the Committee on Refugees and Immigrants Society for Urban, National, and Transnational/Global Anthropology American Anthropological Association.

[17] Haidt, Jonathan (2012). The Righteous Mind. Why good people are divided by politics and religion. Pinguin Books Ltd.

[18] Pawlicka, Pauline, Kazmierczak, Maria and Jagiello-Rusilowski (2019). Empathy and social closeness toward refugees from Syria: The mediating role of cultural intelligence. Wiley Community Psychology. DOI: 10.1002/jcop.22169.

[19] Benhabib, S. The End of the 1951 Refugee Convention? Dilemmas of Sovereignty, Territoriality, and Human Rights. Jus Cogens 2, 75–100 (2020). https://doi.org/10.1007/s42439-020-00022-1

[20] Terry, Kyilah (2021). The EU-Türkiye Deal, Five Years on: A Frayed and Controversial but Enduring Blueprint. Migration Policy Institute. https://www.migrationpolicy.org/article/eu-Türkiye-deal-five-years-on

[21] Stanicek, Branislav (2020). EU-Türkiye relations in light of the Syrian conflict and refugee crisis. EPRS | European Parliamentary Research Service. PE 649.327 – March 2020.

[22] Ozduzen, Ozge (2021). 'Refugees are not welcome': Digital racism, online place making and the evolving categorization of Syrians in Türkiye. new media & society. 2021, Vol. 23 (11) 3349–3369. DOI: 10.1177/1461444820956341.

[23] Udah, Hyacinth and Singh, Parlo (2018). Ít still matters': The role of skin colour in the everyday life and realities of black African migrants and refugees in Australia. Australasian Review of African Studies, 2018, 39 (2), 19-47. http://afsaap.org.au/ARAS/2018-volume-39/. https://doi.org/10.22160/22035184/ARAS-2018-39-2/19-47

[24] Bajaj, Simar, S., and Stanford, Fatima, Cody (2022). The Ukrainian refugee crisis and the pathology of racism. BMJ 2022; 376: o661. http://dx.doi.org/10.1136/bmj.o661. Published: 11 March 2022.

[25] Cook, Jonathan (2008). Disappearing Palestine. Israel's experiments in human despair. Zed Books. London & New York. ISBN 978 1 84813 649 6.

[26] Callamart, Agnès (2022). Israel's apartheid against Palestinians: Cruel system of domination and crime against humanity. Amnesty International. Link: https://ap.lc/SsOns

[27] Zhang, Sheldon X. and Ko-lin Chin (2002). The Social Organization of Chinese Human Smuggling-A Cross National Study. San Diego, CA: San Diego State University.

[28] Nowrasteh, Alex (July 27, 2022). U.S. Labor Demand Explains Most of the Rise in Illegal Immigration. Cato at Liberty. Link: https://ap.lc/HJLdC

[29] Mayard, Robyn (2019). Black Life and Death across the U.S. – Canadian Border. Border Violence, Black Fugitive Belonging, and a Turtle Island View of Black Liberation. Link: https://ap.lc/jUBe0