

## **Different Faces of Racism: An Exposition**

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### **Abstract**

In the backdrop of the abolition of slave trade and the end of colonialism, one will think that racism and all its prejudices have been laid to rest. The spate of happenings on the planet, particularly in Europe and America, will go far to demonstrate that supremacist belief systems are a long way from been stifled. Racism often induce feeling of superiority amongst people and also among nations such that some nations view others with a disdainful and obligatory attitude to help, thereby placing unnecessary injunctions and policies to retain their hold on such countries as is discernible in neo-colonialism. Furthermore, there is a feeling of discrimination against anything Islam and black such that black is regarded as ugly and both should be treated with suspicion. This work intends to look at the difference faces of racism throughout history and the rationale behind it. This work is critical in light of the fact that it looks at the raising racist belief systems and tries to highlight the requirement for social change and advance as it influences human improvement.

**Keywords:** racism, social change, slavery, colonialism, Africa.

## Introduction

At the very heart of the 21<sup>st</sup> century, racism is most critical social issue and it is on the ascent and expanding in ways. Regardless of whether we are discussing ethnic cleansings, hatred group, xenophobic and immigration policies, the fundamental issue is the same. Taking after the Brexit vote there has been panic around, an evident "spike" in hate activities across the United Kingdom. One BBC journalist had inquired as to whether the vote had opened a 'tidal wave of hatred'. Various articles in the *Guardian* have claimed that Brexit has "unleashed" sentiment slant over the country. Also, with xenophobic activities going on in Europe, South Africa and America couple the uprising policies against the blacks and Islam in America; evidence of racism is very much visible. Racist ideologies are hinged on the premise that one group of people or race is superior in intellect, purpose than another set of people, and this informs the placement of people in the social order (Golash-Boza, 2016, p. 131). Racism is as old as human society but is often traced to religious and sociological differences that arose at the start of Christianity. The highest show of racism came in the advent of slavery and with the abolition of slavery, colonialism, apartheid and some form of neo-colonialism that is predominant today in our societies. This paper tends to investigate the thought of racism; it reveals verifiable insight into prejudice, following where human culture had begun to hand the distinctions over culture, standards, values and skin colour into weapons of vicious abuse. It likewise investigates how racism offered ascends to subjugation, imperialism, neo-colonialism and the place of the subaltern in intercommunity relations. Finally it critics the idea of racism, claiming the idea is ridiculous.

## The Meaning and History of Racism

Racism is better comprehended from the setting from which it is talked about. This is the reason distinctive creators and word references

characterize racism from alternate points of view. Racism can be defined as the “belief that all members of each race possess characteristics, abilities, or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or races and the expression of such prejudice” (Lewis, 2001, p. 784). Merriam-Webster's Dictionary also defines it as a belief that race is the primary determinant of human traits and capacities and those racial differences produce an inherent superiority or inferiority of a particular racial group, and alternatively it is also the prejudice based on such a belief. Hitler's declaration of his belief in a “master race” was an indication of the inherent *racism* of the Nazi movement (Merriam-Webster, 2012). The term “racism” is often used in a loose and unreflective way to describe the hostile or negative feelings of one ethnic group or “people” toward another and the actions resulting from such attitudes (Fredrickson, 2004, p. 1). Racism is also seen as the feeling of superiority that arises when one race thinks itself superior to another due to skin colour and some supposed inferior body metabolism that this feeling brings about in the practice of discrimination, persecution, and in some cases even genocide. The term racism came up later when the Nazi were searching for an approach to legitimize their treatment of the Jews, yet the wonder which it depicts is as far back as human culture. Racism affirms that people are divided into races which are recognized by their physical qualities, social patterns and methods of conduct. Science is seen as the paradigm of knowledge and rationality is pledged as the supreme objective way to attain knowledge as it is evident in the history of philosophy from Plato to Descartes through to continental philosophy. If the history of philosophy as well as science has progressed through reason and not emotions, is it reasonable to posit that some people are inferior because of their skin colour and are therefore incapable of reasonable thought? Generally, there are different stories to show the historical backdrop of racism as there are diverse dispositions towards portraying contrasts. Some history link racism to the historical backdrop of human culture while in another rational rendition, racism is regularly attributed to religion and it springs up from distinctions in convictions been an explanation behind the creation of perplexing sentiments of prevalence towards others. This raises the question: does a people's belief system determine their mental state as well as their course in

history? Our understanding of what beliefs and behaviours are to be considered “racist” has really been unstable.

Somewhere between the view that racism is a peculiar modern idea without much historical precedent and the notion that it is simply a manifestation of the ancient phenomenon of tribalism or xenophobia may lie a working definition that covers more than scientific or biological racism but less than the kind of group prejudice based on culture, religion, or simply a sense of family or kinship (Fredrickson, 2004, p. 5). It is when differences that might otherwise be considered ethno-cultural are regarded as innate, indelible, and unchangeable that a racist attitude or ideology can be said to exist. It discovers its clearest expression when the sort of ethnic contrasts that are immovably established in language, traditions, and family relationship are abrogated for the sake of an envisioned by and large in view of pigmentation, as in racial oppression, or on a semantically based myth of remote drop from a predominant race, as in Aryanism. Fredrickson gives diverse varieties regarding how racism is imagined; he starts by expressing that racism is not xenophobia as some will opine but rather that xenophobia could be a beginning stage for racism. He goes ahead to state that as much as there is a general history of racism, and a background marked by specific prejudices, yet information of particular settings is important to a comprehension of the shifting structures and elements of the generic phenomenon with which we are concerned. This view of racism as put forward by Fredrickson suggests that the “Superaltern” and the subaltern cannot coexist side by side without this feeling of domination existing and stating structures and practices to further foster this difference. To get a decent viewpoint on the movement of racism, it will be good take a look at the diverse strains of racism and how they have advanced down the ages and how some have separated into others and some have vanished totally. Below are the forms of racism discussed.

## **Religious Racism**

Racism in this regard tries to show that there is a racial order that stems from the law of nature in connection with the law of God. During the Reformation (16<sup>th</sup> Century and 17<sup>th</sup> Century), a key question among Christian religious hierarchy was whether Blacks and “Indians” had souls and/or were human (Pelikan, 1984, p. 20). During this period,

Europeans were exposed more frequently to Africans and the indigenous people of North and South America, and the church vacillated between these opinions. The Catholic Church soon became the first to admit that Blacks and Indians had souls, the Protestant-Calvinist Church wanted to separate and distinguish them from Catholicism, and therefore was much slower in recognizing the humanity of Africans and Indians (Hsia, 2005). With the increasing importance of slavery, religion was used as a means to justify racist divisions, classifying people of colour as “pagan and soulless” (Rogers, and Bowman, 2015, p. 3). Religious racism also became evident in the killings of the Jews that took place in the wake of the advent of Christianity. The Jews were viewed as responsible for the death of Jesus Christ and were therefore beyond redemption and this led to various lynching and mobbing; it was either baptism for some sort of acceptance or total annihilation. Where racism against the Jews differs from that against the blacks is that St. Augustine and other church fathers thought that the sin of deicide was not indelible and could be surmounted since the Jews were part of the human race and were worth saving. Fredrickson held that Anti-Judaism became anti-Semitism whenever it turned into a consuming hatred that made getting rid of Jews seem preferable to trying to convert them, and anti-Semitism became racism when the belief took hold that Jews were intrinsically and organically evil rather than merely having false beliefs and wrong dispositions (Fredrickson, 2004, p. 19). The contention for the racist mentality towards Jews originated from two fundamental ideas – the inborn underhandedness nature of the Jews and the assumed slaughtering of a Christian Jesus for custom purposes by the Jews. The Jews refusal to convert to Christianity further buttressed their evil nature. The biblical preface of equality that worked for Christians was that all are equal before God, whatever their tribe and group. Those medieval Christians who saw Jews as offspring of the Devil basically avoided from participation in membership of the body of Christ. (They likewise avoided non-Jewish witches and blasphemers, yet not on account of their ethnicity.) This established the framework for the early massacres of Jews which started at the season of the First Crusade in 1096 (Fredrickson, 2004, p. 21). This raises big questions that the notions that were held at that time failed to answer. Is it accurate to say that it was reasonable to claim that

all were equivalent before God and still oppress an alternate faction in light of the fact that their conviction contrasted from prevalent thinking? Why were the Muslims with entirely unexpected convictions not seen as naturally malicious but rather fairly seen as political foes? It shows that the genocide feeling towards the Jews anticipated the sentiment of dominance that saturated Europe's colonialism and the strength in which they grabbed hold the world soon after. If the Jews could be discriminated against, so could the Irish and other groups that did not have the civilised tendencies inherent in the great European colonizing nations. However, the Jews were considered spawns of the devil and inherently evil and could not be saved. Furthermore, the European society in the medieval era sought for uniformity in religion, politics and social relations such that any discrepancies were frowned at as heretical and non-conformist and therefore should be discarded or completely eroded (Fredrickson, 2004, p. 19).

Fredrickson points out that racism towards Blacks did not start until Western contact with Africans; prior to this contact, Africans were revered religiously as the first non-Jewish convert to Christianity was a black Ethiopian eunuch as portrayed in the bible and the Myth of Prester John who had fought for Christianity during the Crusades and also the Black depiction of one of the Magi. However, when the Portuguese actually reached Ethiopia by sea from the Indian Ocean in the early sixteenth century, they were unimpressed with what they found, and the Ethiopians were gradually relegated to the fringes of the European imagination. The fact that Europeans were ceasing to enslave other Europeans at the time when African slaves became suddenly and readily available was at the root of White supremacist attitudes and policies although, for reasons that remain to be explored, it took a considerable time for anti-Black racism to crystallize into a fully elaborated ideology (Fredrickson, 2004, p. 30). Other incidents of religious racism arose in Spain with religious intolerance that was invoked in fifteenth and sixteenth century against Muslims and Jews. The Jews endured loss of lives, separation basically at work as they were denied permission into so callings; also intermarriage among them was viewed as a blend of polluted blood. This structural racism could be seen in Jerome and Taylor's (2005) depiction of Einstein in *Einstein on Race and Racism* (p. 30).

## **Hate Group**

The Ku Klux Klan (KKK) is a gathering of anonymous individuals that willingly volunteered to free the universe of dark liberated slaves and dark slaves as a rule in the United States of America. The historical backdrop of KKK is covered in secret as there have been diverse hypotheses to clarify how it emerged. A few books opine that the Klan emerged from disappointed officers from the confederate armed force that lost the civil war and sort to re-establish the racial request after the civil war and this is the reason the Klan is said to have thrived in the South, Virginia and Oregon. The most broadly acknowledged version states that Robert Edward Lee's surrender was not completely nine months past when six youthful ex-confederates met in a law office in December 1865 to form a mystery cult that they called the Ku Klux Klan (Cunningham, 2013). From that start in the little town of Pulaski, Tennessee, the cult started to develop. Historians disagree on the intention of the six founders, but it is known that word quickly spread about a new organization whose members met in secret and rode with their faces hidden, who practiced elaborate rituals and initiation ceremonies (Baudouin, 2011, p. 11). After the Civil war, the Ku Klux Klan served the same purpose of controlling blacks as the slave patrols had many whites. For blacks, Fry says, “appearing to believe what whites wanted them to believe was a part of wearing the mask and playing the game”. Fry continues, “It is significant that the early Klan made such great efforts to frighten and terrorize blacks through supernatural means” (MacLean, 1995, p. 346). The entire reason for mental control in light of a free of the supernatural was that whites were certain that they knew black individuals. They were not only firmly convinced that black people were gullible and would literally believe anything, but they were equally sure that blacks were an extremely superstitious people who had a fantastic belief in the supernatural interwoven into their life, folklore, and religion (Baudouin, 2011, p. 11). However, “as substantial numbers of people of colour were converted to Christianity, and as religion itself began to lose much of its power as a legitimizing agent, justifications for the brutality of slavery changed” (Baudouin, 2011, p. 11). The slave-based economy in the south required a supremacist exploitative framework, which prompted to the

improvement of zoological, biological and botanical hypotheses to “disclose human contrast and to legitimize slavery” (Kea, 2002).

## **SCIENTIFIC RACISM**

Scientific racism comes up in many different ways. Firstly, Science is usually seen as the paradigm of knowledge and being very instrumental to human development such that things that do not fall under the purview of science are usually regarded as unscientific and should be discarded or refurbished to meet the methods of science or be explainable via empirical means. Science as an enterprise is usually understood in terms of inventions, innovations and most often as the basic paradigm of understanding reality. The aforementioned view presupposes that science is the purview of reality and that scientific findings are value free as is stated in the received view of science by James Ladyman:

First, science is cumulative. In other words, scientists build on the achievements of their predecessors, and the progress of science is a steady growth in our knowledge of the world. This feature of science is sharply contrasted with other activities, such as art, literature and philosophy, which are progressive in a much looser and controversial sense. (Ladyman, 2002, p. 95)

We should know that there is a crucial distinction between the context of discovery and the context of justification. The evidence for scientific knowledge ought to be evaluated without reference to the causal origins of the theories or observations in question; in other words, who made some particular observations and when a theory was proposed and by whom, for whatever reason, are irrelevant to the question of the extent to which the observations provide evidence to the theory (Ladyman, 2002, p. 95). Also it is an underlying logic of confirmation or falsification implicit in all scientific evaluations which are evident for some hypothesis. Such assessments are value-free in the feeling of being autonomous of the individual non-scientific perspectives and loyalties of researchers. Furthermore, there is a sharp distinction (or demarcation) between scientific theories and other kinds of belief systems. In addition, there is a sharp distinction between observational terms and theoretical terms, and also between theoretical



statements and those that describe the results of experiments. Lastly, scientific terms have fixed and precise meanings, disregarding any other meaning not in accordance to its method (Ladyman, 2002, p. 96). This received view of science informed the racial approval that scientific racism got during the seventeenth century. One definition of scientific racism is the demonstration of advocating imbalances between normal gatherings of individuals by plan of recourse to science. It is the result of a conjunction of two cultural values or ideologies: first that natural categories of the human species exist and are of different overall worth; and second that science provides a source of authoritative knowledge against non-scientific methods. These thoughts emerged independently, yet at about a similar time in the late seventeenth century (Smith., 1981, p. 26). Scientific racism came in attempting to legitimize the treatment of black slaves in America. It tried to clarify away the Jim Crow laws and furthermore the Ku Klux Klan's entitlement to ruin, murder and oppress blacks. It also arose to justify the whole enterprise of slavery in Europe and America. Thomas Jefferson wrote, "I advance it, therefore, as a suspicion only, that the blacks...are inferior to the whites in the endowment of body and mind" (Gould, 1996, p. 393). Abraham Lincoln in a debate said, "There is a physical difference between the white and black races, which I believe will forever forbid the two races living together on terms of social and political equality" (Thompson, 2015, p. 2). Amid the nineteenth century, Darwin distributed *On the Origin of the Species* (1859), his book reporting the procedure of evolution. Darwin explains the natural order to the improvement of species – the feeble cease to exist and the solid survive. Albeit his evolutionary hypothesis is not really racist, but rather numerous scientist and social researchers have utilized Darwin's hypothesis in pseudoscientific approaches to legitimize genocide and racism. This thinking was later called "Social Darwinism" and justified lynching, street hangings, Jim Crow laws, slavery and other major effects of racism. Furthermore on racist literature that impressed on the superiority of the West, in 1838, J. C. Prichard, a famous anthropologist, lectured on the "Extinction of Human Races". He said it was obvious that "the savage races" could not be saved; based on Darwin's evolution it was justified. He further opines that it was the law of nature (Bodley, 2004, p. 751). Scientific racism was founded on two strong schools, monogeism (the belief that the

human race came from one stock or origin) and pologenism (the belief that the human race hailed from more than one origin). A French researcher named Isaac de la Peyrère distributed a questionable speculation in 1655. He proposed that specific scriptural entries were predictable with different perfect creation of individuals, of which the story related in Genesis was just a single. These “PreAdamites” were the progenitors of the most divergent forms of people, who might thereby be considered to be different in both nature and origin, as they were the product of different creative acts by God. La Peyrère was subsequently invoked as the founder of a school called polygenism, which gained popularity in the nineteenth century as American scholars increasingly sought to justify the practice of slavery by recourse to science (although that had not been La Peyrère’s intent) (Smith, 1981, p. 27). Phrenology came up as a theory to support racism; this view held that the size of one’s brain was a determinant of one’s mind. It gauges knowledge in light of the span of the brain and makes inductions of identity from specific personality on specific parts of the skull. This was a piece of what Hegel tried to invalidate in his *Phenomenology of Spirit* (1807). Hegel’s philosophy was based on expounding on reason as the source of understanding reality; this informs his maxim “the real is the rational and the rational is the real”. This is the reason Hegel invalidated each hypothesis that clarifies human conduct outside rationality. Hegel also disagreed with physiognomy (which attempted to draw conclusions about a person’s character from anatomical features) and phrenology (which attempted to do the same using a person’s skull) in the works of J. C. Lavater and Joseph Gall who were popular at that time. This two could not give any distinct form of knowledge as in the words of Georg Christoph Lichtenberg who equally criticized Lavater stating that “If anyone said, you certainly act like an honest man but I can see from your face that you are forcing yourself to do so and are a rogue at heart; without a doubt, every other honest fellow to the end of time when addressed thus will retort with a box to the ears” (Lanier, 2010, p.55). The phrenologist cannot state the correlation between the brain and the skull and how the skull plays any role in human reasoning and understanding. Also steering a course between monogeism and polygeism was Count Arthur de Gobineau. He contended that, regardless of Adam and Eve, races since scriptural circumstances have

been steady strains. Referring to the craniometric work, de Gobineau contended that the white acumen is higher than the black or yellow, and that, inside the white race, the Aryans are the mentally predominant sub race (de Gobineau, 2015, p. 107). Of his ten identifiable human advancements, Gobineau ascribed no less than seven to Aryan blood, and found no progress at all in sub-Saharan Africa. Attempting to dislodge Darwinism from Social Darwinism were anthropologists Edward B. Tylor and Franz Boas as they sought to show that culture was something universal and not unique to a particular people. Tylor held that gathering of individuals ought not be scared, slaughtered, or damaged as was advanced by social Darwinism however they ought to be socialized while Boas held that culture was something a people had similarly and it was their own specific manner of review and deciphering of reality. The aforementioned trajectory set the tone for the introduction of Eugenics. Eugenics, or the selective breeding of humans with the aim of improving their hereditary quality, has been entangled with ideas about race since the modern eugenics movement was founded by the British explorer, cartographer, and statistician Francis Galton in the second half of the nineteenth century. In spite of the fact that Galton was basically worried with acquired individual contrasts, he additionally gave a scientific sparkle on the standard racial perspectives of his time, place, and social class. Consequently, Galton thought he had shown scientifically that not just individuals, but also nations and races (defined as broadly as blacks and whites) differed in their inborn, moral, temperamental and mental as well as physical characteristics. Among the “races” existing in his own time, Galton ranked Australian Aborigines at the bottom and Anglo Saxons and Teutons at the top (Weikart, 2004, p. 1). The eugenics development increased scientific believability, and universal prevalence, after the ascent of Mendelian genetics qualities toward the start of the twentieth century. Crosswise over various political frameworks, eugenics suggested an idealistic, scientific way to deal with looming social issues. Eugenics was adopted and integrated into diverse national traditions: In England, it involved biometry and class; in America, it involved genes and race; in Germany, the metaphor of national illness and health prescribed a movement of “race hygiene;” while in Latin America the focus was more on public sanitation. This set the tone for most genocide killings in European

countries, from Germany to Spain and Armenia. This was based on the law of Eugenics and its fact that most races were not good for interbreeding so they should be exterminated. It took the great depression to disprove this theory as it was more economic than social as was predicted by Thomas Malthus population theory that influenced eugenics.

## **RACISM IN PHILOSOPHY**

Racism in this regard is often traced to the history of the discovery of Africa and how Africans were always depicted as people devoid of reason and therefore devoid of a history and of development. This similarly set the tread for African philosophy and the ethno philosophy of Odera Oruka which came up in light of the white supremacist presupposition. Hegel's philosophy is predicated on the maxim; "the real is the rational and the rational is the real", so for Hegel, reason plays a very significant role in philosophy as it is only through reason that the absolute spirit reaches objective knowledge which Africans are not capable of. From the foregoing, Hegel's philosophy shows a racist's view as it excludes Africans from reason and puts them not even at the rung of the ladder as other racist philosophers do but he removed Africa from the ladder completely and goes on to posit that Africa does not have a history. In Hegel's words, he posits that

The peculiarly African character is difficult to comprehend, for the very reason that in reference to it, we must quite give up the principle which naturally accompanies all *our* ideas... In Negro life the characteristic point is the fact that consciousness has not yet attained to the realization of any substantial objective existence—as for example, God, or Law—in which the interest of man's volition is involved and in which he realizes his own being. This distinction between himself as an individual and the universality of his essential being, the African in the uniform, undeveloped oneness of his existence has not yet attained; so that the Knowledge of an absolute Being, an Other and a Higher than his individual self, is entirely wanting. The Negro, as already observed, exhibits the natural man in his completely wild and untamed state. We must lay aside all thought of reverence and

morality — all that we call feeling — if we would rightly comprehend him; there is nothing harmonious with humanity to be found in this type of character. The copious and circumstantial accounts of Missionaries completely confirm this, and Mahommedanism appears to be the only thing which in any way brings the Negroes within the range of culture. (Hegel, 1956, p. 99)

How does Hegel explain the progress of thought through Africa's history? How does Hegel clarify how Africans have managed their existential issues and constructed their political structures and social frameworks down the ages before colonialism? Why does he exclude Egypt, Carthage amongst others from Africa? How is this assumption rational and real? The history of philosophy is a debateable one but is often traced back to ancient Greece which presupposes that prior to that time; it raises the question whether there was no philosophising before this endeavour. Was human society devoid of critical thinking before ancient Greece? If it was, why did such civilizations still disintegrate? Is there a racist blend of history that distorts facts to suit the imperialist West? This distortion of history is what Chiekh Anta Diop sought to correct in his book *The African Origin of Civilization: Myth or Reality* (1974). He delineated diverse civic establishments that sprang out of Africa, going from Egypt to Ethiopia and the distinctive stores of history that were stolen from these nations.

No one could have been abler than he (Volney) to render justice to the black race by recognizing its role as mankind's pioneer guide on the road to civilization. His conclusions should have ruled out the subsequent invention of a hypothetical white Pharaonic race that allegedly imported Egyptian civilization from Asia at the start of the historical period. In fact, that hypothesis is difficult to reconcile with the reality of the Sphinx, which is the image of a pharaoh having the head of a black. That image is there for all to see; it can hardly be discounted as an atypical document, nor relegated to the storeroom of a museum to remove it from the dangerous meditation of those susceptible of accepting factual evidence. (Diop, 1974, p. 43)

Diop goes on to state various things that he purports support to the African origin of civilization that seeps through to all African countries and they include Totenism, Circumcision, Kingship, Social Organisation, Matriarchy, and Languages. He goes on to highlight the tiny bits of opposing arguments and they include the Reddish-brown colour of the Egyptians which he attributed to crossbreeding, the inscription on the Stela of Philae that it said showed that the dynasty barred blacks from entering into Egypt. V. Y. Mudimbe, in his book *The Invention of Africa* (1988), gives further insight on how the colonial experience further distorted the political, social, economic and religious trajectory of Africans. I would suggest that in looking at this process, it is possible to use three main keys to account for the modulations and methods representative of colonial organization: the procedures of acquiring, distributing, and exploiting lands in colonies; the policies of domesticating natives; and the manner of managing ancient organizations and implementing new modes of production. Along these lines, three correlative speculations and activities rise: the control of physical space, the transformation of locals' minds, and the mix of local economic histories into the Western point of view. These correlative assignments constitute what might be known as the colonizing structure, which thoroughly gets a handle on the physical, human, and significant parts of the colonizing knowledge. This structure clearly indicates the projected metamorphosis envisioned, at great intellectual cost, by ideological and theoretical texts, which from the last quarter of the nineteenth century to the 1950s have proposed programs for “regenerating” the African space and its inhabitants. Masolo (1994) traces the trajectory of the rationality argument from Kant down to the nationalism and the rise in the pursuit of a philosophy that is uniquely African in response to the charge of irrationality labelled against Africans. Immanuel Kant starts the direction where he recommended in his review of *Johann Gottfried von Herder's Ideen zur Philosophie der Geschichte* for a trustworthy general common history of humanity. As an example, Kant says that from various sources it is possible to demonstrate that the (indigenous) Americans and blacks are a spiritually decadent race among other members of the human stock (Masolo, 1994, p. 4). Masolo equally makes recourse to Hegel’s racist summation of Africa and Evans Pritchard run down of the Azande people and how

they choose to ignore alternative ways of viewing reality than what they deem fit. Lucien Levy Bruhl is another one of such racist philosophers who held that Africans have a pre-logical mentality. The theory of pre-logical compares two systems of inferential practice, Western and non-Western. Western inferential practice, Levy Bruhl believed, is constantly subject to the naturalist perspective of material causality and is upheld by perception. This sort of Inferential practice is what is brought in logical conotation, which is (If p then q), in which the resulting must be seen to unpreventably get its legitimacy from the point of reference. As opposed to this, Levy Bruhl thought, primitive personality does not construct its inferential practice in light of adequate grounds upheld by perception. Rather it always introduces unrelated factors into the explanation of experience (Masolo, 1994, p. 294). He portrayed it in this way: Western sensible undertone beneath

If q then p  
But q  
Therefore p  
Archaic way of thinking  
Q and p if r  
But q and p  
Therefore r

The already specified line of intuition was what the Westerners used to arrange things, for instance, witchcraft and other metaphysical factors that the space of science couldn't cover. Furthermore, racial thoughts like this formed value judgement about Africans as primitive, evil, savage, which are not empirically justifiable as the West would always want to base most of their argument. This sort of reasoning is self defeatist as it claims to want empirical evidence for all thoughts and value judgement; yet there was no empirical evidence to back the claims that a people are devoid of reason and are savages as racist ideologies are prone to proclaim. This set the tone for isolation, disappointment, economic work abuse and social separation that confronted Africans in America and different parts of the world. The foregoing also set the pace for Negritude (which was opined by Aime Cesaire, Leopold Senghor), Afrocentricism and Pan-Africanism. This equally raised divergent views as to the assimilation of freed Africans slaves into society. While W. E.



B. Dubois sought for an achievement of equality through attaining academic and economic equality, Blyden and Marcus Garvey both thought that the Africans will never be accepted in Western society or achieve equality. So, they propagated a return to the homeland where Africans will develop in full. The question of how a small group of people were able to descend on a much bigger continent and enslave them and thereafter colonize them raised the question as to whether Africans were not guilty of all the West accused her of. The foregoing set the tone for the subjugation of Africans that gave rise to slavery and colonialism in subsequent years in history. The black man was seen as inferior as and closer to the animal kingdom than the human race and should therefore be used for hard labour reserved for sub-humans and this paved the way for slavery in Africa.

## **SLAVERY**

Slavery is as old as history as the spread of empires and civilization. Slavery achieved its head with the Trans-Atlantic slave exchange in Africa. This is on account because slavery in Africa had a belief system that was based on the preamble that Africans are at the rung of the stepping ladder and were practically nothing as they are compared to creatures and were not deserving of thought as is obvious in which slaves were transported from Africa to the new world. It addition, it also stems from the thoughts set forward by some racist scientific speculations. Did the organization of slavery prompt to racism, or did slavery thus prompt to the enslavement of a specific gathering, black Africans? Though not clear, there have always been connections. Slavery is a type of outrageous abuse. Slaves are characterized as economic property. They are social outcasts who are outsider by starting point or who had been denied their legacy through legal or different authorizations. With slaves, intimidation could be utilized voluntarily, and their work power was at the entire transfer of the master. They didn't have the privilege to their own sexuality and, by expansion, to their own particular regenerative limits. Slave status was acquired unless arrangement was made to improve that status. Servitude was in a general sense a method for denying people the rights and benefits of a specific culture with the goal that they could be misused for monetary, political, and additionally social purposes. Generally these individuals



were "outsiders" who were seen as ethnically different (Bertocchi & Dimico, 2014, p. 34). For Europeans in the period of colonialism, slaves were seen as racially distinct and considerably more plainly characterized as outsiders. This implied European social order could extremely constrain them securing of rights. Slavery was on a very basic level fixing to work and rarely allowing good social esteem. They frequently played out the most hazardous, humble, and relentless undertakings of a given society. By virtue of slaves, work was not seen as free from the slave as a man. A slave is seen as an instrument of work; pressure and force are often utilized to constrain consistence with specific requests. There was no specific ways of managing the slaves and its exchange; however, the experience of those caught in Africa encapsulates high degree of human corruption and degradation ever in human interactions (Bulmer & Solomos, 1999, p. 58). Richard Hakluyt first chronicled Africa and its rich trade relations but Africans at the first contact with the West did not appear as Negroes – they appeared as ordinary men. It is overtime that this feeling developed. Upon first contact, the most distinct thing about the African was his colour and lack of apparel. The focus on slavery will be on Africans because Africans were the last to suffer from the brunt of slavery and also the next to be introduced to Jim Crow laws and other forms of segregation and subjugation that followed. Englishmen really portrayed Negroes as dark—a misrepresented term which in itself proposes that the Negro's appearance had intense effect upon their observations. Indeed, even the general population of northern Africa appeared to be dark to the point that Englishmen tended to call them "blacks" (Jordan, 1999, p. 68). No other colour with the exception of white passed on so much emotional imparts. As portrayed by the Oxford English Dictionary, the significance of black before the sixteenth century included extremely stained with dirt, dirty, soiled, foul, having shady or malignant, deadly purposes; pertaining to or involving death, deadly; disastrous, baneful, sinister... Foul, atrocious, wicked, horrible, signifying censure, disgrace and responsibility to punishment, etc. (Jordan, 1999). Black was a sincerely emotionally partisan color, the handmaid and image of meanness and abhorrence, an indication of threat and aversion. Implanted in the idea of darkness was its direct inverse whiteness (Dubois, 1991, p. 79). The effects of slave trade cannot be

overemphasized as it caused the sudden displacement of Africans from their homeland to foreign lands where there were exposed to all manners of inhuman and debasing treatment and were made to think of themselves as inherently inferior to their masters and everything white. This has a considerable measure of question regarding whether the mental assessment implanted in a black man is not what has impeded his reasoning so that there is as yet an innate respect for everything white. The slave trade was declared illegal by the major colonial powers during the first half of the nineteenth century, and American slaves were freed at the end of the American Civil War in 1865. The gradual disappearance of slavery as such, however, did not bring to an end the forms of “unfree” labour which retained many of the features of a parasitic relationship between proprietors and landless workers, and strongly reinforced societal racism. In the American South, for example, various forms of share cropping and debt peonage tied freed slaves to rural agriculture (Golash-Boza, 2016). The legal ending of the institution of slavery by no means meant the end of racism. Indeed in some respects it may have led to its accentuation, since its legal protection was less secure. The abolition of slave trade did not signal the end of racism, it only projected another phase which became manifested in Jim Crow Laws, expeditions into Africa and the return of some Africans back to their fatherland. All the previously mentioned set the tone for colonialism which was another type of oppression, not quite the same as slavery, yet comparable in its capacity to absolutely consume a people's social, political and financial base. The theme of colonialism will be discussed sufficiently in the next section.

## **COLONIALISM**

Colonialism customarily alludes to the foundation of control over a geologically outside political unit frequently occupied by individuals of an alternate "race" and culture. This control is both political and economical, and the province is subordinated to and subordinate upon the "mother country". Typically, the colonizers exploit the territory, the crude materials, the work, and different resources of the colonized country; formal acknowledgment is given to the distinction in power, independence, and political status amongst indigenous and provincial foundations; and different offices are set up to keep up this

subordination. Colonialism started with the discovery of Africa and the attendant scramble for it by the West that led to the partitioning of Africa in the Berlin Conference of 1885 to the Western Block (Arowolo, 2010, p. 16). This prompted to apportioning of Africa into colonies that will be less demanding for European administration. It is salient to note that colonialism did not just affect and ravage Africa, India, China and some other countries in Asia were equally under the racist umbrella. It described the West as the “One” while the rest of the countries including aboriginal Australians, Irish, Africans, Indians and the like as the “Other” or the subaltern. Modern colonialism has some distinctive characteristics. It came in the aftermath of the “discovery” of the Americas, the circumnavigation of the world that included the charting of a new sea route to India and the rest of Asia, and resulted in the domination of the world by Europeans. The advent of racism brought with it a domination that took up all forms with all intent and purposes to further the Avarice of the West. It brought with it Divide and Rule political system, the theory of assimilation and association. The last two latter theories advocated the total dumping of a people’s culture to adapt the culture of the colonizers – this was practiced in French colonies and it required the total assimilation of French culture, language, dress and everything French. When the assimilation did not get desired result, it was jettisoned for the theory of Association that allowed the people keep their colonies. In British provinces, it utilized the procedure of indirect rule that required utilizing the pioneers of the indigenous individuals to manage the general population. This equally met with some sort of resistance as some colonies especially Northern Nigeria had a centralised religious government, while the Western Nigeria had a semi-centralised system of government and the Eastern part of the country had a decentralised system of government. This was even made possible with the amalgamation of the Northern and Southern protectorate to form Nigeria. The amalgamation raised a lot of problems which the country still faces. These contradictions were systematically made worse throughout the colonial period and continued under the neo-colonialists administration that took over after independence in 1960. This might show how artificial borders were created by imperialism and the forms of administration within them into wider frameworks (Biafra in Nigeria) or by splitting them between many states; such problems raised by

colonial policies brings up many national questions (Lackner, 1973, p. 19). The issue of power sharing, asset distribution, social integration, and all the previously mentioned reached a crucial stage with the common war of 1967-1970. In other colonies like Algeria that saw a bloody independence, there was a lot of blood and terror due to the nature of colonial subjugation until independent periods. This does not however rule out Western imperialist as some hold that there is still some sort of neo-colonialism in the world where the colonial powers still meddle into the affairs of former colonies and smaller countries with issues of financial aid that come with strings attached, amidst other conflicting foreign policies that seek a double standard in administration among nations.

## **FALACY OF RACISM**

One of the common confirmations of man's brutality to man is racism. Stereotypical principles are connected to disparage people in light of their social foundation, skin shading, appearance, or accent. Neither racism nor the possibility of evolution applicable to racism began with Darwin. Be that as it may, Darwin's writing had fuelled racism, giving a "scientific" legitimization for it and his book's subtitle alluded to the "conservation of favoured races". Although, Darwin didn't examine humans in his book, and "races" was utilized to depict groups within non-human species. Contemporary utilization of language must be considered. Darwin was not a bigot. He didn't, dissimilar to lot of his peers, think human "races" may be separate creations. He was a staunch abolitionist, enlivened and affected by his associate and taxidermy tutor John Edmonstone at Edinburgh, who was a freed black slave (Jenkins, 2014, p. 3). In fact, there is no genetic premise that compares with a specific gathering of individuals, no essentialist DNA for dark individuals or white individuals (Rousset, 2000, p. 60). There are genetic attributes that connect with specific populaces; however, none of these is selective, nor relate particularly with any one gathering that may fit a racial designation. Regional adaptations are real, but these tend to express distinction inside supposed groups, not between people of all skin colours. Non-segregation and equality before the law and of the law constitute fundamental standards of human rights law. Racism is against fundamental human rights as it does not spread equality towards

all persons (Gibbons, 2006, p. 604). All muddle words of Hegel and his contemporaries against Africans not having capacities to reason have been disproved naturally; Africans now do philosophy, and the world now possess many of great Africans that have impacted the world positively during their life time (Dijk, 1993, p. 154). There is simply no sound logical and biological legitimacy to racism. What makes racial inclination so malevolent is not just the exhibit of prejudging man or a social occasion, it is the slant. Slant in this sense is a firm, target perspective that, generally hidden, guarantees some type of advantage and even after affirmation of otherwise it really won't change, so that the post-judgment is the same as the pre-judgment. This is a typical mind of a racist refusal to change his/ her state of mind even after confirmation otherwise. The racist keeps on with post judgements similar way to pre-passed judgment on them (Cundall, 2012, p. 158). This clearly shows that racism is societal construct. Putting an end to racism is unreasonable, subsequently, without the basic institutional change of society involved, since it is a socially, and in a general sense, embraced reality. The key component for accomplishment of annihilation of racism in our social orders is to work through the basic social foundations that manage the learning of bias: the family, the school, the temples and mosques, the workplace, and government. In the event where governments of different countries are aiding racism rather than suppress it, then it will be a very difficult task to carry out. This has been the cases of so many countries the world over today. Global bodies, monitoring bodies and agency need to work as a watch dog on countries encouraging racism.

## **CONCLUSION**

In recent times, there are still manifestations of racist statements and actions apparent in the killings in America, China and South Africa. This goes to show that racism is a social and psychological problem more than a political problem as it disrupts social order and leads to an eradication of a people's culture, language and beliefs as is manifest in colonialism. It also foreshadows a people and subdues them as can be seen in slavery. Surely any expectation of dispersing prejudice requires the spread of learning to right misinformed persons. History has appeared that learning is insufficient. Data about the investigation of

human variability has accumulated altogether in the midst of the past couple of decades, on a rising bend. However we have little motivation to trust that racism and the deception related with it have reduced in a similar extent. In the event it creates the impression that suppositions about the truth of "race" have evaded evidence and adapted them to contradictory information, persisting in a changing environment. Indeed, even doctors and other wellbeing experts constantly arrange patients as per "race" in medical records, despite the genetic complexities. This does not however mean that there is no hope for a change; it means it will take a possible total rejuvenation of ideas and an appeal to the humanistic part of man which can only be done through real learning for our social group. Having gone through this, a reorientation on racism is needed.

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