

Emergence of Modern Western Eschatology:
Or how racism came to seep into everything

By

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One might ask the question: how does Western philosophy view Africa? But there are at least two Africas. There is the Africa that is my homeland and has an actual physical existence, torn by conflicts and turmoil. There is another Africa, which is the Africa of the European imagination. Too easily we engage this second Africa by challenging its accuracy. But first we must understand who and what this mirage represents, perhaps it will reveal something we need to know about Westerners. In that respect we need to learn, to listen and take time to hear and understand. This paper is an exercise in that project.

Introduction

This paper is in two parts:

1. how to 'read' historical texts concerning race, particularly those expressing possibly offensive views,
2. An exploration of the racist revision of world history through the works of Hume (1711-1776), Kant (1724-1804), Hegel (1770-1831) Marx (1818-1883) and Heidegger (1889-1976) - and revealing how certain ideas can pervade almost unspoken an entire culture.

It is important to understand how to approach such texts before addressing the texts themselves, otherwise the risk of falling into customary, uncritical and unscholarly errors is quite high.

For example, one should distinguish racism from genocide. If we consider viewing other races as inferior and harbouring and expressing negative opinions on them and treating them negatively as a group as racism, then deliberately wishing to wipe them all out is different. In principle, one could have genocidal ambitions without considering the other people inferior (just hated). One does not follow from the other. At different times in Europe the one was acceptable while the other was not. There is a contemporary trope to mix and merge the two, but this leads to serious errors.

PART 1: How to read these texts:”It is not about you!”

In seeking to interpret philosophical ideas and texts it is all too easy when the subject is emotive and offensive to forget that ‘it’s not about you!’ Readers occasionally forget that their group was not always the intended audience of the text and that the offence, real as it may be, was not the purpose of the text. It is of the most fundamental importance to develop three qualities when dealing with such (offensive) texts:

- I. Distance
 1. Critical enquiry
 2. Open mindedness

Distance is required from the text as frequently it comes from another age and time and imposing our own insinuations, concerns and sub texts can lead us quite astray. Further, history is often presented as heroes and villains and we need to be able to see the undesirable in a hero as well as the admirable in a villain if we are to do justice to our nuanced understanding in highly controversial contexts. Moral outrage, ethical and political engagement, have their place, but that is after one has engaged in analysis and understanding. One should not let moral outrage and ethical and political engagement cloud our understanding.

Critical enquiry is required not to avoid agreeing with a text (for most people this is not a serious temptation) but more not to accept the first plausible explanation, but rather to dig deep and continue digging and to explore ancillary texts and their possible relevance .

Open mindedness is not a matter of being willing to agree with racists. If a Christian wishes to study Buddhism it avails nothing if they were to respond brusquely at every non-Christian belief. By open mindedness is meant a willingness to explore whether the text and authors may be saying some thing different than what one expected or what has been preconceived by others. For example, Count Gobineau , ‘the father of modern racism’, believed that Africans were the masters of music ¹.

One should not simply respond to a racist statement by saying to oneself ‘we now know that is wrong’. It demands an understanding and the answer ‘they were simply mistaken’ is almost invariably inadequate, a soporific to avoid further enquiry. An open mind is not a willingness to become racist or convert from Christianity but a demand to go deeper and consider and look for the unexpected. Taking a comparative approach, looking at the same thing from a different angle or different (other people, places or times) things from the same angle, often helps to free the mind and may allow one to see what custom has so well hidden ‘in plain sight’.

¹ This was not greatly appreciated by Richard Wagner, a keen supporter of Gobineau, nor was it an expected belief of a famous racist. Jann Pasler, “Theorizing Race in Nineteenth-Century France: Music as Emblem of Identity,” *The Music Quarterly* 89, no. 4 (Winter 2006): 46, https://www-jstor-org.ezproxy2.londonlibrary.co.uk/stable/25172849?seq=1#metadata_info_tab_contents.

Emotional contagion is also a matter that needs to be addressed. By emotional contagion is meant the situation where the conventional interpretation brings strong emotions to the topic. This risks preventing one from having an open mind. But emotional contagion is subtle and one has to adopt specific measures to counter it. For example, one might have been brought up to believe that David Livingstone was driven by a holy desire to spread Christianity to Africans. If you are aware that you bring that with you then you should ask specific questions: what is the exact opposite of what I have been taught and have brought to the table with me? One would then seek to find out: did David Livingstone suffer from financial troubles? Was going to Africa a means to obtain funds and publicity? What meaningful alternative income opportunities did he have? Equally if you were brought up to believe that African freedom fighters were merely seeking better economic opportunities under the guise of liberation then you can ask: did X give up good career opportunities to join the liberation movement? What was Fanon's potential career path if he had not joined the liberation movement? If you were brought up to believe the Black Power movement was obsessed with attacking whites look for the opposite: did they devote any time and energy to looking after Black kids, other people's kids? Equally if you were brought up to believe that Hume, Kant and Hegel came to their negative opinion of Africans from their personal experience then you should ask: how many Africans had they met before the publication of their first racist comments? Were they engaged in economic activity involving the kidnap and enslavement of Africans for profit? Did they endorse genocide of other non-whites? Were they in such a position that admitting that Africans were normal human beings would challenge their self-image of themselves given their economic activities? Above all, be aware of the emotional impact of the different stories that you personally bring to the table. It is not possible to come with no luggage but it is possible to become self-aware.

If emotional contagion is a risk, hatred as a response to these statements is a deeply self-inflicted wound. Compassion opens one's understanding and does not prevent political and ethical action and if necessary military action. If you learn that De Klerk arranged to be allowed to live for the rest of his life in a small town where the old apartheid rules continue to be enforced you could respond with hatred. Compassion would let you understand that this is a small man locked into a world of prejudice and confusion which he cannot escape. Whether you agree or disagree with the need to agree to this request in order to get the settlement done, compassion will prevent you from thinking this was a victory for De Klerk rather than proof that he was himself enslaved to prejudice and hatred. The worst aspect of hatred is that it ties you to the other hated party in a tight bond, and that you lose some of your own freedom in the hatred. After Angola became independent some Portuguese colonialist broke down sobbing in pain and horror. They were left alone by the Angola soldiers (compassion). But once one of them ran amok and started shooting at people randomly the soldiers simply shot him dead. There was no attachment, as the Buddhist might say.

While the above statements may seem trite, obvious and trivial to some, the fact of the matter is that these points are generally ignored when it comes to understanding racial discourse, perceptions of Africa and of other races by Europeans.

When Kant says Jews are 'a nation of cheaters' it is all too possible if one is Jewish to take it as a personal slur. This would get in the way of understanding the text. In particular it can lead to a concealment of polemic. If someone suggested that President Obama was not born in the US we

would understand the statement to be part of a campaign to discredit the President. (This is despite that Ted Cruz, a Republican contender of Trump, was not born in USA and Trump did not care to make more than a passing issue of the matter.) If someone suggested today that 'birthers' were merely expressing an antiquarian biographical interest in President Obama they would be met with derision. That is because today we are all too well aware of the context. The polemical context of the statement is clearly essential to the understanding but this can easily be blurred when dealing with the historical past.

For a Chinese origin student to read comments about 'the yellow peril', for a Jewish student to read about Jews as a 'nation of cheaters', or a Black student to read about 'ignorant Blacks' can produce instant rejections and a moving on. It is the 'moving on' that is the critical issue. But this issue also applies for 'white' students. When a white person reads some of the racist statements by Kant that follow she can easily say to herself 'I disagree with that, we as a culture have moved on' and turn the page so to speak. However, in the next breath she might say to herself how strongly she believes in the idea of Western civilization. Further enquiry might have led to her to see how much of the racist ideas she had just rejected were incorporated into her own idea of Western civilisation, an aspect she missed by simply 'moving on'.

When it comes to reports of perception of Africa and Africans, European commentators are often read and presented as disinterested, scientifically inclined men of an antiquarian personality. This allows an approach that takes each racism one by one rather seeking to relate them together as they must have been in the mind of the authors themselves. When an author has racist comments about all non-white races one should be critical of explanations or commentary that focus on just one race. Stratification has always been a tool of social control. Apartheid divided peoples into different categories, but the resistance brought them back together. Marginally favourable comments about one race compared to another can be cited as extenuations. But the fact that a particular Nazi had more favourable views of German as opposed to Russian or Polish Jews, or another author has higher opinion of Indians rather than Chinese people or thought Negroes more educable than native Americans is not an extenuating aspect of their racism. In particular one should take into account the rhetorical flourish involved, in that exhibiting such distinctions gives the appearance of judiciousness and academic rigour. This can be clearly seen where an author makes numerous distinctions between nonwhite races in the manner of a natural historian but at the end of the day considers them all inferior and doomed to extinction. Even at the time of the making of the many statements that we shall discuss, particularly those of Hume, Kant, Hegel and Heidegger, the matter of the representation of other races was one of the keenest polemics of the time and these authors were deeply and actively engaged.

How damaging such a mis-reading can be is shown by considering Kant's comments on Jews. If we take such an approach to Kant it would suggest that he was speaking from experience and though his conclusions are harsh it was the result of his observation. Such an approach has neatly abstracted from the anti-semitic hysteria that flourished at the time and which was the context in which the statement would have been understood.

When Hume writes that negroes and all other non-whites have no men of any eminence or any achievements in arts or commerce, or Kant writes that only whites can create civilisations and that non-whites have played no part, they are often interpreted by some apologists as reflecting unfortunate personal prejudices rather than engaging in deep polemics. By abstracting from context and polemic Hume, Kant and Hegel are interpreted in a way that brings the burden on the recipient of the abuse rather than the polemical author. If only Black people had shown greater intellectual achievements, if only Jews had behaved with more probity, if only there were not so many Chinese ...

There are further unfortunate consequences from a scholarly point of view. This idea that racism is a reflection of personal feelings is itself a contested theory. To suggest that Hume's comments are a reflection of personal feelings is to subscribe to a particular contested theory of racism and therefore restricts one's ability to openly review the evidence. In particular it prevents one from asking several important questions:

1. what role does this idea play in the author's thought?
2. What are the direct and indirect political implications?

By suggesting that Kant's racist comments were a personal failing, apologists diverted attention away from the role these ideas played in his world and thought. In fact, they suggested they played no role in the articulation of his thought as they were simply personal comments². Closer reading has shown this not to be the case. For example, Mussolini who promoted racism openly, also said he did not believe in races and that his behaviour and statements were to achieve a political purpose.³ If Mussolini did not believe in races, his racist comments clearly did not reflect any personal failings.

Adorno proposed a personality disorder - the authoritarian personality, as the root source of prejudice.⁴ Gordon Allport identified poorly educated and ill-informed people as the source of prejudice.⁵ These theories reflect their post WW2, post holocaust context.

After WW2 there was a serious problem: Hitler's racism had been discredited and was in disapprobium, so the flagrant racism and lynchings in America needed to be distinguished from that. What was evident in US, it was claimed, was personal prejudice as opposed to state sponsored genocide so that it could be said there was no comparison. Whereas US upbringing developed a sturdy and independent character, German upbringing was focused towards obedience and loyalty to the group.

² '...race seems weightless in Kant's larger system. The teleology of Kant's race theory is discontinuous with that of his philosophy of history.' Mark Larrimore, "Sublime Waste: Kant on the Destiny of the 'Races,'" *Canadian Journal of Philosophy* 29 Supplementary (January 1999): 100.

³ wikiquote, "Mussolini Quotes," January 1, 2019, https://en.wikiquote.org/wiki/Benito_Mussolini.

⁴ 'the authoritarian is the Nazi Fascist. This archetypal individual has distinct features that make the acceptance of the ideology particularly attractive and it was hypothesised that early childhood was of particular importance in nurturing these tendencies. The German family structure was regarded to be a breeding ground for authoritarian personalities that could be later mobilized by the Third Reich' Gareth Norris, "The Authoritarian Personality in the 21st Century" (Bond, 2005), iv.

⁵ Gordon Allport, *The Nature of Prejudice by Gordon Allport* (Basic Books, 1954).

“The German family structure was regarded to be a breeding ground for authoritarian personalities that could be later mobilized by the Third Reich.”⁶

American character was the bulwark against Nazism which could not happen in the US.

⁷(Milgram’s studies on willing obedience have shown that US citizens are just as likely to be obedient to authority as any German ⁸.) However that same independence meant that prejudice was harder to eradicate but since it arose out of miseducation or non-education, as the US population became better educated and better informed so racial prejudice would decline.

Without discussing the merits or otherwise of the theory, one should consider how convenient it is: racism becomes prejudice and becomes primarily a problem of the un- or under-educated⁹.

This absolves all US academics from racism and Allport is a major representative of the US Academy. It is from here that the idea that no well educated well informed person will be racist arises, but if they are it is merely a personal failing due to prejudice that has its roots in their personality not their political perceptions.¹⁰ This approach implies that the racism in society played no or little part in the political systems reproduction of its racial order and status quo.

To view racism as a personal failing or personality disorder is to come to the issue of Hume’s and Kant’s statements with a preconceived conclusion prior to any engagement with the text and violates the requirement of an open mind.

However anyone who wished to maintain the Allport view of prejudice as the primary source of racism would have to confront the role of Krypteia in Sparta and its mirror institutions in Apartheid South Africa and US ante-bellum South. Here taking a comparative approach can be strongly mind opening and revealing.

Krypteia

In ancient Sparta there was a tradition of men going out at night killing selected helots, particularly those identified as brave and potential leaders. Helots were the slave class for Sparta, they supported the Spartans economically and did all the agricultural labour.

Bradford has written:

‘The young (Spartan) men would sleep during the day and prowl at night. They killed any helots they found and disposed of the bodies, so no one would ever know what happened to them.

⁶ Norris, “The Authoritarian Personality in the 21st Century,” iv.

⁷ They asserted that to prevent a fascist takeover in the US one must rely on the independent and democratic character and upbringing of the American people which are the strongest ‘the most dependable sources of resistance to it’. Theodor W Adorno et al., *The Authoritarian Personality* (New York USA: Norton, 1982), 10. But African Americans

⁸ Stanley Milgram, “Behavioral Study of Obedience.,” *The Journal of Abnormal and Social Psychology* 67, no. 4 (1963): 371–78, <https://doi.org/10.1037/h0040525>.

⁹ Adorno claim to have found a negative correlation between prejudice (ethnocentrism) and years in education and that various studies presented in their work had implied that ‘intelligence and ethnocentrism are negatively correlated’ Adorno et al., *The Authoritarian Personality*, 209.

¹⁰ Adorno held that ‘... personality may be regarded as a **determinant** of ideological preferences’. *Ibid.*, 5.

They also watched the helots at work in the fields and any helot who seemed especially big and healthy, or who exhibited leadership qualities, they killed and disposed of. Their objective was to convince the helots that they were under constant observation.”¹¹

Orlando Patterson has written comparing ante-bellum South, apartheid South Africa and Sparta: “Where the comparison holds is in the vicious degradation and ritualized humiliation of the mass of South Africans and African-Americans by the white elite, as an integral element of their own *Herrenvolk* conception of freedom as white power and democracy. Sparta’s annual declaration of war against the helots; the minstrel-like use of drunken helots as models of negative identification; the Gestapo-like *krypteia*, are all echoed in the modern rituals of debasement practiced in Apartheid South Africa and the ante-bellum and Jim Crow South.”¹²

Some authors have reported that these men wore hoods at night. The similarity to Ku Klux Klan is remarkable except that the KKK wanted the evidence of their deeds to be highly visible. This similarity would raise immediately the suggestion that KKK were created in remembrance of the *Krypteia*. Though they may have used poor disgruntled persons to do the ‘dirty work’, access to classical lore would point to the political leadership as the true masters/creators of the institution. In apartheid South Africa the role of the political leadership was open and explicit. Poor education and misinformation would have almost zero purchase on any of these situations as explanatory factors.

At the level of political and social theory we must always consider a multitude of political options e.g. the possibility that group cohesion may be a driver. Political unity is easier to achieve with an explicit enemy or threat. Just as with Mussolini, a writer can propose racist tropes for other purposes and objectives than actual hatred of his objects/targets, and one needs to be aware of this possibility.

RECEPTION:

One must also consider the issue of ‘reception’. This is an area of study developed in large part by Stuart Hall¹³. We must look at this issue and ask: how a work was received and did that reception change over time.

¹¹ Alfred S Bradford, *Leonidas and the Kings of Sparta* (Praeger, 2011), 46, <https://www.scribd.com/document/203105000/Leonidas-and-the-Kings-of-Sparta>.

¹² Orlando Patterson, *Conclusion. Chapter 11. Orlando Patterson, Reflections on Helotic Slavery and Freedom*, accessed October 28, 2019, <https://chs.harvard.edu/CHS/article/display/5628>.

¹³ Stuart Hall, “Encoding Decoding in the Television Discourse” (Centre for Cultural Studies, Birmingham, 1973), <https://www.birmingham.ac.uk/Documents/college-artslaw/history/cccs/stencilled-occasional-papers/1to8and11to24and38to48/SOP07.pdf>.

Hall introduces the idea of ‘selective perception’ where the audience takes away slightly different message than the one ‘sent’. One recalls the Nazi assimilation of Nietzsche and the claims of Nietzsche scholars that they misinterpreted Nietzsche.^{14 15}

After WW2 all things culturally German were in disgrace or suspect. Kant and Hegel certainly fell into the ‘suspect’ category. Later with the rehabilitation of Germany came a rehabilitation of Hegel and Kant¹⁶.

Kant might have had an obsession with strawberries and written a text book on the glories of strawberries. It simply does not follow that anyone else would follow his lead. We have to ask the question: why were these racist ideas of Kant well or badly received at the time? We can then investigate the rise and fall in popularity of such ideas. For example, an Oxford scientist wrote a book in the 1940’s ‘proving’ that Black people were genetically inferior but could not find a publisher.¹⁷ His explanation, which is fairly convincing, was that during the war with anti-Hitler hysteria abounding, no publisher wanted England to appear to be infected with similar ideas. This then raises the question: why the same book was published and initially wildly received in England of early 1970’s? It is not sufficient to identify Hume and Kant’s racist ideas, it is essential to investigate their reception and evaluate how and why they were received in such a manner and how and why certain of their views later became suppressed or forgotten and what role different national academies may have played and why.

One might view the response of many apologists to the discovery of offensive comments by their hero as similar to that of a police officer at the scene of a grisly accident - ‘please move on, nothing to see here!’

Bela Szabados describes this point of view as follows:

“There is a shared assumption among the commentators discussed, namely, that the biographical and personal is irrelevant to philosophy. Indeed, this assumption forms part of a general perspective, widely held in analytical circles, about the possibility of abstracting the pure intellectual content of philosophy from its surroundings in the lives of philosophers and their social and cultural world.”

She then adds Wittgenstein’s and her rejection:

¹⁴ David Wroe, “‘Criminal’ Manipulation of Nietzsche by Sister to Make Him Look Anti-Semitic - Telegraph,” *Daily Telegraph*, January 19, 2010, <https://www.telegraph.co.uk/news/worldnews/europe/germany/7018535/Criminal-manipulation-of-Nietzsche-by-sister-to-make-him-look-anti-Semitic.html>. <https://www.telegraph.co.uk/news/worldnews/europe/germany/7018535/Criminal-manipulation-of-Nietzsche-by-sister-to-make-him-look-anti-Semitic.html> | *ibid.*

¹⁵ Max Whyte, “The Uses and Abuses of Nietzsche in the Third Reich: Alfred Baeumler’s ‘Heroic Realism,’” *Journal of Contemporary History* 43, no. 2 (April 2008): 171–94.

¹⁶ Jon Stewart, “The Hegel Myths and Legends: Introduction,” in *The Hegel Myths and Legends* (Northwestern University Press USA, 1996), <https://www.marxists.org/reference/subject/philosophy/works/us/stewart.htm>.

¹⁷ O. A. Ladimeji, “Science, Racism and Social Darwinism: A Review of Race by JR Baker,” *Race & Class*, September 30, 1974, https://www.academia.edu/27071070/Science_Racism_and_Social_Darwinism_A_Review_of_Race_by_JR_Baker.

“This assumption of the irrelevance of biography to philosophy is rejected by Wittgenstein. He accepts a complex relationship between biography and philosophy.”¹⁸ Further “..... he believed the moral courage of a philosopher is inseparable from his capacity to reach truth within philosophy.”¹⁹

When it is discovered by apologists that Heidegger’s anti-semitism was deeper than previously acknowledged it will come as no surprise to anyone with a critical perspective. It was reported: ‘antisemitic ideas were previously thought to have tainted his character rather than touched the core of his philosophy’ but his notebooks have clearly shown otherwise.²⁰

While one may accept in principle and in theory that a racist comment could be a one-off, one cannot and must not accept that the key questions should not be asked: in particular, did racism play a role however implicit in the architecture of the author’s thought.

Cui Bono?

Another line of enquiry as to why certain explanations may become current is to explore ‘who benefits?’ One must ask why so many Western scholars sought to protect Heidegger from accusations of Nazism, particularly when it now turns out the allegations were justified. It is not sufficient to declare they made a mistake and so we should simply ‘move on’. Such an answer applies to Heidegger’s apologists the same excuse they applied (incorrectly as it turns out) to Heidegger himself.²¹ Given the scale of infection of racism in the Western academy, Heidegger’s apologists cannot be given a free pass themselves. But ‘cui bono?’ is a complex set of issues. There is the concern about the idea or proposal in the mind of the author at the time and place of writing. Then there is the fact that her opinion may become popular or be promoted at an entirely different time and place when different issues have arisen and her prestige may be brought to assist one side in a contemporary debate. Understanding who wishes to benefit may alert one to risks of distortion and manipulation as we have seen in the case of Nietzsche’s work and the Nazis.

Presumption

This is a subtle but extremely important issue. It is a form of misdirection and sleight of hand. ‘Presumption’ allows one to shift the burden of proof and establish the level of proof required. This should be closely analysed. Presumption can be abused in both ways. Firstly, people are familiar with the presumption of innocence at law - that is a person is innocent until proven guilty. This applies to court proceedings and can be inappropriately applied. For example, if a person is a member of the Nazi party there should be a presumption of anti-semitism, that is unless she can be found to explicitly make statement distancing herself from anti-semitism we can assume she was an anti-semite as required by her membership of the Nazi party. However in

¹⁸ Bela Szabados, “Was Wittgenstein an Anti-Semite? The Significance of Anti-Semitism for Wittgenstein’s Philosophy,” *Canadian Journal of Philosophy* 29, no. 1 (March 1999): 11.

¹⁹ *Ibid.*, 12.

²⁰ Philip Oltermann, “Heidegger’s ‘Black Notebooks’ Reveal Antisemitism at Core of His Philosophy,” *The Guardian*, March 13, 2014, <https://www.theguardian.com/books/2014/mar/13/martin-heidegger-black-notebooks-reveal-nazi-ideology-antisemitism>.

²¹ Trawny briefly discusses the role of apologists for Heidegger. Peter Trawny, *Heidegger and the Myth of a Jewish World Conspiracy* (Chicago USA: University of Chicago Press, 2014).

a court of law membership of the Nazi party would not suffice to prove anti-semitism in the face of denial. This trope is often used by defenders of racists.

The problem with this manipulation of presumption is that it cannot apply historically- as innocence at law at different times comes to different conclusions. At the time of the Inquisition believing that Jews and conversos should be burnt was the legal obligation. Any other belief would be guilty of heresy. Equally during the McCarthy era and Russian terrors any 'presumption of innocence' of a scholar, that she accepts and agrees with the law at the time, would make her guilty in the eyes of readers at a later time! However when seeking to understand a scholar of that time one would seek more subtle evidence.

Further there is the manipulation of the level of proof required. In criminal cases the level of evidence required (beyond a reasonable doubt) is far greater than that required for civil cases (balance of probabilities). Defenders of racists often require absurdly high levels of proof - unless there is a written statement of gross racism then their favourite author was not a racist. There is also the significant elision between absence of evidence and proof of innocence. Where there is circumstantial evidence of racism but no more, then the best that can be said is that the case is 'not proven' not that the author is innocent. This is not hypothetical as we will see in the case of Heidegger where his biographers claimed that in the absence of absolute proof he was to be held categorically innocent of anti-semitism, whereas the absence of hard evidence but the existence of circumstantial evidence (membership of the Nazi party) should only have led to a 'not proven' conclusion. Now that hard evidence is available²² the biographers claim to be shocked rather than ashamed of their unscholarly conduct.

Wittgenstein (1989 - 1951)

We can end this section with some thoughts from Ludwig Wittgenstein. Wittgenstein adds an interesting suggestion described by Szabados as to the trap language can play, through the seductive search from common shared unities (what do all Jews/Blacks etc have in common), in locking people into certain perspectives:

“ Rather, it is 'like a pair of glasses on our nose through which we see whatever we look at. It never occurs to us to take them off When Wittgenstein takes the glasses off he realizes that when anti-Semites arrogantly assert 'this is how Jews are' they are deluded in thinking that they are tracing the nature of Jews when in fact they are tracing their own odious frame through which they look at particular human beings.”²³

But for Wittgenstein this talk of race and racial characters is not merely a technical failing but is also a moral one:

“ The underlying essentialist pictures of 'the other' blinker and distort our judgments as well as contaminate the language in which public life is conducted. Philosophers need to

²² Ibid.

²³ Szabados, "Was Wittgenstein an Anti-Semite? The Significance of Anti-Semitism for Wittgenstein's Philosophy," 24.

engage in an ongoing struggle against the self-deceptive grammatical illusions embedded in 'dangerous phrases' - which are also symptoms of a malaise in our ways of life. ²⁴

²⁴ quoted *Ibid.*, 23.

PART 2: Hume, Kant & Hegel on Africa

Hume had written:

“I am apt to suspect that the negroes and in general all of the other species of men (for there are four or five different kinds) to be naturally inferior to the whites. There never was a civilized nation of any other complexion than white, nor even any individual eminent either in action or speculation. No ingenious manufactures amongst them, no arts, no Sciences.”²⁵

Hume’s view of Black people in particular and white supremacy in general was very influential and found keen support among slave holders such as Edward Long.^{26 27 28}

Curiously, these views of Hume’s were discredited immediately at the time. As Popkin has shown, Hume was made aware of several distinguished Black persons among them Francis Williams who had been educated at Cambridge University and taught mathematics and Latin, Phyllis Wheatley who published her poetry in London in 1772, William Amo who became a university professor at Jena, who were living disproofs.²⁹ There was in addition Gannibal who became an important Russian General, who conversed with Leibniz and Voltaire³⁰.⁶ But in any case there was extensive knowledge of Islamic and Chinese civilisations among European scholars. Hume himself spent several years residing at La Fleche, France where he conversed with the Jesuit scholars from the Royal College,³¹ at the time one of France’s leading centres of scholarship. Many of these scholars had deep personal knowledge of Buddhism and had travelled to India, Tibet, China and Indonesia. In particular they had a high opinion of the Tibetam monasteries as centres of learning.³² Scholars have noted the great similarities between Hume’s views and those of Theravada Buddhism in terms of the idea of no self, no ‘thing in itself’ of matter and no causation.

²⁵ Naomi Zack, ed., *The Oxford Handbook of Philosophy and Race. (Oxford Handbooks Online)* OUP, 2017.- Hume on Race.

²⁶ Edward Long, *The History of Jamaica. (Vol 3) Or, General Survey of the Antient and Modern State of the Island: With Reflections on Its Situation Settlements, Inhabitants, Climate, Products, Commerce, Laws, and Government ...* (London : T. Lowndes, 1774), http://archive.org/details/b30413503_0003.http://archive.org/details/b30413503_0003.

²⁷ Suman Seth, “Materialism, Slavery, and The History of Jamaica,” *Isis* 105, no. 4 (2014): 764–72, <https://doi.org/10.1086/679423>.

²⁸ Christer Petley, “British Links and the West Indian Proslavery Argument, by Christer Petley,” *History in Focus*, 2007, <https://archives.history.ac.uk/history-in-focus/Slavery/articles/petley.html>.

²⁹ Richard Popkin, “Hume’s Racism Reconsidered,” in *The Third Force in Seventeenth-Century Thought* (New York USA: E J Brill, 1992), 70.

³⁰ Hugh Barnes, *Gannibal: The Moor of Petersburg* (London [England]: Profile Books, 2005).

³¹ Dario Perinetti, “Hume at La Flèche: Skepticism and the French Connection,” *Journal of the History of Philosophy* 56, no. 1 (January 2018): 45–74, <https://doi.org/10.1353/hph.2018.0002>.

³² Alison Gopnik, “Could David Hume Have Known about Buddhism?,” *Hume Studies* 35, no. 1 & 2 (2009): 5–28.

By 1774 when Edward Long published his passionate defence of slavery^{33 34} the arguments of the abolitionists were becoming stronger and their voices more strident. It was to counter them that Long wrote his 3 volumes.

Hume on the Irish:

“The Irish, from the beginning of time, had been buried in the most profound barbarism and ignorance; ... were distinguished by those vices alone, to which human nature, not tamed by education or restrained by laws, is forever subject.exercised perpetual rapine and violence against each other;”³⁵

Hume’s views of the Irish were considered extreme in his own time and objected to by well known authors. Even Edmund Burke sought to prevail on Hume but to no avail. Some contemporaries expressed the opinion: “The truth is he is a vile low little son of faction.”³⁶ They acknowledged that Hume maintained his opinions despite the evidence, that he ‘writes dogmatically against positive evidence’.³⁷ Hume’s historical animus has been seen as primarily a defence of the existing ruling oligarchy.³⁸ This may apply more generally.

On the one hand Hume wrote that ‘the study of history confirms the reasonings of true philosophy’³⁹, on the other hand he has put forward ideas in complete defiance of the known facts. How do we reconcile this? Perhaps the key lies in a statement of Hume’s:

‘Be a philosopher; but, amidst all your philosophy, be still a man.’⁴⁰

It is important to take this statement seriously philosophically and not just as a witty aphorism. By contrasting being philosophical with being a man, Hume takes us from speculation to social and material interests. We can interpret this statement as saying that one should not allow one’s intellectual musings to lead one to ignore the material nature of the world in which live, especially when one is engaged in the world.

Adam Ferguson (1723-1816) a leading member of the Scottish Enlightenment, a pioneer of the view of historical explanation that Hume shared, and friend of Hume, wrote of man:

‘He has one set of dispositions which tend to his animal preservation, and to the continuance of his race; another which lead to society, and by inlisting him on the side of

³³ Edward Long, *The History of Jamaica (Vols 2) or, General Survey of the Antient and Modern State of the Island: With Reflections on Its Situation Settlements, Inhabitants, Climate, Products, Commerce, Laws, and Government..* (London : T. Lownudes, 1774), <http://archive.org/details/historyjamaicao01longgoog>.

³⁴ Edward Long, *The History of Jamaica (Vols 1) or, General Survey of the Antient and Modern State of the Island: With Reflections on Its Situation Settlements, Inhabitants, Climate, Products, Commerce, Laws, and Government..* (London : T. Lownudes, 1774).

³⁵ David Hume, *History of England* (Liberty Fund, 1778) ch 9:1.

³⁶ David Berman, “David Hume on the 1641 Rebellion in Ireland,” *Studies: An Irish Quarterly Review* 65, no. 258 (1976): 104, <http://www.jstor.org/stable/30090006>.

³⁷ *Ibid.*, 105.

³⁸ Laird Okie, “Ideology & Partiality in David Hume’s History of England,” *Hume Studies* 11, no. 1 (April 1985): 27, <https://www.scribd.com/document/270382216/Ideology-and-Partiality-in-David-Hume-s-History-of-England.okie>

³⁹ David Hume, *A Treatise on Human Nature* (ECCO, 1739), www.davidhume.org ref 3.2.10.15.

⁴⁰ David Hume, *Enquiry Concerning Human Understanding*, 1777 ref: 1.6.

one tribe or community, frequently engage him in war and contention with the rest of mankind.’⁴¹

Attachment to one’s own race, tribe or community was as natural as self-preservation. Pursuing the interests of one’s race or community was as natural and essential as self-preservation. From this point of view there would be nothing unusual or reprehensible in putting forward views that tended to improve the well-being of one’s community. Hume’s lodestone of evaluation was the tendency of any practice to lead to a material improvement or decrease in the general well-being. If the well-being of Hume’s race trumps the well-being of other races, then statements that tend to their benefit would be justified if not even required.

Transition to Kant:

When he was considering Hume’s position on race, Kant would notice it was facing certain challenges:

1. There was an arising abolitionist tide sweeping Europe
2. Hume had expressed his negative opinions of other races on empirical grounds and that had led his opponents to present compelling empirical counter examples.
3. Hume’s defence of racism was primarily based on self interest and this was not particularly effective against militant religious opponents.

Kant’s response was to :

1. Associate their racist world view with divine providence, pre-destination and the future perfection of mankind thus seeking to disarm the abolitionist’s moral objections
2. Avoid basing negative opinions of other races on empirical grounds so avoiding provoking factual counter examples
3. Base his negative evaluation of other races on a priori/transcendental arguments or in plain language on personal intuition.

It is known from Kant’s interaction with Swedenborg that he was acutely aware of the likely response to his ideas and where they would prove unpopular or would provoke opposition he was capable of dissimulation and of hiding his true intent.⁴² If he can do this for his views on Swedenborg then he could certainly do this with his views on race, particularly given the anti-slavery controversies of his time which included the abolition of slavery by France in 1794.

Kant wrote:

‘All races will be wiped out .. except for whites’ (Bernasconi – Kant as unfamiliar source of racism)

‘ the race of the whites contains all talents and motives in itself.’

‘ The Hindus ... have a strong degree of calm, and all look like

⁴¹ Adam Ferguson, *An Essay on the History of Civil Society, Eighth Edition, 1767*, <https://www.scribd.com/book/187334724/An-Essay-on-the-History-of-Civil-Society-Eighth-Edition> section 2.

⁴² Immanuel Kant, “Letter on Swedenborg to Charlotte von Knobloch,” 1804. Included in Immanuel Kant, *Collected Works of Immanuel Kant* (e-artnow, n.d.).

philosophers. That notwithstanding, they are much inclined to anger and love. They thus are educable in the highest degree, but only to the arts and not to the sciences. They will never achieve abstract concepts. [Kant ranks the Chinese with East Indians, and claims that they are] static ... for their history books show that they do not know more now than they have long known.'

'The race of Negroes ... [is] full of affect and passion, very lively, chatty and vain. It can be educated, but only to the education of servants, ie, they can be trained.'

'The [Indigenous] American people are uneducable; for they lack affect and passion. They are not amorous, and so are not fertile. They speak hardly at all, ... care for nothing and are lazy.'⁴³

It should be borne in mind that these words were written at the same time that their own contemporary Edward Gibbon was describing the activity and role of several African Emperors of Rome (Severus et al) as he wrote:

'Like most of the Africans, Severus...'

'The emperors, though perhaps of African or Illyrian extraction, respected their adopted country,'⁴⁴

and any scholar would have been aware of the important role Arab scholars had played in reviving learning in Europe in the past centuries. Averroes and Avicenna being venerated names among scholars who among many other contributions brought algebra to Europe.

In this section we shall review the idea of race and human history as developed by Kant and seek to show that the source of the view of non-White races in general and of Africa in particular arise from these concepts. Far from arising from empirical evidence these views are merely 'truths of the mind' or transcendental truths. These views were not simply a reflection of current thinking but a major departure from previously received wisdom. Kant's views of history, that history was the working out of a divine plan that would lead to exclusive survival of the white race who were the only truly rational creatures, was powerfully polemical. His followers have striven to re-write history to accord with Kant's views.

In order to understand Kant's views of history and non-whites we must begin with an understanding of the concept of a person

Concept of a Person

In Roman law a 'person' is a very special being. It is quite different from an individual. Not all people or individuals were 'persons'. Its influence spreads to us today in that a corporation is a 'person': it can own property, enter into contracts, sue and be sued and be charged with criminal

⁴³ Quoted in Bryan W Van Norden, "Why the Western Philosophical Canon Is Xenophobic and Racist – Bryan W Van Norden | Aeon Essays," Aeon, accessed June 15, 2019, <https://aeon.co/essays/why-the-western-philosophical-canon-is-xenophobic-and-racist>.

⁴⁴ Edward Gibbon, *History of the Decline and Fall of the Roman Empire, VOL 1*, n.d., accessed November 1, 2019 Ch 13.

offences. It can also die and in certain circumstances be reborn or resuscitated. As a person a corporation is entirely separate from the members and officers who make it up.

In the Roman Law of person there were three divisions according to Justinian.⁴⁵

Division 1 between freeman and slave,

Division 2 between Citizen and alien,

And

Division 3 relating to family status either sui juris (independent) or alien juris (subject to another's authority).

A freeman is someone who can do as he pleases, subject to law or other force. A slave on the other hand is a creature of artificial circumstances:

“slavery is an institution of the law of nations, against nature subjecting one man to the dominion of another. The name 'slave' is derived from the practice of generals to order the preservation and sale of captives, instead of killing them; hence they are also called mancipia, because they are taken from the enemy by the strong hand.”

Slavery as an institution was the result of circumstances, mostly war and not a reflection on the capacity or status of the individual. Many slaves held important positions and often managed their master's business on his behalf. However as Hadley states:

“The slave had no rights recognized by the law, though certain laws (having the nature of police regulations) restrained excessive cruelty to slaves.”⁴⁶

A slave was largely a legal nullity, lacking in persona.

Status of children

Justinian stated to the pater familias: “The offspring then of you and your wife is in your power, and so too is that of your son and his wife, that is to say, your grandson and granddaughter, and so on. But the offspring of your daughter is not in your power, but in that of its own father.”⁴⁷

Status of a son

Under Roman law a man could be a senator or a general in the army but remain under the power of his father. As stated in the Institutes:

‘ A person in paternal power does not become independent by entering the army or becoming a senator, for military service or consular dignity does not set a son free from the power of his father.’⁴⁸

In fact the son was incapable of owning property in his own name:

⁴⁵ Caesar Flavius Justinian, *The Institutes of Justinian*, trans. John Baron Moyle, n.d., accessed October 31, 2019 Book 1: Title 3.

⁴⁶ James Hadley, *Introduction to Roman Law*, 1908th ed. (New York USA: D Appleton and Co, 1878), 104, <https://www.scribd.com/book/377974258/Introduction-to-Roman-Law>.

⁴⁷ Justinian, *The Institutes of Justinian* Book 1: Title 9.

⁴⁸ Ibid. Book1: Title 12.

‘the son was as incapable of possessing, and therefore of transmitting, title to any property, as the slave; and though he could acquire legal rights, everything the child under power acquired at once became the property of his father.’⁴⁹

Release for the power of the father:

A son became independent on his father’s death :

‘Children under paternal power become independent at the parent's death, subject, however, to the following distinction. The death of a father always releases his sons and daughters from dependence; the death of a grandfather releases his grandchildren from dependence only provided that it does not subject them to the power of their father. Thus, if at the death of the grandfather the father is alive and in his power, the grandchildren, after the grandfather's death, are in the power of the father; but if at the time of the grandfather's death the father is dead, or not subject to the grandfather, the grandchildren will not fall under his power, but become independent.’⁵⁰

Status of women:

Women were not explicitly recognised as legal persons under Roman law. Couch states:

‘the public law of Rome did not recognize woman at all’⁵¹ He adds:

‘Upon marriage, the wife, as we have intimated, was entirely freed from her father's control. But she merely exchanged one master for another. She passed into her husband's manus or, if he were in potestate, under the same control as he himself was. She was as incapable of performing a legal act as an inanimate object ...’⁵² In early Roman times the law was far harsher: ” The husband is the judge of his wife. If she has committed a fault, he punishes her; if she has drunk wine, he condemns her; if she has been guilty of adultery, he kills her.”⁵³

It should not be surprising that a person steeped in Roman law might have a negative view of the status and role of women. Kant wrote:

‘A woman who has a head full of Greek, like Mme Dacier, or carries on fundamental controversies about mechanics, like the Marquise de Chatelet, might as well have a beard”.

and a little later:

‘The functions of women in civil society consist of their biological role in the "preservation of the species" and in their social role of refining and cultivating society,

⁴⁹ John Andrew Couch, “Woman in Early Roman Law,” *Harvard Law Review* 8, no. 1 (1894): 41, <https://doi.org/10.2307/1322384>.

⁵⁰ Justinian, *The Institutes of Justinian* title 12.

⁵¹ Couch, “Woman in Early Roman Law,” 42.

⁵² *Ibid.*, 45.

⁵³ *Ibid.*, 46.

specifically the men who dominate - politically, economically, and otherwise - that society,⁵⁴

If Kant had no difficulty excluding *white women* from the category of fully rational human beings it is hard to see why he should have any difficulty excluding *non-white males* from that category.

Engines of history:

Kant drew on the Scottish materialism. Ferguson wrote:

‘Without the rivalship of nations, and the practice of war, civil society itself could scarcely have found an object, or a form. Mankind might have traded without any formal convention, but they cannot be safe without a national concert.’⁵⁵

Though these qualities may appear reprehensible it is through them that ‘Providence’ works towards the improvement of mankind. Nature drives humans to behave as she requires whether they understand or not. Ferguson explains it thus:

‘It is fortunate in this, as in other articles to which speculation and theory are applied, that nature proceeds in her course, whilst the curious are busied in the search of her principles.’⁵⁶

Kant explains the primary engine for social and economic development:

‘The means which nature employs to bring about the development of innate capacities is that of antagonism within society, in so far as this antagonism becomes in the long run the cause of a law-governed social order.’⁵⁷

‘It is man’s sense of competition and pride, envy and jealousy that lead to improvements, that awakens all man’s powers and induces him to overcome his tendency to laziness. Through the desire for honour, power or property, it drives him to seek status among his fellows, whom he cannot bear yet cannot bear to leave., Then the first true steps are taken from barbarism to culture, which in fact consists in the social worthiness of man.’

Without these anti-social elements no civilisation would arise according to Kant:

‘Without these asocial qualities (far from admirable in themselves) which cause the resistance inevitably encountered by each individual as he furthers his self-seeking pretensions, man would live an Arcadian, pastoral existence of perfect concord, self

⁵⁴ Kurt Mosser, “Kant and Feminism” (University of Dayton, 1999), 324, https://ecommons.udayton.edu/cgi/viewcontent.cgi?article=1022&context=phl_fac_pub.

⁵⁵ Ferguson, *An Essay on the History of Civil Society, Eighth Edition* Part 1: section 4.

⁵⁶ Ibid. Sect 5.

⁵⁷ Immanuel Kant, *Idea for a Universal History with a Cosmopolitan Purpose - 1784*, Delphi Classics (Delphi Publishing Ltd, 2017) Prop 4th.

sufficiency and mutual love. But all human talents would remain hidden for ever in a dormant state, and men, as good-natured as the sheep they tended, would scarcely render their existence more valuable than that of their animals. The end for which they were created, their rational nature, would be an unfilled void. Nature should thus be thanked for fostering social incompatibility, enviously competitive vanity, and insatiable desires for possession or even power. Without these desires, all man's excellent natural capacities would never be roused to develop. Man wishes concord, but nature, knowing better what is good for his species, wishes discord. Man wishes to live comfortably and pleasantly, but nature intends that he should abandon idleness and inactive self-sufficiency and plunge instead into labour and hardships: so that he may by his own adroitness find means of liberating himself from them in turn.⁵⁸

For Kant the ultimate goal, destiny of human development is the creation of the universal state under the rule of law. All human life moves towards this goal. He writes:

‘The greatest problem for the human species, the solution of which nature compels him to seek, is that of attaining a civil society which can administer justice universally.’⁵⁹

Each man wishes to be his own master but each man wishes to live in society as only in society are great comforts available. If each man sought to be his own master there would be war against all. In order to allow civic peace a master must be chosen. But if the master is human he will be subject to human weaknesses and the temptation to abuse his power. Man seeks to be ruled by reason but reason can only express itself in law and the ultimate law to rule over man would be a constitution. But this constitution would have to apply to all nations.⁶⁰

‘The problem of establishing a perfect civil constitution is subordinate to the problem of a law-governed external relationships with other states, and cannot be solved unless the latter is also solved.’⁶¹

It is conflicts between states that generate both the awareness of the problem and the demand for the solution. - a universal constitution.⁶²

‘The history of the human race as a whole can be regarded as the realisation of a hidden plan of nature to bring about an internally-and for this purpose also externally-perfect political

⁵⁸ Ibid. Prop 4th.

⁵⁹ Ibid. Prop 5th.

⁶⁰ ‘The problem of establishing a perfect civil constitution is subordinate to the problem of a law-governed external relationship with other states, and cannot be solved unless the latter is also solved,’ Ibid. Prop 7th.

⁶¹ Ibid. Prop 7th.

⁶² ‘The history of the human race as a whole can be regarded as the realisation of a hidden plan of nature to bring about an internally-and for this purpose also externally-perfect political constitution as the only possible state within which all natural capacities of mankind can be developed completely’ Ibid. Prop 8th.

constitution as the only possible state within which all natural capacities of mankind can be developed completely’⁶³.

Kant makes it clear that people who are not progressing forward, are not contributing to human development (in his example the people of Tahiti) may well not exist and nothing will be lost if they ‘go under’ or ‘went down’, Kant’s euphemism for being exterminated which he used to describe the fate of Native Americans.

“»Humans have such a drive to perfect themselves that they even consider a people which has finished its development and merely enjoys itself to be superfluous and think that the world would lose nothing if Otaheite (Tahitians) went down«.⁶⁴

When Hume or Kant state that a people have contributed nothing to civilisation, and more spectacularly when they state they cannot do so in the future they are saying they would never be missed. No matter what the present state of a people that would never provide empirical evidence that they would never provide great contributions in the future. Both Hume and Kant would have been aware that at different points in the past most European countries would have had the appearance of backwardness. Also with their knowledge of the rise and fall of nations many a once powerful nation subsequently falls on hard times. But both Hume and Kant declare that non-whites will never be able to contribute to civilisation in addition to not having done so until now. Not only do we have the explicit statement above that the Tahitians do not deserve to exist, but the mere statement that a people cannot contribute to civilisation in the future is not a statement of fact but a call to genocide and would be understood as such.

Though it is comic opera, when the lyricist says in *The Mikado*:

“As some day it may happen that a victim must be found
I've got a little list — I've got a little list
Of society offenders who might well be underground
And who never would be missed ...
...There's the banjo serenader, and the others of his race

...The task of filling up the blanks I'd rather leave to you
But it really doesn't matter whom you put upon the list
For they'd none of 'em be missed⁶⁵

we all instinctively know immediately what is being proposed for those who ‘never would be missed’.

It is worth noting how Kant has taken a very different approach from Hume as to the nature of ideal government. Hume had written dismissing:

⁶³ Ibid. Prop 8th.

⁶⁴ Wulf D Hund, “‘It Must Come from Europe’ the Racism of Immanuel Kant,” in *Racisms Made in Germany* (Switzerland: Lit Verlag, 2011), 91.

⁶⁵ Gilbert & Sullivan, “The Mikado Lyrics” (1885), <https://genius.com/Gilbert-and-sullivan-ive-got-a-little-list-lyrics>.

‘the bulk of mankind being governed by authority, not reason,To tamper, therefore, in this affair, or try experiments merely upon the credit of supposed argument and philosophy, can never be the part of a wise magistrate, ...’⁶⁶

Hume dismisses any talk of ideal forms of government but Kant seeks to introduce such not as the simple result of intellectualisation but as the result of human trial and error driven by the cunning of nature and the inconveniences of life.

Role of race in history

Between 1775 and 1785 Kant’s view develop several subtleties, mostly to counter the determined criticisms of Herder who denied the existence of races as conceived by Kant. Kant was criticised for his fixation on skin color as the definition of race.

Kant explains in ‘On the Use of teleological principles in philosophy’ his methodology was looking at the present and estimating the causes in the past on the basis of efficient causes:

‘A science of natural history would, however, <concern itself with investigating> the connection between certain present qualities of the things of nature and their causes in an earlier time according to laws of efficient <causality> that we do not invent but rather derive from the forces of nature as they present themselves to us, pursued back, however, only so far as permitted by analogy.’⁶⁷

Kant believed that the race of whites contained all the motives and talents in itself and that if ever a revolution or major cultural or political change occurred ‘it was always brought about by whites, no other race whether Hindu, American or Negro could have any part in it.’⁶⁸

One commentator⁶⁹ has argued somewhat absurdly as follows:

1. Mark Larrimore expressed an inability to see the connection between Kant’s ethical theory and his racist comments,
2. If Larrimore cannot (or will not ?) see any connection there is no connection,
3. If there is no connection between Kant’s ethical theory and his racist comments this is because Kant could not take his own ‘countervailing views’ seriously enough,⁷⁰
4. We can therefore ignore Kant’s racist comments in terms of evaluating his theories.

⁶⁶ David Hume, *Idea of a Perfect Commonwealth*, n.d., <https://davidhume.org/texts/empl2/ipc>.

⁶⁷ Jon M Mikkelsen, trans., *Kant and the Concept of Race: Late 18th Century Writings* (New York USA: SUNY, 2013), 179, <https://www.scribd.com/document/368631375/Kant-Immanuel-Late-18th-Century-Writings-on-Race-Mikkelsen-Ed-SUNY-2013>.

⁶⁸ Larrimore, “Sublime Waste: Kant on the Destiny of the ‘Races,’” 112.

⁶⁹ Mikkelsen, *Kant and the Concept of Race: Late 18th Century Writings*.

⁷⁰ *Ibid.*, 10.

This approach requires that Kant not only had a personal failing in having some ‘outlandish racist views’ but also an extra-ordinary intellectual failing in being unable to see the conflict of his personal views with his ethical theory despite publicly expressing both for many years - thus this same failing must be shared by many of his students and contemporary scholarly audiences including his critics whom one would assume were looking for contradictions. This same scholar, if that is the appropriate moniker, severely criticised Dr Eze, an important early African critic of Kant’s racism, for not replying to his critics.⁷¹ Most people would consider being deceased an insurmountable obstacle to such activity.⁷² In terms of our model of how to understand responses to Kant’s racism it should be relatively easy to place this approach.

One strategy of apologists is to pretend that Kant’s was only negative about Black people. This is achieved by selective editing. Frierson writes:

‘Regarding Asians, Kant seems to have a level of respect,....When Kant turns to “the Negroes of Africa,” his descriptions are truly reprehensible.....’⁷³

Apart from ignoring the art and technique of rhetoric, this simply edits out key statements:

‘The Indians have a dominant taste for grotesqueries of the kind that comes down to the adventurous. Their religion consists of grotesqueries. Images of idols of enormous shape, the priceless tooth of the mighty ape Hanuman, the unnatural atonements of the Fakirs (heathen mendicant monks), etc.,are in this taste’⁷⁴.

Of Native Americans Kant writes a few sentences later:

‘The other natives of this part of the world show few traces of a character of mind which would be disposed to finer sentiments, and an exceptional lack of feeling constitutes the mark of these kinds of human beings.’⁷⁵

Against those who argue that Kant’s racist comment were incidental, personal and ‘truly reprehensible’, Yab shows that Kant spent more time lecturing on anthropology and geography than on metaphysics (26% compared to 19%)⁷⁶.

Pre-destination

It can be seen that Kant’s model of history and views of ‘races’ mirrors the then contemporary idea of pre-destination. In Calvinist terms (John Calvin: 1509-1564) certain persons (in this case individuals) were selected for salvation and this was God’s unilateral and divine grace. All others were doomed to perdition. The important point about high Calvinism is that those predestined for salvation were so destined before birth and regardless of any conduct or performance by them (the preservation of saints) and those destined for damnation were so destined before birth

⁷¹ Ibid., 6.

⁷² If Mikkelsen wished to apply a principle that a lack of a reply to a specific criticism is an admission of guilt he should also apply that principle to Hume and Kant who regularly did not reply to specific criticism.

⁷³ Immanuel Kant, *Observations on the Feeling of the Beautiful & Sublime* (Cambridge, England: Cambridge University Press, 2011), xxvii.

⁷⁴ Ibid., 59.

⁷⁵ Ibid., 60.

⁷⁶ Jimmy Yab, *Kant, Race and Cosmopolitanism* (Yab, 2018) Chapter 2.

(reprobation) regardless of whatever they do, in fact there is nothing they can do to avert their own damnation. In Kant's model each race has its own 'personality' and one, the White race, is pre-destined for 'salvation' in the forthcoming millenium when the reign of true rationality will be on the earth. This election takes place prior to the creation of the white race just as the Calvinist election takes place prior to birth. Larrimore misses this connection and sees the possibility of races coming into existence just to be wiped out as 'sublime waste',⁷⁷ whereas for Kant it imitates the decision of the Divine in the Calvinist confession, in creating the majority of human beings for the sole purpose of sending them to hell⁷⁸.

This election is a matter of the 'grace' of nature in Kant's anthropology similar to the election of the saved that is by the 'grace' of God in Calvinism. Just as those individuals in Calvinism who were not selected and therefore lacked grace remained doomed to hell regardless of their efforts so also other races, lacking in full rationality, were doomed to be wiped out as they had no further role to play in the coming of the millenium of rationality regardless of any personal ability of any individual. That there may be an ethnic dimension to this election is supported by Calvin's statement: '... I have never found common sense in any Jew'⁷⁹. These similarities with Calvinist doctrines which were very popular and prominent at that time would affect the reception and interpretation of Kant's views.

Re-writing of history

Before Kant it had been accepted that philosophy started with Africa and the Middle East. However if full rationality is the distinguishing feature of the white race then only they could be capable of philosophising. In order to maintain this the history of philosophy would need to be rewritten to show that only 'whites' ever did philosophy. Kant's new philosophy required a new history. As Peter Park has written: 'The exclusion of Africa and Asia from histories of philosophy is relatively recent. It was no earlier than 1780s that historians of philosophy began to deny that African and Asian peoples were philosophical.'⁸⁰

Kant began a reconfiguration of the human landscape. To rewrite the history of philosophy to exclude non whites required some manoeuvring. The first option was to declare that the ancient Egyptians and Iranians were in fact 'white'.⁸¹ However the finally adopted strategy was to discard ancient Egypt and Middle East and declare outright that all philosophy started with the Greeks. This generates the basis for the idea of a 'western philosophy'.

Before taking this any further, it should be emphasised that the idea of a Western philosophy being bound by ethnic western people is of course - **formally incoherent**. It requires that given a document on philosophy that if we believe the author to be European it will be 'philosophy'

⁷⁷ Larrimore, "Sublime Waste: Kant on the Destiny of the 'Races.'"

⁷⁸ Roger E Olson, *Against Calvinism: Rescuing God's Reputation from Radical Reformed Theology* (Michigan USA: Zondervan, 2011). Michael H. Horton, *For Calvinism* (Michigan USA: Zondervan, 2011).

⁷⁹ 'Calvin's Commentaries' translated by Thomas Myers quoted in Lange van Ravenswaay and J Marius, "Calvin and the Jews," in *The Calvin Handbook* (Michigan USA, 2009), 146.

⁸⁰ Peter K J Park, *Africa, Asia and the History of Philosophy: Racism in the Formation of the Philosophical Canon 1780-1830* (USA: SUNY, 2013) Introduction.

⁸¹ This is similar to Nazi claims that if only Aryans can make history then Jesus must have been Aryan who had travelled to Israel.

but if we subsequently discover that the author was in fact non-Western we must then reclassify the same document as not philosophy. This is not hypothetical. The world of ‘Greek philosophy’ is a world of Greek speaking mediterranean philosophers from many different countries. Once we discover that a certain Greek speaking philosopher was say Syrian we need to demote him and his works. This may remind people of Nazi Germany.

Though it was Kant’s followers who began the practical work of rewriting, and ‘Kant himself privately approved of these attempts to rewrite the history of philosophy’⁸², it was the community of western scholars after him who continued it and made it the canon. As Norden states:

‘European intellectuals increasingly accepted and systematised views of white racial superiority that entailed that no non-Caucasian group could develop philosophy.’⁸³

Strickland has put the matter succinctly:

‘The upshot of all this is that, from the late 18th century until well into the 20th century, philosophy’s past, as presented in various histories of philosophy, has quite literally been whitewashed.’⁸⁴

Thus it was that Africa and Asia were expelled from the garden of philosophy. After a couple of generations the new history became the standard as if nothing had ever existed before.⁸⁵ George Orwell summed up such situations as follows:

‘The past was erased, the erasure was forgotten, the lie became truth.’⁸⁶

Transition to Hegel and Marx

Hegel’s philosophy builds on and develops from Kant. We should not be surprised that he wrote:

‘America has always shown itself physically and spiritually impotent, and it does so to this day. For after the Europeans had landed there, the natives were gradually destroyed by the breath of European activity. Even the animals show the same inferiority as the human beings..’⁸⁷

Of Africans Hegel writes:

‘All our observations of African man show him as living in a state of savagery and barbarism, and he remains in this state to the present day.’⁸⁸

⁸² Lloyd Strickland, “How Western Philosophy Became Racist,” IAI TV - Changing how the world thinks, January 8, 2019, 2, <https://iai.tv/articles/the-racism-of-the-western-philosophy-canon-auid-1200>.

⁸³ Norden, “Why the Western Philosophical Canon Is Xenophobic and Racist – Bryan W Van Norden | Aeon Essays,” 3.

⁸⁴ Strickland, “How Western Philosophy Became Racist,” 4.

⁸⁵ See Kishore Mahbubani, *Can Asians Think*, 4th ed. (Singapore: Marshall Cavendish, 2009).

⁸⁶ George Orwell, 1984, 1949, 95, <https://ia801809.us.archive.org/32/items/Orwell1984preywo/orwell1984preywo.pdf>.

⁸⁷ Michael H. Hoffheimer, “Hegel, Race, Genocide,” *The Southern Journal of Philosophy* 39, no. S1 (March 26, 2010): 36, <https://doi.org/10.1111/j.2041-6962.2001.tb01841.x>, <https://doi.org/10.1111/j.2041-6962.2001.tb01841.x> | [ibid.](https://doi.org/10.1111/j.2041-6962.2001.tb01841.x)

⁸⁸ Hoffheimer, “Hegel, Race, Genocide,” 46.

For Hegel Africa is ‘no historical part of the world’⁸⁹. These views are driven by internal aspects of his philosophy and not by any practical encounters with Africans. In fact Hegel deliberately distorted the evidence at his disposal to fit his preconceptions. In desperation Hegel sought to move North Africa and ancient Egypt into ‘Europe’ to avoid counter arguments. But the image of Narmer, the first Pharaoh of Egypt, from his official head stone is unmistakably a Negro African.⁹⁰

But this idea that Africa and Africans were outside history was adopted by many Western scholars who did not adopt other aspects of Hegel’s world view and it became an unquestioned belief as when Trevor Roper declared that Africa had no history⁹¹.

This leads us to the key question: contrary to the conventional interpretation that Kant and Hegel’s racism was personal, may it have been the exact opposite? Can it be that their support for genocide is what leads to their articulation of what we consider racism?

Marx

Marx is a complex case as both theoretical and personal matters come into play. Marx had two important relations with Black people. His daughter was married to a Cuban/Haitian, Paul Lafargue, and he borrowed money extensively from Ferdinand Lassalle. Marx’s comments about his son-in-law include calling him ‘the nigger’ and ‘a gorilla’ and other offensive remarks. Engels also suggested that Marx’s son in law was closer to animals and so was the appropriate person to represent an electorate of Paris that contained the zoo. Regarding Lassalle, ‘The Jewish nigger Lassalle’ as he called him, Marx suggested that his mother may have ‘interbred’ with a Negro, implying that Negroes were not fully human⁹². This is despite Lassalle helping Marx with negotiations with publishers and providing financial assistance.

Marx was deeply influenced by but also critical of Kant and Hegel. At the level of theory a deep Eurocentrism affects many of his works whereby Asian societies (and all non-white societies) are static and non-historical and the colonial powers were superior societies bringing progress to the non-white world as evidenced in his 1850’s articles on India. However Lindner has carefully analysed these aspects and while convicting Marx of this remnant of Eurocentrism identifies from his late (1880’s) notebooks a significant abandonment late in life of these views.⁹³ In Marx’s engagement with Russian revolutionaries he begins to abandon the notion that Europeans were simply bringing progress to the colonies.

⁸⁹ G W F Hegel, *The Philosophy of History*, trans. J Sibree (New York USA: Dover, 1956), <https://www.scribd.com/book/271647003/The-Philosophy-of-History>, Introduction.

⁹⁰ Narmer, *Head of Narmer, First Pharaoh of Egypt*, n.d., <https://www.alamy.com/limestone-head-of-narmer-pharaoh-of-1st-dynasty-c-3100-2850-bc-first-unifier-of-upper-lower-egypt-image268856721.html>.

⁹¹ “Hugh Trevor-Roper - Wikipedia,” accessed September 29, 2019, https://en.wikipedia.org/wiki/Hugh_Trevor-Roper#Debates_on_African_history.

⁹² Karl Marx, “Marx to Engels Re Lassalle,” July 30, 1862.

⁹³ Kolja Lindner, “Marx’s Eurocentrism. Postcolonial Studies and Marx Scholarship,” *Radical Philosophy*, 2010, 27–41, <https://halshs.archives-ouvertes.fr/halshs-00504102.lind>

Lindner quotes the later Marx:

‘When Marx has occasion to discuss the Indian case in the 1880s, he observes that the English have managed only ‘to ruin native agriculture and double the number and severity of the famines’. He also notes ‘the suppression of communal land ownership out there was nothing but an act of English vandalism, pushing the native people not forwards but backwards’⁹⁴

However the key issue in relation to the African world is the place of Haiti in Marx’s work. Here silence speaks whole worlds. This is a similar silence we will come to face in Heidegger.

Haiti

Germans had followed the revolution in Haiti closely and detailed information was widely available. Nevertheless ‘Toussaint L’ouverture’ appears only once in the entire Marx’s oeuvre. How can this be read? Marx wrote great deal about negroes and US slavery and the role of free labour and inevitably about contemporary revolutions. There is a clue in well known statement:

‘What is a Negro slave? A man of the black race. The one explanation is worthy of the other. A Negro is a Negro. Only under certain conditions does he become a slave.’⁹⁵

This has been a text difficult for many to interpret but it can be fully rendered once the source concept of persons in Roman law is taken on board. Marx is following Kant and Hegel in giving the races personality. In classical Marxism the classes have their own personality and destiny, specific roles to play in human historical development. While the working class has a role in history the negro has none. He is merely a negro. Once it is accepted that negroes have no historical role to play Haiti becomes invisible. It cannot be a world historical event as negroes have no role to play there. But what then is Haiti? It must be a nothing. This inability of Marx to see non-whites playing a world historical role seriously plagued his followers in subsequent decades.

One can see the consequences in the ability of white US communist to tell African Americans that they should wait for the white working class to destroy capitalism and then they too will be liberated, but in the meantime they had no historical role to play⁹⁶. Had Marx written ‘the Negro is a man...’ that would have recovered his potentiality for historical action. What he has said instead is that the negro (as object of statement) remains a negro (as a non-historical actor).

It is clear that the Haitian revolution was an invitation for Marx to rethink his concept of race just as his daughter marrying a Cuban/ Haitian and the nature of his grand children was an invitation to reconsider both the personal and political. In both cases Marx declined the offer.

As with other examples we have discussed, many in the Marxist scholarly community have sought to explain away Marx’s racism by making it personal and unrelated to his theories and referring to the zeitgeist of the times (denial). However other writers of the time were not so infected nor was anti-African sentiment universal given the strident abolitionist movement of

⁹⁴ Ibid., 21.

⁹⁵ Karl Marx, *Wage Labour and Capital*, 1933rd ed. (New York USA: International Publishers, 1849), 28, <https://babel.hathitrust.org/cgi/ssd?id=mdp.39015003653782;seq=32>.

⁹⁶ Harold Cruse, *The Crisis of the Negro Intellectual* (New York USA: New York Review of Books, 1967).

the time. There is an additional emotional complexity in that Marx himself was darker skinned and his nickname was 'the Moor'.

In contrast to Marx, Wordsworth, the great English poet, had written of Toussaint in 1802:

'There's not a breathing of the common wind
That will forget thee; thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.'⁹⁷

Connection to anti-semitism

We recall Allport's statement:

"One of the facts of which we are most certain is that people who reject one out-group will tend to reject other out-groups."⁹⁸

And so one must put anti-African comments into a context of Western racisms generally. In addition we may ask: to what extent does the 18th and 19th century persist in Western philosophy? We may consider the case of Heidegger symptomatic.

It is reported of Kant:

'According to an account by the theologian Johann Friedrich Abegg, Kant correspondingly argues in one of his table talks that Jews are »vampires of society« and cannot, »as long as the Jews are Jews and get circumcised«, become useful members of civil society'⁹⁹

In the 1930's there was a rise in modern scientific anti-semitism in the work of Wilhelm Marr,¹⁰⁰ who repeatedly denies any hatred of Jews, decries religious prejudice against Jews, and claims merely to be reporting 'the facts' and to be standing up for the down trodden German people. Clearly, his aim here is to distinguish modern anti-semitism from a then discredited religious bigotry. This brings us to Heidegger.

Heidegger

Heidegger was deeply embedded in the Kant/Hegel nexus, situating the roots of Europe in pre-Socratic Greek philosophy and a need for (German) philosophy to reclaim its roots. This story of philosophy originating in Greece we know is a Kantian invention but is for Heidegger a reality. In accepting the Kantian revision of history, Heidegger also bought into the Kantian eschatology (end of times), Kant and Hegel's concept of meaning and direction of human history which is a history for white men against all other races. He wished to retrace his philosophical steps back to the source:

⁹⁷ William Wordsworth, "To Toussaint L'Ouverture," 1803, <https://allpoetry.com/To-Toussaint-L'Ouverture>.

⁹⁸ Allport, *The Nature of Prejudice by Gordon Allport*, 68.

⁹⁹ Hund, "It Must Come from Europe' the Racism of Immanuel Kant," 86.

¹⁰⁰ Wilhelm Marr, *The Victory of Judaism over Germanism*, trans. Gerhard Rohringer, 2009th ed. (Bern: Rudolph Costenoble, 1879), <https://www.scribd.com/document/195447606/Marr-on-Semitism-English>.

‘We want to seek out the *beginning* of Western philosophy’¹⁰¹

As with Kant so with Heidegger, the beginning is with the pre-Socratics. But this beginning of Western philosophy is also attached to a narrative which has an end which in Kant is the triumph of the white race and the extinction of all others.

Heidegger wrote in 1941 in the Black Notebooks, echoing Nazi ideas of Jewry controlling and manipulating the world:

‘The question of the role of world Jewry is not a racial question, but the metaphysical question about the kind of humanity that, without any restraints, can take over the uprooting of all beings from being as its world-historical ‘task.’”¹⁰²

It is Jewry’s control of America (US) and England that turns America, in the greatest insult in Kant’s and Hegel’s lexicon, into ‘**unhistoricalness**’. In 1931-32, Heidegger felt he could

‘..at best prepare the way for the philosopher who will come.’¹⁰³

for ‘the philosopher’ is in Plato’s sense of philosopher/king, who would lead the way to the promised end. Whereas for Kant the true end was for the ‘white race’, for Heidegger the narrative is modified to a ‘Greek’ beginning with a ‘German mission’ to fulfil the destiny of Europe, the West. It is this ‘spiritual National Socialism’, to be distinguished from the ‘vulgar’ National Socialism that Heidegger claims obedience to and faith in. While Heidegger’s defenders seek to use this distinction to distance Heidegger from the vulgar Nazis they have inadvertently shown and confessed that Kantianism is a version of spiritual and intellectual Nazism.

Heidegger & Africa

Heidegger takes Hegel’s statement that Africans are non-historical entirely literally. In his construction of world history Africa is entirely absent. Not even a hapax could I find. Absence is also a form of ‘mentioning’ as Heidegger has himself explicitly described the role of ‘silence’ in his work. Clearly for Heidegger Africans have no place in ‘history’, in ‘destiny’, in the end of times. Is there not some complicity in Heidegger scholars ‘not noticing’ this silence?

The recent publication of Heidegger’s Black Notebooks has revealed the explicitly structural role of anti-semitism in his work¹⁰⁴ and caused consternation among Heidegger scholars. If, as we suggest, that it is genocide that drives Kant’s and Hegel’s racism, it would provide another view of Heidegger’s anti-semitism and racial views at a time when genocide of Jews was approaching.

¹⁰¹ Trawny, *Heidegger and the Myth of a Jewish World Conspiracy* ch. The Being-Historical Landscape.

¹⁰² Quoted in Martin Heidegger, “7 New Translated Excerpts on Heidegger,” February 2015, <http://www.critical-theory.com/7-new-translated-excerpts-on-heideggers-anti-semitism/2/>. <http://www.critical-theory.com/7-new-translated-excerpts-on-heideggers-anti-semitism/2/> Ibid.

GA 96: 243 (Überlegungen XIV) (1941),

Also quoted in Trawny, *Heidegger and the Myth of a Jewish World Conspiracy* ch Types of Being-Historical Anti-Semitism.

¹⁰³ Trawny, *Heidegger and the Myth of a Jewish World Conspiracy* ch The Being-Historical Landscape.

¹⁰⁴ Oltermann, “Heidegger’s ‘Black Notebooks’ Reveal Antisemitism at Core of His Philosophy.”

It would also suggest that the Western academy's focus on 'racism' is a misdirection away from the issue of genocidal motivations.

Einstein

At precisely the same time that Heidegger was engaged in these racist rants, Einstein was engaged in political activity of an entirely different kind. Reviewing the different responses of the academic and political community to Einstein and Heidegger is instructive.

Einstein when he came to US and was living in Princeton and he was personally committed to supporting African American civil rights. Unlike the rest of Princeton's academics he spent much of his time in the poor Black part of Princeton known as Witherspoon and made many local friends, particularly of children. In Sept 46 he wrote that racism against Blacks was 'the worst disease under which the society of our nation suffers...'¹⁰⁵. Einstein was a close friend of Paul Robeson and W E B DuBois. He worked with them on ACEL - American Crusade to End Lynching. When Einstein offered to be a witness for Du Bois, it led to the case against DuBois being immediately dropped. In a 1948 interview, Einstein stated that 'race prejudice has unfortunately become an American tradition ...'¹⁰⁶ Einstein became depressed about what he saw of American people's response to 'red scares' and war mongering. He wrote:

"People acquiesce and align themselves with the forces of evil and one stands by, powerless."

Generally, Einstein refused invitations to speak at Universities or to accept honorary degrees but made an exception to speak at Lincoln, a traditional Black university, and to accept the honorary degree. Einstein's political activity led the FBI to monitor him and seek to have him deported.¹⁰⁷ His death aborted the process.

Einstein wanted his support for African American civil liberties and for African national liberation struggles to be publicly acknowledged whereas Heidegger concealed his anti-semitism and wished it to be concealed for as long as possible. Heidegger believed there was a possible return of the 'true Germans' in future and no doubt wished his real views to be published in a manner that did not cause him distress during his life time but would be available for future generations.

What is interesting is the response of western academia. In retrospect, with regard to Heidegger, the academic establishment assisted in giving him a clean bill of health and not asking too many questions. Heidegger's thorough and philosophical anti-semitism has only come out because of deliberate action by Heidegger. His biographers, who had access and time to identify concealments, claim to have seen nothing but this seems implausible. However in the case of

¹⁰⁵ Fred Jerome and Rodger Taylor, *Einstein on Race and Racism* (New Jersey, USA: Rutgers University Press, 2005), 95.

¹⁰⁶ *Ibid.*, 118.

¹⁰⁷ 'The FBI also tried to link him to Soviet espionage and even helped in a top-secret campaign to denaturalize and deport him as an "undesirable alien." (Einstein died while Hoover and the Immigration and Naturalization Service were still preparing their "case.")' Fred Jerome, "Einstein, Race, and the Myth of the Cultural Icon," *Isis* 95, no. 4 (2004): 631, <https://doi.org/10.1086/430653>.

Einstein, though he wanted his political activities publicised his biographers went out of their way as did the media and academic community to conceal it and produce a myth of the 'absent minded uncle' version of Einstein. In addition the secret police monitored Einstein's every action. Meanwhile in respect to Heidegger there was no monitoring by the secret police, his biographers did not ask tough questions or look into dark places and what Heidegger wished concealed was concealed.

This above circumstances sheds light on how best to interpret the Western academia's treatment of Kant's racist comments: how they were ignored for so long and when exposed how extensive damage limitation came into play. This aspect of the 'reception' of Kant's, Hegel's and Heidegger's work raises some serious questions about the true sympathies of Western academia over time and to the present.

Grief and loss

A sudden discovery or the public disclosure that much of western philosophy is deeply implicated in racism and genocide tends to generate the typical patterns of grief and loss and one should be aware of this and look to see if the commentator or ourselves are in one of these stages as described by Kubler-Ross.¹⁰⁸ The classic stages are:

1. Denial, numbness and shock
(seeking to show for example that the text has been misunderstood, misinterpreted etc)
2. Bargaining
(proposing for example that the comments though genuine have a mundane source in the author's personal life)
3. Depression
(asking what or who can one trust anymore, what is meaningful anymore)
4. Anger
(feeling let down by the author, expressing a sense of violation and breach of trust and seeking retribution,)
5. Acceptance
(expressing reconciliation to the true nature of the author, acceptance of the facts and finding a way to live with and deal with the truth.)

That commentators may go through such processes is not unreasonable. People have made considerable personal investments into the image and values proposed by canonical authors, sometimes their life's work, and the impact is no less gut wrenching than the discovery by devout Catholics that their priest not only is a paedophile but has been for many years and had been abusing children of their community callously with the connivance of the Church authorities.

¹⁰⁸ Elizabeth Kubler Ross and David Kessler, *On Grief and Grieving: Finding the Meaning of Grief Through the Five Stages of Loss* (London [England]: Simon & Schuster, 2005).

Conclusions

We have seen that with Heidegger his biographer, Rudiger Safranski, stated categorically that there was no evidence of anti-semitism and it turns out to have been possibly a complete lie or at least completely untrue. In a pattern we are familiar with, Heidegger scholars admit contamination but seek to define its limits. Trawny seeks 'an answer to the question of how far this contamination reaches and how it is to be delimited.'¹⁰⁹ This may be difficult as Heidegger did not always openly say what he meant and used ellipsis and silences to conceal himself and felt no obligation to reveal all his thoughts to 'the public'.

How do these discoveries and reversals happen? Further, can we expect further revelations about Western authors where other contemporary Western biographers have given adamant clearances in respect of their suspected racism?

In reading and seeking to understand Western perceptions of Africa, their creation of an Africa of the European imagination, and seeking to understand various 'offensive' statements, we need to follow the advice given in Part 1 and to be aware that there may be many other matters 'going on' behind the scenes of these offensive statements. Our goal is to understand the past, appreciate and follow the path to the present, expose the dirt and 'clean the Augean stables' of racism and genocide and allow people the freedom to move to a better world. We cannot and shall not stand by powerless.

END NOTES:

1. "The most extreme claim came from Gobineau, who looked askance at the common effect of migration, racial "mixture [melange]," yet believed that the arts and the "artistic genius" arose from "marriage between whites and blacks." ...If whites were superior from the perspective of intelligence, they were also inferior in their sensuality and the intensity of their sensation "¹¹⁰

¹⁰⁹ Trawny, *Heidegger and the Myth of a Jewish World Conspiracy*, 17.

¹¹⁰ Pasler, "Theorizing Race in Nineteenth-Century France: Music as Emblem of Identity."

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