

**Scientism and the Evolution of Philosophies and Ideologies of Structural Racism against Africans**

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**Abstract**

One of the fundamental fallacies of racism is the confusion between biological accidents such as: body, colour, environment, size, shape, and melanin with metaphysical essences like; soul, mind, and intellect. Personness for instance is an essential category that does not depend on the above accidental attributes. Since time immemorial, racism has been reinforced by deeply entrenched social structures. These structures are the offspring of both overt and covert racism. Structural racism is epitomised by ideologies that have been well disguised under facades of science. These ideologies include: Eugenics, Social Darwinism, Modernisation theory and Neo-liberalism. This paper critically analyses the religious, political, psychoanalytic, historical and economic construction of structural and institutional racism that reinforces honorary whiteness in the African social milieu. The paper argues that the purpose of racism is constructing Black and Brown people as entities in dire need of White Saviourism and White Paternalism. This consequently culminates into imperialism, neo-colonialism, subjugation and exploitation. The paper further contends that racism is crystalised through mental colonialism which rides on socially constructed racial binaries, dichotomies and hierarchies such as: White (righteous) and Black (evil), North (top) and South (bottom), West (Sun-rise) and (Sun-set), Aryan and Honorary Aryan, White and Honorary White.

**Keywords:** Scientism, Evolution, Structural Racism, Ideologies, Philosophies

**Introduction**

In the early 19<sup>th</sup> century, a number of countries such as: Britain, Portugal, Spain, Sweden, Netherlands and France passed legislations that outlawed the ownership and trade in slaves (MUHAMMAD and PATRICIA 2003, 931-932). The abolition of physical slavery which reinforced the ownership of the material bodies of slaves by the slave masters led to a re-invention of social systems that propagated structural slavery. This, in principle, created a paradigm shift from physical to metaphysical slavery. The former is overt and explicit, but the latter is covert and implicit. Metaphysical slavery is a form of slavery that manifests as systemic racism or structural racism. According to the Aspen Institute Roundtable on Community Change, structural racism is:

A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with “whiteness” and

disadvantages associated with “color” to endure and adapt over time (ASPEN INSTITUTE N.D).

Physical slavery disconnected black persons from their culture, education and religious systems. The abolition of physical slavery therefore propelled further assimilation of black persons and persons of colour into white religion, white education and white fashion, taste and aesthetics. This entire edifice has been used to entrench mental colonialism by *inferiorising* blackness and hence conditioning Africans into a yearning for whiteness.

The term honorary white was originally coined to refer to people who are not purely low melanated and of European descent in South Africa during apartheid (BANKS 2012). Although Whites occupied a high status in the racial hierarchy in South Africa, under certain conditions, people who were not of low melanated European origin became honorary whites. For instance, the apartheid regime designated Japanese as whites after Japan became South Africa’s largest trading partner (SHIAO 2017, 790).

Honorary Whites are Black, Latino and Asian “minorities who approximate or even surpass whites along many important measures, such as incomes, educational attainments, and the like” (DHINGRA 2018). The accreditation with honorary white status implicitly means a re-birth from a lower class of slavery and *primitivity* to a higher social class of elitism, nobility and civility.

A number of African dialects demonstrate the difficulty of calling pink and pale Europeans white. The fact that Africans could not categorise the unique colour of these colonialists in their local *lingua franca* led to the association of these imperialists with their moving characteristic. The Baganda of Uganda called the British colonialists ‘*Bazungu*<sup>1</sup>’ meaning those who wonder or loiter aimlessly from place to place. This is indicative of the fact that the Africans never associated white people with superiority and civility from the onset. The superiority of Euro-American low melanated persons over Africans was European cultural construction that tacitly inculcated white supremacy in the black minds through subliminal mind control. This mind control stratagem was fossilised through education, religion and science which indoctrinated Africans through both physical and metaphysical violence.

### **The Social Construction of Whiteness as a Religion**

One of the despicable distortions in western identity is the categorisation of pink and pale persons as white. The concept ‘white person,’ is an empirical misnomer that aims at fostering a racist juxtaposition between black and white. It is a hyper reality that has no concrete relationship with the subject or object. Whiteness is analogous to Saint Augustine’s conception of time: “we presume we understand it

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<sup>1</sup> The word *bazungu* comes from the verb *kuzungu*, which means moving aimlessly from one place to another.

as long as we're not asked to explain it, but it becomes inexplicable as soon as we're put to the test" (BAIRD 2021).

Although many people consider white to be an innate racial characteristic, it did not exist before the 17<sup>th</sup> Century (GERBNER 2018b). During this century, pale and pink people did not think of themselves as belonging to the white race. However, once the white concept was invented, it quickly began to reshape social, political and economic arenas of the contemporary world. W.E.B Du Bois reiterates that:

The discovery of personal whiteness among the world's peoples is a very modern thing,-a nineteenth and twentieth century matter, indeed. The ancient world would have laughed at such a distinction. The Middle Age regarded skin color with mild curiosity; and even up into the eighteenth century we were hammering our national manikins into one, great, Universal Man, with fine frenzy which ignored color and race even more than birth. Today we have changed all that, and the world in a sudden, emotional conversion has discovered that it is white and by that token, wonderful (1910, 923)!

At the beginning of the 17<sup>th</sup> century, Black slaves in West Indies and in other American colonies were considered as infidels and perpetual enemies of Christian nations. This justified their enslavement and treatment as beasts of burden (GERBNER 2013, 37-46). European indentured servants in the English colony of Barbados were also considered as chattel and brutally treated like African slaves, although they were more respected because they were Christians. They had legal protection in the sense that they could not be held in life time captivity unless they were criminals or prisoners of war (BAIRD 2021).

In the 1670s, Christian missionaries such as the Quaker, George Fox, advocated for the induction of enslaved Africans into the Christian faith. This created a serious challenge for plantation owners because once African slaves became Christians; there were no legal grounds to hold them in slavery because colonial laws gave special protection to Christians (GERBNER 2018b). The plantation owners failed in their attempts to block African slaves who converted to Christianity from enjoying legal protection. This led to the social construction of whiteness as a religion with its doctrines of white supremacy, white privilege and white saviourism (GERBNER 2018a, 12). Du Bois (1910) argued that the new religion of whiteness was founded on the dogma that "of all the hues of God, whiteness alone is inherently and obviously better than brownness and tan".

Robert Baird succinctly argues that:

As though aware of their own guilty conscience, the evangelists of the religion of whiteness were always desperate to prove that it was something other than mere prejudice. Where the Bible still held sway, they bent the story of Noah's son Ham into a divine apologia for white supremacy. When anatomy and anthropology gained prestige in the 18<sup>th</sup> and 19<sup>th</sup> centuries, they cited pseudo-scientific markers of racial difference like the cephalic index and the norma verticalis. When

psychology took over in the 20th, they told themselves flattering stories about divergences in IQ (2021).

### **Whiteness as Subliminal Mental Subjugation**

The social construction of western pale and pink persons as white, aims at ascribing to them certain attributes such as purity, righteousness, holiness. For instance, Yahweh states in Isaiah 1:18, that although your sins are as red as blood, he will make them as white as snow or as white as wool. Subliminally alluding to this verse, native North Americans who frequently painted themselves with the red colour were called red Indians by Christopher Columbus. Although this racial slur aimed at depicting these natives as sinners in need of white redemption, it was largely accepted by Indians because it differentiated them from the lowest black or negro status (SHOEMAKER 1997).

We ought to bear in mind that Europeans used the Bible as a pretext to entrench colonialism and white superiority in the minds of high melanated Africans and people of colour. Christianity depicted the devil as not only black but also ferocious and savagery (1 Peter 5:8). Similarly, the 'White' imperialists portrayed Africans as black people and the African continent as a dark continent. The purpose of this was to construct African people as devils that need to be fought, subjugated, civilised and purified. Interestingly, not all Africans are black. True, some Africans are black, but many Africans are brown and few are pale or pink (albinos) due to melanin related differences. The nuance dark continent, therefore, implies that Africa needs to be lighted by a 'superior white lantern'.

The cultural construction of Africans as blacks created hardened perceptions in a number of African minds that they are second class citizens in need of white saviourism and enlightenment. For instance, the religious construction of Jesus, his mother Mary and his step father Joseph as white Europeans, enlisted subliminal messages in a number of Africans about their need of white salvation and redemption. A number of racist Christian scholars have classified Africans as descendants of Canaan who was cursed by Noah to be a servant of Shem and Japheth (Genesis 9:25-27). These scholars depict 'White' Europeans as descendants of blessed Japheth (PRIEST 1852, 33).

This Genesis text has been actually used by many low melanated Euro-American people to justify slavery and colonial paternalism. Africans were not told that God depicts his church as a beautiful black woman in Song of Solomon (1:5-6 KJV). The Song of Solomon was included in the bible because it pictures the love between Jesus (groom) and his bride (church). Some bible versions like the New International Version (NIV) change the word black to dark. This could also stand for a racist alteration because dark can mean dark pink, dark green, dark red etc. The Douay-Rheims bible also erroneously substitutes the word black with brown.

The 'white' imperialists employed all possible cultural constructions in order to create black or brown skins in a white mind. It is therefore of little surprise that a number of African men and women persistently apply skin bleaching creams so that their skin colour can bear semblance with that of the Europeans. Frantz Fanon argues that the cultural construction of blacks as villains creates a psychological trauma (wound) that subconsciously conditions the

oppressed victim to submerge oneself in the white identity of the oppressor (FANON 1967). True liberation, therefore, can only be attained when the binary categories of white and black are destroyed (FANON 1963).

### **Western Education as a Precursor for Structural Racism**

The education system was used as a superstructure of an institutional racism to entrench honorary whiteness through a denigration of African religion, African history, and African philosophy. The existence of the trio was rejected by white scholars due to lack of writings to justify them. The racist proposition that Africans did not have a religion and philosophy is analogous to the dictum that Africans do not reason because they are a bundle of emotions like animals. Similarly, the rejection of African history is equivalent to the denial of African civilisation and identity. All these are subtle overtures to subsume Africans into European civilisation and situate them as candidates for an honorary white status.

Analogous to the colonial epoch, a number of primary schools in Africa today punish and torture children for speaking their mother tongues instead of English in the school premises. The punishments include, among others; caning, wearing a bone of a dead animal around the neck and wearing a dirty sack with foul contents so that the child can be humiliated (NAKISANZE 2017). This kind of corporal punishment is a covert enculturation of young Africans into honorary white status through physical violence. This further explicates the fact that the subjection of children to corporal punishment for not speaking English has persisted despite the fact that a number of African countries have been independent for over five decades and have constitutions that outlaw slavery, torture and degrading treatment and punishment. The purpose of the physical violence that is unleashed through corporal punishment is to produce and re-produce Africans as patients for white saviourism and enlightenment.

The education system was imbued by the colonialist with discourses, paradigms, practices and nuances that aimed at sub-consciously manipulating African minds into looking at themselves as uncivilised and inferior to 'white' Europeans. This would lure Africans to hate their cultural identities and consequently opt for an honorary white status. Africans were socialised into the practice that a wedding gown should be white whereas the correct attire for a funeral is black. This implicitly conditioned the African into associating their black colour with death and white colour with purity and celebration.

In a number of prominent African Universities like Makerere University, racist white philosophy professors such as John O'Donohue defended the view that the African mind is single pronged whereas the white mind is double pronged (1989, 136-149). By categorising the African mind as single pronged, O'Donohue meant that it lacks the capacity to critically reflect on a new reality it is faced with in order to accept, or reject its basis on rational grounds. This further implies that the African mind is not subject to the Cartesian dictum, 'I think therefore I am' but rather to the dictum, 'I feel therefore I am'. Since Africans are feelers and not thinkers, they lack the capacity to doubt all things in order to rationally arrive at

indubitable knowledge. The irrationality of Africans means that they cannot be knowledge producers since knowledge refers to rationally justified beliefs.

African children were socialised during history and lessons on social studies into the deception that white men discovered rivers and lakes where Africans have been fishing for hundreds of years before the arrival of the Europeans. Young Africans were also taught that white men discovered hills and mountains where their ancestors had been grazing and farming for hundreds of years before the coming of the colonialists. The purpose of this kind of institutional racism is to dehumanise black people to a level of mere brainless biological substances.

The white colonialists replaced the names of a number of physical features with white names. For instance Lake Nalubaale in Uganda was called Lake Victoria, Lake Muta-nzige was called Lake Albert and River Kiyira was renamed River Nile. Also, a number of streets in African Colonial cities were named after European imperialists and slave traders and still bear the same colonial names. This metaphysical violence that stripped Africans of the divine Adamic prerogative to name stuff aimed at completely subjugating the humanity, divinity and self-determination of Black persons.

In the wake of the black lives matter protests that saw the tearing down of statues of slave traders across Europe and America, the Special Advisor to the King of Buganda on Palace Matters, Apollo Makubuya, sought the intervention of Uganda's legislature with a petition signed by 5,200 people (UGANDA RADIO NETWORK 2020). The petition sought the decolonisation of the naming of streets in Kampala and other geographical features or landmarks across the country because the names glorify slavery and brutality. The petitioners urged the parliament to "remove street names and monuments that celebrate and immortalize British colonialists such as Trevor Ternan, Fredrick Lugard, Henry Colville, Harry George Galt and the Kings African Rifles, among others and replace them with local heroes" (HAYDEN 2020).

According to them:

the continued public display of colonial iconography glorifies individuals responsible for the brutalization, subjugation and humiliation of Ugandans and that the continued use of the colonial names is a slap in the face of the many brave people that fought for political independence across Africa...iconology not only offends fundamental rights and freedom of individuals and groups from cruel, inhumane and degrading treatment but reinforces and celebrates a culture of colonial supremacy, domination and impunity (UGANDA RADIO NETWORK 2020 ).

The plea to re-name streets in Kampala and landmarks in Uganda has since been shelved by the Ugandan legislature and has disappeared from the media and public discourse. The colonialists ensured that even after African nations had attained independence, this independence would be a theoretical paper gimmick because

the so-called leaders of independent African states were unfortunately black skins in white minds. This means that they would continue to propel institutional racist structures that would foster the accolades of white supremacy, white privilege and white saviourism through subliminal mind control. If streets where you work, dwell, walk and drive every day, are named after slave traders and brutal imperialists, this sub-consciously conditions you into condoning colonialism and black enslavement, hence developing acquiesce for an inferior or honorary white status.

### **Greek-Roman Origins of European Civilisation and the Upsurge of Philosophies and Theologies of Structural Racism**

The Greeks greatly influenced Roman civilisation in terms of philosophy, religion, law, politics and science. The Romans on the other hand greatly influenced European culture and civilisation. Therefore, European civilisation is largely a footnote of Greek and Roman civilisations (Morley 2010, 102). Classical Greek philosophers like Plato and Aristotle believed that nature has situated some people as slaves (followers) and others as leaders. This thinking cultivated a ground for institutional racism because it excluded certain classes from education and leadership in the state.

The Greek philosophical ideas that legitimatised slavery were further crystallised through racist theological dispositions. According to Greek mythology, the gods have created some people to be slaves or beasts of burden for others. Nature which is a product of the gods has therefore condemned certain people to slavery and exploitation. The inferior nature of slaves disqualifies them from legislative and political decision making in a state. This means that slaves could not be administrators, judges, lawyers, soldiers, teachers, bankers, traders, doctors, professors and engineers among others.

The Judeo-Christian tradition that European civilisation embraced interfaced with Greek-Roman civilisations to further distort the fallacious justification of slavery especially against black people. European Christian leaders used the Old Testament of the bible to justify how Yahweh condoned slavery. Christian philosophers such as Immanuel Kant and Hegel further rationalised colonialism and slavery. Thus, the enlightenment epoch “is commonly held accountable for the rise of both racial classification and modern scientific racism” (VARTIJA 2020, 1).

Avram Alpert argues that:

It is by now well known that some of the greatest modern philosophers held racist views. John Locke (1632-1704), David Hume (1711-76), Immanuel Kant (1724-1804), G W F Hegel (1770-1831) and many others believed that Black and Indigenous peoples the world over were savage, inferior and in need of correction by European enlightenment (2020).

According to Hegel’s Dialectical idealism, the changes we see in the world are a result of the logos (God) perfecting itself in history. Change comes about due to the emergence of a thesis and an opposition to this thesis called the antithesis. The

opposition against the antithesis leads to a new status quo called the synthesis. For instance, slave trade (thesis) was opposed by slave trade abolitionists (antithesis). This created a new status quo called (feudalism). Although slavery creates a relationship between the master and the slave, feudalism creates a new relationship between the land lord and the tenant because the mode of production therein is land. Hegel, therefore, sees colonialism, slavery and racism as inevitable phenomena that arise due to the dialectical unfolding of the *geist* (God). In his work 'The Philosophy of Right (1821)', Hegel argued that White European heroes have a right to colonise Black Africans in order to rescue them from a state of naiveté, savagery and unfreedom.

Immanuel Kant, a prominent deontologist and defender of egalitarianism, also makes despicable racist fallacies against black Africans. In his Lectures on Physical Geography (1802), Kant opined that Whiteness is picturesque of the perfection of the human race. Also in his Lectures on Anthropology, Kant reiterates that native Americans and Negroes do not have the capacity to govern themselves. Lucy Allais divulges that:

Kant clearly makes comments indicating that he sees non-white people, and in particular black people, as inferior. In his 1764 essay 'On the feeling of the beautiful and sublime', Kant says that '[t]he Negroes of Africa have by nature no feeling that rises above the ridiculous (2016,3).

Kant further identifies with the racism of David Hume by reiterating that:

Mr. Hume challenges anyone to adduce a single example where a Negro has demonstrated talents, and asserts that among the hundreds of thousands of blacks who have been transported elsewhere from their countries, although very many of them have been set free, nevertheless not a single one has ever been found who has accomplished something greater in art or science or shown any other praiseworthy quality'. He speaks of 'the fact that this scoundrel was completely black from head to foot' as 'a distinct proof that what he said was stupid'. And while talking about negroes he says '[s]o essential is the difference between these two human kinds, and it seems to be just as great with regard to the capacities of the mind as it is with respect to color (ALLAIS 2016, 3).

### **The Western Scientific Rationality as Springboard for White Saviourism**

Between 1750 and 1850, Europe experienced a profound industrial revolution that was characterised by immense scientific breakthroughs in terms of mechanical innovation and industrial engineering. The industrial revolution created a need for raw materials for European industries and slaves to work on plantations that would supply raw materials for conversion into ready-for-sale finished products. The industrial revolution created an impetus for colonialism, racism, slavery and white saviourism.

The rapid advancement of western science in the 20<sup>th</sup> century submerged Africa into the whims of a positivistic rationality and modernisation ethic. Africans became mesmerised by technological advancements in transportation,



industrialisation and medicine. The maturation of western science in the 21<sup>st</sup> century as evidenced by the growth of telecommunication, telemedicine, internet, social media and artificial intelligence further socialised Africans into white superiority and white saviourism.

During the 20th century, science established its hegemony over all branches of knowledge. This led to the growth and development of the social sciences which sought to study society scientifically. The scientisation of disciplines like politics, economics, sociology and anthropology created cracks and crevices for racist intellectual masqueraders to concoct theories and academic theses about black savagery, backwardness, and irrationality. This aimed at projecting Africans as objects in need of white enlightenment, white emancipation and white assimilation.

For instance, in his book, *The Mountain People* (1972), Colin Turnbull (1924-1994), an English anthropologist despicably described the Ik tribe of Uganda which he claimed to have studied between 1965-66 during a famine. Turnbull designates the Ik with contemptible racist undertones. He described how he witnessed food being snatched out of the mouths of elderly Ik, children swallowing dirt and stones for food, Ik mothers abandoning their very young children to fend for themselves, women stuffing their mouths with “grass” while the more energetic ones followed vultures to scavenge rotten carcasses. Sex to the Ik was simply a way of getting rid of semen. The Ik defecated on each other's doorstep including Turnbull's. He called the Ik “Loveless People” and said they “were as unfriendly, uncharitable, inhospitable and generally mean as any people can be” (CURTIS 2002).

According to Turnbull, the Ik lacked any form of social organisation because they had no family, no cooperative sociality, no altruism, no beliefs, no love and no hope (TURNBULL 1972, 6). This is in contradiction with Aristotle's dictum that man is a political or social animal by nature. Turnbull surmises that the world of the Ik is “a dead, cold, dispassionate world that is without ugliness because it is without beauty, without hate because it is without love, and is without any realization of truth even, because it simply is” (TURNBULL 1972, 11).

Turnbull's racist account of the Ik was harshly criticised by several anthropologists soon after its publication. Critics argued that his work was founded on an insufficient understanding of the Ik's language. He was also lambasted for taking much of his information about the Ik from conversations with members of other tribes who had very negative opinion of the Ik (HEINE 1985, 4-16).

### **Eugenics, Social Darwinism and Aryanisation of Whiteness**

In 1859 and 1871 respectively, Charles Darwin published his famous works ‘The Origin of Species’ and ‘The Descent of Man’ in which he defended the theory of evolution. Darwin's theory of evolution challenged the theory of creationism that was rampant in European civilisation due to the wide spread of Christianity. Christianity emphasised the creation of man in the image of God. This meant that

slavery and racism against black people were abominations which needed to be abolished. It must be noted that conversion of a number of black people to Christianity in the 19<sup>th</sup> century lured a number of European countries to enact anti-slavery legislations and institute anti-slavery crusades.

The theory of evolution gave racists fertile ground to re-entrench racism using pseudo-science. In 'The Descent of Man', Darwin differentiates between 'civilised race' and 'savage race'. His categorisation of race implies that some people are at lower levels of evolution while others are very highly evolved. This implicitly means that the highly evolved race like white Europeans have been naturally endowed to rule others due to their superior intellectual acumen and social organisation. Richard Webster argues that Darwin's seminal work 'The Descent of Man' is motivated by racial prejudice and aimed at exterminating savage races (2005, ii-iii).

In 19<sup>th</sup> century still, Darwin's theory of evolution was applied to the study of society and this culminated into the birth of the racist ideologies of Social Darwinism and Eugenics. Using Charles Darwin's ideas of natural selection and survival for the fittest, Social Darwinists argued that members of the white race are innately better in terms of intellectual ability and social governance (ROGERS 1972, 265). This implies that racism, imperialism and eugenics are justifiable since all the fittest members of the white race must survive at all cost.

Darwin's racist half cousin Francis Galton defended the pseudo-science of eugenics which aimed at ridding society of social misfits and undesirables; these included black and brown men, women; as well as children with intellectual incapacitations, physical disabilities and genetic infirmities. Galton opposed the setting up of social institutions like mental asylum centers and welfare programmes because they would increase the population of the feeble-minded individuals who would burden the society (GALTON 1892; NORRGARD 2008). In the 1920s and 1930s, eugenics spread like a wild fire in Europe and the United States of America. Legislations were passed to sterilise women so that they do not give birth to what Justice Oliver Wendell Holmes called imbeciles. Thirty-two states in USA passed eugenics legislations that led to the forced sterilisation of over 60,000 Americans. These included; the mentally ill, migrants, unmarried mothers and people of colour (Lombardo N.D).

Adolf Hitler took a leaf from American Eugenics to advocate for breeding of a superior Aryan race. Hitler's ideology of eugenics led to the killing of 6 million Jews. According to Hitler, the master white German race had been weakened by the non-Aryans such as Jews, gypsies, poles, soviets, homosexuals and persons with disabilities. He therefore called for the extermination of these non-Aryans. Hitler distinguished between Aryans and honorary Aryans. Honorary Aryans included Japanese whom he categorised as unique due to their military victories over Slavic Russia in addition to their alleged racial purity (KREBS 2015, 217). The evils of Eugenics and Social Darwinism partly led to the institutionalisation of the United Nations human rights frameworks such as the Universal Declaration of Human Rights (UDHR) and the International Covenant

on Civil and Political Rights (ICCPR). The promulgation of the duo aimed at ensuring that humanity does not experience the despicable evils of Nazi Eugenics and Social Darwinism ever again.

### **Modernisation, Neo-liberalism and the Construction of Honorary White African Economies**

The 20<sup>th</sup> century is characterised by the embrace of economics as the only authoritative science of development. Development economics set out on a 'noble' journey to discover laws of development which were similar to natural laws of physics. This was premised on the belief that the natural sciences have been able to attain immense success due to their discovery of laws that facilitate implementation of practices based on certain predictions. Using the philosophy of positivism or scientism, economists argued that all countries of the world must undergo determinist stages of development. The prominent positivist economic philosopher Karl Marx argued that all societies dialectically transit through the epoch of slavery, feudalism, capitalism, socialism and communism as a result of certain blind social laws.

In their scientific adventures, development economists discovered the law of economic growth that would determine the level of development or modernisation of all nations of the world. Economic growth is ascertained by measuring the increase in Gross Domestic Product (GDP). In his 1949 Inaugural address, President Harry Truman argued that developing countries are still wallowing in poverty and backwardness because of failure to embrace science and an industrial ethic (1949). His observations echoed the need for all nations of the world to embrace modernisation as a fulcrum of development.

In his modernisation theory, Walt Rostow reiterated that all countries must progress through five stages, that is, from traditional society, pre-take off society, take-off society, drive to maturity and lastly to a mass consumption society (BINNS 2002, 78). This simply meant that all countries of the world are evolving into white capitalistic states. This *ipso facto* further implies that development notions like Ubuntu, African Socialism, Communism and Communitarianism are just nefarious anti-scientific constellations.

After the release of the World Bank Berg report (1981), African economies were coerced into implementing neo-liberal austerity measures such as retrenchment and cost sharing. The Berg report reiterated that states were failing to realise high levels of economic growth due to government interference with the invisible hand of market forces. According to neo-liberalism, the market is a scientific process that steers states on the path of economic development. Therefore, governments need to get out of the development process so that the market can take over.

This racist ideology of neo-liberalism has lured African governments in Nigeria, Uganda, Kenya and Ghana among other countries to stop funding affordable health, education, water, sanitation, social security and food, because this will curtail the market forces from stimulating economic growth. Neo-liberal Structural Adjustment Programmes (SAPs) from the World Bank (WB) and International Monetary Fund (IMF) have led to increase in poverty in Sub-Saharan

African countries and unemployment for millions of youths. Neo-liberalism has not only assimilated but also superimposed African economies into honorary white status. This has greatly stifled the debate on the endogenisation of African development that was evident during the early independent years of the 1960s and 1970s.

Using the structural and institutional racism embedded in the International Finance Institutions (IFIs), African leaders have been threatened with being deprived of concession loans if they implement neo-liberal SAPs with laxity. Consequently, a number of African leaders have been constructed into black dictators in white masks that cling on to power in order to promote neo-liberal agenda at all cost. These corrupt dictators rig elections, stifle opposition political parties and even kill any black African citizen who dares to oppose their long stay in power. Their iron hands and teeth are funded by white governments by means of guns, bullets, tear gas, armoured vehicles, police and army training. In his *magnum opus*, *The idea of a Social Science (1958)*, Peter Winch challenges positivist social scientists like modernisation theorists and neo-liberal economists who think that social sciences should aim at discovering social laws with the aim of predicting social actions such as development, progress and wellbeing. According to Peter Winch, the social sciences should focus on interpreting the intelligibility of human action. This interpretation is based on certain rules and not causal laws of the natural sciences (GIDDENS 1982, 4).

Winch's thesis nullifies white development racism embedded in neo-liberalism and modernisation. This challenges Africans, Asians and Latinos to derive emancipatory endogenous development perspectives. In Bhutan for example, the yardstick for the racist neo-liberal economic growth has been rejected and replaced with the Gross National Happiness (GNH) Index. According to Maria Lepeley:

Bhutanese hold the belief that material wealth does not lead to happiness and progress, and cannot be accurately measured by GDP ....Bhutan's GNH development strategy is built on four pillars: (a) Equitable socio-economic development, (b) preservation and promotion of cultural and spiritual heritage, (c) conservation of the environment and (d) good governance. These pillars are interwoven and embedded in national and local values and spiritual traditions... Bhutan sources state that economic prosperity and people's happiness are important, but happiness is more significant. Happiness is based on the premise that development of the human society takes place when material and spiritual development occur side by side complementing and reinforcing each other (2017, 177).

Neo-liberalism therefore needs to be implemented with utmost caution in Africa and elsewhere because it is tacitly premised on Social Darwinism and Eugenics. Despite the waves of democracy and human rights promotion and protection in neoliberal states, the gist of these states is the safeguarding of the fittest *homo-*

*economicus* species of mankind. This refers to persons with intellectual and business acumen to survive due to their ability to start and sustain their own business enterprises without state financial subsidies. The poor subsistence farmers, public servants and persons with disabilities will be eliminated through land alienation, poverty, disease and ignorance. In order to entrench neo-liberal economic eugenics, the governments have been forced to cut funding for food reserves (silos), free health care, free agricultural subsidies, free education and free social security among others.

### **Conclusion**

The racism embedded in white supremacy and white saviourism has been reinforced through ideologies and philosophies that have been projected as scientific discourses. The purpose of this is to fraudulently justify the social, political, economic and cultural alienation of black people and persons of colour. Racism is a socially constructed vice without any biological or genetic basis. The contemporary challenge of the philosophical and scientific bases of racism, white saviourism and white supremacy has created a paradigm shift from overt (visible) to covert (hidden) racism. Covert racism is stealthily buried in social systems and institutional structures that aim at fostering and sustaining white privilege in society. Structural and institutional racism are ploys of a misnomer created by some persons to perpetuate the colonisation, subjugation, alienation and annihilation of persons of African descent. Bearing in mind that racism is entrenched through subliminal socialisation and mind control, black, brown, pink and pale anti-racist advocates and activists need to devise emancipatory interventions to deconstruct white supremacy, white saviourism, white privilege and white fragility.

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