

# Monogenesis to Homogenesis: Conversations on Race

**Isaiah Adujo Negedu**

<https://orcid.org/0000-0002-0444-1984>

University of KwaZulu-Natal

NegeduI@ukzn.ac.za

## Abstract

Methods abound in academic discourse and the extent to which each is used to investigate unique problems and probably proffer solutions—each method gradually achieves the desired aim for which it is used. I employ conversation here, not in the loose sense of the concept, but in its strict meaning of engaging in critical discourse so that through dialogic, new concepts can be distilled from old ones. Thus, I am motivated by the inclusivity of decomposition and blending, which for me is an arm of scientific methods because of rigorous engagement in self-criticism that has not been explored distinctly. Conversation has its own peculiarity and makes intellectual discourse relevant for each age. I have not examined in detail the idea of conversationalism, but have employed it as a tool to deconstruct and reconstruct race. This does not negate the possible emergence of other concepts that are variations of the scientific method. I have further explored briefly the crisis of leadership, associated with racial reasoning, and the possibility of healing that engenders development.

**Keywords:** Afrogenesis; conversation; Eurogenesis; Homogenesis; racism

## Introduction

We may want to ask a pertinent question: “why the use of conversation in racial discourse?” Chimakonam (2019, xi), in the preface of his work succinctly captures it: “Without method, difference in philosophical thinking cannot be established. Without difference, unity of ideas cannot be asserted.” This clearly indicates that there is no one-fit-for-all pattern of scholarly discourse for all disciplines. That said, we cannot shelve the possibility of other schools of thought with their own unique methods developing in the future.

The quest to neutralise hegemonic reasoning that dictates scholarship partly galvanized this technique that has been transformed into a school of thought. It proposes a pattern



of reasoning that is a gradual shift from the enlightenment period, characterised by intellectual privacy. It has as a principle the ability not just to reason in a vacuum, but to express one's thoughts (Chimakonam 2019, 182). In daring to speak your mind, therefore, there is a high likelihood of contest in disciplines that struggle to outcompete one another. What conversational thinking does, therefore, is to discourage discreetness in scholarship that was symptomatic of the period of enlightenment—probably because of the influence of the medieval era that led to the censorship of ideas. In this conversational era, scholarship demands the horizontal merger of ideas of various sub-disciplines within the larger school of philosophy. In the final arrangement, this leads to a more formidable interconnectedness after the errors inherent in racial reasoning have been dispelled. Although there is bound to be friction, it does not in any way crave for a replacement of one hegemony by another, but the inclusiveness of a group that was once credited with intellectual incapacitation. There is, therefore, a link between conversational thinking and Afropolitanism. Afropolitan discourse allows the African to embrace diversity in a relational model, considering the fact that cultural and biological intermingling make the life of the African more nuanced. It acknowledges the fact that the world is *pluriversal* by embracing a multifaceted world in which the African is an equal participant and not a student to be tutored.

## **The Colour of Divinity and the Crisis of Identity**

Race affiliation can be defined as a feeling or an attitude, not of prejudice towards others, but of wholesome affirmation towards those with whom one shares a long ancestral relation. This understanding is, however, problematic because it originally came into force in order to exclude some people in racial discourse. Racism may be viewed as the negation of this affirmative-based relationship—it is hatred towards those regarded as “other.” People who are beneficiaries of racial divide are less likely to engage with the theme because it already puts them in a privileged position. For predators of racial divide, racism is a living experience. The disadvantaged black man is already in a dilemma and ready to disturb the racial equilibrium against all odds. However, irrespective of how comfortable one may be with the status quo, until there is dialogue on this reality, and for as long as that dialogue brings some sense of discomfort to racial predators, the idea of the gradation of people along racial lines will keep haunting the human psyche.

As expected in corporate governance, industries in the same line of business are always fighting to outcompete the other, or rather, always fight for survival. It is rare to find industries with different business interests in conflict. This is the same principle that undergirds race relations that has metamorphosed into the existing various extremes. Conversely, therefore, the rivalry between individuals will decrease drastically “if organisms are not as closely related to each other as within a given species, because then the points of contact for possible Darwinian competition consequently become fewer and fewer” (Heschl 2001, 38). This submission by Heschl, as seen in the light of corporate governance is tenable. However, its application to the human race is

problematic because the human race does not just belong to a genus, but to a specialised species that has by itself already created an inherent conflict.

The racist perception of the biological superiority of the Caucasian race over the black race had set in motion colonial rule. It leaves the African as the main victim of the intra-European scramble for power and resources. However, I will be evasive if I do not highlight in passing in this work the role that the African has played in perpetuating this condition. The colonial past sets the context for understanding the interconnection between raciality and the plight of the African people. Racism was not invented but fabricated because of its unscientific character. At the same time, I understand that the ability to define it is symptomatic of power. The idea of race and racism as specialised disciplines came into force when George Louis Leclerc Comte de Buffon fabricated the anecdotal racial determinism, based on his assumption of the image of God. Since he conceived divinity to be Caucasian; and that Adam and Eve were made in the image and likeness of God, it, therefore, became incumbent on him to come to the conclusion that the first human to have existed was of the Caucasian race. This was supported by his German colleague Johann Blumenbach. Although it may appear to be confusing at first as to who among both scholars invented the concept of race, it is clear that most probably, while Buffon invented the concept of race, Blumenbach properly classified human race—considering periodisation. However, this assumption has not escaped the ideological debate that exists to this day around the colour of divinity. This is evident in what is referred to as the theory of monogenesis (Harris 1971, 84), which was reinforced by Hunter that the “Negroes” as we have them today were all born white. However, the scorching sun led to the “deterioration” of their skin colour (Harris 1971, 84). This presumption was not unconnected to the biblical narrative (Songs of Solomon 1:1–9) of the reason for the change in the black race’s skin colour, which is devoid of empirical evidence. And as Blum and Harvey (2012, 147) interestingly lay this out in another scenario; there was an Ethiopian figure who converted to Christianity. The servant of the Ethiopian was darker, probably representing the assumed interconnectedness between darkness and servitude. This anecdotal explanation is the ardent proof of what I refer to as the inferiorisation of the colonised. Thus, as to be human meant to belong to the Caucasoid variation of the white race, there had to be a somewhat justification for *Eurogenesis*.<sup>1</sup> What is even more problematic is the fact that some famous black figures that existed in human history bought into this narrative and created a symbol out of it. They began the search for identity from the point of inferiority.

Thus, when Bruce assured Washington that the black man must make himself intellectually, morally, and industrially the equal of the white man (Blight 2001, 328),

---

1 Eurogenesis is used in this work as a replacement for Monogenesis, which is a narrative based on the justification of the existence of the Caucasians before any race. This is a position that sought to take the idea of monogenesis to the extreme, and thus aggravate the notion of the already existent racial conflict.

it was only mimetic of a prejudiced logic. Thomas Jefferson took the debate further by calling on scientists to look for the biological differences between black and white people. He has on his own accord arrived at an unverifiable conclusion that all races are biologically different. Hence, instead of asking the question: "are blacks inferior?" most racists rather start by asking: "why are blacks inferior?" Inherently, therefore, the second question was conclusive of the first question, borne out of racial stereotyping. What this portends is the fact that in intellect, morality, and technology, the Caucasian was the yardstick that the black man should be measured against. To be indigent as a white man, you risk facing discrimination; even though it was a lesser evil as it was more preferable to dwell in that state. However, being black was even a double whammy.

Fast forward into the 20th century, Hitler was to use this theory as a template to distinguish the master race from the ones he considered impure. Having bought into the narrative of Hegel, who referred to Africa as a dark continent, it is, therefore, imperative that Africans were not beings worth to be considered on the pages of history. They were merely tools like other inanimate objects to be used to the pleasure of those who were even considered persons. While the Jews were worthy to be slaves, blacks were worthless-than-a-slave. This is a more fierce position to take than the condition of Hitler's Jewish victims. Massaquoi gives an account of his birth and existence in search of his identity. This happened, not really because he was considered human as such. Having been born to a Liberian father and a German mother, he became an object of admiration and wonder. As such, he was seen as a different species of animal that never existed (Lusane 2003, 31). Hence, it was proper for the tourists who have seen a lot of and heard of many "animals" in the zoo, to turn to "it"<sup>2</sup>, that probably they neither had any knowledge about nor seen. His freedom posed a dangerous threat to society since he was neither black, nor of the master race, but an alien who was, therefore, worthy of special attention. What is even more interesting in Massaquoi's account is the fact that he only went to the zoo as a tourist to admire "black animals." Unknown to him, he was considered less inferior than even his mother who was of full German blood. This shows that on the racial ladder the Germanic race is superior to the coloured race and that the coloured race, in turn, is superior to the black African race. This, therefore, shows that it is not just the African who has been a victim of racial divide. The coloured, the Indian, the Arab, the American, etcetera, have all been victims. However, the focus here is on the African, who is arguably the most affected of the victims.

The premise that followed the assumption of racism is that Caucasians existed first. It, therefore, concludes that Caucasians are the most developed. The difference between the biblical story of genesis and *Eurogenesis* is that while according to the former God created man in his own image and likeness, in the latter man fabricated God in man's own image and likeness. But, this could not in any way, have been a theory that resonates with scientific discovery. If it was scientific, then the invention of other races

---

2 I use "it" to refer to Massaquoi because in the eyes of the spectators, he was an animal that should be at the zoo.

ought to have been seen as a revised version of the handwork of a creator that was made possible due to the incompleteness of the work of the creator. Scientific discovery should not work in Hegelian reversal dialectic, but a progressive one. A science that moves backward and not forward shows not the infiniteness of the maker, but puts the maker below the level of frail humanity, supposedly created by the maker. That said, we can only but arrive at a conclusion that man himself invented divinity.

It is worth stating that the actions and inactions of the African has made him supervisor of his own misfortune, leading to racial crisis. This is further evident in the kind of questions he asks. In his quest to elevate the Negro from the shackles of slavery, the black saviour had at the back of his mind the supremacy of the white man over that of a black man. At the back of the black man's mind was already a template. Notwithstanding the force in the liberation struggle, there was a kind of contentment that the imperialist derived from all of this, which is the unconscious acknowledgment of the superiority of the master. This was a challenge Soyinka (1995, 84–93) had with the whole struggle in his construction of the syllogisms that engineered emancipation. There was already a flaw in the logic that led to black struggle, epitomised by the idea that analytical thought is the mark of high human development. Since the European employed analytic thought, it follows that the European is highly developed. Instead of rejecting the former assertion and reconstructing analytic to include all human beings, the African replaced “analytic” with “intuitive”, and labelled intuition an African attribute. The African accepted the first argument and constructed the second that places him in a subhuman position. The unintended consequence is the quest to affirm the humanness of the African. The colonialists never showed up when the African reconstructed the logic since this reconstruction buttresses Eurocentric logic. This, therefore, heightened discrimination that is a product of prejudice.

As promising as the era of reconstruction may be, the logic that comes with it was already dead on arrival. So the supremacists need not assert their dominance, as it will be willingly affirmed by the victims. What needs a total overhaul is the theory of the revolution itself. For there is a great divide between “I am an intelligent agent” and “I want to be an intelligent agent” (the former is an actuality, while the latter is a potential engagement). Every sequence that is a product of such vicissitudes must be rewritten; not by the perceived master-race, but by the slave-race; not because they are victims, but because they breathed life into it.

## **Afro-consciousness and the Crisis of Leadership**

I will refer to two of the suggestions made by Dewey (1921) against racial conflict to drive my point home concerning the issues surrounding the crisis of leadership in Africa. Dewey opines that two conditions must be met before racial divide could be curtailed. First, he says that acute nationalism should give way to political internationalism. Secondly, he suggests that the standard of living of the citizens who are victims of racial conflict be enhanced. Although I would like to dwell on the second suggestion, I think

that it is the love that the leader has for his country that propels him to demand a better life for the citizens. While most African leaders want to be key players at the international scene, this has always been a bold step in the wrong direction. Since what motivates African leaders is prebendal politics and neopatrimonial affiliations, private interest takes over public good. Thus, they are most likely to align with institutions, be them local or international that drive that agenda. These are the very leaders that Frantz Fanon and Cornel West ask citizens to be wary of.

The idea that it is the same blood, soul, and essentiality that the colonised share with the coloniser gives the former the courage to move on. The oppressed is then faced, first of all, with the task of decolonisation, after which they begin the process of rehumanisation. This very intention to rehumanise is the domain of consciousness. It cannot competently be achieved without a critical reflection on the part of both the oppressed and the oppressor, although the oppressed needs it more. But, Fanon notes that the colonised bourgeoisie begins to make a call for the masses to rally around a common front when the former contemplates the task of inclusiveness. There is a huge difference between the destinies of each nation as they begin this journey. Since some colonised elites choose to identify with the generality of the oppressed, others take over the task of imperialism from where the colonists stopped. This is what differentiates colonialism from coloniality. It is actually a “relay race”; where the athletes (elites) are different but are on the same journey as they pass the same baton throughout the race. Those who identify with the masses circulate the wealth of the nation and pass it from one generation to another to create middle-class economics. Meanwhile, the latter, who received the baton of oppression from the colonialists, recycles the wealth. Thus, a huge gap between the rich and the poor in such societies must be perpetuated, with the duty of the elites in such nations being to ensure that the status quo (structure) remains unchanged. At the same time, the colonised masses are admonished to focus on the supernatural, which was the main legacy given to Africa by colonial regimes. The colonised elites understand that the masses are more concerned with what happens in the afterlife than their living conditions in this world. Thus, while Asia produces more scientists for Asians to have a prosperous life on earth, Africa produces more clergies so that when Africans die, they can have a home in heaven, while leaving unpaid debts for generations to come. No society grows solely with such a mindset. Africa must begin to reorder her priorities and the masses must be able to sieve what they get from their leaders.

While we cannot shy away from the fact that the most cherished partners of the imperialists are corrupt African leaders, there is a need to focus on the masses who, through the ballot box, have the power to choose their leaders. These citizens, who, through their votes, provide jobs to their leaders, hastily throw stones at them when they do not live up to their contractual agreement, without at the same time pondering on the fact that failure in governance may be due to the incompetence of leaders multiplied by the number of electorates. Yet, as it stands, political leadership in Africa is a script, and

like all scripts, its end is in most times, predetermined by the actors. Albeit, the public has a duty to stop projecting leaders who are in the business of recycling ignorance in order to intentionally guarantee poverty for the larger majority, because people cannot develop if they are ignorant. And their ignorance will adversely affect their choice of leaders. These leaders will, in turn, be the drivers of sterile national policies that should trigger development. Thus, before we talk of bad leadership, we must, first of all, begin to solve the inefficiencies of education in general.

The colonialist bourgeoisie prefers to patronise the colonised elites because they seek a middle ground, which both the colonialist bourgeoisie and the colonised elites desire in order to plunder the totality of the oppressed. These are the categories of leaders West (2001, 39) refers to as “race-identifying protest leaders.” Basically, human beings seem to rally around a common ancestry when threatened by externalities. But, what the colonised elites fail to understand is the fact that they are still emancipated slaves since the colonialist bourgeoisie reserves the right to broker any agreement reached if the benefits, therefrom, do not outweigh the privileges the colonised elites may enjoy.

DiAngelo (2018) explains the conspiracy of the colonialists, further buttressed by Carol Anderson—to the effect that the elites are more akin to align with the impoverished of the society. They do this not because they are eager to improve the quality of life of the masses, but because they tend to support the low standard of living of the people. This act reminds them of their superiority. It is not unlikely to see the same exhibited among people of different races. One who thinks that his race is superior to the other feels safer, not in the absence of people of different races, but in their presence. It is in the existence of those considered inferior that the master asserts his dominance. Therefore, it is not the presence of a poor man that threatens the rich man (here rich and wealthy have been used to refer to material wealth) per se, but a poor man who is ambitious in a bid to be like his master. The nobility of an imperial master in whatever form lies in the fact that the oppressed is ever present to fan the flame of his perceived superiority. A black janitor may be preferred to a professional black man; the former is at the mercy of the oppressor, but the latter has assumed the position of equality with the oppressor (Rogers 1941, 72). There is, however, a crisis of the wealthy man with a dual identity—who needs perpetually poor people around him in order to justify his wealth—and who, at the same time, sees the poor as a threat. As long as the status quo is maintained, the elites have an opportunity to assert their dominance over the masses, because the ladder of imperialism, once shattered, makes the *wretched* to see the elites, not as deputy-gods, but as equals. Equality is more of a disadvantage for the local bourgeoisie than a blessing—since it gives the masses the courage to begin to demand accountability from the native bourgeoisie. It, therefore, has to be the lot of the underdeveloped masses to be given a dose of the baton of tyranny that was transferred by the colonialists to the colonised elites. But, the possibility that the masses will remain silent without revolution cannot be guaranteed, since no conscious people can hold on to inflicted suffering for long.

There is never a time when the metropolitan bourgeoisie leaves his colonies. He usually communicates his interests through the black bourgeoisie and governs Africa through the home-grown oppressors he has nurtured. What is, however, so unfortunate is the fact that the moment the nationalist bourgeoisie decides to conceive the idea of independence from the metropolis, the metropole, in turn, mobilises the masses, who have been under oppression at the behest of the colonialist against the nationalist bourgeoisie. This they do until a loyal alternative has been located by the metropolis, who would continue in the stead of the dethroned indigenous elite. The metropolis has a mammoth task that must be calculatively nurtured to ensure that the masses are perpetually ignorant of the gimmicks of the metropolis; through the kind of education they receive, in such manners that they can better and willfully express their freedom of slavery. Woodson (2010, 48) echoes this predicament when he opines that a man whose thinking is controlled will find his proper place in society. Such a person would constantly ensure that a backdoor is created for his use, and would go to an extent of protesting if a backdoor is not made available for him. The moment there is a move towards rehumanisation of a people, a gradual withdrawal of the colonialists from those countries would be the aftermath. The corollary of this is for such imperialists to sometimes engage in a voyage of demonising the colonised. While we do not dignify some African dictators, this has been the pattern used by imperialists on the African continent.

The oppressed are constantly told that they need to sacrifice their lives in order to restore their dignity. But, what dignity will a man have, who has sacrificed his life? It shows that there is a conspiracy for the elites to sacrifice both the lives and dignity of the masses. Something or rather someone other than the masses must be sacrificed. The sacrificial lamb must be the indigenous bourgeoisie in conjunction with the metropole, for the restoration of collective dignity of the oppressed. Since the black elites are in charge of the machinery of law and order, it becomes difficult to galvanize the masses. This is where the application of wisdom is necessary; since those who are used to repel a peaceful revolution would also need to be reintegrated into society. At such a point, one stands a chance to either become an enemy of the masses, or the black oppressor, or both.

## **Countering Psychological Slavery**

This subject is borne out of a reflection on DeGruy's (2005, 121) *Post-Traumatic Slave Syndrome* and its impact; particularly on the psyche of the African. DeGruy explains in detail the categories that produce this kind of behaviour in the life of the African, and how the oppressed can facilitate the healing process to shape their future. Central to this syndrome is vacant esteem, the ever-present anger, and racist socialisation. She goes further to state that vacant esteem is the belief that one has little or no worth. This feeling is aggravated by the societal pronouncement of inferiority. It is the belief regarding one's worth, not the measure of one's actual worth. We are, therefore, what we think we are. Summarily, "as a man thinks in his heart, so is he." The human mind is like a



garden, whether we cultivate it or not, it will yield result. If no useful seed is put into it, then an abundance of useless ones will fall and reproduce their own kind. It shows that a human being is where he or she is by the law of his/her being. Ever-present anger, on the other hand, is a condition an individual experiences as he/she strives to make his or her life better. However, due to repeated, numerous roadblocks, working harder does not become an option any longer, and there is a tendency to gravitate towards hostility or violence. This is also responsible for the *negromaniac*<sup>3</sup> tendencies among blacks. But, how can this anger be transformed into something more productive? Since racist socialisation deals more with identity, it will be considered side by side with the crisis of identity, because the individual in this regard, abandons the self in search of the “other” that the society wants him/her to be.

Sometimes, because of grudge in the mind, a veil blurs the eyes to make judgment in advance, prior to thinking about a particular situation. An individual may want to argue that it was the same bitterness that spurred white supremacists to preemptively conclude that the black race is depraved. To embark on a journey of a-pay-back-time because of the errors of a group that has transmitted their disdain from one generation to another could be harmful to people, who, though are descendants of the oppressors, desire reparation. As West (2001, 2018) asserts: “Mature black identity results from an acknowledgment of the specific black responses to white supremacist abuses and a moral assessment of these responses such that the humanity of black people does not rest in deifying or demonizing others.” We should enlighten people of all races to prepare themselves to proactively tackle such a conflict when it comes. That said, should much emphasis be on the number of blacks employed in an establishment dominated by Whites, or should the focus be on all the races and also revolve around character and competence in recruiting candidates? West recounts this idea in his discussion of the pitfall of racial reasoning, criticising the appointment of Clarence Thomas as Justice of the Supreme Court in America. It is to the effect that racial stereotyping makes a people envelope themselves. It makes them prisoners of the gimmicks of the oppressors in a bid to demand desegregation and shows how a people sometimes become vulnerable to their own blunders. Rogers (1941, 58) further states that many blacks have acquired pseudo-fame because of the hyper-exaggeration from their own race. So before we ask the question: “what is the ratio of blacks to whites, or Asians in an establishment?” We must position the horse before the cart to inquire, first of all, the number of competent black people versus white people that have applied for the job. On this basis we may interrogate further, based on our findings. Shapiro (2004, 60) puts it more succinctly that: “inequality is due to differences in ambition, ability, and effort.” If public governance were a private business, who would be that reasonable “chief executive” that would supervise the collapse of his or her business? Through ever-present anger,

---

3 The term *Negromaniac* is used in this sense to refer to a reaction to Eurogenesis, which in turn triggers *negrophobia*; the usage of this concept will be developed in other research.

many nations have mortgaged their net worth<sup>4</sup> and spent their way out of prosperity. This happens because when we build an empire we spend the profit long before we complete a business transaction, without taking into cognizance the floatation of economic forces. What distinguishes a prosperous nation from a faltering one is that the former increases its savings and investment as their income increases; while for the latter there is increase in expenditure. This has been a major setback of many African nations.

History cannot be separated from the collective memory of a people—both are mutually inclusive. To require a people to forget their history would probably be a justification of their collective impaired rationality. Historical events may not be erased, but can be transformed. This is the marked difference between people who have become so saturated with negativities and those who have been able to channel the inglorious history to make themselves prosperous. This is necessary to prevent a people from domesticating failure, since it is becoming a routine that when a people want to give excuses for current failures, they blame the past for every misfortune. This has been an attitude that has been smuggled onward into democratic leadership by some nations in order to channel attention away from their ineptitude. Human beings must learn to take responsibility for their inactivity if there is going to be progress. From our earlier critique of *Eurogenesis* with its illogicality, should we then, be on another voyage to assert *Afrogenesis*, or overhaul the entire tension arising from both fruitless debates that do not guarantee the inclusiveness of the entirety of humanity in what I refer to here as *Homogenesis*?<sup>5</sup> In the quest to assert *Afrogenesis*, there will certainly be errors and rightly so, associated with *Eurogenesis*.

I, therefore, think that the world is not tilting towards post-racialism; but towards a generationally trans-racial age that gives meaning to each season and makes it adaptational to particular conditions. However, I believe this tendency can be combated when we stop the classification of people according to colour. We will still have to grapple with an intra-racial relationship, which is not without its own conflict. That said, I do not see how the idea of black consciousness can be beneficial to the African—since one can rarely find a middle ground in the projection of such an idea. Usually, what we have are two extremes fighting for dominion. Until now, both the African and the European suffer from a maniac. While the former suffers from a deflated ego that makes him see the imagery of the Caucasian as God and bows in worship to him, the latter suffers from an inflated ego that gives him the impression that the image of the Caucasian as God bestows on him the status of a deity that should be worshipped. This has resulted in a call for black superiority instead of the equality of all races. So when we seek black superiority, the question we should ask is: superiority over who (what)?

---

4 We use net worth here to refer to the totality of the income of an individual, or a family, less the liability, as it can be transferred from generation to generation.

5 In this work I coined the concept homogenesis from *homo sapiens* to refer to the inclusivity of all human beings, irrespective of conceptual racial distinction.

The black man wants the maniac to be reversed. Jahn (1961, 16) rightly captures it when he asserts that the African wants to be considered as a partner and not an object that receives instructions, a partner that can be interrogated about his aims and from whom the world has a right to get answers. But, under the new wave of black superiority, the onus is not on the West, but on the African to reconstruct the idea of consciousness that reflects equality of all and not the superiority of any race over the other. Black superiority and western diffusionism must give way to principled reasoning.

## **Conclusion**

The task of ensuring desegregation lies with those who have been beneficiaries of the institution of racism, but the onus to rehumanise should be on the victims. If the “master race” rejects the siblinghood of humanity, then there is no need to call for homogenesis, since this is predicated on the acceptance of the commonality of all humans. It is on the basis of this homo-genial relationship that the Afropolitan discourse becomes meaningful. The discourse challenges humanity to strive for unity in the midst of differences in order to bridge the gap in relationships that penetrates the skin. Thus, even in the midst of conflict, this sense of responsibility gives people the competence to resolve problems with civility. Conversational thinking becomes the ideal method because of its insistence that all voices should be heard, while Afropolitanism becomes the discourse as it proposes that no cultures and peoples should be liquidated.

## References

- Akbar, N. 2014. *Breaking the Chains of Psychological Slavery*. Tallahassee: Mind Productions & Associates, Inc.
- Alex O’Femi, A. 2017. *Marauders in the Tropics*. New York: Page Publishing Inc.
- Allen, R. 2019. *It was all a Dream*. New York: Nation Books.
- Blight, D.W. 2001. *Race and Reunion*. Massachusetts: Harvard University Press.
- Blum, E., and Harvey, P. 2012. *The Color of Christ the Son of God and the Saga of Race in America*. Chapel Hill: The University of North Carolina Press.
- Chimakonam, J. 2015. “Addressing Uduma’s Africanness of a Philosophy Question and Shifting the Paradigm from Metaphilosophy to Conversational Philosophy.” *Filosofia Theoretica: Journal of African Philosophy, Cultures and Religions* 4(1): 33–50. <https://doi.org/10.4314/ft.v4i1.3>
- Chimakonam, J.O. 2019. *Ezumezu: A System of Logic for African Philosophy and Studies*. Cham: Springer. <https://doi.org/10.1007/978-3-030-11075-8>
- Chimakonam, J., and Nweke, V. 2018. “Why the ‘Politics’ against African Philosophy should be Discontinued.” *Dialogue* 57(2): 277–301. <https://doi.org/10.1017/S0012217317000907>
- DeGruy, J. 2005. *Post Traumatic Slave Syndrome*. Portland: Joy DeGruy Publications Inc.
- Dewey, J. 1921. *Racial Prejudice and Friction*. *Chinese Social and Political Science Review*. Peking: Peking Express Press.
- DiAngelo, R. 2018. *White Fragility*. Boston: Beacon Press.
- D’Souza, D. 1995. *The End of Racism*. New York: The Free Press.
- Egbai, U., and Chimakonam, J. 2019. “Why Conversational Thinking could be an Alternative Method for Intercultural Philosophy.” *Journal of Intercultural Studies* 40(2): 172–189. <https://doi.org/10.1080/07256868.2019.1577811>
- Fanon, F. 1961. *The Wretched of the Earth*. New York: Grove Press.
- Gould, S.J. 1996. *The Mismeasure of Man*. New York: W. W. Norton & Co.
- Haller, J.S. 1971. *Outcasts from Evolution*. Illinois: University of Illinois Press.
- Harris, M. 1971. *The Rise of Anthropological Theory*. New York: Thomas Y. Crowell Company, Inc.

- Heschl, A. 2001. *The Intelligent Genome*. New York: Springer. <https://doi.org/10.1007/978-3-662-04874-0>
- Jahn, J. 1961. *Muntu*. New York: Grove Press Inc.
- Keel, T. 2018. *Divine Variations. How Christian Thought became Racial Science*. Stanford: Stanford University Press.
- Lusane, C. 2003. *Hitler's Black Victims*. New York: Routledge.
- Mills, C.W. 1997. *The Racial Contract*. Ithaca: Cornell University Press.
- Negedu, I.A. "The African Predicament." *Internet Encyclopedia of Philosophy*. Accessed May 13, 2019. <https://www.iep.utm.edu/afr-pred/>.
- Ramose, M. 2012. "Reconciliation and Reconciliation in South Africa." *Journal on African Philosophy* (5): 20–39.
- Rogers, J.A. 1941. *From Superman to Man*. Connecticut: Wesleyan University Press.
- Shapiro, T.M. 2004. *The Hidden Cost of Being African American: How Wealth Perpetuates Inequality*. Oxford: Oxford University Press.
- Soyinka, W. 1995. "From Myth, Literature and the African World." In *I am Because We Are: Readings in Black Philosophy*, edited by F.L. Hord and J.S. Lee, 84–93. University of Massachusetts Press.
- Williams, C. 1987. *The Destruction of Black Civilization*. Chicago: Third World Press.
- Windsor, R. 2003. *From Babylon to Timbuktu*. Atlanta: Windsor Golden Series.
- West, C. 2001. *Race Matters*. Boston: Beacon Press.
- Woodson, G.C. 2010. *The Mis-Education of the Negro*. New York: Seven Treasures Publications.