

## Contradiction in Kant's Hierarchical Racism and Egalitarian Humanism

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### Abstract

Immanuel Kant (1724–1804), a prominent and influential German Enlightenment philosopher, believes that white people are superior to non-white people. He divides mankind into four groups: "white" (Europeans), "yellow" (Asians), "black" (Africans), and "red" (American Indians). Kant claims that other races, except the white race, are unable to acquire moral maturity due to a lack of talent (a gift of nature). He argues that whites themselves have all the motivation and talents, while blacks can receive education, but only as slaves. Native Americans cannot receive an education, they don't care about anything, they are lazy. This contradicts his egalitarian humanism. He proposes the belief in universal democracy and categorical moral imperative, where he argues that everyone should be seen and treated as "ends", not as means to an end. One should also act as one would want all other people to act towards him or her, and according to the maxim one would wish the action to be a universal law. This paper adopts the laws of thought, that is, the principle of identity, the principle of non-contradiction, and the principle of excluded middle to interrogate and evaluate the consistent tenability of Kantian hierarchical racism on one side and egalitarian humanism, espoused in categorical imperative, on the other side. The conclusion is that there is a contradiction.

**Keywords:** *Kant's Hierarchical Racism, Egalitarian Humanism, Contradiction*

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### 1.0 Introduction

Whenever the words 'race', 'racism', and 'racist' are used, they portray one's ideological frame of mind and action which espouse the doctrine of inequality. Black and human simultaneously is no contradiction. Female and human simultaneously is also not a contradiction in terms. Racism, notes Nwosimiri (2015), underpins prejudice against one or more racial groups that display hostile behaviour towards the members of another or other groups. Many regions, individuals, communities, societies, and families suffer from the injustice and stigma brought by racism. Yet, the principle of equality holds that all human beings are born free and equal in dignity and rights.

The inconsistency and contradiction in Kant as a moral universal philosopher are exposed the moment Kant declares that the Negroes of Africa can only be educated or trained as servants or slaves. This paper posits that Kant was typically presented as a philosopher who had

contributed to the development of Egalitarian Humanism and Liberal Internationalism, but it was disturbing and inconceivable that he could have ever written or uttered words and comments that could be construed as racist. The German philosopher was and is credited with the construction of modern principles of Human Rights.

Logic deals with two kinds of relations, between things and between facts. The latter is the relation among propositions. The linchpin for Kant's egalitarianism cannot be his idea of racism and vice versa. I argue that if categorical imperative is to be applied legitimately and universally then Kant's hierarchical racism position is not tenable. Kant used race consistently to describe, inform, explain, and give predictions about blacks and non-whites. He also gave race a scientific interpretation and backing. This was not a coincidence for a man of his calibre.

Attempting to reconcile Kant's two positions implies that, On the one hand, if categorical imperative is to be accepted, then it must be applied to all human beings irrespective of colour, region, religion, and philosophical points of view since all human beings have the right to life and freedom of thought, conscience, and association. On the other hand, if hierarchical racism is adopted then, the view that all men and women are created equal is senseless. It must be acceptable universally that there is no equality hence an irrational value from the advocate of rationality.

Charles Mills (1997) argues that white Europeans are oblivious to the human worth of non-whites from Africa, Asia, and the Americas. He critically explains the history of actions of exploitation and destruction and the accompanying thought. That is, how the treatment of non-white Europeans and ideas about them implicitly constituted an agreement for the material benefit and elevated status of white European men. He further elucidates the coexistence of egalitarian humanism with hierarchical humanism in that, egalitarian humanism was only for white male Europeans, so that, all others, including white women were considered subhuman.

## **2.0 The laws of thought**

Sanguineti (2011) argues that the point of view of logic is the study of thought in so far as it is representative of reality in function of the processes of knowledge. Sion (2008) observes that 'laws of thought' are the foundation of logic as formulated by the famous ancient Greek philosopher, Aristotle. Logic analyses the concept of "man", "race" and "Equality", as well as the structure of the judgment of "inferior race" or "superior race" and the foundation of such a judgment. This leads to clear reasoning as it helps in useful intellectual formation distinguishing the accidental attributes from the essential attributes. Such as colour, region, or the way one looks. All moral agents are equal irrespective of colour, shape of the nose, or geographical region habitat.

Swabey (1923) argues that thought is subject to certain fundamental conditions, and every individual must recognize that, inconsistency in thinking portrays that something is fundamentally wrong with it. Swabey (1923) maintains that the principles of identity, non-contradiction, excluded middle, and sufficient reason are part of the Aristotelean formal logic which boasts unconditional and a priori validity and they are the main laws of thought. Further, they ooze intrinsic rationality and intellectual value giving one a solid ground in philosophy.

Mackenzie (1916) explains that thoughts are subject to certain fundamental conditions. Particularly, if our thinking is not consistent with itself, there must be something fundamentally wrong with it. Therefore, the laws of thought condition our thinking in various ways. He observes that many writers of high repute including systematic logic writers almost glory in

their inconsistency, self-contradiction, and inconclusiveness. This is due to untrained minds and want of thought.

My argument is that, by apportioning superiority to one race over another, racism is a twisted logic. This twisted logic creates an ideology of a superiority-inferiority relationship scenario, which endeavors to underpin domination and exploitation, which clearly explains why slavery and colonization reigned supreme. To appreciate the collective significance of these laws of thought in interrogating Kant's contradiction, it is imperative to describe them separately.

### **3.0 The Law of Identity**

Logic is an instrument and not an "end in itself" hence must be used with ability and discretion, opines Sanguineti (2011). He argues that the ideal is to think naturally without too many methodological considerations that block thought but rather to allow thought to proceed along its invisible but sure ways. Lack of coherence is an error nonetheless, Kant's coherence does not exclude the possibility of an error. Indeed his coherence lay bare the contradiction in his views of Egalitarian humanism and hierarchical racism, as espoused above.

Ramsauer (2023) argued that Kant was probably the most influential racist as well as the most influential moral philosopher in the history of modern, western thought. He explains that Kant's works and handwritten remains contain appalling racist remarks. Then again, Kant's view of all human beings as "ends in themselves" is religiously considered a paradigm of moral egalitarianism. Furthermore, his dictate on the inviolable dignity of each person as well as his ideas for cosmopolitan rights continue to influence the contemporary moral and political philosophy. Here is where philosophy and logic come to figure out the clear identity of Kant which so far has presented itself as two-edged, a racist and an Egalitarian, a moral philosopher, which is contradictory.

Sion (2008) observes that Aristotle presented this law as 'A is A'. He argues that this law requires that all things are considered at face value, that is, 'whatever is, is whatever it is'. The law of identity is simply an acknowledgment of the world of appearances which can be subdivided into 'reality' and 'illusion', two domains that can never abolish each other's existence or content. That is to say, "...every judgment implies the acceptance, at some stage, of some sort of appearance as real...to claim that nothing is real is to claim that the appearance that 'everything is illusory' is real."

To this extent, the evidence shows at face value that Kant holds racist views. The literature presented also indicates Kant's positive position on Humanitarian egalitarianism. On this basis, when one position is real then the other position is illusory and this is clear evidence of ambivalence given that the overall task of logic is to give and set guidelines for such classification.

### **3.1 The Law of Contradiction**

Reality as it is or reality as far as it is known is the subject of logic, that is "Being" as such, which is also the object of Metaphysics. Formal logic studies in detail the forms of thought, that is the logical structures of thought independent from its contents or matter. For instance, this can be elaborated in the conditional proposition "if A, then B" where A and B stand for any proposition. So, if a proposition is true then its contradictory results are false. If A is true, non-A is false. So, when Kant holds that hierarchical racism is true then egalitarian humanism is false and the converse is the same. A clear contradiction.

What leads or misleads an ardent advocate of the universal dignity of all human beings at the same time to hold such disgusting views about non-white races and women? Ramsauer (2023) interrogates. Could it be an indication of failure in Kant's moral philosophy his person or both? Sion (2008) presents this second law of thought, thus 'Nothing is both A and not-A', or 'whatever is, is not whatever it is not'. 'What is present is not absent'. Kant displays content of racism. Therefore, he has effectively failed to display egalitarianism. That is to say, as Sion (2008) states "contradictory appearances cannot coexist, concur, overlap: they are incompatible extremes."

In essence, the law of contradiction sets a standard for relegating some empirical data to the status of illusions. Sion (2008) clarifies that:

"...By the law of identity, whatever appears is given some credence: therefore, one might suggest, the coexistence of opposites has some credence. The law of contradiction interposes itself at this point, and says: no, such events carry no conviction for us."

The existence of a contradiction is understood by viewing the empirical world as stratified. The first impression is superficial and as experience grows, the consciousness penetrates more deeply into the appearances. So that, Sion (2008) argues, a contradiction occurs because of superimposing different layers or strata. The only solution is to separate conflicting elements from each other.

### **3.2 The Law of Excluded Middle**

Material logic is a philosophical reflection on formal logic, or generally a philosophical reflection on human knowledge, observes Sanguineti (2011). He explains that the value of the concept, the sense of being in judgment, and the foundation of intuition correspond to material logic. Hence the mental operations here should end in the formation of concepts like man, white, race, and inferior. Which are expressed in words, that is terms in logic. The question is whether Kant with the aid of simple apprehension comprehended the minimum unities of thought. Kant failed to distinguish accidentals from essentials and deliberately spread a false argument that deceived on the essential nature of the moral agent.

Kleingeld (2007) argues that either Kant was an inconsistent egalitarian, or he was consistent in egalitarianism. The third law of thought can be phrased as 'nothing is neither A nor not-A', nor 'whatever is, either is something or is not that thing'. 'What is not present is absent.' Thus, Sion (2008) argues that when the empirical world fails to manifest some content with an identity, then it has effectively displayed nothing. There is no third alternative to these two events. Kant is either a racist or "egalitarian". There is no third alternative to these two positions, hence the excluded middle. They are exhaustive.

"...the law of the excluded middle serves to create a breach of sorts between the 'objective world' and the 'world of ideas', and establishes the pre-eminence of the former over the latter..."

This law portrays Kant's moral philosophy as well as his racist views and beliefs as not only in a tense relationship but an apparent contradiction as well.

### **3.3 Conclusion: True or False**

Propositional logic analyses Kant's logical entities in egalitarian humanism espoused in his categorical imperatives and his views on Hierarchical racism. The judgment is that Kant is an extrinsic racist. He devalued Africans as a group and described them as very vain and talkative.

People who can only be educated and trained as slaves and servants are whipped and subjected to corporal punishment. A thing he did not recommend for the Europeans.

Kant's hierarchical racism is in contradiction with his Categorical imperative. His moral egalitarianism espoused in his categorical imperative theory, presumably supports universal human dignity and offers a strong voice against racism and misogyny. Unfortunately, when Kant talked of dignity of all human beings as ends in themselves he only meant to apply it to white people, as he did not consider non-white people to be persons. Kant and his ilk, better known as white supremacists, should know that black and human are not a contradiction in terms. Neither is gender and humanness a contradiction in terms.

Reasoning compares two judgments to deduce a new one. The two positions that Kant holds of Hierarchical racism and Egalitarian humanism are logically untenable, hence portend a contradiction. The use of physiological attributes like skin colour as well as geographical location to justify behaviour, and characteristics of individuals and communities is fallacious, specifically abusive ad hominem.

Logic assumes reflection as its method of inquiry. Viewed another way, the major attributes of Phenomena are; Reality and illusion, hence phenomena are viewed in three ways namely; at face value, as real, or as illusory. There is the same logical relation between the subject (us) and the Object (a phenomenon) but in one case the appearance is true or real, whereas in the other case, the appearance is false or an illusion. Assertoric propositions must either be 'true' or 'false'. If Kant affirms that the proposition 'human race is stratified', he means that hierarchical racism is true; If Kant denies the proposition that 'human race is stratified', he means that hierarchical racism is false. He cannot hold both positions at the same time, which portends an ambivalence at the least and a contradiction at the most or best.

Kant's categorical imperative formula of "Act that you use humanity, whether in your person or the person of any other, always at the same time as an end, never merely as a means" does not include non-white people as rational moral agents or persons. Kant, who is the father of the 'Copernican revolution' in epistemology, placed 'subjective a priori' as the center of philosophy, should know better that the definition of truth and falsehood must be such that they are mutually exclusive and together exhaustive: as he puts it, "it is the representation that makes the object possible rather than the object that makes the representation possible." It is mind-boggling to think Kant did not realize such an apparent problem. His position on the two events under interrogation through the prism of the laws of thought is a clear contradiction. As the truth diagram in the first chapter indicates: what is true, is not false; what is false is not true; what is not true, is false: what is not false, is true. The Ultimate goal of philosophical logic is true knowledge of reality and avoidance of illusion.

Logic and language are very important. Racism has many and varied expressions like habits, insistence on certain ways of knowing and perceiving, and the imposition of those ways onto others. Hence epistemic racism violence. Kant engages in racism through conscious words and attitudes held in thought's perception and orientation. This apparent contradiction negates the stability and integrity of either position. Kant seemed to have bowed to the debates of his era, the eighteenth century, about slavery and colonization. The modality of Western power that birthed capitalism, modernity, and Euro-centrism. This must not be seen as justification for Kant's inconsistency. The philosopher Kant simply could not utilize positively his moral philosophy to bring out necessary conclusions about persons. Further, Kant did not consider non-white races and women as persons at all. His double-edged identity serves to portray him

as the most influential racist and the most influential moral philosopher at the same time which is not tenable.

From the foregoing, we can deduce the nature of racism. How pervasive racism can be in one's belief system and resistant to evidence, as indicated by Kant not noticing the contradictions in his thinking. For Kant and his followers, non-white and especially black and human is a contradiction in terms. That a wise and logical statement from a black human being becomes stupid because of the skin colour of the utterer. Issues and questions about racism will remain a principal topic in the politics of our contemporary world. In many countries in Europe and North America, non-white races and women are still considered inferior people lacking rationality and morality. Football is a culprit, in the so-called 'global village.' The mass media and social media together with literature, art, and other cultural forms, play a crucial role in changing the form of racial ideologies by inventing new racial and ethnic imagery and symbols.

How should we engage in moral and political philosophy in the contemporary society of the global village, digital society, and free market when influential people and significant Philosophers like Kant have helped to construct images of racial minorities as outsiders and as a threat to social cohesion? Logic proves its usefulness as a device for disclosing inconsistencies, self-contradiction, inconclusiveness, ill-conceived arguments, and policies. Through the lenses of the laws of thought one can, to a great extent, expose the divergence or convergence of a position held by an individual philosopher, in this case, Immanuel Kant. Philosophy here goes beyond mere theoretical and abstract questions to test theories and ideologies in practice. This test has revealed the double-edged identity of Kant as a racist in the clothes of a moral philosopher and egalitarian humanist. A contradiction in terms.

#### **4.0 Findings**

This paper examined and interrogated Kant's views on Hierarchical racism and Egalitarian humanism and found them to be untenable and contradictory. Philosopher Kant's writings and works contain racist remarks that portray him as a racist. On the other hand, his moral philosophy espoused in the Categorical imperatives portrays him as an Egalitarian. Both positions contradict each other and cannot be true at the same time and in the same manner.

The inability to provide logical proof of the reality about non-white races is a scandal in philosophy. The existence of human beings is not based on observable properties like colour, size, shape, or geographical habitat. Kant's racism shows a failure of Kantian moral philosophy, hence there is a need to save Kant's moral philosophy from its racist baggage.

The paper demonstrates that Kant believed in racial hierarchy, he believed that only male white Europeans possess the psychological and physiological talent that enables human beings to excel in work, in the sciences and arts. The historical, cultural, literary, and philosophical origins of ideologies of race are coming under scrutiny. Kant held that some non-white races cannot even politically govern themselves, sadly he also condoned slavery when he said that Americans and blacks cannot govern themselves and hence serve only as slaves in the house (weak Americans) and for the field labour (Negroes). The role that ideological relations play in providing a basis for the articulations of racist discourses and practices has been critically interrogated.

Race in society was and is used to dominate and justify the disproportionate treatment of minorities by some people in society for political, social, and economic benefits. A hard historical fact is that all human beings from different regions and different shades of colours have very rich cultures, unique languages or dialects, and powerful leaders, heading complex

political structures and governing countless subjects. As an important philosopher and an authority in various philosophical discourses, the question of ambivalence or contradiction in Kant's idea of hierarchical racism and egalitarian humanism is a theme that requires interrogation in the twenty-first-century philosophical conversation. Which has been the major task of this Thesis. Of major concern is whether Kant's reputation changes with time. This Thesis has demonstrated the inconsistency in Kant's ideas on the two themes. The role of Kant's ideas on race in shaping social images about racial and ethnic minorities, especially in Western Europe and United States of America and particularly among the white supremacists is apparent.

This study has established first, that the Kant of hierarchical racism and the Kant of Categorical imperatives or egalitarian humanism are always the same. Second, Kant's position on the two issues is a logical contradiction when viewed through the prism of the laws of thought. Third, in explaining and defining Enlightenment, Kant maintained that men should think for themselves "Sapere Aude" to cure self-incurred immaturity. Immaturity is the inability to use one's understanding without the guidance of another. Yet Kant himself borrowed a lot from people who traveled abroad, as it is alleged that, he never left his village.

The developments in the United States of America, Europe, and South Africa, show the need to see racial ideologies as unstable and as liable to transformation and change. Hence the duty of Philosophy, loosely translated as the love of wisdom, has traditionally had the task of interpreting the position of humanity in the universe as the midwife of the Truth.

In a nutshell, the findings are That:

1. The Kant of Hierarchical Racism and the Kant of Egalitarian Humanism are the same moral agents. The philosopher Kant.
2. Kant's Hierarchical racism and Egalitarian humanism are a logical contradiction and hence untenable.
3. Historically, Race was and is in society to dominate and discriminate against other moral agents, considered mainly as minority or inferior.
4. Kant's ideas of race have shaped social images about racial and ethnic minorities especially in Western Europe, and North America and among the white supremacists,
5. Philosophy, especially logic, is necessary to play the role of transformation in social thinking in identifying and tackling the obstacles of critical thinking among moral agents like hatred, hostilities, and prejudice that promote racism, racial discrimination, xenophobia, tribalism, and other related intolerance.

## **5.0 Conclusion**

Racism, racial discrimination, Xenophobia, tribalism, and other related intolerance are generally associated with hatred, hostilities, and prejudice. They are anti-human and violate human rights. Kant is both an extrinsic and scientific racist. Some of Kant's statements clearly show his uncaring attitude towards the suffering of non-whites. Saying that Americans and Blacks cannot govern themselves and hence serve only as slaves is despicable. Adding salt to the wound, he emphasizes the use of the red slaves (Americans) in Surinam only as house workers because they are too weak for field labour, for which Negroes fit.

Racism is much more than an individual matter. Hierarchical racism or simply RACISM is ascribing a common ancestry to groups, assuming qualitative differences and justifying social

hierarchies among them. To legitimize European superiority over non-European peoples, Kant and his ilk started the ‘scientific’ racism, which eventually evolved to the idea that large human collectives within Europe differed biologically. The racist thinking of the European Philosophers including Kant, influenced the spread of nationalism in Europe and beyond generating the so-called “Ethno-politics”. Racial thinking has also been portrayed as a rebellion against modernity. Historically, racial thinking provided orientation during a time of social upheaval that was being brought about by industrial capitalism and moral crisis.

Immanuel Kant advanced racist views in private while teaching anthropology, but in public, he advanced humanitarian egalitarianism through categorical imperatives. The two positions are contradictory. For these two positions to be tenable, Kant’s idea of race must fit with his categorical imperative. That is, his hierarchical racism must fit with his egalitarian humanism. If we are to take Kant’s categorical imperative seriously, there should be no incompatibility between his idea of race and the Idea of Universal law which he espoused vehemently in the categorical imperatives. Therefore, Kant needed to cleanse and purify his idea of race to authoritatively thrust his categorical imperative to the world.

Kant is a victim of immaturity as he failed to think for himself as the motto of Enlightenment holds “Sapere Aude”. His lack of traveling to interact and collect primary data from Africa and other geographical regions disadvantaged his source of information, which contributed to his misgivings. However, for him intellectual laziness and cowardice are reasons that lead many men to rely on others to think hence remaining immature for life.

## **6.0 Recommendations**

Until we get rid of Racism and other hate crimes, as well as all those philosophies and ideologies that hold one race superior and another inferior, peace will always be elusive in our society; war and injustice will be everywhere. The history of philosophy is more than the path left by the past philosophical trends, of thought content left by philosophers in different epochs, it influences the present and shapes the future. Philosophical knowledge is not the burden of one man or woman alone but some are called to meet the special share of its challenges. Logical reasoning and knowledge are the cement that seals our ideologies and makes meaning in perfect balance between freedom and abhorrence of injustice; security and human rights that are often denied and abused.

For Philosophy to be useful, it must provide possible solutions and principles for tackling evils and challenges of contemporary society. Hate crimes, human trafficking, and possibility of human beings being prejudiced, ruled over through status, coerced, oppressed, as slaves or minors must come to an end someday. Equality or the principle of egalitarianism seeks and advocates for the protection of health and education of those disadvantaged within the society, especially those without wealth in the society.

Furthermore, egalitarianism makes meaning to the unity of ambition, passion for freedom, and abhorrence of injustice, as the proponents of equality and indeed Kant in his categorical imperative espouses.

Racism should be fought ruthlessly just like terrorism. Serious punishment should be imposed on perpetrators. Victims of racist attacks, in whatever form, should be heavily compensated. Zero tolerance of racism should be highly advocated in all public places and by all human institutions. On the other hand, even though Aristotle concluded that passion for equality is at the root of sedition and that no society is truly egalitarian, Equality should be thoroughly



promoted. The view that all people are of equal fundamental moral and social worth and should be treated as such should be encouraged in all spheres of life.

Racism is a set of ideas and practices, there is a need to broaden research priorities to include multidimensional racial discourses, such as perspectives on economic, social, political, cultural, and legal expressions of the concept of race and ethnicity. There is an urgent need to strengthen an Anti-racist theory. We must also endeavour to forget the falsified facts once taught and learn the hard facts about the oppressive past. The ambivalence in Kant's hierarchical racism and egalitarian humanism serves to show the crossing of horror and philosophy that gives insight into contemporary ontological and epistemological implications. Kant and his ilk like David Hume precisely racialized, colonized, ungendered, and dehumanized human race and personhood.

Hierarchical racial views from respected philosophers provide and create fertile ground for the construction of Racist Hate Crimes. Logical analysis shows that the offender intentionally selects the victim because of the victim's actual or perceived race, colour, religion, national origin, ethnicity, gender, disability, or sexual orientation. Intolerance and discrimination on various grounds as well as attitudes regarding migration and immigration have often led to fatal violence to victims, a vivid recent case is that of George Floyd in America. Studies have shown that many hate crimes are committed by hate groups, white supremacists, or other types of political extremists for example high-profile attacks like the August 2012 shooting at the Sikh temple in Wisconsin that killed six and the July 4 1999 shooting spree in Indiana that killed two and wounded nine in the United States of America.

The consequences of hate crime attacks on the victims, from literature analysis, range from psychological stress like depression, anxiety, feelings of heightened vulnerability, lack of concentration, and unintentional rethinking of an incident. Further observations show that most hate crime offenders are male and white.

Logically, grouping whether racial, tribal, or other sub-groups leads to hyper-partisan identities that bring an "us" versus "them" dichotomy that can be and has been exploited by psychopaths and politicians with known undesirable consequences. The thinking of "us" against "them" operates on the presumption that what benefits one group must come at the expense of another. This has always led to violent protests or even mayhem at the risk of life and limb.

Conquering racism requires self-awareness and self-respect. Freedom begins from within. We must stop settling for less. Ethics can help human beings or moral agents for that matter, redefine their relationship with each other. A relationship that guarantees every individual values, appreciates, and respects all moral agents in this shared world. Children should be taught why the world is the way it is. They should be taught to value, appreciate, and respect all human beings in their community and how to live with them. Necessarily, this knowledge should increase as the child grows into an adult. Despite Kant's Hierarchical racism, his Categorical imperative would offer a solution to negative racism as well as other forms of hate crimes.

There is a serious need to realize the dream of being human, the reality or the Metaphysics. That is an aspiration to always live in a just, equal, and peaceful society, as espoused in the Categorical Imperatives. There is a need to interrogate social constructionism, issues about identities, debates about 'race', Ethics, the what is right and what is wrong. The impact of the Enlightenment on modernity and modern selves, questions about difference, multiplicity, and movements of people through space and time and how these shape lives of the moral agents,

who they are, and who they become. That is, discerning the truth as opposed to opinion, the Epistemology.

Suffice it to mention that, philosophy must lay bare and logically argue about what is right or wrong, the reality and the true knowledge. Hence scholars and students in the humanities and social sciences should actively join the struggle against racism and engage in the detailed and explicit analysis of the many dimensions of the discursive reproduction of racism by the press in their own countries. Just like art can bring 'Rock against racism' academics should endeavour to stimulate students and readers through 'research against racism'.

In a nutshell, the recommendations of this paper are:

1. Embracing philosophy, especially logic as elaborated in the laws of thought, to tackle racism and other hate crimes and related intolerance.
2. To avoid being victims of obstacles to critical thinking, moral agents should embrace Kant's egalitarian humanism despite the contradiction created by his hierarchical racism.
3. In the aspiration to achieve a just, peaceful, and equal society, Kant's Hierarchical racism and other forms of discrimination should be fought ruthlessly academically and socially.
4. To Exercise vigilance and continuous interrogation of sophistry and double-speak by various opinion influencers from various epochs and spheres in the society.

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