

LOOKING AT EACH OTHER: THE ORIGINS OF NEGATIVE ETHNICITY- A SOCIO-HISTO-PSYCHOLOGICAL VIEW

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ABSTRACT

This paper¹ seeks to address itself to the origins of negative ethnicity. I look at the way we look at each other and the reasons why we are always biased against each other. Have we always looked at each other negatively? or is this a recent phenomenon? Can we completely do away with negative ethnicity? Is there a relationship between negative ethnicity, the shadow, archetype, scapegoatism, stereotype, nepotism, prejudice and racism?

I define 'the other' as 'our own projected shadow', 'the archetypal enemy' – 'the evil self', 'the scapegoat', 'the sufferer', 'the victim', 'the alter ego', 'the ugly' and 'the wrong'.

The archetype is here defined as an idea, an image, character, action, object, institution, event or setting containing essential characteristics which are primitive, general, and universal rather than sophisticated, unique and particular and can be assimilated into a larger unifying character.

I argue that when European missionaries came to Africa; their shadow projection was the African. They negatively depicted African images in their travel literature. Even before the coming of the Europeans, negative ethnicity existed in Africa. By giving examples from different communities, I argue that prejudice can only be minimized. It is our way of life.

PREJUDICE, STEREOTYPES AND NEGATIVE ETHNICITY.

Prejudice is a hostile attitude toward a person who belongs to a different group. It is a pattern of hostility in interpersonal relations, which is directed against an entire group or against its individual members, because they belong to that group. It is the lazy man's substitute for thinking, since it is a faulty and inflexible generalization. As a great labour saving device, it enables us to form opinions without having to dig up for the facts. Prejudice is thinking ill of others without sufficient warrant. The thinking ill of others include feelings of scorn or dislike, of fear and discrimination. Prejudice resists all evidence that would unseat it and it becomes prejudice only if it is not reversible when exposed to new knowledge. It fulfils a specific irrational function for its bearer.

Prejudice is any negative attitude towards another person or group, whether national, ethnic, racial, political, social, religious, professional or sexual. This attitude is irrationally adopted and sustained by strong often unconscious emotional forces.

Any feeling favourable or unfavourable toward a person or thing can be defined as prejudice. This feeling is usually not based on actual experience. Although prejudice is

mostly negative, biases may be either positive or negative. Sometimes back, a Luhya friend of mine took his American girlfriend to his rural home. It was her first time to see a black man walking bare-feet in the farm. She broke down into tears of sympathy for the poor “suffering” Africans. Of course it never occurred to the Luhya farmers that they were missing anything. They laughed off when they were told why she was crying. For her, she had confirmed what she had always read and heard all her life about the suffering Africans. This reminds me of one of my experiences in, Seoul, S. Korea. Once a Korean introduced himself to me as a Buddhist ‘monkey’. Being the typical ignorant African he had always read and heard about, I could not convince him that he was a ‘monk’ and not a ‘monkey’!

Due to prejudice and negative ethnicity, over 1,300 Kenyans were killed and more than half a million displaced during the Kenya’s Post election violence 2007-2008; about one million Tutsis and moderate Hutus were massacred in 1000 days in 1994 by extremist Hutus; between 1992-1995, 200, 000 Bosnians were killed by Serbs; over a million Iraqis have been killed as a result of the 1991 Gulf war, over 8 million were killed and over 21 million wounded in World War I (1914-1918) and 52 million killed worldwide during the World War II (1939-1945).

Prejudice is associated with stereotype, since stereotypes are generalizations produced without adequate knowledge. It is not only dangerous but also potentially destructive. It instills into our attitudes towards other people a fear which can become a terror and a hostility which can become hatred. This hatred can in turn become unendurable and ultimately lead to explosions of violence.

The prejudiced person usually has a closed mind. The closed mind interprets life narrowly and is fearful of the unfamiliar and suspicious of strangers. The open mind, on the other hand, is receptive to ideas. It welcomes new experiences and enjoys the prospect of meeting new people. Such a mind is less subject to prejudice.

Prejudice has its roots in the upbringing of a person especially during the first five years of his/her life. The attitudes out of which prejudice is born are more deeply ingrained in some people than others, due to different upbringing. The prejudiced child grows up feeling insecure, although s/he may appear to be full of confidence. S/he suffers from the fear of the unknown. Over simplification becomes one of his/her principal tools. S/he comes to an over-simplified explanation by laying blame wrongly on others. S/he over generalizes.

The self does not actualize merely as a human being but as a ‘male’ or ‘female’ human being. As soon as the ego is old enough to give itself a name (‘I’, ‘Me’), it conceives itself quite distinctly as either ‘little boy’ or ‘little girl’, ‘Kikuyu’, ‘Mukabete’ (a Kikuyu from Kabete area), ‘Jaluo’, ‘Mzungu’, etc.

The typically prejudiced (projective) person is an emotionally insecure person, no matter how well s/he is disguised on the face. In other people s/he sees anger, fear and evil which primarily reside in himself/herself. He believes that it is not himself/herself who is responsible for his/her misfortunes but ‘other’ people (scapegoats). Racism, the maximum of hatred for a minimum of reason, has its root in prejudice and so is with all the other kinds of discriminations, including negative ethnicity.

Inter-ethnic hatred, ethnic tension and racial hatred refer to feelings and acts of prejudice and hostility towards an ethnic group in various degrees.

Negative ethnicity can be brought about by the demand for ethnic and cultural autonomy; inequity, inequality, differences in race, religion, language and identity; competition for land, power, money or access to resources. Racism, ethnocentrism, sexism, nationalism and regionalism can be regarded as different manifestations of the same basic human predisposition to form group-based social hierarchies.

THE SHADOW AND NEGATIVE ETHNICITY

The shadow is the archetype of the enemy. It is the dramatization of the man's inner war - the externalization of his inner conflicts. It is that which we have measured and found wanting - the negative side, the archenemy or the double, the dark or the evil self, the tempter, the ugly, the wrong, the bad, the alter ego, the scapegoat, the sufferer, the victim and everything else on that line. It is the door to our individuality. It renders our first view of the unconscious part of our personality hence it represents the first stage toward meeting the self. The shadow is the root of both hatred and love. The shadow is always with us as stressed in the following Swahili riddles:

1. *Kila mahali ninaye isipokuwa kitandani*
I am with it everywhere except in bed
2. *Humfukuza kila asubuhi lakini simshiki*
I chase him every morning but I do not get hold of him
3. *Hutembea bila kuangalia nyuma*
S/he walks without looking back
4. *Kila niendapo tuko wawili*
Wherever I go we are two
5. *Kila ninavyomkimbia ndivyo anavyozidi kunifuata nyuma*
The more I run away from him/her, the more s/he follows me
6. *Kile, hiki?*
That one! This one!
7. *Kilee! Hiki hapa!*
That one over there! This one over here!
8. *Mara kile mara hiki*
Sometimes it is over there and other times it is here
9. *Mdogo wangu hurefuka na kufupika*
My small/young one gets taller and shorter
10. *Namkimbiza lakini simkuti*
I chase after him but I don't get him
11. *Ndugu yangu pacha hana uhai*
My twin brother is lifeless
12. *Nenda uendako niko nyuma*
You may go wherever you wish but I will always be behind you.
13. *Nikienda arudi, nikirudi aenda*
When I go, it goes and when I come back it comes back too.
- 14s/. *Nikitembea yuko, nikikimbia yuko, nikiingia nyumbani hayuko*
When I walk, s/he is there, when I run, s/he is also there but when I enter into a house s/he is not there
15. *Ninatembea na mwenzangu naye hupitia vichakani*

I walk with my companion and he passes through the bushes

16. *Popote niendapo anifuata*

Wherever I go, s/he follows me

17. *Popote pale hukufikia?*

Wherever you are s/he reaches you

18. *Tu wawili mwangazani na ni mmoja gizani*

We are two in the light and I am alone in darkness

19. *Tunakwenda wawili lakini mwenzangu hasemi*

We travel the two of us but my companion does not talk

Interpretations of shadows in folklore revolve around the idea that shadows are the souls, life essence or the strength of the individual. Some Africans believe that man has four souls one of which is the shadow soul. Consequently it is important to keep in the shade at noon otherwise the shadow soul will be lost. 'Katambanga' (literally 'that which sells misfortunes/accidents') is a Kamba word for 'noon'. In kamba culture, it is at noon when the 'mbanga' (misfortune, sin) is cleansed.

In Malay, it is prohibited to bury the dead at noon. This has to do with short shadows and short lives. Among the Malays, the Dyaks, Niassins and the Japanese, food on which somebody's shadow has fallen must not be eaten. Similarly, they believe that shadows must not fall on graves, trees or other objects inhabited by spirits which might consume the shade and cause death. 'Kivuli' in Swahili means 'shadow' and also 'ghost' and 'kula mtu kivuli' is literary 'to eat one's shadow', i.e. 'to do something which hurts'.

In the Island of Wetar, magicians can make a man ill by stabbing the shadow and the Kamba magician can 'slay' the enemy on the mirror. The Basutos, too, believe that crocodiles can drag a man's reflection under water and kill him and in ancient Arabia it was believed that a man got paralysed if a hyena stepped on his shadow. The Lebanese peasants believe that the shadows of menstruous women cause flowers to wither or perish. Hindus cannot touch food that a heathen's shadow has fallen across and contaminated. As such, universally, human beings regard their shadows as their souls or as vital parts of themselves.

It is only through the shadow that we can have access to our unconsciousness and to our reality. The shadow consists of complexes of personal qualities resting on the drives and behaviour patterns which are definite 'dark' part of the personality culture. These personality qualities are in most instances observable by others, since we cannot see them. The shadow is that part of the personality which has been repressed for the sake of the ego ideal.

It is the worst repressed characteristics of the self. Since they represent our repressed side, these qualities are unacceptable to us. We refuse to face the shadow or try to fight it and by so doing relegate this energy to the unconsciousness and from there it exerts its powers in a negative compulsive and projected form. Repression is the opposite of discipline. When we are repressed, we cannot face an issue of negative quality objectively. Projection is a method of relating objects and people in which we experience something of ourselves in the other. For the best part of our life, we project much of ourselves into other people, imagining in the unconscious that they feel and think exactly as we do, though consciously we would deny it. It is a method of getting rid of what we hate so that instead of recognizing aspects of ourselves which we abhor, we discover

these attributes in other people. Where a shadow projection occurs, we are unable to differentiate between the actuality of the person and our own complexes. We can neither see him nor ourselves and we cannot tell fact from fancy.

The shadow is the archetypal experience of the 'other fellow' who we always suspect because s/he is strange to us. It is the archetypal urge of the scapegoat (the enemy, the one to blame for everything and attack, the victim to justify ourselves). Freidrich Hegel (1956), in his work, *The Philosophy of History*, for example, justifies slavery. His point of argument is that Africa is not part of humanity but of ravenous beasts and snakes of all kinds. It is only slavery to Europe which can raise the African, possibly to the lower ranks of humanity. He believes that slavery is good for the African, since there is nothing harmonious with humanity to be found in the African character. He compares Africa to a land of childhood 'still enveloped in dark mantle of the night'. The justification for the European spread of Christianity to the Africans was because Africans 'had no religion but childish superstitions, which hardly merited the title of 'religion''. Samuel W. Baker (1867: 231) in "The Races of the Nile Basin", *Transactions of the Ethnological Society of London*, says of the Nilotic tribes of Sudan:

Without exception, they are without belief in Supreme Being, neither have they any form of worship or idolatry; nor is the darkness of their minds enlightened by even ray of superstition. The mind is as stagnant as the morass which forms its puny world.

The shadow represents those aspects of ourselves which we feel to be weak, inferior childish, wricked or undesirable and which we try to forget and only notice when apparent in other people. Chauncy Hough Stigand (1966: .130) in the *The Land of the Zing* describes the Swahilis as the shadow:

For the proper understanding of the savage African, one must not look on him as a human being, but a rather superior kind of animal... To judge the African side of the Swahili nature he must be looked at from this point. It is comparatively easy to understand the workings of the mind of the savage by imagining something much inferior to ourselves, and approaching the animal, differing chiefly in the matter of articulate speech from the animal creation (my emphasis).

In our daily life, we cannot do without a scapegoat. Somebody has to take our blame or carry the weight of our guilt - the sense of our imperfections. The shadow, unlike the light, is unconscious hence it is obscure and its elusiveness is beyond our understanding, unless there is a means of bringing it to our consciousness. We can only take the first step towards individual reality when we have truly been shocked into seeing ourselves as we really are instead of as we wish or hopefully assume we are. What we cannot accept within ourselves, we find in other people. Our self-description always and everywhere torture us as we receive its effects from the other people. We always have the illusion of knowing ourselves and having already dealt adequately with our problems. We believe we are good and right and the other people are the ones who are bad and evil. John Buchan (1909: 215) in the *The African Colony*, strongly believes that it is the 'White' man's duty to colonize Africans:

I knew then the meaning of the white man's duty. He has to take all risks, racking nothing of his life or his fortunes and well content to find his reward in the fulfilment of his task. That is the difference between white and black, the gift of responsibility, the power of being in little way a king, and so long as we know this and practice it, we will rule not in Africa alone but wherever there are dark men who live only for the day and their bellies

The inferior side or the shadow part of the 'White' (read 'pink') American personality is either the 'Black' American or the 'Red' Indian. The "Black" American, like the fish-eating and uncircumcised Kenyan Luo, is the stereotype (the shadow, the scapegoat) for flashy dressing, happy-go-lucky, laziness and slackness at work, bad smell, disease, noise, disturbance, filth, over-assertiveness, superstitions, high birth rate, violence, take over, emotional instability, unreliability, inability to keep secrets and extravagance. The American Jew, like the Kenyan Indians, Kikuyus and the Chagga of Tanzania are, on the other hand, liars, thieves, schemers, ambitious, industrious, shrewd, corrupt, mercenaries, grasping, arrogant, cunning, unscrupulous, persistent, aggressive, talkative and loyal to their family ties. They are too tight and overbearing. Money is their God. They control and own everything - the industries, the banks the big companies, stores, etc. They have the best education, the best schools, the best cars and the best apartments.

Before the communist revolution in China, the Chinese people thought of the Americans as the 'best of the foreign devils' and today they think of them as 'the worst of the foreign devils'. In England during the war, it was said: 'The only trouble with the Yanks is that they are over-paid, over-sexed and over-here'. The Poles often refer to the Ukrainians as 'reptiles', to express their contempt for a group they regarded as ungrateful, revengeful, ugly and treacherous. The Germans called the Poles 'Polish cattle' and the Poles would retaliate with 'Prussian Swine', this being a jibe for the presumed German's uncouthness and lack of honour. In South Africa, the English are against the Afrikaner, both are against the Jews; all three are against the Indians; while all four are opposed to the native black.

All the victims in these cases are the shadows of the stereotypes. The African is the shadow of not only the Europeans but of most people in the world. His colour is very strange. He is 'black', the symbol of dirt, devil, darkness and the like. He is the shadow projection of the 'White' man.

Henry Salt (1967: 33) in *A Voyage to Abyssinia and Travels into the Interior of that Country*, describes the Monjou (Comorians?) as Negroes of the ugliest description, having high cheekbones, thick lips, small knots of woolly hair like peppercorns on their heads, and skins of deep shining black. Ethel Youngusband (1908: 30) in *Glimpses of East Africa and Zanzibar*, states that the Swahilis of Zanzibar are:

Not remarkable for their beauty, having generally broad noses with expanding nostrils and flabby lips. Some of the

young women become very ugly indeed
when old.

Marcopolo (see G.S.P Freeman-Grenville (1966: 25) in *The East African Coast: Select Documents from the First to the Earlier Nineteenth Century*, gives a worse descriptions of the Swahilis of Zanzibar. 'The Swahilis' ugliness is beyond description:

Their hair is so curly that it can scarcely be straightened out with the aid of water. They have big mouths and their noses are so flattened and their lips and eyes so big that they are horrible to look at. Anyone who saw them in another country would say they were devils... The women of this island are very ugly to look at. They have huge noses and *their breasts are four times as big as those of other women.* Altogether their appearance is quite repulsive (my emphasis).

J.K. Tucker (1967: 206-207) in *Narrative of an Expedition to Explore the River Zaire usually called the Congo in South Africa in 1816*, describes the African women as 'the most horribly dirty looking wretches that can be conceived, equalling the new Hollanders in filthy and nothing superior to them except in mere article of covering their nakedness'.

PREJUDICE AND XENOPHOBIA

Xenophobia is an unreasonable fear or contempt of foreigners or strangers or of that which is foreign or strange. Xenophobia can manifest itself in many ways involving the relations and perceptions of an in-group towards an out-group, including fear of losing identity, suspicion of its activities, aggression, and desire to eliminate its presence to secure a presumed purity. The target may be a group already present within a society, but not accepted as part of that society, or it can often refer to immigrants. As such, xenophobia is related to prejudice.

Sometimes the ill thinker has no first hand experience on which to base his judgement as demonstrated by Gordon W. Allport (1954: 51) in *The Nature of Prejudice*:

A few years ago most Americans thought exceedingly ill of Turks but very few had even seen a Turk nor did they know any person who had seen one. Their warrant lay exclusively in what they heard of the Armenian massacres and of the legendary crusades. On such evidence they presumed to condemn all members of a nation.

Ngugi Wa Thiongo (1988: 18) in *Decolonising the Mind: the Politics of Language in African Literature*, describes similar fears expressed by Sydney Poitier. In his autobiography, *This Life*, Sydney Poitier describes how as a result of the literature he had read; he had come to associate Africa with snakes. So on arrival in Africa and being put up in a modern hotel in a modern city, he could not sleep because he kept on looking for snakes everywhere, even under the bed!!

Sydney Poiter is well known for his fight against racism, as we see in the films he has acted, such as “Guess who is Coming to Dinner”, “To Sir with Love”, to mention but a few of them.

Reginald Reynolds (1955: 117) in *Beware of Africans: A Pilgrimage from Cairo to the Cape*, discusses the Zandi of Sudan basing his conclusions on rumour and fear of the unknown:

It seems that the Zandi tribesmen were once vegetarians with occasional lapses into cannibalism. The botanist and explorer, George Schweinfurth, was even embarrassed by a Zandi Chief who followed him round, muttering ‘Meat! Meat!’ (my emphasis).

An individual may hate or despise himself, his own culture or in-group. This is the case with the oppressed person or a minority class of people. The victim acknowledges his weakness as evidenced by the following women song:

My husband is a man: He’s Away Kanjedza!
The men who are here, Are women like us! (in Jack Mapanje
/Landeg White (1985: 14, *Oral Poetry from Africa*).

This is a Chichewa song from Malawi. ‘Kanjedza’ is a prison near Blantyre where some of Dr. Banda's supporters were imprisoned, when he was jailed in Salisbury in 1959. The women in this song see themselves as the weaker sex (the shadow) and the men as the super egos.

The Swahili word, ‘Mzungu’ means not only a ‘white’ man but also a ‘gentleman’. *Kufanya Kizungu* is to act as a ‘gentleman’” *Kufanya Kiafrika*, is to act foolishly. *Wazungu wana mizungu* means, ‘the Europeans (‘white’ men) have the knowledge or skill’. ‘They have strange things and they are strange and clever too’. ‘Mzungu’ is the ‘knowledge’, ‘skill’ or ‘cleverness’. It is the European’s gadgetry such as mirrors, umbrellas, watches, phonographs and the like, with which he terrified the African with and ended up creating the myth of his superiority.

As argued elsewhere, it is not just the African who is the archetypal shadow. Even the European can become the archetypal shadow. The Ewe compare a European to a baby because, like a baby, he does not eat their food, he does not speak their language, he cares very little for others, is always sensitive and he drinks from his own pot (in Ulli Beir 1979: 64-65, *African Poetry*).

The Lugbara, believe that strangers and non-Lugbaras are their exact opposite morally and physically. The Kambas call the Swahilis “Asomba” (“thumba” is “to carry a burden”). To Kambas, the Swahilis are “burden carriers”, because a large proportion of the Swahilis were the burden carriers in the caravans, during the infamous slave trade. They refer to the Masai as “Alaki” (those who look for the honey). “Mukavi” (another Kamba word for the Masai) and “Mwikuyu” (Kikuyu) both mean “enemy” and “Mbilondo” (the Luo) means ‘a fool’.

To some Africans the word “Swahili” means an urbanite who has forgotten many of his tribal obligations and prefers talking Swahili language instead of his mother tongue, a person who has the sense of diplomacy in both speech and deed, a cheat, a Muslim, a person from the Coast,

regardless of his tribe; any Tanzanian or Kenyan who is full blooded African especially when compared to another person of European blood, a non East African who has not only mastered the Swahili language but also likes it, a person who has African features and also a person of mixed Arab and African parentage (F.F Madoshi:1971: 89-93, "The Meaning of the World Mswahili", *Kiswahili Vol. 41/1*).

It is evident; therefore, that prejudice is human nature. It is everywhere and is with us to stay.

THE AFRICAN AS THE ARCHETYPAL NEGATIVE IMAGE

The European missionaries and voyagers in Africa lived and still do live, in their cocoons, preserving their identity amidst alien cultures. They adhered and still religiously adhere to their customs and idiosyncrasies of home. They believed, and still naturally believe, that they possess the monopoly of everything good - beauty, intelligence, strength, love, morals, religion and the like. The Africans, on the other hand had, and are still believed to have, the inferior personality whose qualities are the most despicable, the most unacceptable, the most unbearable, the most immoral, the most hateful and the most impossible to get along with. They were, and still are, seen as a glaring contrast of the ideals of the "white" race (the ego's ideals and wishful thinking). Ethel Younghusband (1908: 30-33), in *Glimpses of East Africa and Zanzibar* expounds on this fact:

The Swahilis or literary Coast people, are descendants of a mixture of ancient Persians and ancient and modern Arabs, with the native tribes of the Coast, and *like most mongrels, they seem to inherit the bad points and qualities of each other, both physically and mentally. For centuries, most of them have been slaves so in some respects they ought to make good servants, having learnt to obey...* It is taken for granted that *they all lie*, often when apparently it is quite unnecessary; and *they will generally steal* if they get the chance and think it safe. *Although often they appear stupid, one is surprised to find how cunning and clever they are, when it comes to getting the better of their masters, it is impossible to be up to all their tricks...* *The Swahili, is fearfully immoral*, though it is a little difficult to tell where Mohammedan ethics are concerned; *he is often an invertebrate gambler*. Their favourite occupations are eating, sleeping and loafing about the bazaars with a stick and *cigarette in their mouths both often belonging to their masters. Of relations they have no end - mothers, fathers, brothers and sisters, who appear to die off rapidly when first they enter your service* (my emphasis).

Until now, the details of the real images of Africans are unfamiliar to the European adventurer, tourist, administrator trader or missionary. In their early contacts with Africans, the Europeans were shocked to find that Africans had no cities with planned streets, buildings, stone castles, engine driven machines and industries they were familiar with. Faced with this dissimilitude in culture and technology, the European has been

groping for pseudo-scientific explanation to account for this disparity. As a super ego (the superior, the model and the good self), he created and fostered the myth of the natural inferiority of the Africans. The rudimentary technology, the European ignorance of the African cultures and the absence of writing was, and still is, enough evidence that the “black” man (the dirt, the sin and the devil) was, and still is, sub-human, gullible, childlike, savage, blood thirsty, fierce, merciless, lazy, immoral, ugly, cunning, over-assertive, violent, emotional, filthy, dishonest, close to anthropoid ancestors, corrupt and noisy. The Africans are slaves of their customs, have no culture, language or history, are born to serve the Europeans and they represent earlier stages in Europe.

The Europeans, on the other hand, were and still are portrayed as superior because they were/are “white” (hence clean, pure, intelligent, moral and democratic), had a different heritage and wore clothes. Their inborn good qualities enabled them to dominate the rest of the world. Even before they set to travel to Africa, they had the preconceived ideas about Africa. They only came to Africa to confirm to their readers at home, and to themselves, what they “knew”. They knew what their readers at home wanted to read-imaginary Africa.

The European adventurer, administrator, scientist, physiologist, trader and missionary exhausted his intellect and spent colossal amount of money to prove what he already believed he “knew” before coming to Africa. Any custom “discovered” among one ethnic group was assumed to be a mirror of the other African customs and a particular “character” could be attributed to a whole ethnic group on the strength of biased casual personal observations.

Younghusband’s description of the Swahilis is not different from that of the other Africans. Edgar Wallace (1911: 145, 154 & 179; 1912:54 & 127) in *The Sanders of the River* describes the Africans as having a penchant for triviality, a sense of telepathy, a pigeon - holing of their grievances and a liking for “the forbidden fruit”. C. Gilson (1919: 17-20, 49, 108, 123 & 157) in *In the Power of Pygmies* thinks of the Africans as bestial gorilla - like with exceptionally powerful jaws and teeth like fangs, hunting human flesh, etc. To him the Batwa or the pygmies of Upper Congo and the “Bushmen” of Kalahari desert are races of very primitive order of intelligence. In physical features, they bear a greater resemblance to monkeys than men. The Batwa are, however, lower in the scale of humanity than the “Bushmen”. They are passionate, vindictive, jealous and without ties of affection. They have no religion and apparently have no sense of honour, their language is as comprehensible as the jabbering apes and their true nature is that of the wild animal - cunning and alert.

John Buchan (1909) in *The African Colony* describes the “Bushmen” on the same line. The “Bushman” is one of the created creatures still living in Stone Age. He is not only miserable, troglodyte, small, emaciated, with protruded chest and spindle legs but also has no social organisation. His only skill is following spool and having a rudimentary cave art. In his novel, Bertram Mitford (1891: 199-204) in *The Weird of Deadly* portrays the “Bushman” as an half-ape and a descendant of the baboon. The frescos on the wall of his cave are repulsive, grotesque and obscene handiwork of bygone ages of the most primitive race in the world, nearly extinct.

Arthur Conan Doyle (1898: 81) in *The Tragedy of the Korosko* writes of dervishes whose faces have their inherent cruelty written on them. Doyle's impression of the Baggara

Arabs is that they are small, brown and wiry. Their eyes are little and vicious and their lips are thin and cruel. The Dinka and the Shilluck grin and chatter.

L.P.Greene (1935: 21, 35, 42, 61, 127 & 171) in *Tabu Dick*, believes that Africans have a short memory and cannot make logical shortcuts. Compared to the jungle beasts, they are alike, since they both have the will to sleep at will and have the canning infantile minds of associating physical characteristics with internal mental qualities.

John Buchan (*ibid*: 117, 127, 152 & 216) in *The African Colony* is convinced that a Kaffir is a savage who cannot wink, is mortally afraid of a white man's dog and his thought process involves strange twisted reasoning. Elspeth Huxley (1987: 25) in *The Flame Tree of Thika* compares the Kikuyus with the wild animals and birds:

Once or twice, on rounding a hairpin bend, we found ourselves face to face with a *Kikuyu* who stood transfixed, just like an antelope pierced by the instinct to bolt, and then stepped aside to let us pass. But the women uttered high-pitched squeals like those piglets, and scattered into the grass as if they had been partridges, their loads and their babies swaying on their backs (my emphasis).

Lack of stone castles in Africa was unbearable shock to the Europeans. James Baird (n.d: 18, 25 & 27) in *Children of Africa* describes an African house and compares and contrasts African children with birds and animals:

Of course in such a house with small windows, it is always more or less dark. In the end rooms with the spy holes, it is always dark to me. But black boys and girls do not seem to mind this. In fact I believe they are like owls and cats, and can see in the dark... He gets no special food because he is a child. He eats... whatever... he can lay his hands upon. There is not much trouble taken with him. If he lives, he lives: and if he dies - well, he is buried...Isn't it strange that a black boy when he is dirty looks white, just the opposite from a white boy, who, when he is dirty he looks black (my emphasis).

The African continent is seen as the theatre for wild beasts and their siblings - the Africans. It is a "vast stage upon which savage men and millions of wild animals daily perform their allotted part". The civilised race (the 'white' race) should never tire of being spectators of the alluring drama (Paul Louis Hoefler (n.d: 197) in *Africa Speak*).

The African is a child. He sees spirits all around and the European takes advantage of this fact. He fosters awe to the African by deliberately playing on his ignorance. He uses his gadgetry of the Western Civilization such as umbrellas, mirrors, phonographs and watches. He takes the advantage of the African ignorance of this harmless technology. The European uses these 'firearms' to instil fear, threaten and terrify the African. He also successfully uses his gadgets to reinforce the image of African's stupidity and gullibility.

In his tale (C.Gilson 1919: 57) in *In the Power of Pygmies* Captain Crouch terrifies his pygmies, who surround him, by repeatedly changing his false eye for one of different colours and warns their chief:

You have seen yourself... that I am a man of many eyes. I am a man known as the White Wizard... *If you and your people remain my friends, it will be well of you. If you declare yourselves our enemies, witchcraft will not spare you* (my emphasis).

The African is not only a child but filthy. Paul Louis Hoefler (n.d: 70, 149 & 224) in *Africa Speaks*) gives a satirical description of the Masai and Njembs:

Probably you have wondered, as I had, where all flies go in wintertime. The answer is to a Masai Manyatta! The Masai have no music of their own, but like the people of all savage tribes, they go wild over American jazz. We had a great deal of fun with our phonograph. They could not understand where the sound was coming from and would gaze all about, looking for it. When we asked them what they thought make it talk, their reply was that we had cut off somebody's head and placed it in the box... The Njemps were not accustomed to the white man or his ways, and still being raw savages, were most childlike (my emphasis).

The African, like an obstinate child, cannot learn fast and his reasoning capacity is below average. John Duncan (1968: 24) in *Travels in Western Africa in 1845 & 1846 Comprising a Journey from Whydah, Through the Kingdom of Dahomey Vol. I* states:

Sometimes ago, Mr. Hutton supplied his labourers with wheelbarrows to convey the stones from the quarry to the building they were working at but instead of wheeling the barrowful of stones they put it upon their heads, declaring it was harder work to wheel the barrow than to carry it. *They will go to the distance of a mile to the quarry, and come back, perhaps twenty in a gang, with one stone, not weighing more than nine pounds each, upon his head, so tedious is their manner of building nor will they be put out of their own way on any account.*

THE PROBLEM WITH THE SHADOW

The shadow cannot be eliminated. It is the ever-present archenemy. It is part of us. We all carry the germs of psychopathology within us. It is because of this act that, we cannot find a person who is not prejudiced or inclined to prejudice - we mate with our own kind, we eat and reside in homogenous clusters and visit our own kind. Unfortunately, prejudice will always be with us. People have one thing in common. They are all different.

Prejudice is a universal defence against inner weakness. Again, archetypes are universal phenomena and every individual or race has its shadow problem. This shadow problem, however, varies according to the stage of development and other characteristics of the individual or race. The shadow projection is the root

cause of problems in individuals, friendship, families, clans, tribes, nations and races.

Although shadow projection or prejudice is nearly man's second nature, there can also be a positive shadow. This shadow appears when we tend to identify with our negative qualities and repress the positive ones. Recognising our shadow, which is not easy, leads to modesty. It is only when we recognize ourselves that we acknowledge imperfection on our side. We should always remind ourselves that we have a negative side, which we rarely acknowledge. We should also remind ourselves that human relationship is not based on differentiation and perfection but rather on imperfection, on what is weak, helpless and need support. It is paramount that we learn how to deal with the shadow of the growing ego. By so doing we accept, accommodate, appreciate and understand 'other' people and minimize prejudice. That is one of the many ways of minimizing negative ethnicity. There must be a clear formula of sharing of power and resources through constitutional arrangements.

As we have seen above, prejudice is also related to low self-esteem. When people have higher self-esteem about themselves and an appropriate education about "other" people, their prejudices decrease. Conflicting groups need to cooperate by laying aside their individual interests and learning to work together for shared goals. Another way of minimizing prejudice is to bring together members of different groups so they can learn to appreciate their common experiences and backgrounds. Lastly, it is very important to enforce laws against discriminative behavior.

1. This paper is an adaptation of a presentation entitled "The African image as a Shadow in European travel Literature", which gave on 16th November, 1996 at a conference organized by Nordiska Afrikainstitutet, Helsingör, DENMARK

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