

Why Groups Compete – Understanding the Reality of Inter-Ethnic Competition and Conflict

Introduction

Despite producing many successful people; Black people, whether in Afrika, Europe, The Americas etc. remain firmly rooted to the bottom of the socio-economic ladder. Why does this seemingly paradoxical state of affairs persist. Well, the answer is fairly simple, ethnic success is not an individual game, it is a team sport and it is the failure of Afrikan people to firstly grasp this nettle and secondly to change their behaviour in the light of this knowledge that goes a long way to explaining the seemingly endemic nature of Black subordination to other racial/ethnic groups.

The world is simply too large a place for most people to connect psychologically with its entire population. In general people operate on the basis of limited altruism, that is to say the more that people look like you (Colour/Physiognomy/Genetics) and think like you (Culture) the greater the level of altruism extended, one to the other. This is the way of the world, whilst most Afrikans operate on the basis of the 'brotherhood of man' *rhetorical ethic* (Ani 1994) as espoused, but never practiced by Caucasians.

The Natural World

Nature provides us with some pointed if harsh lessons. There is a theory within biology which suggests that two sub-species of the same species cannot occupy the same place at the same time without one sub-species eventually dominating, leading eventually, to the extermination of the dominated sub-species. We see an example of this in the UK with the competition between Red and Grey squirrels. The Red squirrel is indigenous to the British Isles and has flourished for many thousands of years. The grey squirrel is a relative newcomer, entering Britain during the 19th century. Over a period of many decades, the grey squirrel has steadily encroached upon the red squirrel's territory; and proving itself more adaptable to the changing environment, grown rapidly in numbers, whilst conversely the numbers of red squirrels has decreased sharply.

The decline of the red squirrel became so marked that conservationists lobbied the UK government and were successful in having a policy of culling the grey squirrel introduced as a protective measure to prevent the red squirrel disappearing.

Why Humans are like Squirrels

If we translate this theory to human relations, we see indigenous people's all over the world under threat of extinction. We see that when two significantly different – be that on the basis of culture or physiognomy – groups of human beings encounter one another for the first time, there is often conflict and after a period of time one group comes to exercise dominance over the other. Physical extermination does not always take place (although the biological assimilation of Afrikans in Argentina [Grant 2005]

provides a clear example of localised ethnic extinction) however cultural and psychological absorption almost always do.

In the past European scientists were less coy about their intentions. In my first book 'Niggers, Negroes, Black People and Afrikans' (2003) I described the concerted efforts of European politicians and social scientists in Brazil to massively reduce the Afrikan population of that country after the ending of chattel slavery in 1888 to the present.

"Scientist Oliviera Viana noted:

the ethnic group that contributes the largest portion to the "melting pot" has the potential to dominate the make-up of the population, not only in its morphological type, but also in its psychological and cultural type." (Grant 2003: 118)

Of course the extermination of over 100 million indigenous people in the Americas, and their total disappearance from many of the Atlantic islands (Caribbean) following the European invasion of that region provides another stark example of this theory manifested.

If we move further North to the world headquarters of global European power, the USA, we can find an honest; and therefore relatively rarely cited; description of relations between Caucasians and Afrikans in the USA towards the middle of the 20th Century. The landmark book 'An American Dilemma – The Negro Problem and Modern Democracy' by the Swedish economist Gunnar Myrdal provides a wideranging and yet highly detailed description of the life of Afrikans under the oppressive racial caste system of the United States and the beliefs and attitudes of Caucasians which allows them to practice such systematic oppression without remorse.

Whilst the title of the book clearly indicates that Europeans have always considered Afrikans, and not their own racism, as the problem, the book provides an excellent insight into key social policy directives and sentiments of the time, in a far more direct and unabashed way than could ever be imagined should a similar publication be commissioned today.

On the question of *Negro population policy* Myrdal tells us:

"If we forget the means for the moment, and consider only the quantitative goal for Negro population policy, there is no doubt that *the overwhelming majority of white Americans desire there be as few Negroes as possible in America*. If the Negroes could be eliminated from America or greatly decreased in numbers, this would meet the whites' approval – *provided that it could be accomplished by means which are also approved*....These opinions are seldom expressed publicly." (Myrdal 1944: 167)

Now of course, one could suggest that because human beings have conscious awareness and the ability to learn from their past, that the past does not have to determine the future and we can all live together in love and peace! There is some credence that can be attached to some of these ideas, especially given that not all

ethnic/racial groups have proved themselves as hostile, xenophobic and expansionistic as Caucasians, however the reality is that Caucasians are currently the dominant group in the world and show no sign of decreasing in their desire to exercise Power and Control over the 'cultural other' (Ani 1994).

Reality Check

So, let's survey the reality of this world and identify the types of behaviour necessary for group success in a harsh, competitive environment.

In his book 'The Road To Power' Keidi Obi Awadu provides an excellent and concise analysis of many of the psychological and socio-cultural ills afflicting Afrikans around the globe and which lead to dysfunctional group behaviour. In discussing the realpolitik of inter-ethnic competition he quotes Samuel P Huntingdon a Washington insider who was part of former President Jimmy Carter's administration. Huntingdon is the author of a book 'Clash of Civilisations' which postulated that ethnicity would become more and not less important in the 21st century and that the world would form into civilisation blocs which would compete for power.

In an article in the prestigious journal 'Foreign Affairs' Huntingdon said:

"CIVILIZATION IDENTITY will be increasingly important in the future, and the world will be shaped in large measure by the interactions among seven or eight major civilizations. These include Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American and possibly African civilization. The most important conflicts of the future will occur along the cultural fault lines separating these civilizations from one another. Why will this be the case?

First, differences among civilizations are not only real; they are basic. Civilizations are differentiated from each other by history, language, culture, tradition and, most important, religion. The people of different civilizations have different views on the relations between God and man, the individual and the group, the citizen and the state, parents and children, husband and wife, as well as differing views of the relative importance of rights and responsibilities, liberty and authority, equality and hierarchy. These differences are the product of centuries. They will not soon disappear. They are far more fundamental than differences among political ideologies and political regimes. Differences do not necessarily mean conflict, and conflict does not necessarily mean violence. Over the centuries, however, differences among civilizations have generated the most prolonged and the most violent conflicts.

Second, the world is becoming a smaller place. The interactions between peoples of different civilizations are increasing; these increasing interactions intensify civilization consciousness and awareness of differences between civilizations and commonalties within civilizations."

THE CLASH OF CIVILIZATIONS? By Samuel P. Huntington, Foreign Affairs, Summer 1993, pg. 25

You may well have noticed that Afrikan civilisation was rated no higher than a 'and possibly African civilisation' in terms of the likelihood of Afrikans being serious players on the global stage. We shall identify the *cultural faultlines* which are inhibiting the possibility of developing Afrikan power, however we shall now move on to review the work of another Caucasian analyst of inter-ethnic competition.

Joel Kotkin, in his book 'Tribes – How Race, Religion and Identity Determine Success in the New Global Economy' (1993) suggests that "global tribes have been at the center of the world's economy for hundreds of years....Though the world's economy is becoming increasingly interdependent, Kotkin shows that as national borders dissolve, the impact of "tribalism" has never been stronger." (Quote from inside cover of book). Kotkin suggests that the tribes who will dominate are: *The Jews, The British, The Japanese, The Chinese and The Indians.*

He identifies

- A strong ethnic identity, with a sense of mutual dependence and emphasis on the family structure.
- A global network based on tribal trust that allows the group to function effectively.
- A passion for technology and a belief in scientific progress

as "...quintessential characteristics that will determine success in the economy of the twenty-first century.." (taken from back cover of book)

So there we have it, but where are the Afrikans? As you can see, we are considered; as Haki Madhubuti famously titled one of his most acclaimed books, 'Black Men: Obsolete, Single, Dangerous?' with the focus on the obsolete and with sisters included. What do you do with obsolete people? The same as you do with obsolete machinery... bin it!

The Role of Language and Religion

So, we see that culture is considered absolutely vital in determining the competitive prospects for different racial/ethnic/religious groups. In my second book 'Blues Skies for Afrikan' (2005) I set out the key cultural determinants for racial/ethnic success. Citing Femi Biko (1998) I demonstrated how language and religion are the two cultural legs used in the race of life. I went on to say that:

"Countries/Racial/ethnic groups that exercise significant self-deterministic intent and power in the world demonstrate two key common cultural hallmarks:

1. The use of an indigenous language in their education system and institutional life.
2. They practice an indigenous religion/spiritual system.

Table 8 – The relationship between language, religion and power

Country	Institutional Language	Dominant Religion	World Power Level
Nigeria	English	Islam	Low
South Africa	English/Afrikaans	Christianity	Low
Ghana	English	Christianity	Very Low
Jamaica	English	Christianity	Very Low
China	Mandarin	None (Confucianist philosophy)	High
Japan	Japanese	Shintoism	Med/High
South Korea	Korean	Christianity	Medium
India	Hindi/English	Hinduism	Med/High
USA	English	Christianity	Very High
Germany	German	Christianity	High/Med
U.K	English	Christianity	High/Med
France	French	Christianity	High/Med
Italy	Italian	Christianity	Med/High

...As you can see from the table above most Afrikan countries don't have a leg to stand on. Or put another way, we have as much chance of competing on the world stage in our current state as a one legged man in an arse kicking contest." (Grant 341-342: 2005)

There is a reason why conquering tribes impose their language and religion on those they conquer and the above table helps one to understand the rationale for this behaviour. As Seke Toure said "the closer the culture of the oppressed is to their oppressor, the less chance they have of gaining freedom." Since most Afrikans now practice the religion of their conquerors, often more fervently than the conquerors themselves, and defend the languages of their enslavers/colonisers, often more fervently than the enslaver/coloniser, one has to pause for thought and seriously question the way forward for Afrika and Afrikans.

Now it could be suggested that if Afrikans were to stop practising White Christianity and Arab Islam i.e. to cleanse their religious belief of the culture of those religions' dominant cultural groups and to Afrikanise their beliefs; then religion would not be such a stumbling block to the development of Afrikan power. However Professor Yosef ben-Jochannan tells us that "Religion is the deification of a people's culture," so the question which immediately comes to mind is 'Whose culture are you deifying?'

The literalistic interpretation of religious parables, metaphors and myths can have a paralysing effect upon individual and group agency, particularly where the myth is self/group negating e.g. some Afrikan still believe in the mythical curse on Ham, or

promotes an '*external locus of control*' (a belief in luck, fate, God, The Devil etc as the causes of life events rather than individual agency).

Synesius of Cyrene, a Bishop of Alexandria in the early Christian church (birth date not clear, died around 414 C.E., became Bishop around 409/410 C.E.) and also a renowned philosopher said:

"I shall continue to disseminate the fables of our religion, but in my private capacity I shall remain a philosopher to the end." (Boyd Kuhn: 76)

Alvin Boyd Kuhn in commenting upon Synesius' words says, "The unedifying spectacle of a Bishop fooling the populace with fables he knew were fictions, whilst he fed his own mind upon the deeper meanings of philosophy from pagan schools goes far to support the claims made in this work and elsewhere as to the nature and causes of the terrible calamity that befell Christianity in the third century ending in the conversion of allegory into a literalized Gospel and the befuddlement of the world." (Boyd Kuhn: 76)

Since most Afrikans will continue to practice foreign religions for the foreseeable future; the only prospect for creating Black Power is for a substantial reduction in the religious mania which seems to be sweeping Afrika and for a more sober, privatised religious practice which enables Afrikans to view their ethnic/cultural origin as the most significant component of their identity.

The fundamental question I have for the Afrikan Christian is:

Who will you side with when push comes to shove? The non-Afrikan Christian; or me, the non-Christian Afrikan.

Similarly, the fundamental question I have for the Afrikan Muslim is:

Who will you side with when push comes to shove? The non-Afrikan Muslim; or me, the non-Muslim Afrikan.

The answers provided to these questions will fundamentally affect the future prospects for Afrikan people in the world.

The Colonised Mind and Population Control

Professor Wade Nobles suggests that the process of colonisation has three key components:

- Control of the Land
- Control of Indigenous Modes of Production
- Reformation of the Mind

We see in the 'New' South Africa a situation where Afrikans are supposed to be free and yet Europeans control both the Land and all the key material resources, and hence the indigenous modes of production. It should be noted that Indigenous modes of production also includes the production of a people's most valuable product; which are its children. Hence the continued onslaught by the planned birth (population control) agencies in both Afrika and amongst Afrikan people in 'The West'.

Based upon Nobles ideas we can postulate that most Afrikans, whether in Afrika or in the West, live under conditions akin to colonialism and it was this recognition that led to the development of the term *neo-colonialism*, to describe where the overt symbols and imagery of colonial domination was removed but the substance remained.

Afrika is massively under populated in comparison to Europe and Asia, having still not recovered from the depopulating effects of enslavement, colonisation and neo-colonialism and yet the deliberate falsehood that population growth is the cause of Afrikan poverty is perpetuated. In the USA and 'the West' the pro-choice lobby promotes abortion as just another contraceptive option for Black and other non-White women with the result that Afrikan-American women, who comprise 12% of the female population of the US have 34% of the abortions.

Since the 1960's over 18 million Black babies have been aborted in the US resulting in a loss of approximately 30 million in population – assuming that some of these aborted babies would have reached adulthood and in turn had children. Imagine a Black population in the US today of nearly 70 million as opposed to official figure of 38 million and you can see why controlling the fertility of an oppressed group is important. Between 1960 and 2000 the fertility rate (births per adult female) of Afrikan-American women fell by almost 50% and at current rates of decline will have reached virtually zero by around 2070 (Conscious Rasta Report on CD, Missing Assets, Vol 4, Part 3).

Just for the record, Belgium has a greater population density than China and yet no one talks about curbing the Belgian population!

Reformation of the mind has already been discussed and it is clear that amongst the major branches of the human family the Afrikan mind has been negatively re-formed more than most.

Afrikan Self-Hatred

The late Amos Wilson in his seminal work 'BluePrint for Black Power' (1998) identified three component beliefs that help to perpetuate White domination of Black people. These beliefs are:

- Racial identification with White as superior to Black e.g. White God Image (Michelangelo's relatives and other Caucasians on the Cistine chapel), White Hair (long straight and flowing) , White skin (High Yellow, Browning etc) , White nose (narrow), White Lips (not too broad or protruding) etc.
- Innate belief in destiny to serve e.g. Hamitic myth, Caste system in India. This leads to an accommodationist and assimilationist mentality.
- The belief that the highest calling for a Black person is to sacrifice for White Power e.g. Afrikans dieing in imperialist White wars – of which Iraq is just the latest – despite being oppressed in those White nations.

Dr Frances Cress-Welsing in her book 'The Isis Papers' (1991) identifies nine areas of human activity and suggests that there is ethnic/racial conflict in all of these areas. These areas are: Economics, Education, Entertainment, Labour, Law, Politics, Religion, Sex and War. To this list we can add Health which is a major theatre of ethnic conflict as evidenced above with regard to fertility and population control.

It is important when considering all human activity to understand that there is always a competition for resources. Although the Earth has sufficient resources to maintain it's current population and some billions more, the desire of some to garner a massively disproportionate slice of the cake for themselves; creates huge wealth for some and scarcity for most and leads to accelerated environmental degradation as well as political instability, wars and huge numbers of refugees. It could be different, however for it to be different those with a different mindset have to work to gain power rather than sitting around clapping their hands and praying in the belief that an invisible force, which did not save us during our enslavement and torture, will save us now. 'God' helps only those who help themselves.

Conclusion

Let us finish off by identifying some of the behaviours that any group of people who wish to exercise self-deterministic power in the world must demonstrate:

- Practice an indigenous religion/spiritual belief system
- Use of an indigenous language in their institutional life
- A strong ethnic identity, with a sense of mutual dependence and emphasis on the family structure. (Kotkin)
- A global network based on tribal trust that allows the group to function effectively. (Kotkin)
- A passion for technology and scientific development (Kotkin adapted)
- The development of weapons technology sufficient to deter aggression
- The development of local, national and international trade networks amongst their group
- The creation of independent (financially, socially, culturally) institutions to promote "consistent patterns of behaviour and conditional thought processes.." (Wright 1884: 28) rather than mere buildings or things of a material nature.
- Large numbers of the group manifesting an '*Internal Locus of Control*' i.e. a psychological disposition where a person believes that through individual (and group) agency they can change their personal circumstances. N.B. At present too many Afrikans demonstrate an '*External Locus of Control*' or what one may call the over '*externalisation of causation*'. This leads many Afrikans to attribute their personal and/or group circumstances to supernatural forces or bad luck.
- Control of; or secure access to, key natural resources e.g. clean water, oil, gas etc. that are vital to the operation of their economy and wellbeing of their citizenry
- When in a numerical minority within any nation state, to operate psychologically and practically as a 'nation within a nation'

- When the group is a 'visible minority' within a nation state to refrain - to any significant extent - from miscegenation with the majority group
- The inculcation within group members from an early age of the belief that it is *natural* for their group to exercise significant power over domestic and world affairs.

Well, there it is. Perhaps not how the world should be, but a pretty good sketch of how the world really is. If you don't like it, then work to change it.

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