

African World History Project

# The Preliminary Challenge

**African World History Project**  
**The Preliminary Challenge**

Association  
for the Study of  
Classical African Civilizations

## **African World History Project**

### **The Preliminary Challenge**

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and Leon C. Harris

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## Statement From the International President

Our initial gathering in 1984 at Los Angeles Southwest Community College brought together a committed group of Africans to rescue and reconstruct our African history and humanity. From this auspicious occasion, the Association for the Study of Classical African Civilizations, one of the most innovative and prestigious organizations of the twentieth century, was born. The work of restoration began at this First Ancient Egyptian Studies Conference as the presenters and participants approached the subject of Kemet (Ancient Egypt) with a precocious and ingenious interdisciplinary style.

Not content to rely on the established interpretations of European historians, the conference served as the authentication and continuation of the life works of Dr. Yosef ben-Jochannan, Dr. Chancellor Williams, Dr. John Henrik Clarke, and Dr. Cheikh Anta Diop. Even the prevailing intellectual tyranny could not silence the truth that was disseminated during the three days that celebrated our ancestral connection.

The defensive charge by nineteenth century poet Hillary Teague, "Retake Your Fame," has become the great offensive campaign in the revolutionary dimensions of our work. In fact, the mission of the Association for the Study of Classical African Civilizations (ASCAC) focuses on the need for black scholars and activists throughout the world to develop an African-centered methodology based upon a critical understanding of ancient Nile Valley Civilization and its contributions to humankind.

Like the Sankofa bird, ASCAC looks back to move forward. We are indeed proud to rededicate ourselves to the foundation laid during our first decade and beyond. We look back to move forward by linking our glorious African past to challenges of the African present. We look back and celebrate our monumental expeditions to the homeland. On our first occasion, ASCAC took over a thousand African Americans to Kemet to study, research, and reclaim our birthright, and on the second occasion, hundreds of Africans from

America met with Africans from throughout the Diaspora in Ghana to examine, explore, and proclaim the historical unity of African people.

When looking back at ASCAC's commitment to the education and re-education of our people, we see that the number of study groups has significantly increased on the national and international levels. As an extension of this, ASCAC continues as an advocate for ongoing national dialogue on the necessity of reviving educational curricula such that a balanced view of African history and culture is reflected. The number of scholars, activists, and practitioners researching Classical African Civilizations has multiplied. Research continues on the exploration of African spirituality and ancient rituals and ceremonies. Furthermore, ASCAC has begun to define the purpose and function of African creative productions by examining the role and responsibilities of the artists in classical and contemporary African civilizations.

Most importantly, we are very proud to have begun a collaborative effort with several strong youth organizations that focuses on new strategies and directions. ASCAC is ensuring our immortality by reaching out and nurturing our young scholars and activists who are spreading their wings as they join us in our battle to win the hearts and minds of our people.

In this context, the importance of the *African World History Project: The Preliminary Challenge* speaks for itself. *The Preliminary Challenge* is designed to inspire thought-provoking dialogue, cross-generational discourse, and informed action. It separates truth from falsehood and will begin to heal us from the crippling effects of our historical amnesia as well as lay out the necessary framework for our liberation.

The African World History Project represents our commitment to the education and reeducation of our people. It will be disseminated in every African home, hamlet, school, college, university, church, mosque, and temple that would allow the truth of African history to be told. It will serve as a basis for textbooks, children's books, videos, radio and television programs as well as other teaching tools. The African World History Project will impact the ongoing reclamation of the history of ancient African civilizations and direct what future generations will learn.

The African World History Project is offered with compassion without compromise and represents the collective intelligence and genius of our people. Our hope is that the lessons learned and wisdom earned in this "reproduction of knowledge" will serve as a continuation of the legacy of David Walker, Hosea Easton, Edward Blyden, Henry McNeal Turner, Martin R. Delany, Henry Highland Garnet, William Leo Hansberry, Hubert H. Harrison, George G. M. James, Carter G. Woodson, Marcus Mosiah Garvey, W.E.B. Du Bois, Maria Stewart, Willis N. Huggins, J.A. Rogers, Drusilla Dunjee Houston, Chancellor



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## STATEMENT FROM THE PRESIDENT

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Williams, John G. Jackson, Cheikh Anta Diop, Théophile Obenga, Yosef ben-Jochannan, and John Henrik Clarke.

For all of these reasons, this is indeed a marvelous occasion. It celebrates our ancient past, our active present, and our proactive plans for the future. More confident than ever, we are rededicating ourselves to the study and examination of African life with a recommitment to African ascension.

If I had one thousand tongues, I would not be able to say "thank you" enough to the many people who have made this publication possible and who will contribute to future volumes. We are eternally grateful to our esteemed elders Dr. John Henrik Clarke and Dr. Yosef ben-Jochannan for their wisdom, guidance, patience, and understanding.

We are indebted to Dr. Jacob Carruthers, the intellectual visionary of the African World History Project and Editor of *The Preliminary Challenge*, and to the dauntless and daring authors of its content. Our deep gratitude goes to Dr. Anderson Thompson, Research Commission Chairperson, for calling forth the need for a new historiography over two decades ago. We are grateful to the Midwestern Region of ASCAC and the African community of Detroit, Michigan for hosting the meeting that launched this historic project. My never ending thanks goes to Brother Leon Harris for his enormous labor of love to bring these words to print. Finally, I extend my undying love and appreciation to the Council of Elders, international board, regional presidents, members, and friends of the Association for the Study of Classical African Civilizations for their generosity and support in making this vision a reality.

—NZINGA RATIBISHA HERU

International President  
March 1997

## Foreword

**A**frican people are the most written about and the least known of all the world's people. The European's fear of competition and comparison is the main reason for their reluctance to accept Africa as a part of an authentic commentary on world history. African scholars have a monumental task of reconstruction to perform. They must restore what slavery and colonialism took away, the basic humanity of African people. To do this job properly, the African scholar must be academically trained and bold enough to put Africa at the center of history and move all world history from that center. Those who do not believe that mankind and organized society started in Africa should be asked to present any evidence they have on the origin of man and human society that started elsewhere.

At the time African societies emerged, there was no Europe. I know this is hard on the imagination, but Europe had not yet joined civilization. Societies that are eventually called organized and civilized come into being by answering the challenges of time, place, and circumstances in history and by the successful management of energy. The international fight over the place of Africa in world history revolves around the role of Egypt in particular and Africa in general. When Europe was born, Africa, particularly Egypt, had had a ten-thousand-year walk in the sun politically and culturally and was now tired from its long journey. The challenge of the Nile Valley created Egypt. The challenge of Egypt and the Mediterranean islands eventually created Rome and Greece. The challenge of Rome and Greece eventually created Europe. Nations are shaped by the way they meet the challenges of history and circumstances.

In this initial volume on African World History by African historians themselves, the authors are meeting the challenges of history, time, and circumstances that, for the most part, have been shaped by Europe. In order to create an excuse and a rationale for the slave trade and the colonial system that followed it, Europeans had to forget—or pretend to forget—all they had previously known about Africa, the history of Africa, and African people and

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## FOREWORD

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their culture. In one of his last public speeches on this subject, the Caribbean writer, historian, and political activist, the late Richard B. Moore observed:

The significance of African history is shown, though not overtly, in the very effort to deny anything worthy of the name of history to Africa and the African peoples. The widespread, and well nigh successful endeavor, maintained through some five centuries, to erase African history from the general record is a fact which of itself should be quite conclusive to thinking and open minds. For it is logical and apparent that no such undertaking would ever have been carried on, and at such length, in order to obscure and bury what is actually of little or no significance.

The prime significance of African history becomes still more manifest when it is realized that this deliberate denial of African history arose out of the European expansion and invasion of Africa which began in the middle of the fifteenth century. The compulsion was thereby felt to attempt to justify such colonialist conquest, domination, enslavement and plunder. Hence, this brash denial of history and culture to Africa, and indeed even of human qualities and capacity for 'civilization' to the indigenous peoples of Africa.<sup>1</sup>

Mr. Moore is saying, in essence, that African history must be looked at anew and seen in its relationship to world history. First, the distortions must be admitted. The hard fact is that most of what we now call world history is only the history of the first and second rise of Europe. The Europeans are not yet willing to acknowledge that the world did not wait in darkness for them to bring the light. The history of Africa was already old when Europe was born. Europeans are not yet willing to acknowledge their spiritual and intellectual debt to Africa. The following quote from the book *Who is This King of Glory* by Alvin Boyd Kuhn is an exceptional admission by a European.

The pick that struck the Rosetta Stone in the loamy soil of the Nile delta in 1799 also struck a mighty blow at historical Christianity. For it released the voice of a long-voiceless past to refute nearly every one of Christianity's historical claims with a withering negative. The cryptic literature of old Egypt, sealed in silence when Christianity took its rise, but haunting it like a taunting specter after the third century, now stalks forth like a living ghost out of the tomb to point its long finger of accusation at a faith that has too long thriven on falsity. For that literature now rises out of oblivion

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1. Richard B. Moore, "Commencement Address" (private papers of Richard B. Moore in the possession of John Henrik Clarke, n.d.).

to proclaim the true source of every doctrine of Christianity as Egyptian, the product and heritage of a remote past. The translation of the *Egyptian Book of the Dead*, the *Pyramid Texts*, and the *Book of Thoth* lays on the table the irrefutable data which show that, far from being the first gleam of true light in a world previously benighted in heathenism, Christianity was but a poor and crippled orphan, appearing—after the third century—without evidence of its true parentage and sadly belying in its outward form the semblance of its real ancestral lineage. The books of old Egypt now unroll the sagas of wisdom which announce the inexorable truth that not a single doctrine, rite, tenet or usage in Christianity was a new contribution to world religion, but that every article and practice of that faith was a disfigured copy of ancient Egyptian systematism. The entire body of Christian doctrinism is now seen to be nothing but revamped and terribly mutilated Egyptianism.<sup>2</sup>

The French writer Count Volney's book, *The Ruins of Empires*, speaks of the world's indebtedness to Africa. He says:

Those piles of ruins which you see in that narrow valley watered by the Nile, are the remains of opulent cities, the pride of the ancient kingdom of Ethiopia . . . There a people, now forgotten, discovered while others were yet barbarians, the elements of the arts and sciences. A race of men now rejected from society for their sable skin and frizzled hair, founded on the study of the laws of nature, those civil and religious systems which still govern the universe.<sup>3</sup>

European historians in particular and Western originated historians in general have made a cult out of claiming Egypt as the creation of some people other than African. They have proclaimed their point, but they have not proven their point. They have not answered the vital question: "Why would any people build a civilization as enduring as Egypt away from home before they build a similar civilization at home?" Civilization nearly always requires a rehearsal stage. If you examine the massive evidence on the southern African origins of Egypt, you will find that Egypt's rehearsal stage was the Sudan, Ethiopia, and the nations further to the south. In this regard, I suggest that you read "Egypt, Ethiopia's Oldest Daughter," the second chapter in Chancellor Williams's book, *The Destruction of Black Civilization*. A second suggestion is that you read John Jackson's pamphlet *Ethiopia and the Origin of Civilization*. Also read

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2. Alvin Boyd Kuhn, *Who is This King of Glory* (Elizabeth, N.J.: Academy Press, 1944), ix.

3. Count Volney, *The Ruins of Empires* (New York: Peter Eckler, 1980), 15–17.

"Egypt and the Evolution of Civilization," the third chapter of *Introduction to African Civilizations* by John Jackson.

We are talking about a high point in the culture of the world; we are talking about two periods when Africa laid the foundations for the future cultures of the world. I call these periods the Golden Ages. Different teachers have different ways of approaching this. I find a simplistic way of approaching it by using the term *Golden Age*. Now, what do we mean by Golden Age? This is a period when the people of the Nile Valley had peace with themselves, progress, and honorable arrangements with the people in the other two valleys, the Tigris and the Euphrates. It is a period when there was no appreciable pressure on them to fight wars and to defend themselves against foreign foes.

Typically, when you study the history of nations and people, what you are really studying are pressure points and pressure periods. It is difficult to fight a war to defend your very existence and create art, beauty, poetry, medicine, and love at the same time. Once the pressure comes on you from the outside foe, necessitating that you to fight for your very existence, some of those things have to go. Men will have to go to war, so that disrupts the family. Resources will have to be used for defense, so that disrupts the economy. Teachers will have to do something other than teach, so that disrupts education and the culture. In using *Golden Ages*, I'm talking about periods without significant pressure in the Ancient Nile Valley. Although pressure did come during these periods, it was not enough to prevent them from making progress.

The Third through the Sixth Dynasties laid the foundation, not only for the culture of the Nile Valley, but it laid the foundation for cultures to come. This foundation would be the basis of a culture that spread throughout the Mediterranean world and subsequently through most of the world of that day. The foundation of the Third Dynasty began about 2800 B.C.E. It was laid by the great African intellect, multi-genius, physician, pyramid-builder, philosopher, and teacher, Imhotep. Even though he was a commoner, he outshone the king of that day, Djoser. This civilization and culture would take another leap forward, laying before the world some of the basic laws and requirements that to some extent still govern the world.

The literature that would go into *The Egyptian Book of the Dead* had been scattered; it was then being pulled together into a single work. (*The Egyptian Book of the Dead* is the Western name for the work; the Africans entitled it *The Book of Coming Forth by Day and Night*.) It is now intact and the philosophical foundation has been laid. The papyri, or papers (different books), supporting *The Book of Coming Forth by Day and Night*, the foundations for

so much of the world's literature, are also coming together now. At this point we do not have to talk about Europe—there is no Europe.

It is difficult to conceive a period when there was no Europe as such. That geographic area didn't even have a name. There wasn't a single nation-state anywhere in the area today known as Europe. Nobody was called English; nobody was designated Russian; and no one was identified as German. Europe had no appreciable borders. Its inhabitants were roaming tribes mostly at war with each other. Europe had not created its first nation-state, its first shoe, or its first book.

I am talking about a period that is not even supposed to exist, because in the European world view (paradigm), nothing exists before Europe. This is a period before Europe came into existence and before the contact of African religion to the wider world. This is before the concept of the goddess Het Heru (Hathor) that spread to India and subsequently became the basis of the sacred cow worship that is still being used in India today. I am talking about a great building period, whose foundation had been laid by Imhotep with his famous Step Pyramid at Saqqara, which was the beginning that developed into the foundation of architecture. Within a few miles of the Step Pyramid is Her-em-Akhet (the Sphinx), the first example of massive building in stone at a height above a single story.

This period behind us, what would follow? The period of Pyramid building followed. Most of the pyramids were built during the period between the Third and Sixth Dynasties. This period of building also paralleled a period of flourishing religion. African religions are probably based on ancestral worship and phallic worship. You do not discuss phallic worship among Western people because they will turn it into something vulgar or worse. However, to worship the part of your body that can unite with the body part of someone else and produce life seems rather practical if you are looking for something to worship. You are worshiping something that gives and sustains life. It was during this period that a lot of symbols got straightened out and put in order.

When the early Europeans first met Africans at the crossroads of history, it was a respectful meeting and the Africans were not slaves. The African nations were old before Europe was born. In this period of history, what was to be later known as *Africa* was an unknown place to the people who would someday be called *European*. Only the people of some of the Mediterranean islands and a few places that would become Greek and Roman states knew of parts of North Africa, and even to them it was a land of mystery. After the rise and decline of Greek Civilization and the Roman destruction of the City of Carthage, Rome made the conquered territories into a province which they called *Africa*, a word derived from *afri*, the name of a group of people about

whom little is known. At first the word applied only to the Roman colonies in North Africa. There was a time, though, when the Greeks called all dark-skinned people *Ethiopians*, and so Africa was called Ethiopia, that is, "The Land of the Burnt-Face People."

If Africa in general is a man-made mystery, Egypt in particular is a bigger one. There has long been an attempt on the part of some European scholars to deny that Egypt was a part of Africa. To do this, they had to ignore the great masterpieces on Egyptian history—one being *Ancient Egypt, Light of the World*—written by European writers as well as a whole school of European thought that placed Egypt in proper focus in relationship to the rest of Africa.

The distorters of African history also had to ignore the fact that the people of the ancient land, which would later be called Egypt, never called their country by that name. It was called "Ta-Merry" or "Kampt" and sometimes "Kemet" or "Sais." The ancient Hebrews called it "Mizraim." Later the Moslem Arabs used the same term but later discarded it. Both the Greeks and the Romans referred to the country as the "Pearl Of The Nile." The Greeks gave it the simple name *Agyptos*. Thus, the word we know as *Egypt* is of Greek origin.

Until recent times most Western scholars have been reluctant to call attention to the fact that the Nile River is more than 4,000 miles long. It starts in the south, in the heart of Africa, and flows to the north. It was the world's first cultural highway. Thus, Egypt was a composite of many African cultures. In his article, "The Lost Pharaohs of Nubia,"<sup>4</sup> Professor Bruce Williams infers that the nations in the South could be older than Egypt. This information is not new. When rebel European scholars were saying this one hundred years ago and proving it, they were ignored.

Unfortunately, so much of the history of Africa has been written by conquerors, foreigners, missionaries, and adventurers. The Egyptians themselves left the best record of their history. It was not until the beginning of the nineteenth century after a few European scholars learned to decipher the writing of the ancient Egyptians that this was understood.

The Greek traveler, Herodotus, was in Africa about 450 B.C.E. His eyewitness account is still a revelation. He witnessed African Civilization in decline and partly in ruins after many invasions. However, he could still see the indications of its past greatness. In this period in history, the Nile Valley Civilization of Africa had already brought forth two Golden Ages of achievement and had left its mark for all the world to see.

Slavery and colonialism strained, but did not completely break the cultural umbilical cord between the Africans in Africa and those who, by forced

4. Bruce Williams, "The Lost Pharaohs of Nubia," in *Egypt Revisited*, *Journal of African Civilizations*, ed. Ivan Van Sertima 10 (Summer 1989): 90-104.

migration, have lived in what is called the Western World. A small group of African American and Caribbean writers, teachers, and preachers collectively developed the basis of what would be an African-consciousness movement over one hundred years ago. Their concern was with Africa in general, Egypt and Ethiopia, and what we now call the Nile Valley.

In approaching this subject, I have given preference to writers of African descent who are generally neglected. I maintain that the African is the final authority on Africa. In this regard, I have reconsidered the writings of W.E.B. Du Bois, George Washington Williams, Drusilla Dunjee Houston, Carter G. Woodson, Willis N. Huggins, and his most outstanding student and protégé John G. Jackson. I have also reread the manuscripts of some of the unpublished books of Charles C. Seifert, particularly the manuscript of his last completed book, *Who Are The Ethiopians?* Among Caribbean scholars like Seifert, J.A. Rogers (from Jamaica) is the best known and the most prolific. Over fifty years of his life were devoted to documenting the role of African personalities in world history. His two-volume work, *World's Great Men of Color*, is a pioneer work in the field.

Among the works of present-day scholars writing about African history, culture, and politics, Dr. Yosef ben-Jochannan's books are the most challenging. I have drawn heavily on his research in the preparation of this article. He belongs to the main cultural branch of the African world, having been born in Ethiopia, growing to early manhood in the Caribbean islands, and having lived in the African American community of the United States for over twenty years. His major books on African history are: *Black Man of the Nile*, 1979; *Africa: Mother of Western Civilization*, 1976; and *The African Origins of Major Western Religions*, 1970.

Our own great historian, W.E.B. Du Bois tells us:

Always Africa is giving us something new. . . . On its black bosom arose one of the earliest, if not the earliest, of self-protecting civilizations, and grew so mightily that it still furnishes superlatives to thinking and speaking men. Out of its darker and more remote forest fastnesses, came, if we may credit many recent scientists, the first welding of iron, and we know that agriculture and trade flourished there when Europe was a wilderness.<sup>5</sup>

Dr. Du Bois tells us further that "Nearly every human empire that has arisen in the world, material and spiritual, has found some of its greatest crises on this continent of Africa . . . . 'It was through Africa that Christianity be-

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5. John Henrik Clarke et al., eds. *W.E.B. Du Bois, Black Titan* (Boston: Beacon Press, 1970), 274.



came the religion of the world.' . . . It was again through Africa that Islam came to play its great role of conqueror and civilizer."<sup>6</sup>

Egypt and the nations of the Nile Valley figuratively were the beating heart of Africa and the incubator for its greatness for more than a thousand years. Egypt gave birth to what later would become known as "Western Civilization," long before the greatness of Greece and Rome.

This is a part of the African story, and in the distance it is a part of the African American story. It is difficult for depressed African Americans to know that they are a part of the larger story of the history of the world. The history of the modern world was made, in the main, by what was taken from African people. Europeans emerged from what they call their "Middle-Ages" people-poor, land-poor, and resource-poor. And to a great extent, they were culture-poor. They raided and raped the cultures of the world, mostly African, and filled their homes and museums with treasures, and then they called their victims primitive. The Europeans did not understand the cultures of non-Western people then; they do not understand them now.

History, I have often said, is a clock that people use to tell their political time of day. It is also a compass that people use to find themselves on the map of human geography. History tells a people where they have been and what they have been. It also tells a people where they are and what they are. Most importantly, history tells a people where they still must go and what they still must be.

There is no way to go directly to the history of African Americans without taking a broader view of African World History. In "*Tom-Tom*," the writer John W. Vandercook makes this meaningful statement:

A race is like a man. Until it uses its own talents, takes pride in its own history, and loves its own memories it can never fulfill itself completely.<sup>7</sup>

In this project, *The Preliminary Challenge* of the African World History Project of the Association for the Study of Classical African Civilizations, the writers have broken new ground and pointed to a new direction. I have always maintained that the final answer to African history must come from African people themselves. In the twenty-first century, there will be over one billion African people in the world. We are tomorrow's people. But, of course, we were yesterday's people, too. With an understanding of our new importance, we can change the world, if first we change ourselves.

—JOHN HENRIK CLARKE

Council of Elders May 1997

6. Ibid.

7. John W. Vandercook, "*Tom-Tom*" (New York: Harper & Brothers Publishers, 1926), xv.

## Preface

A reflection by an African woman of the Diaspora epitomizes the foundation of our project:

At first the reading of an afternoon in the average public library would hardly reveal a line to the credit of the Ethiopian. Sometimes a ten volume set of modern books might yield only a few paragraphs; but the vow and the richness of the finds, gleaming like diamonds, led the eager searcher on. The trail was followed into the dry dusty books of the ancients, where the path widened and truth was revealed that will answer some of the baffling problems of civilization today. Here were missing links of the chain of culture vainly sought for elsewhere.<sup>1</sup>

The development of the history of African peoples had been a struggle for at least a century and a quarter when Drusilla Houston published *The Wonderful World of the Ancient Cushite Empire* in 1926. The idea that African history was nothing but "the missing pages of world history" (in the words of Arthur Schomburg<sup>2</sup>) was widely shared among African writers in the Diaspora. The suppression of the roles of African peoples in the European project of universal history is a part of the context for the African World History Project.

The reeducation of the current generation requires a comprehensive restoration of memory about the peoples of Africa including those who were expatriated. Our task, therefore, is simply continuing a project that is now centuries old. By building on and expanding the works of our ancestors, we hope to provide the literary corpus for the education of African peoples throughout the world.

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1. Drusilla Dunjee Houston, *The Wonderful World of the Ancient Cushite Empire* (1926; reprint, Baltimore: Black Classics, 1985), 2.

2. John Henrik Clarke, *My Life in Search of Africa* (Ithaca: Cornell University, 1994), 13-14.

## Acknowledgments

The African World History Project (AWHP) is a convergence of the historical efforts by African people to break the white monopoly on black thought en route to cultural, economic, and political self-determination. It is shaped both by the all-out historical effort of European thinkers and writers to distort the record and the naiveté of African assimilationists conditioned to mimic their European mentors. The latter aspect of this configuration is characterized by E. Franklin Frazier as "the failure of the Negro intellectual." Forged from this two-front fight is the AWHP—an expression of the ongoing, historical endeavor by African people to vindicate, validate, and vitalize the efforts by our ancestors and elders to recover and restore African history, culture, and dignity. To them we are forever indebted.

A project of this magnitude could not be undertaken without the cooperation and assistance of many people. We thank Ivan Van Sertima, editor of the *Journal of African Civilizations*, for permission to reprint "Civilization or Barbarism: The Legacy of Cheikh Anta Diop" by Leonard Jeffries, Jr., published in Volume 8, Number 1, *Great African Thinkers*, and "Waset, The Eye of Ra and the Abode of Maat: The Pinnacle of Black Leadership in the Ancient World" by Asa Hilliard III, published in Volume 10, Summer 1989, *Egypt Revisited*. We likewise thank Rekhety Amen Jones for permission to include Part I of *The Calendar Project*, which she coauthored with Frederick A. Reese in 1987. Each of these groundbreaking works is a significant contribution to the restoration mission of the Association for the Study of Classical African Civilizations (ASCAC).

Although the AWHP had been a topic of discussion within ASCAC for more than a decade, it was at the ASCAC National Conference hosted by the Midwestern Region in Detroit, Michigan in 1995 that the project received the push necessary for its initiation, which we hereby acknowledge.

We thank the Kemetic Institute for its overall support of the project, with special thanks to Muriel Balla, Rosetta Cash, Yvonne Jones, Belinda Roberts, and Bobbie P. Womack for their diligence and untold hours of typing and proofreading; Roosevelt Roberts for his insertion of the appropriate Medew

Netcher; and Julius Brooks for contributing the art work for the paperback edition of *The Preliminary Challenge*.

None of the work required of this preliminary challenge could have gone forward successfully without the enthusiastic support and participation of ASCAC's International President, Sister Nzinga Ratibisha Heru, who was involved in all aspects of the project from planning to fruition. In "The Tale of the Shipwrecked Sailor" (translated by Roosevelt Roberts as "The Tale of the Excellent Follower"), the shipwrecked sailor offers to pay his benefactor food and treasure in exchange for safe return to Kemet. Amused, he responded: "In health, in health, fellow, to your home, that you may see your children! Make me a good name in your town; that is what I ask of you." Sister Nzinga has indeed made a good name in our town by which she will long be remembered in the African-centered movement for her love of and undying dedication to African people and our struggle for self-determination.

—LEON C. HARRIS

September 1997

## Introduction

The *Preliminary Challenge* of the Association for the Study of Classical African Civilizations's (ASCAC) African World History Project (AWHP) is designed to provoke African-centered scholars to develop a basic tool for the liberation of the African mind. Most African historians trained in foreign universities have been shackled with non-African theoretical frameworks, historiographies, and methodologies. While we should avail ourselves of any methods that benefit our project, we should first seek African ways of thinking and searching before embracing foreign epistemes, which we may not need and which may in fact defeat the objectives of the project.

The project that we are promoting started more than two centuries ago when Africans began to read and discuss the doctrines of the European philosophers of the eighteenth century. European thinkers such as Montesquieu, Voltaire, Hume, and Kant began to fabricate the doctrine of white supremacy and *Negro* inferiority, which led to the most brutal campaign of cultural genocide known to humanity. Their philosophical discourses added fuel to the vulgar attitudes and reactions resulting from the encounters of Africans with Europeans in the context of the European slave industry.

The reaction of the African leaders in the Diaspora to these atrocities was remarkable under the circumstances. With little or no formal training (actually a blessing in disguise), these thinkers began to glean gems from the literature of the oppressor. They perused the Bible of western Asia and the works of Greek historians. They found information about the Nile Valley Civilizations of Kush (ancient Ethiopia) and Kemet (ancient Egypt), and upon those pillars they began to construct an African-centered historiography. While the effort goes back at least to the last decade of the eighteenth century, the project was perhaps best articulated by David Walker in 1829 when he taught: "The Egyptians were Africans . . . such as we are . . . some of them yellow and others dark . . . about the same as you see the coloured people of the United States at the present day."<sup>1</sup> Subsequently, he instructed all Africans to "take a retrospective view of the arts and sciences—the wise legislators—the Pyra-

1. David Walker, *Walker's Appeal* (New York: Hill and Wang, 1965), 48.

mids and other magnificent buildings—the turning of the channel of the river Nile, by the sons of Africa . . . among whom learning originated and was carried thence into Greece.”<sup>2</sup> David Walker, thus, emphasized the necessity of grounding the assessment of the condition of African people in Nile Valley Civilization. This instruction had been anticipated by Richard Allen and Absalom Jones when they evoked the biblical passage about a Prince coming forth from Egypt and Ethiopia stretching forth her arms.<sup>3</sup> A few years later Prince Hall had emphasized his belief that the Jewish prophet Moses had received his first wise teaching from his Ethiopian father-in-law.<sup>4</sup>

Walker’s instruction was followed by African nationalists leaders throughout the nineteenth century. Martin R. Delany, Henry Garnet, Edward Blyden, and Henry Turner all emphasized the Nile Valley connection. The theme was raised to a higher level of relevance by Cheikh Anta Diop and George G. M. James in their 1954 publications.<sup>5</sup>

Thus the African revolution which would liberate the African body and mind was firmly linked to a classical African past. The history of our present undertaking can be traced directly from that historical context.

The ASCAC project was proposed in 1985 at its second annual conference. The proposal was an expansion and refinement of the “Memorandum on the Africa World History Project”<sup>6</sup> that had first been presented at the annual conference of the Association of African Historians held at the Center for Inner City Studies in 1982. After more than ten years of discussion, the project was formally launched at an ASCAC mini-conference. ASCAC President Nzinga Heru provided the leadership that brought the conference to fruition. The meeting, hosted by the Midwestern Region of ASCAC under the presidency of Abdul Aquil, was held in Detroit, Michigan in 1995.

The essays in this volume, with three exceptions, were authored by ASCAC members who attended the conference. The exceptions are previously published articles by two ASCAC founding directors and an excerpt from a book published previously by a founding member of ASCAC.

Although there was considerable consensus about the general nature of the project, some significant differences occurred. Discussion of these differences was quite fruitful although some of the differences remain and are re-

2. *Ibid.*

3. Herbert Aptheker, ed., *A Documentary History of the Negro People in the United States* (New York: Citadel Press, 1951), 37.

4. Thomas A. Frazier, ed., *Afro American History: Primary Sources* (New York: Harcourt, Brace & World Inc., 1970), 49.

5. Cheikh Anta Diop, *Nations negres et cultures* (Paris: Présence Africaine, 1979) and George G. M. James, *Stolen Legacy* (1954; reprint, San Francisco: Julian Richardson Associates, 1988).

6. See Appendix 2.

flected in the following essays. This volume sets a precedent of letting the African conversation unfold as we attempt to forge a consensus on methodology for our intellectual endeavor. The contributions were developed at different times and in various contexts, but they reflect discussions among the senior authors that have been going on for more than twenty years. The younger contributors were inspired in part by these discussions and have now been enrolled in the conversation.

### Editor's Notes on the Contributions

The two essays in the first section, "The Challenge," represent the call to arms. Anderson Thompson's paper is a revision of an article published in *Black Books Bulletin* in 1975. As explained in Chapter 3, Thompson's article provoked us and started the chain of events that led to this volume. The essay very effectively presents the alternative open to African scholars who obsequiously and fawningly imitate the historiography of the oppressor, admonishing them to find the brave but not new path to intellectual independence and freedom. The use of *Sambo historiography* as a metaphor for submission jolted us into abandoning the aberration approach of criticizing European intellectual disciplines. We could no longer accept Du Bois's conclusion: "Subtract from Burgess his belief that only white people can rule, and he is in essential agreement with me." (John Burgess who is often called the founder of the discipline of American Political Science was an open advocate of white supremacy.) In other words, the European episteme was unacceptable not just at the periphery, where the doctrine of white supremacy dictated biased evaluation of African peoples and cultures, but at the core which was inseparably wedded to *fundamental alienation*. Thus, this contribution was inspired by Anderson Thompson's challenge.

Théophile Obenga's essay is a more subtle challenge. His penetrating probe into the core of the modern European project calls upon Africans who promote the European episteme to confront themselves. They face the question of intellectual allegiance. To whom is their loyalty due—to their European trainers or their African traditions? Obenga, following his mentor, Cheikh Anta Diop, provides the correct answer by leading the wayward African scholars to the waters of the Nile. Hopefully this volume will inspire some of them to drink.

The second section, "The African Historical Imagination," refers to the intellectual process of conceptualization necessary for the development of an African-centered perspective free from the shackles of Western paradigms.

7. W.E.B. Du Bois, *Black Reconstruction in America* (New York: Meridian Books, 1964), 726.

The three essays in the section are provocative in a different sense from those of the first section. Although they point to a Kemetic foundation for the theoretical and methodological framework for the AWHP, they are essentially at odds and represent an area of substantial difference among African-centered thinkers. The first essay in this section outlines an African-centered world history that imagines intergenerational conversations within several African nations that are synthesized into a Pan-African episteme as a response to the European intellectual historicide conspiracy against Africa. Letting Africa speak for itself about these matters drives this effort to free African thought from European paradigms.

Vulindlela Wobogo's essay rejects the conventions of the European Egyptologists on issues of periodization and chronology. He also offers some conceptual terminology for the African historical discourse. He reviews and utilizes works of other contemporary African-centered scholars in reaching his conclusions.

Wobogo's probe into the arena of periodization concludes with a modification of the Golden Age approach which was promoted by John G. Jackson,<sup>8</sup> John Henrik Clarke, and Asa Hilliard (Chapter 6 of this volume) among others. This conceptualization is in turn an expanded version of the periodization scheme of Egyptologists.

The essay by Rekhety Wimby Jones represents a different approach to establishing the unification date. First, she explains the development of the Kemetic calendar, and then she gives the history of our proposal about the date of Kemetic unification. She also explains the tentative nature of the proposal and suggests that further research is required before a long-range position can be established.

The differences in the approaches of these three papers reflect the ongoing debate among the scholars involved in our project.

The third section, "Patterns of African-Centered History," presents two applications of African-centered historiography to the development of an African history. Asa Hilliard's article articulates a revision of the Golden Age scheme of periodization and examines the history of Kemet from the beginning of the second unification under the Waset families to the Ramesside Age. The review of Cheikh Anta Diop's last major work, *Civilization or Barbarism*, by Leonard Jeffries provides a provocative conceptual framework for cross-cultural historical comparisons in Part II of that summary work. Diop's contribution to the project of restoring African history is the model par excellence.

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8. John G. Jackson, *Introduction to African Civilizations* (New York: University Books, 1970), 97-109.



Therefore, Dr. Jeffries's review is a preface for a much expanded treatment of the Master in future volumes of the African World History Project.

The four contributions in the fourth section, "African-Centered Perspectives," are responses by the ascending generation to the invitation issued by the senior members of our project. We, the seniors, have followed the instruction of Ptahhotep and made an "Elder's Staff," that is, a Good Speech, to raise up the next generation. The responses of these juniors are themselves inspiring.

Adisa Ajamu's essay challenges us to consider abandoning the terminology of the opposition and even the language of our oppressors as necessary components of our intellectual revolution. Mario Beatty critiques the efforts of some of the pioneers of the present "Afrocentric" project as they relate the classical concept of Maat, or Truth, in the highest sense. Valethia Watkins challenges African-centered thinkers to spurn the seductive plays of feminism in our pursuit of intellectual freedom. Greg Kimathi Carr completes the section by sharing part of a research proposal which will explore the modern African-centered epistemological project from its inauguration to the present with special emphasis on the past Black Studies phase.

The appendixes contain a transcript of the conversation that planned this volume. Also included is the memorandum that contains the first proposal presented to ASCAC for launching the project.

The African World History Project is projected as a multivolume re-statement of the national memories of African peoples. The discourses to be published can only be representative of the totality, which will require time, energy, and resources far beyond our present capacity. The first projected volume will explore the various dimensions of historiography and methodology and present an overview of the methods we will use in the volumes that follow.

The research commission of ASCAC will issue a call to work early in 1998. An AWHP conference will be convened for the purpose of planning the project with emphasis on the first volume. All African researchers are invited to participate and submit for consideration ideas and papers that address the relevant issues.

*The Preliminary Challenge* is a Serekh announcing the beginning of this project. It is also an invitation inviting African scholars, students, and multitudes to:

Come back to Kemet; come back to the Black city and join  
in the restoration project.

—JEDI SHEMSU JEHEWTY  
(JACOB H. CARRUTHERS)



# **Part I**

## **The Challenge**



## Chapter 1

# Developing an African Historiography

By Anderson Thompson

## Preface

Presently, the African World Community faces its greatest challenge. It has been predicted that Africans as a race of people going into the next millennium may not exit the twenty-first century physically! I have referred to this elsewhere as the "challenge of the 21<sup>st</sup> century."<sup>1</sup> The core of this challenge is *the battle for the hearts and minds of the Worldwide African Community*, that is, the battle to establish the *primacy of Africa* in the minds and actions of African people worldwide. Inextricably tied to this battle is the quest to adopt the *African Principle* as the guiding mode of behavior as we proceed in the war to save Africa and its people worldwide.

The African World Community is now recovering from a combined period of four thousand years of intermittent foreign invasion, pillage and plunder, as well as military domination and occupation from its same ancient enemies, Asia and Europe. The result has been the economic, political, social, and cultural subjugation of Africa to Asia and Europe and the forced distribution of African people throughout the world such that today African people have become commodities, consumers, and artifacts, devoid of a historical memory and the knowledge of who they are.

## The African Principle

When a people lose the knowledge of who they are, that is, their culture, they lose the very foundation upon which their individual existence and their society is based. To combat this loss, each African person must be equipped with a "Grand Vision of the Future," a vision extending beyond personal interests

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1. Anderson Thompson, "The Challenge of the 21<sup>st</sup> Century," *The African Principle Essay Series* 1, no. 1 (1994): 1-6.

such that this vision becomes the embodiment of the *vital interest* and *moral centerhood* of the entire African World Community. I refer to this vision as *The African Principle*.

The African Principle places the moral, economic, political, and spiritual centerhood of African people on the African continent, the land of our ancestors. It is the ideological, spiritual, and moral direction of African people; it is the underlying source that makes us an African people. It is that which makes us who we are and what we are. It is the voice of our ancestors, and it is the essence of our existence.

Moreover, the African Principle is the underlying source of the African Value System, the gift from our Creator passed on to us through our ancestors. It represents those standards, rules, laws, and customs that should guide our behavior and serve as the foundation and motivation for all of our actions. It is the quality underlying the source of our existence. Some, if not most of our African leaders, have *compromised the African Principle* in order to achieve *personal success and security* at the expense of the African masses. In essence, the African Principle requires that African organizations and leaders of these organizations act in *the greatest interests of the greatest number of African people*. As such, the African Principle is the standard against which we must measure the actions of our leaders and the organizations that claim to represent the interests of the masses of African people.

## The Essential Challenge:

### Development of an African Historiography

If this battle in the war to save African people is to be won, the essential challenge for African scholars is the abandonment of Western History (whose object it is to keep us intellectually, politically, economically, and socially dependent) as we develop an African historiography, that is, the writing, interpreting, and teaching of history from an African-centered point of view. In the absence of this viewpoint, we are unable to see the world about us as it really is or to prepare our youth and the masses of African people for the struggles we will be forced to face in the twenty-first century.

This history must be written, interpreted, and taught from clearly worked out ideological principles based on concrete goals and objectives. It must acquaint each of us with the historical experiences of African people and their non-African enemies and their allies. Attendant to this process of forging an African-centered history is the intergenerational transfer of this African past

so as to provide a bridge to our youth and from them to their descendants. In doing so, we will be able to provide our youth with the knowledge of their past and a clear-cut view of what we are fighting for and who our enemies are.<sup>2</sup>

The object of this paper is to outline and give emphasis to some of the questions facing the black historian, theoretician, scholar, and writer in an effort to refine the debate over the proper role of history in the black struggle as we push for an African historiography in the Americas.

Africans in the United States of America have a special role and responsibility in this struggle for control of what ultimately is African destiny because we have the wealthiest, best (Western) "educated" and most technically skilled Africans in the world. Consequently, with these resources, we have the greatest potential for bringing about the necessary change of viewpoint essential to the liberation and development of the African World. We should begin this departure from the Western conceptualization of African history and culture with our own national situation—one that we know best.

This paper is not intended to be a general theory of history about specific Africans in the so-called New World. Unfortunately, many blacks (and many more whites) have devoted themselves to this task. Furthermore, it is not intended to be an in-depth probe of a particular aspect of African history, whether related to Africa or the Diaspora. It will, however, make a case for the following four assertions:

1. Black historians, theoreticians, and so on must join hands to develop an African interpretation of history that will assist us in the formation of an international theory capable of winning the support of the masses of black people in America and the rest of the black world. Such a theory must have a philosophy and an organizational program that explains the goals of Africans in America, our aspirations, desires, and hopes in relationship with other Africans throughout the world.
2. This international theory must be one that serves as an effective instrument for serious study of black mass organizations in the United States, Africa, the Caribbean, and elsewhere. It should include the character and leadership of such organizations as well as the leaders themselves. This fundamental critique should determine the usefulness of these organizations based on the extent to which they operate in the long term interests of Africa rather than

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2. Chancellor Williams, *The Destruction of Black Civilization* (Chicago: Third World Press, 1974), 171-186.

shortsighted strategies and tactics that benefit the few rather than the many.

3. We must initiate a complete study of the Asian and European impact on the total African world to include the European use of the *Negro Question* and how Europeans have used history as an ideological weapon of warfare against Africans.
4. We must have closure to the two hundred year old debate over the question of a separate homeland for *thirty million black captives who reside in the United States*.

## Introduction

*Where have we missed the mark? Why are some of the best and most talented black minds so unproductive? Why are there so many black intellectual spectators and so few participants in the struggle for African Liberation?*

During the Cold War Era, in the wake of World War II, for more than thirty years, flag-wielding, drum-thumping, bugle-blowing representative groups marched down State Street, a well-known thoroughfare in downtown Chicago, in celebration of Captive Nations Week. With banners waving, a steady stream of Greeks, Lithuanians, Ukrainians, Poles, Hungarians, Chinese, and so on strutted and pranced past the mayor's reviewing stand hoisting colorful placards aloft announcing Captive Nations Week. These neatly painted signs and banners signaled to the world in dramatic form that their fathers, mothers, brothers, and sisters who were still in captivity behind the Iron Curtain of the Soviet Union and the Bamboo Curtain in China had not been forgotten by their people here in the United States. The colorful standards identified each nation in captivity and the governments that held their kin captive. These marchers signaled a warning challenge to Soviet and Chinese oppressors that there was a strong resistance movement present in America ready to aid in the liberation of their respective nations.

Typically, hundreds of black shoppers, office clerks, and moviegoers—the true captive nation and the only genuine captives in America—stood watching! The wealthiest, most talented, and most technically trained sons and daughters ever snatched out of Africa stood at attention, lifted their hats, saluted, and cheered the determined Greek nationalists, the angry Czech patriots, the proud Hungarian freedom fighters, and the outspoken Chinese nationalists. Paradoxically, the black watchers—twentieth century mental



slaves—who munched popcorn, laughed, jived, and cracked jokes, while enjoying the pomp and pageantry of the Euro-Asians, should have been at the head of these parades instead of just watching! Why have black people in America stagnated into a “captive nation” of watchers and observers, oblivious to the character, nature, and deeds of their own traitorous leaders, who, at best, see the goal of “first-class citizenship” as the only solution for more than thirty million black captives?

Essential to any answer to this question is the issue of black intellectual leadership. Harold Cruse, in the January 1971 issue of *Black World*, commented that few black critics had responded to his analysis of “black social thought” in his book *The Crisis of the Negro Intellectual* which had been published in 1967 at the peak of the Black Power Movement.<sup>3</sup> Cruse sounded the challenge for black intellectuals to awaken from their forty year European slumber of lost identity and purpose and to begin fighting for the interests of the black masses.<sup>4</sup>

In 1974 this challenge was repeated by John Henrik Clarke, who, with a tired and strained look, told a jam-packed audience at the Association for the Study of Afro-American Life and History Conference that “on no level do we blacks bring high critical appraisal to the works of blacks as we do the works of whites.”<sup>5</sup>

Perhaps, because of ignorance, fear, laziness, or all three, many black thinkers (and image makers) are “Negro Watchers” or white worshipers like the black parade watchers who witnessed the all-white Captive Nations Week celebrations without viewing themselves as a captive nation also. Maybe our much needed army of black critics has retreated into the false sense of security of being just “Black Watchers,” while all around us, in every arena of the black world, the arrogant Aryan foes, sporting the cult of Anglo-Saxon superiority, and their traitorous Negro servants (both left- and right-wing Negroes) are scoring lethal victories on the minds, bodies, and spirits of the sons and daughters of Africa. These heavy losses have been strategically and tactically launched against our people by the tightly organized, well disciplined, and wealthy international right and left flank (wing) forces of the white race locally, nationally, and internationally in perhaps what Chancellor Williams called “the last battle for Black Civilization.”

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3. Harold Cruse, “Black and White Outlines of the Next Stage,” *Black World* (January 1971): 19.

4. Harold Cruse, *The Crisis of the Negro Intellectual* (New York: William Morrow & Company, Inc., 1967), 202, 260.

5. Speech delivered by John Henrik Clarke at 2d Annual Conference of Association of African Historians and published in *Afrocentric World Review* 1, no. 2 (Spring 1974): 10–31.

### Integration Seeking Intellectuals: Talented Tenth Mercenaries

Sister Shawna Maglangbayan in her controversial book *Garvey, Lumumba, Malcolm: Black Nationalist-Separatist* raised the same concerns. She wrote: "Where are the Black theoreticians who link theory to practice, whose theory is Black oriented and drawn exclusively from the Black historical experience!" Sister Shawna's conclusion was that "they are practically nonexistent"<sup>6</sup> because "by and large, the Black intellectual who has existed for centuries in the Black world, is an assimilationist."<sup>7</sup> In other words, most of our black intellectuals are imitators and lovers of *The European Principle* and its values, symbols, and beliefs. Thus in a very real sense, they are *entertainers* for a white audience, acting out roles that elicit applause as they portray Western culture and values, while wearing "white face." Thus white domination of the black world continues unimpeded to a crescendo of applause and laughter from the white world in general as well as white benefactors, who dole out rewards to their black imitators in the form of jobs, grants, prestigious awards, media access, and so on.

Sister Shawna continued:

[Because] he is essentially a copyist . . . devoid of all sense of initiative, lacking the quality of independent thought . . . [he] actually takes pride when white men like Sartre, Daniel Guerin, or a George Breitman, prefaces the works of Lumumba or Malcolm X.<sup>8</sup>

She also concluded:

For these reasons the Black layman, the ordinary Black man and woman, must begin taking matters into their own hands. If we wait on the integration-seeking intellectuals to become researchers and engage in the far-ranging historical, political and economic appraisals which stand at the base of our ideology, we are doomed.<sup>9</sup>

Sister Shawna then made this significant, closely related observation:

Garvey marked the opening of the twentieth century with one of the greatest revolutionary movements that the Black world has known. He pointed the way to the Black man's liberation. Yet, we

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6. Shawna Maglangbayan, *Garvey, Lumumba, Malcolm: Black Nationalist Separatists* (Chicago: Third World Press, 1972), 109.

7. *Ibid.*

8. *Ibid.*, 110.

9. *Ibid.*, 111.

let him go down not in history, but outside of it, as if his life had been peripheral to our very existence.<sup>10</sup>

With the cry of the African Principle, "Africa for the Africans, those at home and abroad," Marcus Garvey raised the international question of the right of self-determination for all African peoples and the right to an international life for the black masses everywhere as well as in America as early as 1919.<sup>11</sup> The establishment of the Universal Negro Improvement Association (UNIA) with divisions all over the black world was one of the first mass-based black governmental forms organized in harmony with the African Principle.

We must take a critical look at the UNIA as well as other black organizations in order to learn from their mistakes and benefit from their successes before it is too late! In *The Destruction of Black Civilization*, Chancellor Williams, as alluded to above, sounded the call for Africans in America to unite or witness the destruction of the black race in America. The haunting notion that thirty million blacks in America are challenged by racial extinction is no longer the idle fantasy of a few "fanatical black militants."

### Formula for Consensus

There are tons of rich, unprocessed oral and written black socio-economic history and thought that need critical interpretation in light of our situation in America. In order to provide for this ongoing necessity, it is imperative that we initiate a comprehensive program developed out of a process of group consensus that provides for correction through endless debate and hard criticism. Outcomes of the process should be routinely tested in the "arena" of black communities and made practical by organized political activity. Until such occurs, we will continue to suffer from the lack of a single accepted, conceptual, historical framework for explaining and clarifying black goals in America or for dealing and/or coping with our recurring internal and external situations.

### Historiography

*Historiography as we know it is the mother science of European ideological warfare on the rest of the world for world conquest, and history, as we know it, is the fact-loaded, systematically contrived ideological weaponry of Western Civilization for achieving this aim.*

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10. Ibid., 117.

11. Marcus Garvey, *Philosophy and Opinions of Marcus Garvey*, vol. II (New York: Atheneum, 1969), 136.

Scholars in the field of Western History attempt to distinguish history from its intellectual ancestral myths, religions, and philosophies by conjuring up a "mother science" and philosophy of history called historiography. Thus, to understand "history" is to understand historiography, its hidden partner.

The word *history* is a household word for the Westernized scholar. It is used every day in the most serious written works, lectures, discussions, and debates with little or no critical examination of what the term means. In general, let us define history, for the moment, as *organized knowledge of any and all past time/space events based on the point of view of a body of authorities whose individual members or membership arrange those accumulated events within the context of some kind of systematic whole based on their beliefs about the future*. Out of this context, then, history is supposed to answer questions about human action in the past, present, and future.

Historiography (according to recent use of the term) means the study of historical study or the study of history itself. It asks what, who, and why questions. Thus, the historiographer is mainly concerned with what historians write about and why, or whom historians write about and why. At the core of the historiographer's interests is: 1) the examination of the very root assumptions of why history is written and for whom and 2) the attempt to determine how historians interpret reality and the generalizations they formulate from those interpretations. An ironic aspect of the historiographer's work, hidden to the lay person, is the examination of what the writers of history had in mind for the future. In sum, historiography refers to a grand and systematic history of history itself, ensconced within a particular view of the future.

Consequently, the development of a historiography is the most all-encompassing and most binding decision a people can make in measuring their place in world events in reference to the past, present, and future. History, its complement, is the ideological tool a people may use for the assessment of their past, the evaluation of their present conditions, and the charting of a course for their collective destiny. Although history appears to focus primarily on the past, its essential concern is the future. *All history is written with an eye toward the future!*

### Captive History

As a practical matter historiography has been, for the most part, a study of the way Europeans think, research, write, and theorize about the way history should be presented. Through military conquest and cultural imperialism, the European world has imposed this view on the rest of the world. Thus, the characteristic qualities of historiography and history are actually the commonly held,

underlying assumptions associated with European world domination. In short, the non-European world is being held in ideological captivity.

Thus, whenever we use the word *history*, we are automatically speaking of Western Civilization. History and Western Civilization are synonymous. It is as if nothing else ever happened to mankind until the arrival of Western man. Practically every view of all events, persons, and so on stems from the window of the experiences of the Western white man. Thus it is as if history began with the coming of the white man. It is most unfortunate for the African world that the very idea of history is still imprisoned within the context and framework of Western thinking and the Western point of view. Consequently, the African world is being held in both physical and historical captivity.

Since history, per se, is a series of well established European definitions, interpretations, and points of view, and because the field of historiography, for the most part, is European in nature, any effort to critique "history" or step outside the parameters of Western Historiography must stand up against and challenge the dominant, self-serving tradition of European History.

With the capture of history, Europeans were also able to dictate the dating and periodization of history, another aspect of the challenge facing black historians and writers.

### European Periodization: Conquest of Space and Time

White supremacy began thousands of years ago with the invasions of the Indus and Nile Valleys by nomadic Aryans. Along with conquering and controlling the land (space), Europeans have also taken control of time. For example, the strategy of Western History is to focus all eyes on the important dates pertaining to the late arrival to civilization of Aryans who attempted to make sense of the ancient African Civilizations they had desecrated. Their conquests, subjugations, exploits, and finally their imitations of the Ancient African Way are what is commonly known as Ancient History. Every period of history has this same fundamental characteristic, that is, the categorization of time in relationship to the exploits and development of Europe.

Regarding time, Western Historiography is a set of facts systematically contrived to rationalize and explain European world dominion in the context of a fabricated sequence. It celebrates four thousand years of violent, murderous, Barbaryan, migratory, tribal conquests of Africa. This all-pervasive history boasts of how the black-haired, black-eyed; red-haired, green-eyed; blond-haired, blue-eyed Aryans battered their way into every corner of Africa, ravishing and destroying land, resources, and people. Their present-day museums and art centers from Berlin to Baghdad are arrogant exhibits of this four thousand years of world Barbaryan plunder and theft.

Ram Chandra Jain in *The Most Ancient Aryan Society* attributed this behavior of Europeans to a cultural characteristic inherited from their Aryan ancestors. Jain, a student of Aryology, claimed that Aryanism is not a race, but a distinct culture and civilization and that the guiding principle of their economy was usurpation and exploitation.<sup>12</sup> "This Aryan way migrated to Europe with the Euroaryans," according to Jain, "to Asia with Hittaryans and Iranaryans and to Bharata with Brahmaryans."<sup>13</sup> Jain further claimed that "the people who took this Aryan way to different lands were the chief ancestors of most Europeans, most white Americans, and European colonists of today as well as of the Iranian and Brahmaryans."<sup>14</sup> In depicting the pervasiveness of Aryan culture, he stated that "the Aryan way still rules or is very powerful in almost all the countries of the world of today."<sup>15</sup>

It is ancient Aryan or Western History that attempts to mask this behavior by mythologizing, theologizing, and rationalizing its "manifest destiny" of world dominion by using its own contrived fields of history (and social science in general) to explain the successes of white men and to maintain white domination. The effectiveness of Aryan Historiography is linked fundamentally to its ability to successfully explain to the Aryan World, the African World Community, and the world in general *why it is right that white men, a relatively small minority of the world's population, should rule the world*. Aryan History, the bedfellow of Aryan Historiography, depicts in heroic dimensions how this white minority defeated, conquered, and controlled the rest of the world in a manner that leaves the African victim (the parade watcher) cheering his own defeat, while hoisting aloft his European (and Asian) heroes and cultural models. Not only does the "history" of Europe explain how this was done, it endeavors to convince the African world that the white race was chosen by God as the most appropriate race to rule. This is, of course, a tremendous, ongoing intellectual, cultural, and physical challenge to the white scholar and the white world in general. And in the midst of this sham, the white intellectual actively searches for a final solution to the long overdue Negro Question—a matter of key importance to the African World Community (see pp. 20–25).

Thus, a more thorough definition of Western Historiography emerges: Western Historiography, *the daddy of European ideological warfare, is the study of the way Europeans think, research, write, and theorize according to European interests about the way history should be interpreted, researched,*

12. Ram Chandra Jain, *The Most Ancient Aryan Society* (Rajasthan, India: Institute of Bharatological Research, 1964), 76.

13. *Ibid.*, 78.

14. *Ibid.*

15. *Ibid.*

*written, and taught by white men in light of their obedience to the European Principle, or Law of European World Supremacy and Dominance.*

There, then, lies the challenge to the black intellectual. black scholars, intellectuals, and writers must reject this fraudulent European tradition and adopt a point of view consistent with the African Principle. In this connection, George G. M. James in his revealing book *Stolen Legacy* admonishes Blacks to "discontinue the practice of quoting Socrates, Plato and Aristotle in their speeches as intellectual models"<sup>16</sup> because so-called Greek philosophy is stolen Egyptian philosophy. He asserted that "the term Greek philosophy, to begin with, is a misnomer, for there is no such philosophy in existence."<sup>17</sup> He concluded that "the true authors of Greek philosophy were not the Greeks; but the people of North Africa, commonly called the Egyptians."<sup>18</sup>

James went into detail in order to expose and explain the "theft" by outlining how "Alexander the Great, who by an act of aggression invaded Egypt in 333 B.C., and ransacked and looted the Royal Library at Alexandria and together with his companions carried off a booty of scientific, philosophic and religious books."<sup>19</sup>

It was through this process, according to James, that "the Greeks stole the Legacy of the African Continent and called it their own."<sup>20</sup> The result of this aspect of the ongoing four thousand year onslaught "has been the creation of an erroneous world opinion; that the African continent has made no contribution to civilization, because her people are backward and low in intelligence and culture."<sup>21</sup> To the contrary, according to James, the ancient black-skinned Egyptians developed a very complex and comprehensive religious system. He wrote: "It regarded the human body as a prison house of the soul which could be liberated from its bodily impediments, through the disciplines of the Arts and Sciences, and advanced from the level of a mortal to that of a God."<sup>22</sup>

Enlarging upon the idea of Kemetic preeminence, Professor James continued:

Egypt was the holy land of the ancient world; and the Mysteries were one, ancient and holy Catholic religion, whose power was supreme. The lofty culture system of Black people filled Rome with envy, and consequently she legalized Christianity which she

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16. George G. M. James, *Stolen Legacy* (New York: George G. M. James, 1954), 160.

17. *Ibid.*, 1.

18. *Ibid.*, 7.

19. *Ibid.*, 153.

20. *Ibid.*, 154.

21. *Ibid.*

22. *Ibid.*, 1.

had persecuted for five long centuries, and set it up as a state religion and as a rival of Mysteries, its own mother.<sup>23</sup>

According to James, this is why the mysteries have been dispersed. This may explain why other ancient religions of black people are dispersed, that is, perhaps they are the offspring of the African mysteries which have been clearly understood by Europeans, and consequently have provoked their prejudice and condemnation.<sup>24</sup>

## The Negro Question

*What should the white nations do about the troublesome presence of the blacks and the rising African unity of over one billion blacks who occupy valuable land and resources necessary for European world mastery?*

There is a duality in the story of the Western white man and his culture which paradoxically is thrown into sharp relief wherever the black man appears (or is dropped) on the scene. When the black man appears in the affairs of white men, they label this intrusion the *Negro Question*.

All over the European world, the Negro Question has been rearranged or reformulated to fit the specific circumstances of the time and of the place. However, the Negro Question in substance never changes. In South Africa, Kenya, Canada, South America—wherever the black man exists with the white man—the question asked is: “What should the white nations do about the troublesome presence of the blacks and the rising African unity of over one billion blacks who occupy valuable land and resources necessary for European world mastery?”

The Negro Question in the United States asks: “What is it that white Europeans in America must do with black Africans in the United States that gives the greatest benefit to the white race?” This immediately paves the way for continuous dialogue between the twentieth century black slave and his white master. The black leaders who follow the American Principle of Anglo-Saxon supremacy and African inferiority are living examples of the white man’s answer to the Negro Question. Their lifestyles stand as living proof that they are no longer African but American.

## Sambo Historiography: Is Dat You, Sambo?

Helen Bannerman’s *The Story of Little Black Sambo*, written in 1898, was one of the many mechanisms of psychological warfare adopted by white America

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23. *Ibid.*, 154.

24. *Ibid.*, 154–155.



to deal with the Negro Question. *Little Black Sambo*, as it was affectionately known, was read by black and white school children across the country well into the mid-twentieth century. *Sambo* changed the black man into an object of laughter and ridicule, stripped him of his masculinity, and debased his fundamental humanity. Relegating the black man to a pitiful caricature would reduce the threat of any organized resistance and guarantee a high degree of social control over the black population. With the invention of the *Sambo Paradigm*, the one word *Sambo* would stand for the whole African race. This was the decisive weapon of victory that could be transmitted to succeeding generations.

Just as the stage and screen image of blacks wore a Sambo "face," much of Black History writing then (and now) responded to the white invented Negro Question enterprise by projecting the Sambo image—White History in black face! This answered the challenge to disguise "black inferiority" by attempting to "unite" (subsume) Black History with White History, an effort designed to inspire the black victim and absolve the white audience from feelings of guilt. I refer to this aspect of *Sambo Historiography* as *entertainment history*.

### Entertainment History

Sambo historiography, or White History in black face, was a major apparatus of the Negro Question. It produced a kind of entertainment history written primarily for a rich, unseen, white audience to a victimized, visible, black leadership and the black masses in order to prove the Negro's fitness for admission into Western Civilization. This white paradigm for black redress was an integral part of the white response to the presence of black people in white society, and in a significant manner black elites readily participated.

Unfortunately, this imitation process, this Sambo-like approach to thought and action, is carried on by a small army of carbon copy whites, that is, Negro supporters, followers, and worshipers of the American idealized version of the Negro Question as depicted in the Declaration of Independence and the Constitution. The American settler colony legitimizes itself by forcing these black Sambo thinkers to supply their white oppressors and the enemies of their white oppressors with the missing answers to America's peculiar Negro Question.

After well over a century of practicing the Sambo approach (the black historian who is an imitation of white historians), many of our most heralded black historians and image makers have renounced every trace of anything that is African in them and have become the supporters of the American Creed as concretized in the Declaration of Independence and the United States Con-

brothers, the colored Americans, Americans of a darker hue, which answers the white man's Negro Question by erasing everything that is African in the black masses. Cruse warned us in the last paragraph of the final chapter of his 565 page assault on the ideological poverty of the Negro intellectuals: "The farther the Negro gets from his historical antecedents in time, the more tenuous become his conceptual ties, the emptier his social conceptions, the more superficial his visions."<sup>25</sup>

## Negro Historiography

*In the absence of an African viewpoint vis-à-vis white supremacy, Black History has been a compilation of the old, white contrived formula of written dialogue, with an unseen white authority debating the question of Negro inferiority with the black historian and questioning the fitness of the black man to be included in Western Civilization.*

At present, most of what is labeled as African History is ironically merely one branch of the European (Aryan) historiographical preoccupation with the Negro Question. This question arose out of the many European colonial possessions and European slave-catching, slave-making enterprises. In the same manner, so-called Black American History is merely a tiny twig on the American branch of European Historiography.<sup>26</sup> This is essentially so because Afro-American or Black History has been expressed as a small branch of American History rooted in European ideology. As a complement to this, to our detriment, many university trained blacks write from the assimilationist/integrationist point of view. Thus, we have a compilation of Negro and white views on blacks and very little on the concrete, historical struggle of the black masses in America.<sup>27</sup>

Many black writers of history in America reflect serious conflicts, contradictions, and confusions when confronted with the task of conceptualizing Black History. At first glance, when one looks for a diversity of viewpoints on key historical issues and crucial questions, one detects a great theoretical weakness or total absence of such. In addition, as Cruse put it, "the Negro movement is at an impasse precisely because it lacks a real functional corps of intellectuals able to confront and deal perceptively with American realities on a level that social conditions demand."<sup>28</sup> This is not only true of the black historian in America who accepts European methodology, it is also apparent when examining the historical works of many of those who have espoused

25. Cruse, *Crisis of Negro Intellectual*, 565.

26. James, *Stolen Legacy*, 154.

27. Maglanbayan, *Garvey, Lumumba, Malcolm*, 117.

28. Cruse, *Crisis of Negro Intellectual*, 472.

some form of African, Pan-African, or black nationalist conviction. This, of course, is problematic.

In the absence of an African conceptualization of history, most black writers have grown accustomed to the European way of seeing the world. As a result they have failed to recognize that much of their brilliant research into the black experience serves as a tool for analyzing a specific European problem relative to the Negro Question. Thus, rather than serving as a historical analysis of the experiences, concerns, and struggle of the black masses useful for African liberation, their research provides Europeans with solutions for the peculiar problems presented by the presence of the Negro at a given moment. In other words, this black produced, European-centered research provides the Western world with alternatives as to what Europeans should do given the presence of the Negro—solutions which otherwise would be difficult or virtually impossible to acquire.

Thus, in the absence of an African viewpoint vis-à-vis white supremacy, Black History has been a compilation of the old, white contrived formula of written dialogue, with an unseen white authority debating the question of Negro inferiority with the black historian and questioning the Negro's fitness for admission into Western Civilization. Such excuses and sympathies have led to the creation and perpetuation of the black experience in America as a series of "white and black together" slave narratives and chronicles palmed off as Black History.

### The European Principle vs The African Principle

*Which master will our black intellectual leaders serve in the future: the European Principle which serves European World Conquest Interests or the African Principle which serves African National Liberation and Worldwide African Unity?*

Throughout the African continent, the integrationist/assimilationist, trained native elites and their counterparts in the African Diaspora are the ardent supporters of the European Principle as espoused by the French, Dutch, Portuguese, British, Russians, and Americans. These African leaders are caretakers and model purveyors of the European Principle or Law, which represents the greatest good for the greatest number of Europeans wherever Europeans exist. These Negro elites betray the interests of the black masses for the short range benefits that they themselves receive from the intellectual intercourse with their European oppressors. They receive limited, short-lived pleasure rewards, while the white oppressors reap the long-range control over the black masses, black land, and black resources.

Throughout the black world you find these handpicked native elites poisoning the minds of their particular African masses. Yet, tragically, everywhere, with the support and encouragement of their European masters, these black Sambos are exalted by the black masses as leaders and heroes of the people.

The real heroes of the African masses, that is, those who struggled to identify the enemy and to forge unity and solidarity among our people, were never popular in the colonial, native histories (Sambo or Negro History). They were generally ignored, ridiculed, or systematically censored.

The blacks who supported the Africanization or re-Africanization of blacks in America were called insane or crazy black militants by the native elites. However, it was these "crazy militants" who kept the bold, black captives ever ready to protect and defend themselves against their oppressors against great odds, both internal and external, and ironically, they created management jobs for the Uncle Tom opposition. These maligned blacks are our true heroes. They are the ones who followed the African Principle of the "greatest good for the greatest number of Africans wherever they may be." They are the ones who worked tirelessly and courageously to rescue black minds and bodies from all forms of oppression. As a result of their efforts to maintain and develop the black masses, they remain outside of the mainstream of Black History as we know it today. This must change!

Where are our heroes who have struggled for liberation and self-determination? Where are the critical works dealing with those blacks who envisioned a politically, economically, and culturally sovereign United States of Africa? Where is the list, the roll call, of the hundreds of supporters, defenders, and protectors of the *African Stream* (see pp. 25-26) and the list of those who were followers of the guiding principle of African Law?

The problem is Sambo Historiography! It is the context out of which African History and thought is generally written. To do otherwise is to invite academic, literary, economic, and social ostracism. Thus our challenge is to confront Sambo and his master so as to provide our people with our true history and authentic heroes. A short exemplary list of nineteenth century heroes includes Martin R. Delany, H. Ford Douglas, Henry H. Garnett, James T. Holly, Mary Ann Shadd, Thomas S. Sidney, Maria Stewart, David Walker, Lewis Woodson, and Robert Alexander Young. As suggested throughout this discussion, there is much to do and an abundance of material yet to be critiqued in our quest to formulate an African Historiography.

## Black Ideological Streams of Thought in America

*There are at least two independent but interrelated ideological streams of African life and history where blacks in America are concerned, and each of these historical streams, with its numerous serpentine rivulets, eddy about each other and then separate into two discrete and distinct main streams: the African Stream and the American Stream.*

The relationship of the Negro Question to the American settler colony has been a peculiar white problem since the takeover of the United States in the early sixteenth century. As far back as the penetration of North America by Columbus and his forebears and the subsequent violent and bloody importation of enslaved Africans to the Americas to replace the exterminated Indian labor, white leaders and theoreticians have viewed the Negro Question (the presence of the black man in the Western Hemisphere) as a problem of major importance unceasingly. During the period of physical slavery, white slave masters feared that emancipation of the "Negro" from slavery would inevitably lead to miscegenation and racial pollution. Later, another class of whites feared the competition from manumitted Negroes for land, jobs, education, and housing.

The question of what is to be done with the blacks and the question of what should be the future relationship of the black majority and black elites to the white race is the European challenge of the twenty-first century as it continues its quest for world control.

The main currents of the Negro struggle for entrance into the *American Stream* center around the popular right-wing Negro, integrationist/assimilationist stream that demands the immediate removal of all impediments that prevent full participation for all "colored Americans" in the mainstream of American life. The only homeland that they know, love, and worship is America, and first-class citizenship is the ultimate goal and the basis for the final attainment of the American Dream. The techniques for seizing a piece of the Western imperialist pie is the strategy of protest, electoral politics, prayer, marches, and begging whites to give black people their freedom so that they can become first-class American citizens (exploiters) like their white brothers and sisters.

The right-wing Negro capitalist stream merges with the currents of the left-wing black reformer stream. The latter stream ranges from the Marxist-Leninist, "stay-at-home in America as African Americans and fight to destroy capitalism" strain to the "help build a Euro-Asian socialist world that will destroy international monopoly capitalism" strain. The Black Marxist American tributary envisions a new world, an international black and white utopia by way of removal of capitalism and its replacement with proletarian interna-

tionalism governed by the black and white working class and the Negro and white intellectual elitist vanguard.

The *African Stream* of history in the white settler colony, which also has many currents, is made up of the many unrecorded, voluntary, and involuntary migrations and dispersions of the black masses on and away from the continent of North America. It is also the history of the black struggle to settle the land question in the United States and the efforts of black spokespersons to deal with each other over which direction the masses should follow in order to disengage themselves from white society. It is the story of countless instances of black efforts to return to Africa. Its present struggle still demands a homeland in North America or elsewhere for the black majority or the beginning of a return to Africa and the establishment of a homeland in Africa for blacks in the United States.

### The Call: An African International Theory

*This may be the last call for African intellectuals to come home. The total African world is once again under siege while being duped into being a race of "parade watchers," standing on the "sidelines" of world affairs, watching as wave after wave of Asiatics and Europeans march into the twenty-first century on the backs of African peoples, while exploiting, for their purposes, African land, African wealth, and African culture.*

We must collectively study the beginning of the twentieth century which pinpointed the high watermark of European attempts at world mastery through violence, bloodshed, and warfare. The old colonial powers of Britain, France, and the United States found themselves competing against the newly arising empire nations of Germany, Italy, and Japan for Africa, Asia, and the Middle East. The aftermath of World War I unleashed the latent tendencies for Pan-European reorganization, that is, Pan-Slavism, Pan-Germanism, Zionism, Pan-Sovietism and Pan-Irishism. The Bolshevik Revolutions of 1917 and the colonial slaughter and subjugation that took place in West and Central Africa highlighted the struggle between the Western and Eastern European powers for world control. European nationalism and imperialism was at an all time high, and the struggle between white nations over which group was chosen by God to rule the world reached its climax.

Since World War II and the subsequent Fifth Pan-African Conference (1945) launched by Ras T. R. Makonnen and George Padmore's Pan-African Federation, the African Worldwide Community of more than one billion scattered Africans has been in the midst of a one hundred year old International

African Liberation Struggle marked by continuous wars of national liberation, rebellions, political management, coups d'etat and ideological struggle.

It is most important that we understand at this time that the end of War World II signaled the unshackling of a four hundred year old Barbaryan stranglehold on millions of Africans all over the world. It also marked the closing out of four thousand years of savage Euro-Asian destruction and the dismantlement, pillage, and rape of the African continent, its people, and its resources.

Even more important we must be prepared in an organized way to understand the full meaning of the current French, British, Portuguese, Dutch, and Spanish defeats in Africa, Latin America, and the Caribbean. We must understand also how the tremendous European loss of African colonies, the halting of free and open access to vital raw materials, the European loss of millions of square miles of land and millions of African people have contributed to the present crisis of western European decline and the coming of age of Africa as an economic and political world power.

However, the warning message of Chancellor Williams in *The Destruction of Black Civilization* must be heeded:

Nothing is clearer than the tragic fact Africa, like the rest of the Black world, has only the illusion of being free and independent . . . It is still as economically enshackled as it ever was—in some respects more so . . . . The response to that challenge will be the test for the genius of the race. The outcome and, indeed, the whole future of the race depends upon the extent to which we have become intellectually emancipated and *decaucasianized* enough to pioneer in original thinking.<sup>29</sup>

Any attempt to develop the call for an African reinterpretation of history, an African world view, or an international African philosophy will be attacked by the European and Asian intellectual armies from the left and the right. Both northern and southern Europe and central and eastern Asia, whether they are communist or capitalist, socialist or Zionist, Christian or Moslem, need Africa to keep their quest for world dominion on track. They must have Africa! The Euro-Asians will stop at nothing to continue their propaganda warfare to transform Africans, that is, to "caucasianize" Africans, in order to trade, operate, and profit among Africans with facility.

However, as the twentieth century time clock indicates, the winding down of European hegemony with the slow deliberate shift in the balance of world power from northern Europe to African powers and Arab-Asian pow-

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29. Williams, *Destruction of Black Civilization*, 44.

ers, it is obvious that the European imperialists are no longer what they used to be. They, with all their exclusive nuclear clubs and ultramodernization, are headed for big trouble as the Arab-led petro clubs and African copper and bauxite clubs volley them from one crisis to another.

Here is where an African analysis, growing out of the continent and framework of Africa and her one billion scattered children, becomes especially important. The study of the newly emerging African blocs, the struggles for national liberation, the struggle to neutralize neocolonialism, and the struggle of blacks inside white settler colonies cry out for an interpretation of their own and on their own terms! No one person or organization can do this alone. It must be organized and done by blacks themselves who are configured in multi-disciplinary cadres. Finally, it offers us and our posterity the experiences necessary to further develop African interests, a necessary prerequisite for a future world union of all Africans.

Let us not fool ourselves. The world is led by ideas, and in this connection truth is a heavy weapon in the struggle for African freedom. But it is meaningless if there is no African framework—no context out of which we clarify these ideas, establish our own goals, and select the best methods for organizing our people in order to successfully accomplish our goals.

The creation of an African Historiography challenges contemporary African thinkers to understand that ideas are weapons of warfare and that blacks have historically been instruments of our own destruction in this struggle. We must also understand that many of our best ideological warriors are servants of the enemy and many have been immobilized for they do not know (or are unwilling to acknowledge) that there is a *race war* going on.

Paradoxically, the black man has been a victim of this race war for well over four thousand years, and only recently, in the last thousand years, coincident with the advent of Islam, have we Africans been duped into believing that no such race war exists.

*Due to our long history of black intellectual defection into the enemy's camp and our lack of military might to protect ourselves, we have had little or no ideological machinery for interpreting our own history and the histories of our enemies. We must be prepared this time to interpret our own history and make our own analysis of race, color, class, ethnicity, and religion based on our own concrete situations. To be viable we must write our own history, the histories of others, and explain the past with a fixed eye on the future and pass those hopes and expectations on to the next generation of Africans.*

This may be the last call for African intellectuals to come home. The total African world is once again under siege while being duped into being a race of "parade watchers," standing on the "sidelines" of world affairs, watch-



ing as wave after wave of Asiatics and Europeans march into the twenty-first century on the backs of African peoples, while exploiting, for their purposes, African land, African wealth, and African culture.

## Summary

The way our history is presented to us explains to us and the rest of the world the way we as a people are introduced to ourselves in the presence of the total world community. European Historiography is that well guarded domain of European Social Science that controls and oversees the whole business of producing and processing the field of history.

Historiography is that vital branch of Western dominated social science that studies history writing, the history of history, history writers and historical researchers, as well as their philosophies, theories, and methods of history. Historiography as a field of study concerns itself for the most part with an in-depth, behind the scenes examination of the very root assumptions of why history is written, how history is written, and for whom history is written.

However, historiography, as such, in its present as well as its past form, is the central ideological weaponry of Europe's global system of white supremacy. It is that hidden part of the European world view that stands under everything written by white social scientists in their quest to justify the European drive for world domination and mastery over man, society, nature, and God. Historiography is the core science or mother science of Western Civilization that carries out the rationalization for the myth of white supremacy and the false notion of the manifest destiny of the white race to rule over all others.

By controlling the entire business of producing, processing, and writing the history of the world with Europe at the center, the white world holds the black world in intellectual bondage.

By examining the world of European Historiography, it becomes apparent that the African world exists in *ideological captivity* by an international ring of white scholars working in concert, being well financed, in constant communication with each other, and in complete control of the fields of social science and history.

What is to be done? The time has come for African writers, researchers, and scholars to take up arms against the white man's propaganda war called social science. We must sever once and for all the umbilical cord that tightly binds the whole of the black world to European social thought.

We must face the challenge that we are and have been for some time at war with a global system of white supremacy that must be destroyed. The African in America is at war with the same enemy as the African in Haiti,

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AFRICAN WORLD HISTORY PROJECT—PRELIMINARY CHALLENGE

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Nigeria, and Brazil—a war that includes and affects every black man, woman, and child on this earth.

We are in a race to win the race.