

Professor Chancellor Williams
'Amplifying certain questions
about African history and
to answer them.'

THE SCHOLARS' WAR ON THE BLACKS



The Destruction of Black Civilization: Great Issues of Race From 4500 B.C. to 2000 A.D. By Dr. Chancellor Williams. Pg. 35-38. Third World Press, Chicago, IL, 1987. ISBN: 0-88378-030-5 (paper).

This work begins where the history of the Blacks began, In Egypt (Northern Ethiopia) and the Sudan (Southern Ethiopia). Thus, at the very outset, I clash head-on with the Caucasian version of African history. My focus, then, is on the *great issues* in the history of the Blacks that emerge from this confrontation with white scholarship; for while I have covered much of the same ground explored by scholars before me, I have generally reached different conclusions than theirs, and from the same body of facts.

“This work is a summary of the 16 years of research and field studies... for a ...history of the African people.”

-Professor Williams



Let us pause for a moment at this point. I have made a blanket indictment of white Western scholarship on Africa. If it cannot be sustained, it should never have been made. They are brought under fire at various points throughout this work—the kind of work, as I also had stated, should be absolutely needless in the closing years of the 20th century. The case against Western "Africanists" is rather fully set forth in the work itself, but may be outlined as follows:

1. First of all, they are not ignorant of the true history of the Blacks, including their achievements as builders of one of the first great civilizations on this earth (ancient writers say it was the very first), and they, the Western scholars, know all about the authentic early and modern sources. They simply ignore and refuse to publish and facts of African history that upset or even tend to upset their racial philosophy that rest so solidly on premises sanctified by time that they no longer need to be openly proclaimed.
2. They are, unwittingly, promoting the steady march toward a world conflict between the races. Yet they are doing what they feel they must do, in faithful obedience to their Caucasian culture, the racial pattern of which emerged in the 17th century. The steady conquest and enslavement of a whole people made it imperative to create both a religious and a "scientific" doctrine to assuage the white conscience. Their phenomenal success in the industrial world at once supports and justifies their philosophy, the supremacy of the fittest. The danger now arises from an entirely new and unexpected development: A sleeping and submissive non-white world, while all this white power was being amassed, is no longer either sleeping or submissive.
3. Even the African revolt against colonialism and the world-wide challenge to white domination of the entire earth, even these signals of change do not disturb these scholars of imperialism. They represent the Lords of the Earth, controlling all levels of education, science and research. They control the education of Blacks throughout the world. Therefore, they see no need, even in the 1980s, to take a new look at the history of Blacks from the beginning and start the work of restoring the pages they had either deleted or ignored.

They are doing the very opposite. Their histories and other "scientific" studies of the Blacks are presented just as they have been for three hundred years. With the rise and spread of independent

African states and the Black Revolution in the United States, these scholarly representatives of white supremacy quickly reformed their techniques of mind control. They set up in Europe and America highly financed African studies associations, societies, institutes, history journals and "African" periodicals of various kinds, all under complete white control and direction. Their African studies programs were pushed in the colleges and universities far of the general demand by black youth for black studies. As the latter demands development, black youth discovered that white professors not only had the field occupied, but were still teaching their traditional viewpoint on "race".

In the continuing crusade to control the minds of Blacks through the nature of their education, American and British scholars lead. They are as ruthless and aggressive in their scholarly pursuits on races as their co-partners in seizing and controlling the wealth and peoples of other lands. Having established strong national and international "African" associations and journals that attempt to control research activities on Africa, they proceeded to flood the world with hastily thrown together African "histories," pamphlets, and publications on just about every subject that could stand a "Black" title.

4. From their all-powerful "position of strength" they continue to arrange and rearrange the world as it pleases them, naming and classifying people, places and things as they will. In the United States, whites known to have any amount of "Negro blood", no matter how small, are classified as Negroes; in Africa, North Africa in particular, they do the very opposite. Blacks with any amount of "Caucasian blood" are classified as "white". This scheme was rigorously applied in the history of Egypt, for example, where even unmixed black pharaohs became "white" and the original black population was never referred to as Egyptian at all! The black kings who founded and ruled from the First Dynasty are disguised as such, while the Saite kings (white) of the small areas of Lower Egypt are presented as the Pharaohs of all Egypt even when African pharaohs were on the throne of Upper Egypt.

Blotting the Blacks out of history included replacing African names of persons, place and things with Arabic and European names. One wave of the masters' magic wand, and Black Hamites and even Cushites, like their early Egyptian brothers, are no longer Africans!

5. Their periodization of African history is carefully arranged in such a way that the history becomes the history of Arabs and Europeans in Africa, and not the history of Africans. In African History, a recent publication of the American Historical Association as a guide to teaching, their purpose becomes clear in the arrangement itself: First period is from the fall of the Roman Empire to 700 (A.D.), the Arab invasions; the second period of African history is the period of "Islamic" civilization, 700 (A.D.) to the coming of the Europeans in 1500; the European Period from 1500 to 1960 is subdivided at 1880 to mark the period colonialism. There is no period of Black civilization in Black Africa. Such is the Caucasian viewpoint that it is almost a religion. Their very first period of African achievements; their second period eliminates 4,000 years of Black Civilization and the very greatest periods of African achievements; their second period is devoted to the Arabs and Berbers in Africa; and in their third period the focus is on European civilization. And it is all done under the heading of African history.

Where it is impossible to deny black achievements, equal to and often above whites, such achievements were attributed to some kind of Caucasian influence, even if imaginary. Yet, the AHA Publication Number Fifty-six uses the same strategy that makes Western scholarship so very triumphant. The main thrusts of its racist presuppositions are, for the unwary, completely hidden by much highly

welcomed factual materials. But what is certain to disarm almost everyone is racism's forthright attacks on racism throughout the publication. I suppose no one is expected to notice the implied incapacity of black historians to deal with African history objectively. They are not referred to as historians, of course, they are "...some modern African intellectuals who have tried to show great civilizations in the past, grander than anything that ever existed."

As a direct result of this continued universal enslavement through education, black youth are in revolt. That revolt will become increasingly dangerous as they begin to realize how completely they are blocked from self-realization in the very institutions that should further it; how difficult it is to find suitable textbooks in black history or even "Negro" teachers who do not limit themselves to the viewpoints of the white masters who trained them. The frustrations become more intolerable as the young find themselves between two fires: The white racists who determine the very nature of their education and the Negro educators who also see the world through the blue eyes of the Saxons. In short, they are forced to turn to their own devices because they find so many of their own race, who should be working with them, in the camps of the "enemy."

Insofar as periodization is concerned, no one should be so naive as to expect a proper division of African history while the field is almost completely preempted by the enemies of that history. A proper division would tend to encourage a more all-inclusive research and a less biased interpretation of the results. Neither will happen until a new generation of black research scholars and historians take to the field, becoming the foremost authorities in their own right—black historians, not a single one of whom will fall in Professor Phillip D. Curtin's category of black intellectuals who try to "show great civilizations in the past, grander than anything that ever existed." The new research efforts call for black experts not only in the field of history but also in the allied fields from which African history must heavily draw: archaeology, anthropology, linguistics, etc.

PCG Note: We include Prof. Chancellor Williams entire observations made by him under the section titled: 'The Scholars' War on the Blacks,' put forth in his seminal work: 'The Destruction of Black Civilization: Great Issues of a Race From 4500 B.C. to 2000 A.D.' This is done to avoid the 'cherry picking' often noted in articles which quote his writings to support a certain point of view. We allow the reader the opportunity to gain full import of what he conveyed based on his extensive research and analysis of African history. In addition, you are invited to read Prof. Williams 'The New Approach' to African history. "The first period would begin with 'prehistory', primarily because Nowe, one of the oldest cities on earth, was begun by Blacks before recorded history." Pg. 39-43.