Afrocentric Rectification of Terms

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Introduction

> "Our liberation from the captivity of racist language is the first order of the intellectual." --Molefi Asante (Asante, 1988: 31)
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> Tzu-lu said, "If the Lord of Wei left the administration of his state to you, what would you put first?"
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> The Master said, "If something has to be put first, it is, perhaps, the rectification of names."
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> Tzu-lu said, "Is that so? What a roundabout way you take! Why bring rectification in at all?"
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> The Master said, "Yu, how boorish you are. Where a gentleman is ignorant, one would expect him not to offer any opinion. When names are not correct, what is said will not sound reasonable; when what is said does not sound reasonable, affairs will not culminate in success; when affairs do not culminate in success, rites and music will not flourish; when rites and music do not flourish, punishment will not fit the crimes; when punishments do not fit the crimes, the common people will not know where to put hand and foot. Thus when the gentleman names something, the name is sure to be usable in speech, and when he says something this is sure to be practicable. The thing about the gentleman is that he is anything but casual where speech is concerned."
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> -- Confucius (*Analects*, XIII, 3)
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Contemporary scholars of racial inequality in Brazil have documented pervasive racism in several spheres of Brazilian life, including educational achievement, occupation, residence patterns and marriage preferences. However.... Afro-Brazilian activists have commented upon the difficulty of generating grassroots support for anti-racist organising. For example, Abdias do Nascimento . . put it like this: "the black movement expends enormous energies trying to convince its own people that their situation is due to racial discrimination.

Continuously we must answer the question, does racism really exist in Brazil?" Why do Brazilians continue to believe that they live in a racial democracy? . . . Definitions of racism which are restricted to the social and sexual spheres, instead of the socio-economic and public spheres, account for the community's lack of interest in organising against racism. For, when racism is defined, as in this community, in terms of legal, formal, state-sanctioned policies of segregation - as in the Jim Crow US and former apartheid South Africa - then it is not prevalent. But that leaves out of the reckoning the vast array of social, economic, representational and institutional practices, extensively documented by Brazilian researchers, which function on the basis of, and serve to perpetuate, an endemic racism.

 --France Winddance Twine, (Twine, 1997: 49, 60)

The quote from Confucius and the research in Brazil demonstrate that definitions do matter, and that the use of correct terms and names is politically important. Conversely, as George Orwell illustrates in *Animal Farm,* doublespeak, the deliberate reversal of the meaning of names and terms, is a powerful tool in exploitative politics.

Concepts are tools for mentally grasping parts of reality. They are the eyes of the mind with which we see non-physical relationships in the world. For instance, consider the concept of the family. You can observe a set of people carrying on their lives, and not make sense of their dos and don'ts, until you apply the concept "family" to them and what they do; only then is the pattern of their behavior clarified. Some concepts clarify and bring relationships into focus; others distort them and strain the understanding, much like glasses with the wrong lenses.

When terms are rectified, concepts grasp reality firmly and well; when terms need rectification, concepts are like worn spanners or weak lenses or broken teeth.

A world view is shaped by a set of concepts that structure what and how we see things, i.e., our way of seeing. An appropriate worldview is like a full tool kit with undamaged tools; an inappropriate worldview is like a tool kit with missing or damaged tools. A tool kit with a full set of spanners and pliers, each unworn or unbroken, will grasp at reality better than another set with worn or broken spanners and pliers, or an incomplete set. A full set of sharp strong teeth will do better service at chewing meat than a worn or broken set of teeth or toothless gums. A camera equipped with a variety of lenses, with different focal lengths and powers of resolution, will record phenomena better than another with bad lenses.

> While ideas outlive reality, names and words outlast both. The nature and meaning of what they serve to denote or express, change often by wellnigh imperceptible deflection: a gentle, reassuring process which in practice preserves continuity and fosters an illusion of stability; but which is apt to give rise to wrong inferences.
> —Louis Namier, in Fritz Stein, *The Varieties of History*, p. 373.
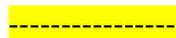
Why rectification of terms?

The way reality is perceived and acted upon depends crucially on how it is packaged, on the framework within which it is presented, and on

the concepts and terminology used in representing it. And this is not an innocuous matter. For example, to teach a child that an adder is a rope is to program him for fatal risk; for, if asked to pick up a rope, he may well pick up an adder from the ground and get bitten to death. Likewise, there is danger for a people who live in a dangerous world which has been described innocuously or neutrally or euphemistically by their enemies. They would then live in a world with a false sense of security, with a false consciousness of reality that could be dangerous to their survival. They would be like a child in a den of snakes who has been taught that snakes are ropes. Then take the case of an eagle, which has been taught that it is a chicken, or the sheep, which has been taught that it is a wolf. The eagle would leave its natural potential unrealized, while the sheep would be devoured by the genuine wolves should it confidently wander into their midst. Inappropriate descriptions are thus a great and practical danger, and should be rectified.

It has long been recognized, from as far back as the time of Confucius, that there is a general need for a periodic exercise in rectification of terms. When words cease to mean what they say, or become too vague, they are like ill-fitting clothes or worn spanners. It is then necessary to mend or replace them.

Furthermore, in cases where there is a conflict of viewpoint or of interest, the terminology devised by one side is not likely to reflect the viewpoint or the experience of the other side.

The Pan African World's situation

In the particular case of the Pan African World, a Black World which is trapped in a global structure of institutions, ideas and terminologies set up by its white enemies, the need for a rectification of terms is acute. And the rectification requires a redefinition or re-description of reality in our own terms, terms that convey our true experience and serve our interests. To illustrate the point consider the following definition of racism.

> By racism we mean ethnocentric pride in one's own racial
> group and preference for the distinctive characteristics of

that group; belief that these characteristics are fundamentally biological in nature and are thus transmitted to succeeding generations; strong negative feeling towards other groups who do not share these characteristics coupled with the thrust to discriminate against and exclude the out group from full participation in the life of the community.[1]

By not touching on the historical role of racism as the system, theory and practice of white supremacist superstitions and on its imperialist history; by ignoring its role in programs of unprovoked political, economic and military aggression; by obscuring its malignant roots in a specific capitalist phenomenon of chattel slavery; by overlooking the psychotic violence of those possessed by its spirit; and by reducing it to ethnocentric social discrimination, this definition deftly equates racism with any ordinary in-group/out-group preference or ethnocentrism or xenophobia. But there is much more to racism than in-group/out-group preference or xenophobia or ethnocentrism. Reducing racism to these is like calling murder molestation. It is like saying that the Nazis molested the Jews who they actually exterminated at Auschwitz. On this definition, if a mutilated Black, a descendant of chattel-slaves, should emerge partially roasted from a Ku Klux Klan lynching, and should declare that he hates whites and would have nothing to do with any whites, and would forever stick to the company of blacks, and would work for the physical separation of black and white communities, he would be denounced as being a racist, indeed as being no less a racist than the Ku Klux Klan attackers who barbecued him alive! Such a definition of racism is clearly obscurantist and mischievous; it seems calculated to make everyone, its inventors and practitioners as well as their victims, equally racist. Furthermore, it fails to capture the Black World experience and interest.

Why an *Afrocentric* Rectification of Terms

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[1] Quoted in Sebastian Charles, "Black Civilization and the Religious Dimension," in Okpaku et al., *The Arts and Civilization of Black and African Peoples, Vol. 7,* Lagos: CBAAC, 1986, p. 38.

In the case of the Pan-African World, which is in profound conflict with a Pan-European World that is addicted to oppressing and exploiting Africans, many of the terms employed by Europeans do not reflect the African experience of what they describe.

As we shall see, terms like "slave trade" and "colonialism" are not only Eurocentric; they are no more accurate in describing what happened than "molestation" would be in describing mass murder. In fact, they are insidiously hostile to our interests. What is at stake in retaining or rectifying such orthodox terminology is this: Which version of reality shall we work from, that imposed by our enemies or our own, that which serves the interests of our enemies or our own? Shall we be blinded by what, for us, would be false consciousness or act by the light of a correct consciousness?

If the African experience is to be correctly presented, particularly in works of historiography, there is a special need to rectify orthodox, Eurocentric terminology in ways that register the African experience or viewpoint. That is over and above whatever rectification of terms is made necessary by the usual wear and tear that usage inflicts on words.

PART ONE: AN AFROCENTRIC RECTIFICATION OF SOME KEY TERMS

We need to be quite clear and precise about what has been going on between the Pan-African World and the Pan-European World during the last six centuries. Imprecision and euphemism can only add to our confusion, and confusion can only help to increase our already long line of disastrous defeats. With an eye to greater accuracy in terminology, we shall start by re-examining the three principal phases of the Black World's insertion into the **Eurocentric Global System** (EGS), those conventionally called slave trade, colonialism and neo-colonialism. Do they describe phenomena from the Afrocentric perspective? If not, what terms should replace them? And as there is no collective term in conventional use for all three -- even though some have taken to using

"Holocaust" or "Black Holocaust" or "The Maafa" -- what term would be appropriate? And is the term racism precise enough?

1. Slave Trade We need to take a systematic and holistic view of phenomena if we are to adequately understand them. When the era of the so-called Slave Trade is examined comprehensively, what do we find? Its three main features were interminable wars, forced labour and terrorism; and the targets of all three were the Black/African Race; and the entire thing was organized by Whites of European stock, and they were its prime beneficiaries. It was a system of war and violence on four continents and on their interconnecting seas. This war system operated in three zones:

    (1) There was Africa, the war front, the zone of daily battles, skirmishes, raids, kidnappings and ambushes, which yielded war prisoners for carrying off into captivity.

    (2) There was the Diaspora zone, the rear area of the Europeans, made up of the transit waters (the Atlantic and Indian Oceans), together with the territories of the Americas as well as the plantation islands in the Indian Ocean, off shore from East Africa (Mauritius, Seychelles, Reunion, Zanzibar, etc). For the Black war captives, this was the zone of permanent martial law and terrorism (especially on the plantations, mines and slave-holding towns); the zone of forced labour (the Gulags and Siberia of their time); the zone of daily resistance by the captives, and of their periodic escapes, mutinies and revolts, and of the brutal suppression thereof (there were some 250 recorded revolts in the USA alone, an average of one a year for the era before Emancipation); the zone of guerrilla wars between the Maroon communities (hundreds of which existed at any one time all over the Americas) and the slave-owner communities around them which sought to re-enslave them; and the zone of full-scale wars between the slave-owner states and the liberation movements, as between France and its slaves in Haiti, or between the USA and the Black Seminoles. And

    (3) There was Europe, the headquarters from where the entire far-flung system of daily warfare was masterminded, stimulated,

coordinated, armed and financed, and to which the bulk of the resulting riches was taken.

It needs to be pointed out that, in its search for cheap labour, Europe took war to the Black Race; that Europeans went to Africa as deliberate war provocateurs, and craftily fomented wars, and committed and suborned warlike acts, in order to stimulate a harvest of war prisoners. This was how it all began:

> The captains of two of Prince Henry's exploring caravels brought back with them to Lisbon in 1442 a dozen Africans, whom they had captured on the West Coast in the course of a wholly unprovoked attack upon an African village. Further exploits of a similar kind followed.[2]

After Columbus "discovered" America, and sturdy labor was needed for plantations there, the raiding of Africa for Negro slaves became the official business of rival European states. By the early 18th century, it

> brought war, war of the most atrocious and desolating character, and on a scale until then unimagined, to Africa, and "made of England the great slave trader of the world.". . . The trade had grown so large that mere kidnapping raids conducted by white men in the immediate neighbourhood of the coast-line were insufficient to meet its requirements. Regions inaccessible to the European had to be tapped by the organization of civil wars. . . Tribe was bribed to fight tribe, community to raid community . . .Tribal feuds and individual hatreds were alike intensified, and while wide stretches of countryside were systematically ravaged by organized bands of raiders armed with muskets, "hunting down victims for the English trader whose blasting influence, like some malignant providence extended over

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[2] E. D. Morel, *The Black Man's Burden,* New York: Monthly Review Press, 1969, p. 15.

mighty regions where the face of a white man was never seen," the trade put within the reach of the individual the means of satisfying a personal grudge and of ministering to a private vengeance.[3]

This inter-Black warfare which Europeans stimulated and orchestrated yielded a steady harvest of war prisoners. The Europeans then carried this harvest into captivity across the waters, and converted them into chattel-slaves. It should be emphasized that, while being carted out of Africa, the captives were actually not yet slaves. They were turned into slaves only after they were landed in the Americas where the slave plantations received them and broke them in, and put them to toil under a system of state and private terrorism. For example:

> For a hundred years slaves in Barbados were mutilated, tortured, gibbeted alive and left to starve to death, burnt alive, flung into coppers of boiling sugar, whipped to death.[4]

Here is a description of slave life in colonial Haiti:

> The stranger in San Domingo was awakened by the cracks of the whip, the stifled cries, and the heavy groans of the Negroes who saw the sun rise only to curse it for its renewal of their labours and their pains. Their work began at day-break: at eight they stopped for a short breakfast and worked again till midday. They began again at two o'clock and worked until evening, sometimes till ten or eleven. A Swiss traveller has left a famous description of a gang of slaves at work. "They were about a hundred men and women of different ages, all occupied in digging ditches in a cane-field, the majority of them naked or covered with

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[3] *Ibid.,* pp. 18, 20.
[4] *Ibid.,* p. 22.

rags. The sun shone down with full force on their heads. Sweat rolled from all parts of their bodies. Their limbs, weighed down by the heat, fatigued with the weight of their picks and by the resistance of the clayey soil baked hard enough to break their implements, strained themselves to overcome every obstacle. A mournful silence reigned. Exhaustion was stamped on every face, but the hour of rest had not yet come. The pitiless eye of the Manager patrolled the gang and several foremen armed with long whips moved periodically between them, giving stinging blows to all who, worn out by fatigue, were compelled to take a rest--men or women, young or old." This was no isolated picture. The sugar plantations demanded an exacting and ceaseless labour. The tropical earth is baked hard by the sun. Round every "carry" of land intended for cane it was necessary to dig a large ditch to ensure circulation of air. Young canes required attention for the first three or four months and grew to maturity in 14 or 18 months. Cane could be planted and would grow at any time of the year, and the reaping of one crop was the signal for the immediate digging of ditches and the planting of another. Once cut they had to be rushed to the mill lest the juice became acid by fermentation. The extraction of the juice and manufacture of the raw sugar went on for three weeks a month, 16 or 18 hours a day, for seven or eight months in the year.

Worked like animals, the slaves were housed like animals, in huts built around a square planted with provisions and fruits. These huts were about 20 to 25 feet long, 12 feet wide and about 15 feet in height, divided by partitions into two or three rooms. They were windowless and light entered only by the door. The floor was beaten earth; the bed was of straw, hides or a rude contrivance of cords tied on posts. On these slept indiscriminately mother,

father and children. Defenceless against their masters, they struggled with overwork and its usual complement—underfeeding. The Negro Code, Louis XIV's attempt [in 1685] to ensure them humane treatment, ordered that they should be given, every week, two pots and a half of manioc, three cassavas, two pounds of salt beef or three pounds of salted fish—about food enough to last a healthy man for three days. Instead their masters gave them half-a-dozen pints of coarse flour, rice, or pease, and half-a-dozen herrings. Worn out by their labours all through the day and far into the night, many neglected to cook and ate the food raw. The ration was so small and given to them so irregularly that often the last half of the week found them with nothing.

Even the two hours they were given in the middle of the day, and the holidays on Sundays and feast-days, were not for rest, but in order that they might cultivate a small piece of land to supplement their regular rations. Hardworking slaves cultivated vegetables and raised chickens to sell in the towns to make a little in order to buy rum and tobacco; and here and there a Napoleon of finance, by luck and industry, could make enough to purchase his freedom. Their masters encouraged them in this practice of cultivation, for in years of scarcity the Negroes died in thousands, epidemics broke out, the slaves fled into the woods and plantations were ruined.

The difficulty was that though one could trap them like animals, transport them in pens, work them alongside an ass or a horse and beat both with the same stick, stable them and starve them, they remained, despite their black skins and curly hair, quite invincibly human beings; with the intelligence and resentments of human beings. To cow them into the necessary docility and acceptance necessitated a regime of calculated brutality and terrorism, and it

is this that explains the unusual spectacle of property-owners apparently careless of preserving their property: they had first to ensure their own safety.

For the least fault the slaves received the harshest punishment. In 1685 the Negro Code authorised whipping, and in 1702 one colonist, a Marquis, thought any punishment which demanded more than 100 blows of the whip was serious enough to be handed over to the authorities. Later the number was fixed at 39, then raised to 50. But the colonists paid no attention to these regulations and slaves were not unfrequently whipped to death. The whip was not always an ordinary cane or woven cord, as the Code demanded. Sometimes it was replaced by the *rigoise* or thick thong of cow-hide, or by the *lianes*—local growths of reeds, supple and pliant like whalebone. The slaves received the whip with more certainty and regularity than they received their food. It was the incentive to work and the guardian of discipline. But there was no ingenuity that fear or a depraved imagination could devise which was not employed to break their spirit and satisfy the lusts and resentment of their owners and guardians—irons on the hands and feet, blocks of wood that the slaves had to drag behind them wherever they went, the tin-plate mask designed to prevent the slaves eating the sugar-cane, the iron collar. Whipping was interrupted in order to pass a piece of hot wood on the buttocks of the victim; salt, pepper, citron, cinders, aloes, and hot ashes were poured on the bleeding wounds. Mutilations were common, limbs, ears, and sometimes the private parts, to deprive them of the pleasures which they could indulge in without expense. Their masters poured burning wax on their arms and hands and shoulders, emptied the boiling cane sugar over their heads, burned them alive, roasted them on slow fires, filled them with gunpowder and blew them up with a match;

buried them up to the neck and smeared their heads with sugar that the flies might devour them; fastened them near to nests of ants or wasps; made them eat their excrement, drink their urine, and lick the saliva of other slaves. . . .

Were these tortures, so well authenticated, habitual or were they merely isolated incidents, the extravagances of a few half-crazed colonists? Impossible as it is to substantiate hundreds of cases, yet all the evidence shows that these bestial practices were normal features of slave life. The torture of the whip, for instance, had "a thousand refinements," but there were regular varieties that had special names, so common were they. When the hands and arms were tied to four posts on the ground, the slave was said to undergo "the four post." If the slave was tied to a ladder it was "the torture of the ladder"; if he was suspended by four limbs it was "the hammock," etc. The pregnant woman was not spared her "four-post." A hole was dug in the earth to accommodate the unborn child. The torture of the collar was specially reserved for women who were suspected of abortion, and the collar never left their necks until they had produced a child. The blowing up of a slave had its own name—"to burn a little powder in the arse of a nigger": obviously this was no freak but a recognised practice.   . . .

[Reporting on his visit in 1790 to San Domingo,] de Wimpffen states that not one article of the Negro Code was obeyed. He himself had sat at table with a woman, beautiful, rich and very much admired, who had had a careless cook thrown into the oven.

-- from *The Black Jacobins*, by C L R James, New York: Vintage Books, 1989, pp. 9-13, 56.

Given this existence under torture and terrorism, it is not surprising that, in Haiti, "the average life span after being sold into slavery was about

seven years." –[Jacob Carruthers, *The Irritated Genie,* Chicago: The Kemetic Institute, 1985, p. 24.]

This great death rate did not perturb the slave-masters. The slaves could readily be replaced by fresh imports:

> "The Ivory Coast is a good mother" was a colonial proverb. Slaves could always be bought, and profits were always high.
> —C.L.R. James, *The Black Jacobins*, p.22

Did the Nazis in their labour camps, or the Stalinists in their Gulags, go this far in barbarism and bestial atrocity? Thus, the Americas were, for four centuries, from Columbus' arrival in 1492 till the last act of emancipation there in Brazil, in 1888, a vast forced-labor camp for the transported Black captives and prisoners of war, a forced-labor camp at least four times the area of Siberia with all its Gulags! In the eyes of the operators of this war system, these captives were chattel, things excluded from humanity and from the polity, the legal equals of cattle and pigs and pots and pans. In the eyes of these Europeans, and of their most Christian law, every Black was chattel, either chattel-in-stock already or chattel-in-the-wild awaiting capture; all Blacks were livestock, beasts of burden to be hunted, corralled, marched to market, bought and sold, broken and tamed and stripped of human culture, and then worked to death and replaced by another breathing Black tool. The equation of Blacks with livestock was even manifested in the plantation architecture in the USA. At Monticello, the plantation of Thomas Jefferson, that great champion of liberty [for whites only], as at Mount Vernon, George Washington's plantation:

> the symmetrical placement of the slave quarters and stables were not mere formal accidents. . . . they indicated in architectural terms what was commonly accepted among planters in the South--that slaves were equivalent to livestock. In fact, as Frederick Law Olmstead noted during

his journey to the cotton kingdom a half century after Jefferson's time, slaves were often traded for horses.[5]

Seen in its totality, this was a vast war on the Black/African Race that was most cunning in its grand design and strategy. In Africa, the first zone, Europeans made war on Blacks by inducing Blacks to make war on one another. It was "divide and conquer" at its devilish worst, applied to an entire Black race on the vast African continent, by a well-disguised white hand manipulating things from afar. For the kidnap victims and the war prisoners who were carried off into captivity in the Diaspora, there was a second zone, a zone of total war -- military, cultural, economic, psychological, ideological; a total war waged against them by whites, clearly and visibly by whites, and designed to break each of them into an obedient workhorse for the rest of life. When seen as a whole, this was the most devious and satanic of war systems ever contrived: Europe was the headquarters, Africa was the war front, the Americas were the prisoners-of-war camp, chattel-slavery was the kind of forced labour to which the prisoners-of-war were subjected in that camp, the produce and profits which went to Europe were the peculiar booty from this most peculiar of wars. As for the Blacks caught up in it, all were victims of different kinds and degrees: the war captives shipped abroad, the war dead and the war survivors left in Africa, all those who resisted the pressure to collaborate, and even those among the Black procurers, far from the coast, who never made contact with the Whites but unwittingly served the interest of the European war fomenters. All were caught in the toils of a devilish system whose totality they were in no position to see or guess; all were driven by overpowering forces beamed and controlled from outside their societies, forces which crushed all resistance, even those put up by African kings and queens, such as Affonso of the BaKongo and Nzinga of the N'gola. They were, one and all, victims of a satanic European bourgeoisie, which devised the entire thing and kept it going for its own profit.

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[5] Carl Anthony, "The Big House and the Slave Quarter: Prelude to New World Architecture" in Joseph Okpaku et al. eds, *The Arts and Civilization of Black and African Peoples, Vol. 8,* Lagos: CBAAC 1986, p.108.

Within that war-making system, the chattel-slave was simply an intermediate producer-good, a highly desired human machine, and with an indispensable economic function in the overall satanic scheme; similarly, slave trading was only a middle-segment economic activity; in contrast, race war and captivity-with-forced-labour were the heart and soul of it all. Contrary to the conventional portrayal, this was not a system of slavery and slave trading accompanied by violence; it was, rather, a system of grand violence to produce Black chattel-slaves who would produce other commodities for the profit of Europeans. It was a great war-making system for profit; it operated on far-flung theatres; it killed or carried off into captivity well over 100 million Blacks; and though the yield from the farms, factories, forests and mines of the system were enormous, and though the profits from these were the ultimate interest of its masterminds, its principal products were actually death and wholesale destruction: it cannot, therefore, be correctly described by anodyne terms like "The Slave Trade." In this it is much like W.W.II. Despite the enormous economic output which sustained that war, the killing and destruction was the main feature of the phenomenon; to name it by one or other of its economic aspects, "The Arms Trade" for example, would be a euphemistic synecdoche--naming of a whole by the name of one of its parts; it would be as if a blind man, who got hold of only the elephant's ear, were to call the elephant by the name "Ear."

And now, and most importantly for us of the Black World, what name should this entire part of our past bear so as to correctly reflect our experience of it? It can only be named the Chattelization War, for that is the dominant character of the entire phenomenon when seen from the standpoint of the Blacks. Consider a Black African who was captured in any of its battles or skirmishes, and then carried across the ocean into captivity to toil for the rest of his life: or from the perspective of the kidnapped African who, as Lerone Bennett put it, "stepped out of his hut for a breath of fresh air and ended up, ten months later, in Georgia with bruises on his back and a brand on his chest"[6]: the actual buying and

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[6] Quoted in Carl Anthony, *ibid*, p.111.

selling would be but a tiny part of his total experience; his life as a chattel-slave would be a much bigger part indeed; but if he considered the overall quality of his experiences, he would see it as one of war, first at the battle front in Africa and then at the prisoner-of-war camp in America where he was forced by terrorism to toil for the rest of his days. If he could further see the entire system, and see the prime movers who contrived to have Blacks kidnap other Blacks and to bring Blacks to fight Blacks on the battlefield where he was captured, he would accept that, superficial appearances notwithstanding, it was indeed a Race War to chattelize Blacks, an imported hurricane of war that ravaged Africa.

From the foregoing, we can see that the Eurocentric term "The Slave Trade," when applied to the Trans-Atlantic system of black chattel slavery, hides and distorts the African experience of that phenomenon. From the African viewpoint, it was a system which instigated wars in Africa, harvested and enslaved the prisoners of those wars, sold them on the African coast, trans-shipped and resold them on the American coast, and then worked them to death as chattel slaves on the plantations and mines of the Americas. Slave trading, the actual buying and selling of slaves, was a minuscule part of an African experience which was dominated by warfare, insecurity, captivity, forced labor, torture, harrowing brutality, terrorism and other abominations. However, slave trading was the dominant experience of the Europeans who organized and financed the system, or who sailed between the ports of Europe, Africa and America carrying the human and non-human cargoes. Whereas "the Slave Trade" is an appropriate name for the European experience, it is not appropriate at all for the African experience; nor is it even appropriate for the American planter's experience which consisted mostly of managing plantations, putting the chattel-slaves to toil, selling produce, watching out for runaway slaves and putting down slave rebellions. The buying and selling of chattel-slaves was neither his main preoccupation nor the dominant part of his experience.

Of course, "Slave Trade" is the European world's euphemism for its four centuries of premeditated, unprovoked, relentless, cunningly orchestrated and devilish war on the Black Race. It focuses on the

phenomenon from the chief interest of its European instigators. *It allows them the irresponsible illusion that it was just trade, that Europe came like a shopper to Africa, and placed its order for slaves, and paid, and was simply handed some Black slaves that the Black shop owner already had on the shelves.* **That illusion has no foundation in the facts, and must be done away with. And it is our duty to our race to evoke the accurate picture by adopting an accurate name.**

Those who would put the blame/moral onus on Africans for the "slave trade" should be reminded of how the Europeans procured "coolies" from China in the 19th century, right after they had, with deafening moral self congratulation, given up the African "slave trade." And they should also take a look at how human trafficking to Europe and the USA is being organized today from various parts of the world. Who organizes the demand? Who recruits the local gangsters to organize the supply? Who organizes the transportation to Europe and the USA? The European Bourgeois leopard has not changed his spots. If you want to truly see how he did it before in Africa, just look at how he does it now elsewhere, and at how he did it in China in the 19th century. These same European criminals attempted to inflict on China what they would have ended up calling "the coolie trade," had Chinese resistance not stopped them. Let us take a brief look at this coolie business as described by the Chinese:

"The Coolie Trade?"

> "With foreign capitalism undermining China's social economy, the contradiction between the forces of aggression and the Chinese people deepened. The five trading ports became the bases for capitalist aggression against China. Foreign war vessels frequently sailed in and out of these ports, or anchored at them. Foreign gangsters and adventurers gathered in these places where robbery, murder and other crimes were common occurrences. Worst of all was the traffic in indentured labour. In Shanghai, Amoy, Swatow, Nanao (Nam-oa, of eastern Kwangtung),

Canton and Macao, British, U.S., French, Spanish and Portuguese gangsters used deception or intimidation to seize or kidnap Chinese labouring people (the so-called "coolies") and ship them to North and South America, the West Indies, Africa and other places to do heavy labour. The traffickers also recruited local gangsters throughout the country to be their agents and get hold of more and more Chinese labourers to sell. Thus the British consul, Sir Rutherford Alcock, said in a report that in Canton "when no man could leave his own house, even in public thoroughfares and open day, without a danger of being hustled, under false pretences of debt or delinquency, and carried off a prisoner in the hands of crimps, to be sold to the purveyors of coolies at so much a head, and carried off to sea, never again to be heard of, the whole population of the city and adjoining districts were aroused to a sense of common peril." In Shanghai, even some working people who came into the foreign concessions to sell farm produce were seized by British traffickers.

The vessels which shipped the kidnapped Chinese labourers out of China, "floating hells" as people called them, were fully armed. The labourers were closely confined in poorly ventilated steerages. This and other forms of inhuman treatment led to a death rate at sea as high as 45 per cent. Many more died from their suffering after arrival at their destinations. The survivors did forced labour and were subjected to ruthless enslavement and exploitation."

--From *The Opium War*, by the Compilation Group for the "History of Modern China" Series, Peking: FOREIGN LANGUAGES PRESS, 1976, pp.115-116.

In concluding, I should point out that the description of the "Slave Trade" as war is not new. It was so described, even in its heyday, by no less a person than Thomas Jefferson who called it a "cruel war," a "piratical warfare":

> Thomas Jefferson's original draft of the Declaration of Independence contained the following accusation against George III: "He has waged; cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating them and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of *infidel* powers, is the warfare of the *Christian* King of Great Britain.". . . At the request of delegates from South Carolina and Georgia, and some slave-trading New England states, the accusation was deleted.

--From *The Chronological History of the Negro in America*, ed by Peter M. Bergman, New York: Mentor Books, 1969, pp.52-53

From the foregoing, the Eurocentrically named "Slave Trade," was actually the Trans-Atlantic system of black chattel-slavery, and should rightly and Afrocentrically be called The Black Chattelization War, 1442-1888. We should, if we wish to be Afrocentrically accurate, desist from calling it the "Slave Trade."

2] Colonialism or helotism?

Similarly for the era of so-called colonialism. It too needs to be seen more clearly and precisely, and accurately renamed Afrocentrically. Two parallel processes ushered it in: the emancipation of the slaves in the Diaspora, and the invasion and conquest of Africa by rival European powers. With emancipation, the White race ceased to officially regard the

Black race as chattel, actual and potential, as chattel-in-the-corral and chattel-in-the-wild. All were admitted into humanity, and into the polities of the European peoples, either as subjects in the colonies in Africa and the Americas, or as citizens in the independent countries of the Americas, even if in a handicapped or lower status.

This induction into humanity and citizenship and citizen rights was what the 13th, 14th and 15th Amendments to the constitution of the USA finally accomplished for its ex-chattel-slaves: from being non-human before 1787, and then being 3/5 of a human (according to the 1787 Constitution of the USA), to being, nominally, a full human and citizen by these Amendments. But the Jim Crow or racial segregation laws which followed in the wake of the Compromise of 1877, soon kept them from the enjoyment of their new status as citizens.

With that done in the Diaspora, the chattel-in-the-wild in Africa were also accorded the same new status. Following the rules established at the Berlin Conference of 1884-85, in Africa they were invaded, conquered and made subjects or protected persons of the imperialist states of the Pan-European World. In other words, by being invaded and conquered and brought under the rule of these empires, they were inducted into humanity, but admittedly into a lower order. As a notorious remark of the early 20th century had it, Blacks are their brothers, though their junior brothers! (according to Albert Schweitzer). Blacks would now be prepared for civilization, and the job of doing that was dubbed the "White Man's Burden."

For this privilege of being tutored in the ways of "civilization," Black Africans were subjected to genocide, terrorism, land expropriation, property confiscation, forced labour, and taxation by the modern versions of Sparta's genocidal, helotist state. The starkest and best-documented varieties of this were in King Leopold's Congo Free State (now the Democratic Republic of the Congo, DRC; or Congo-Kinshasa), France's Congo (now Congo-Brazzaville), Portugal's Angola, Germany's South-West Africa (now Namibia), Britain's Southern Rhodesia (now Zimbabwe) and the British-Boer Republic of South Africa. In the Belgian

example, a "System" was devised to terrorize and exploit the Blacks to the point of utter ruin. How did it work its havoc?

> The beneficiaries aimed at no work of permanence, no constructive national task. They had no enduring interest in the Congo. Their one and only object was to get as much indiarubber out of it as they could in the shortest possible time, and to inflate their rubber shares on the stock exchange. And a *perennial* state of warfare all over the Congo was necessary to the accomplishment of that object, because there was no finality in the demand. It was incessant. An act of political submission after the usual massacre of unarmed--in the modern sense--men by armed men did not suffice. The community, clan or tribe, must produce indiarubber and *continue* to produce it, and must be fought and fought and fought again, tortured through its women, deprived of homesteads and foodstuffs; until broken, hunted, starving, fugitive, despairing, every capacity to resist demands, however outrageous, every shred of self-respect, had vanished.[7]

How was all this evil carried out?

> First, all of the Congo Free State was made the property of one man--all the land, all the people, all the resources were owned by Belgium's King Leopold II. Secondly, Concessionaire Companies were set up in which the King kept half the shares while the other half were held by his business associates. These companies were then floated on the stock exchange. Thirdly, most of the territory of the Congo Free State was farmed out to these companies to exploit. Fourthly, the Blacks, the indigenous population,

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[7] E.D. Morel, *op. cit.* p. 106.

were deprived of their right to trade with Europeans in rubber or ivory, and Europeans were to be prosecuted if they bought these articles from the natives. Fifthly, the natives were required to pay taxes in rubber and ivory. Sixthly, colonial officials were instructed that their paramount duty was to extract the maximum quantity of rubber and ivory from their districts, and that promotion would be based on what they achieved. Seventhly, a bonus system was instituted wherein an official's commission was higher the lower the expense in getting native labour and collecting the "taxes." Eighthly, a native army was recruited and used to terrorize the villagers, and encouraged by the rule that the more rubber and ivory they extracted the more freedom they would have to loot and rape. Ninthly, "hostage houses" were created and women and children imprisoned there to ensure the "good behaviour" of their men in collecting rubber and ivory, in producing food for the officials and soldiers and carriers and their camp followers. This "System," worked out with scientific thoroughness, was advertised to an admiring European World as being for the "moral and material regeneration" of the natives of the Congo.

The Blacks of the Congo Free State, quite naturally, refused to be robbed and exploited as forced and unpaid labourers. They resisted, but to no avail. Soldiers were unleashed on them, with license to commit all manner of atrocities, including murder, mutilation, starvation in hostage houses, flogging to death. To break the resistance, in some areas, all the chiefs were gradually killed off, either outright or by the slower processes of confinement and starvation in the "houses of detention," or by tortures

which rival those inflicted upon the plantation slaves in the West Indies.[8]

Eyewitnesses reported that

> The soldiers sent out to get rubber and ivory are depopulating the country. They find that the quickest and cheapest method is to raid villages, seize prisoners, and have them redeemed afterwards for ivory. . . . It is blood-curdling to see them returning with hands of the slain, and to find the hands of young children amongst the bigger ones evidencing their bravery.[9]

One of the European employees of the Concessionaire Companies wrote home boasting of having killed 150 men, cut off 60 hands, crucified women and children, and hung the remains of mutilated men on the village fence.[10] The atrocities aside, other aspects of the "System" devastated and depopulated the land. A report from the Kasai region states:

> The rubber tax is so heavy that the villages had no time to attend even to the necessities of life . . . the *capitas* (the Company's armed soldiers stationed in the villages) told me they had orders not to allow the natives to clear the ground for cultivation, to hunt, or to fish, as it took up time which should be spent in making rubber. Even so, in many cases the natives can only comply with the demands made on them for rubber by utilising the labour of the women and children. In consequence, their huts are falling to ruin, their fields are uncultivated, and the people are short of food . . . and dying off . . . This district was formerly rich in

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[8] *Ibid.,* p. 124.
[9] *Ibid.,* p. 121.
[10] *Ibid.,* p. 122.

corn, millet, and other foodstuffs. . . . now it is almost a desert.[11]

These measures, wherever introduced, rapidly transformed the district:

> It was as though a tornado had torn across it and destroyed everything in its passage. But the effects were much more lasting than any natural phenomenon. Thriving communities had been transformed into scattered groups of panic-stricken folk: precipitated from active commercial prosperity and industrial life into utter barbarism.[12]

Commenting on the "System" and its principles, methods and consequences, E. D. Morel said:

> You cannot steal the land of the natives of tropical Africa, degrade them from the position of agriculturists and arboriculturists in their own right, lay claim to possession of their actual and potential wealth, destroy their purchasing power, deny them the right to buy and sell by denying their ownership in the natural or cultivated products of their own country, which their labour alone can make accessible to the outer world, and impose upon them the duty of harvesting their products for you as a "tax." You cannot do this, and thereby convert them into slaves of European capitalism, without the use of armed force, pitilessly, relentlessly and, above all, continuously applied. And the circumstances under which that force must be exercised in tropical Africa are such that its application *must* involve the destruction of the population, if only because it must be pursued in utter disregard of the natural

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[11] *Ibid.,* pp. 124-125.
[12] *Ibid.,* pp. 120-121.

needs and requirements of the native population, and at the cost of the complete annihilation of African society.[13]

This example of helotization of a conquered people had its predictable result. In twenty years, 1891-1911, it wiped out more than 10 million of the Blacks in King Leopold's Congo Free State, one half of the population when it began. This act of genocide, with its meticulously rationalized "System," was just one of many committed on Black Africans by Europeans during their so-called Scramble for Africa, their thirty-years-war (1884-1914) of invasion and conquest and helotization of Africa; and it was, by itself, greater than that which Hitler's Nazis inflicted on the Jews.

While that was an example of the helotization of indigenous Blacks by Whites who came only to pillage and not to settle, another kind of helotization was carried out, particularly in southern Africa, by whites who came to both settle and pillage. Consider the case of the British. In the words of Earl Grey, written in 1880,

> Throughout this part of the British Dominions the coloured people are generally looked upon by the Whites as an inferior race, whose interest ought to be systematically disregarded when they come into competition with their own, and who ought to be governed mainly with a view to the advantage of the superior race. And for this advantage two things are considered to be specially necessary: First, that facilities should be afforded to the White colonists for obtaining possession of land heretofore occupied by the native tribes; and secondly, that the Kaffir population should be made to furnish as large and as cheap a supply of labour as possible.[14]

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[13] *Ibid.,* pp. 125-126.
[14] *Ibid.,* p. 30.

Such was precisely what British settlers, in partnership with the British Government of Queen Victoria, did. Consider the case of the Amandebele (Matabele) of what became Southern Rhodesia (now Zimbabwe). By the trickery of treaties and the terrors of war, the Amandabele were dispossessed of their land, stripped of their cattle, reduced to the status of bondsmen, scattered, barred from moving about from place to place except under a system of permit or pass, and made to do forced labour on the farms and mines of Whites. The net result?

> The net position is this: The native population of Southern Rhodesia possesses today no *rights* in land or water. It is allowed to continue to live upon the land on sufferance and under certain conditions . . . There appears to be no attempt on anyone's part to deny the bedrock fact that these 700,000 natives have been turned from owners of land into precarious tenants.[15]

And among the methods employed in the raids and wars that achieved this? In the words of the *Matabele Times,*

> We have been doing it up to now, burning kraals because they were native kraals, and firing upon fleeing natives simply because they were black.[16]

And for a glimpse of the spirit in which the British troops waged that war, consider these words by an adventurer friend of Cecil Rhodes, a W. A. Jarvis:

> The best thing to do is to wipe them all out as far as one can--everything black.

And in letters to his mother, Jarvis wrote:

[15] *Ibid.,* p. 50.
[16] *Ibid.,* p. 47.

> I hope the natives will be pretty well exterminated. . . .
> There are 5500 niggers in this district (Gwelo) and our plan
> of campaign will probably be to proceed against this lot and
> wipe them out then move on towards Bulawayo wiping out
> every nigger and every kraal we find. . . . And after these
> cold blooded murders, you may be sure there will be no
> quarter and everything black will have to die, for our men's
> blood is fairly up.[17]

At the end of it all, the Amandabele view of what the British had done to them was this:

> Our country is gone, our cattle have gone, our people are
> scattered, we have nothing to live for, our women are
> deserting us; the white man does as he likes with them; we
> are the slaves of the white man, we are nobody and have no
> rights or laws of any kind.[18]

Similar exercises in genocide and helotization have been documented from other parts of Black Africa in that period, one of the more notorious being the German attempt in Namibia. The policy was "the substitution of the native owners of the soil by German immigrants and the transformation of free men into a landless proletariat of hewers of wood and drawers of water."[19] The implementation of the policy led to war, and to an attempt to exterminate the Herero under General von Trotha's extermination order.[20] And for the crime of resisting the German attempt to dispossess them of their land and cattle and independence, the remnants of the Herero were heavily punished by wholesale executions and forced labor. In the words of a high-ranking German government official:

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[17] Quoted in Stanlake Samkange, "The History of Zimbabwe: Source of Nationalism," in J. O. Okpaku et al., *The Arts and Civilization of Black and African Peoples,Vol.5,* Lagos: CBAAC, 1986, pp. 245-246.
[18] E. D. Morel, *op. cit.,* p. 47.
[19] *Ibid.,* pp. 55-56.
[20] *Ibid.* See also Horst Drechsler, *Let Us Die Fighting,* London: Zed Press 1980: 147-167.

> The Herero must be compelled to work, and to work without compensation and in return for their food only. Forced labour for years is only a just punishment, and at the same time it is the best method of training them.[21]

On the eve of W.W.I, after these acts of conquest and dispossession/helotization were concluded, the daily regimen of warfare, which had been imposed on Blacks for five centuries, could at last be relaxed. After all, Blacks had finally been militarily defeated and broken everywhere on earth. Their political structures had been smashed and swept aside, and state structures managed by Europeans had been erected over them. The police and the economic strangulators, assisted by white vigilante terror squads, such as the Ku Klux Klan in the USA, were sufficient to keep the black ex-chattel in their allotted place, and in subservient demeanour. In many parts of Southern Africa, reserves were set aside for cattle, for wild game animals, and also for the Black natives. In their new docility, Blacks were meant to be exploited thoroughly till the end of time. With the conquerors of white race and the conquered of black race, a harsh and bloody rule overtly based on race was imposed on Blacks everywhere; and as Blacks had little prospect of ever overthrowing white rule, it would be White Supremacy forever! Everywhere, therefore, military operations against Blacks were muted, but white military might was, at all times, held in readiness to put down any uprisings.   It was in this way that the entire Black World finally graduated from the old era of daily armed skirmishes to that new era of economic warfare and endemic white terrorism which was known as Jim Crow in the USA, and as colonialism elsewhere. By 1914, Blacks were everywhere *subjected* to the kind of rule which lasted longest in Apartheid South Africa: rule by violent dispossessors who came to turn the place into "white man's country" and to make of themselves, through rampant terrorism, a permanent and exclusive ruling race.

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[21] *Ibid.,* p. 56.

But what was the main character of that "Colonial" phase when seen from the Afrocentric perspective? Everywhere, white armies; white terror squads; white bureaucrats; white traders, farmers and miners; and white politicians and white priests together sat upon the conquered Black Race. And though no longer chattel-slaves, the members of the Black Race were not yet citizens in these states set up by white power, as they were allegedly still being tutored for civilization and citizenship; they were, rather like the Helots in ancient Sparta, of an intermediate status between slaves and citizens. And as in ancient Sparta, these White conquerors' policy was to exterminate, enslave and exploit the conquered in the struggle to expropriate/steal their land, labour and liberty. They also had the means and the will to periodically terrorize their Black Helots and keep them docile and toiling away for their masters. In describing the system in Northern Rhodesia, Basil Davidson said:

> There was in practice an utter domination and an unbounded subordination with no bonds or rights or obligations established between the two except those of the settlers' convenience. Nothing appears to have tied these two groupings together except a mutually hateful contiguity from which neither could escape. The Africans regretted that the Europeans were in the country . . . but could not possibly get rid of them. The Europeans longed for the Africans not to be there, physically not there, yet were unable to do without them. The Africans provided labour and in this they were horribly indispensable. If they had to be recognized, it was to the extent of their labour value (estimated at the lowest possible rate), and no further.[22]

Thus, for Africans, the so-called colonialism was, in reality, Helotism, a Spartan-type despotism maintained by an ambiance of raw terror. Whether called the Jim Crow or Racial Segregation system in the USA, or the

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[22] Basil Davidson, *The Search for Africa,* New York: Random House, 1994, pp. 152-153.

Separate Development or Apartheid system in South Africa, or the *Indigenat* system in the French colonies, or the *Indigena* system in the Portuguese colonies, or the Colour Bar in the British colonies, or whether unnamed as in the countries of Latin America, these were merely varieties of the same structure of legalized terrorization and servitude for the Black helots. Black labour, initially coerced physically, was subsequently channelled into a system of legalized wage-slavery with starvation wages for the Black helots. It was a system of immiseration maintained by raw terror. It was the Helotism phase of the Race War, and should be so recognized and named.

Of course, as with the term "slave trade" discussed earlier, colonialism is a term reflecting the European experience of the phenomenon. They sent out parties of Europeans from their homelands to settle in colonies abroad; hence their use of the term colonialism for the whole phenomenon. But for the indigenous populations among whom they settled, whom they conquered and ruled by terror, the experience was one of helotism. They conquered and helotized us. Thus, the proper Afrocentric name for what is conventionally called colonialism is helotism.

In the Americas, it is standard practice to refer to the day of the official ending of the status of chattel-slavery as Emancipation Day, as the day on which the chattel-slaves were freed. In fact it was simply the day on which they were legally dechattelized, left poor and propertyless, left without compensation and without political rights, and left free to starve as a marginalized and terrorized labour reserve, i.e. as helots in the white supremacist capitalist societies in which they found themselves. In the USA, with the Compromise of 1877, even the formal citizen status awarded soon after **Dechattelization** in 1863, was rescinded and the ex-chattel were thoroughly helotized for another full century under what is called Jim Crow or Segregation. While the term Jim Crow gives no clue as to what befell the ex-chattel, the term segregation is a euphemism of sorts in that it does not focus on the nature and quality of the experience, but on the mildest, formal aspect of the situation. It indicates nothing about life in the chain gangs of the Gulags of America, or about life under the white

terrorist associations which, through frequent lynching and white mob riots, cowed the Black ex-chattel into social docility and automatic caste deference to all whites, and which obliged them to acquiesce in dispossession and grossly-underpaid labour. This so-called segregation was experienced by its terrorized victims as helotism, American style.

3. Neocolonialism/Bantustanism? W.W.I, the Bolshevik Revolution in Russia, W.W.II and the Cold War which followed it, combined to drastically shorten the period of this helotism. W.W.I took Imperial Russia out of the EGS, and the Bolshevik Revolution turned it into the Soviet Union, and made it an ideological crusader against the principles of the EGS. Then W.W.II severely weakened the EGS and set the stage for the Cold War, that era of propaganda and proxy wars between the EGS and the Soviet Union. This produced a new situation in the world. Sensing the weakness of their masters, and discovering a new and strong ally in the Soviet Union, the helotized Blacks sought to reverse their recent and thorough defeat. With a season of protest (e.g. The Fifth Pan African Congress, 1945), of agitation (everywhere), and of strikes and uprisings (e.g. Madagascar 1947; Kenya 1952; French Cameroon 1955), the Black World's counter-offensive opened. Appraising the new situation, and fearful of losing all in a storm of agitation and insurrection backed by Soviet power, the European conquerors made concessions to their restive Black helots.

First of all, the Black helots were formally admitted to full human status, and accorded human rights in keeping with the UN Charter of 1945. The state-apparatus of each helotist state was then handed over to a Europeanized elite of Black politicians and soldiers, who had been carefully culled and bred from among the helots; they were to supervise their local state apparatus and its inmates on behalf of the White conquerors. In 1960 alone, the great year of African "freedom," 17 territories in Black Africa were granted "self-rule." Where these political concessions were withheld, the Black Helots took to insurrection, and even to full scale wars of liberation, which they eventually won against

Pan-European armies (e.g. Angola, 1961-1975; Mozambique, 1964-1975; Guinea-Bissau, 1963-1974; Zimbabwe, 1964-1980; Namibia, 1966-1990).

Even in the USA, Cold War exigencies obliged the Whites to retreat from Jim Crow/Segregation and from the more blatant manifestations of their White Supremacist superstition. Thus, in the mid-1960s, after a decade of great agitation, Blacks there were reluctantly readmitted to that formal citizenship which had been granted them a century before, after **Dechattelization**, but which had been quickly annulled. And after its Portuguese-ruled neighbours fell to Black liberation armies in 1975, a USA-style retreat from helotism was orchestrated for the truculently White Supremacist Republic of South Africa, and Black-majority rule was eventually installed there in 1994. And so it came to pass that Blacks were everywhere installed as administrators of the old Gulag territories, or helotist states, into which the Black World had been carved by white power. This partially reversed the military and political defeats which the Black World had suffered in the anti-invader wars of the 19th century.

With this accession by some Blacks to some degree of political power a new dynamic, with unprecedented possibilities began. With the recruitment of Black helots into the state apparatus, the Negrophobic rigors of state terrorism and oppression abated. As kinship, ethnic and racial solidarities developed between the state apparatus and the Black society it administered, each state apparatus became the seed of an autonomous African proto-state. Efforts at economic development began to be partly geared to the welfare of the native society of Africans, rather than exclusively to the interests of the European conquerors. But with time, it became clear that the developmental possibilities of these proto-states were severely restricted by the structures which still bound them to their absentee conquerors. Within a decade or two, it became quite clear that the white-ruled territories of the era of helotism had become transformed into glorified Bantustans, all nominally sovereign, all poor, some a little less poor than others, each with a severely constricted resource base, and each debt-trapped in decay. Their anti-helotism struggles and wars of independence had merely Bantustanized them.

The day on which the administrative apparatus of each helotized country was handed over to some local compradors is conventionally called its **Independence Day.** But now, some four decades later, we know that that is a profound misnomer. Each such day was merely a **Bantustanization /Bantustan Day.** It was the day on which the European helotizers handed over the political apparatus of their helotist state from the white colonists to their African comprador lackeys to start misruling on behalf of their masters, in exchange for a share of the spoils from helotism. It was the day on which began the misrule of the African population by the nigger "boss boys" for the absentee White Baas who supervised from afar. In effect, the African independence struggles, whether conducted by armed struggle or negotiation, were like jailbreaks that failed. The prisoners had tunnelled out of the old prison, beyond its outer wall, but while they were tunnelling, the jailers had expanded the jail and erected a new outer wall, so the escapers surfaced outside the old wall, but well within the new, and so, for all their effort, found themselves still in prison, though in a new wing.

These Bantustans have now been embroiled in yet another phase of a centuries-old race war. The European conquerors' assault has continued, using economic warfare (through IMF and World Bank strangulation and by Debt Trap Peonage); political warfare (through sapping their pseudo-sovereignty and imposing ruinous regimes on them); military violence (through foreign engineered wars and mercenary attacks, e.g. South Africa's direct and proxy wars on Angola and Mozambique), together with ideological warfare (through an alienating education, Christian brainwashing and relentless anti-African propaganda). Clearly, toning down the ferocity of the Pan European World's anti-African violence and their Negrophobia did not mean that the race war has been suspended or is over. The Pan-European World continues to wage it by every available means. Some of these means, which use Black proxies and agents to keep the Black World in turmoil, are reminiscent of the methods of the Great Chattelization War; as with those wars, the current turmoil is disastrous and devilishly devious, with the white hand stirring the Black cauldron kept cleverly out of sight. In describing the effects of the economic

assaults on the Bantustans in Africa, even some official observers from the Pan-European World, in a 1985 report, have stated: "What has happened in the past two decades can be compared to the effects of a world war."[23]

This era of the European World's tactical retreat from direct administration of their conquered African territories has been called neo-colonialism by many, and semi-colonialism by some; which may be appropriate from the Eurocentric point of view. From the Afrocentric perspective, however, it ought properly to be called *the Bantustan era*, for that was what the territories were turned into. Its heyday has been quite brief, from Ghana's proclamation of independence in 1957 to the collapse of the Soviet Union in 1991, the latter being the event which has set the stage for a transition towards rehelotization or worse.

With the end of the Cold War; with the evaporation of the ideological schism within the Pan-European World; and with the recovery of power and confidence by those imperialist powers (Britain and France especially) whose weakness at the end of W.W.II had precipitated the concessions to the Black Helots, a new situation has again arisen. Those concessions are no longer seen as necessary, and are about to be withdrawn. Hence the plan and open talk about Recolonization (i.e. a full Rehelotization) of Africa. And so the Race War goes on, changing yet again in its methods and intensity. But, unlike after W.W.II when the Blacks took the initiative which, in the end, fell short and landed them in Bantustans, the initiative now has passed back to the Pan-Europeans; and their intention is to return Africa to some advanced version of the pre-W.W.II condition of unmitigated helotism and White Supremacy forever.

4. Racism: Contrary to presently fashionable requirements of "political correctness," racism is not mere ethnocentrism or mindless colour prejudice; in fact, it is a comprehensive caste system, namely, the colour-caste system of the EGS which implements the white supremacist superstition of the European bourgeoisie. This caste system uses skin colour to identify who is assigned by birth to what caste; a black skin

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[23] "Report of the Committee on African Development Strategies -- A Joint Project of the Council on Foreign Relations and the Overseas Development Council," quoted in John M. Amoda, *Economic Development and Capacity Building for Conflict Preventions,* Lagos: International Training Institute for Peace, 1995, p. 1.

identifies one as belonging to the lowest caste, the black caste of powerlessness; and a white skin identifies one as belonging to the highest caste, the white-power caste. All things being equal, racism ensures that preference is given in all desirable things to the whiter skinned. In the competition for jobs, the rule is that the white-skinned is first hired and last fired, whereas the black-skinned is last hired and first fired. In some societies, e.g. the USA, there is a two-colour caste system wherein one "drop" of black blood makes one a black. In contrast, as in Jamaica or Haiti, for example, there is a three-colour version of the caste system, with the whites, the mulattos and the blacks in descending order of power and privilege and rights.

In the era of chattel slavery in the Americas, black skin was the indelible badge of the chattel slave caste; white skin the indelible badge of the slave-master caste. In Jim Crow USA, black skin identified one as a peon with theoretical but unenforceable citizen rights, and as a licensed prey to exploitation, humiliation and mob terrorism.

Today, the black-skinned remain victims of the legacy of their centuries of enslavement to whites in the EGS, even though slavery is everywhere legally abolished.

[A detailed comparison of Racism, as a system, with the Hindu caste system would probably be instructive, and could be included by press time]

Racism has been a feature of every phase of the EGS, it has been associated with chattel-slavery, helotism and Bantustanism alike; it denotes the **White Supremacist System and Ideology** of the EGS as well as behaviour based on its doctrines. It is the theory and practice of European global domination. The ideology proclaims the White supremacist superstition that the races of humanity stand in a genetic hierarchy in ability, with whites at the top, blacks at the bottom, and yellows and browns in-between. Thus, whites are allegedly the genetically supreme race, the master race, born to rule all others; and blacks, allegedly, are genetically inferior to all others, and are born to serve them all. Racism, as the white supremacist ideology of the EGS, propagates

blancophilia and Negrophobia among other things. It belongs to the arsenal of weapons for psychological warfare which European power employs. It was used to boost the morale of Europeans and to demoralize persons of other races, especially those forced or tricked into believing it.

While Racism is an omnibus ideology, encompassing all the races in its doctrines; its attitudes to Blacks, which constitute **Negrophobia**, should be of special interest from the Afrocentric point of view. While the term racism is still pertinent, and only needs to be regularly spelled out as meaning the white supremacist system, the more specific term **Negrophobia** needs to be used whenever the racism being referred to is of the kind directed at Blacks. Just as, for the Semites (Arabs and Jews), it is the anti-Semitism within racism that is of prime concern, hence their preference for that more specific term, so too should the **Negrophobia** within racism be of prime concern to us Africans, and lead to our regular use of the term. Acts of racism are white supremacist acts in the general race war; acts of **Negrophobia** are white supremacist acts against Blacks in that race war.

It is vital to now look at how **Negrophobia**, that branch/brand of the EGS's ideology of racism which is targeted at Blacks, has evolved in the last six centuries. During the Great War of Chattelization, which lasted from the 15th to the 19th century, Blacks were defined as subhuman, i.e. as non-humans belonging somewhere among the apes and baboons and horses and cattle and other wild animals. Blacks were considered chattel, beasts no better than cattle except for having two legs, beasts to be hunted and yoked for toil. Much like workhorses, plow oxen, water buffaloes or elephants, Blacks were to be hunted in the wild, captured, broken, stripped of any traces of human culture, and thereby made fit for life-long forced labor. From that point of view, that war on Blacks was not, technically, war at all; it was the hunting and corralling and taming of wild beasts. It is from our Afrocentric point of view that it can be called a Race War, since we consider ourselves human, and no less so than whites. Only when that premise is granted, can it be considered a Race War; and during its first four centuries, the EGS did not accept that premise.

However, from the time of dechattelization in the 19th century up until W.W.II, Whites officially redefined Blacks as human beings, but of an inferior quality: they classified Blacks as primitives, as savages, as humans of a backward kind that required to be slowly made civilized by the terrors and rigours of helotism. We must "thank God for little mercies," mustn't we? It was not until after W.W.II that the EGS officially declared Blacks to be fully human, and admitted them to civil rights and human rights. Nevertheless, Blacks are still considered underdeveloped, economically and politically and culturally. Thus, in all its six centuries so far, only within the last fifty years has the EGS officially agreed that Blacks and Whites are humans alike! But for how long will that concession, born of Cold War propaganda needs, continue to be made? And anyway, how seriously is it believed in, even by the top managers of the EGS, let alone by their hoi polloi, or by their skinhead and crypto-Nazi rabble?

As the foregoing makes clear, it is absolutely important to rectify our terms, and to name phenomena from the Afrocentric standpoint. In particular, the entire six-centuries-old encounter between the Black World and the EGS should be called **the Race War,** made up of the white west Eurasian assaults on black Africa; and its principal phases should be renamed **the Chattelization**, **Helotism**, and **Bantustan** eras of the Race War. And in place of Recolonization, the term should be **Rehelotization.** These terms capture the essence of the condition of the Blacks in each phase. And, in the interest of precision, the terms **white supremacist system** and **Negrophobia** should, as appropriate, be generally used in place of the term Racism. As for the term **Black Holocaust**, it represents accurately the sum total of what the Black Race has been put through in this Race War. The term **Maafa**, meaning disaster in Kiswahili, has the merit of drawing attention to the disasters which the African-European encounter has inflicted on the Africans, but it fails to capture the fact that these were not natural, but rather man-made disasters. Hence **Race War** is still the preferable term in some contexts.

It should be noted that each Black community experienced each of these phases of the Race War in its own time. But, generally speaking, the

chattelization wars raged between 1442 and 1888; they were endemic, with chronic and acute phases in each locality, and lasted till slave raiding and captive trafficking and slave holding died out there. The anti-invader/anti-helotization war began in the 17th century with the Dutch settlers' wars on the Khoisan aborigines of the western Cape in South Africa; it spread generally from c. 1807 to 1942, from the start of the British effort to militarily suppress captive trafficking till the end of the Italian invasion of Ethiopia; however, it climaxed and was most intense and Africa-wide during the so-called **Scramble for Africa**, 1884-1914. That was Europe's Thirty-years war of conquest and partition and helotization of Black Africa, and was followed by some 30 years of unmitigated helotism (1914-1945) on the European-ruled forced-labour camps or Gulags, a.k.a colonies, into which Black Africa had been partitioned. Among the anti-chattelization wars must be included those wars fought between the helotizers and the die-hard chattelizers, such as the Civil War in the USA, after which the ex-chattel-slaves were helotized. The de-helotization struggles and wars lasted from 1914 to 1994, from the agitation by Garvey's Universal Negro Improvement Association, UNIA; through the failed insurrections in Madagascar, Kenya, Cameroon, etc, to the successful liberation wars against the Portuguese and the British in Angola, Mozambique, Guinea-Bissau, Zimbabwe, and onward to the successful agitation and insurrection against Apartheid South Africa. These were the struggles where, by combinations of agitation, insurrection and total war, the peoples of the Pan African World sought to regain their political autonomy. Some aimed for more, some aimed for less, but all have wound up in Bantustans of one sort or another. Even Mandela's new South Africa, which was achieved at such great cost, especially in the lives of the generation of the Soweto children's insurrection, is but another disguised Bantustan.

It is one of the ironies of events that though Mandela was adamantly, and correctly, opposed to his nephew, Kaiser Matanzima for heading one of the Apartheid era Bantustans, Mandela himself succeeded only in founding a bigger, but disguised G-8 Bantustan, but a Bantustan all the same, like the other "flag independence" states in Africa.

Racial Discrimination: The caste structure in the EGS which uses skin color to identify who belongs to what caste; a black skin identifies one as belonging to the lowest caste, the black powerlessness caste; and a white skin identifies one as belonging to the highest caste, the white-power caste. In the competition for jobs, the rule is that the white-skinned is first hired and last fired, whereas the black-skinned is last hired and first fired. In some societies, e.g. the USA, there is a two-caste system wherein one "drop" of black blood makes one a black. In Jamaica or Haiti for example, there is a three-caste system, with the whites, the mulattos and the blacks in descending order of power and privilege and rights. The essence of the caste system is a color hierarchy or colorarchy. That could be an alternative term for Racial discrimination.

In the era of chattel slavery in the Americas, black skin was the badge of the chattel slave caste; white skin the badge of the slave-master caste. In Jim Crow USA, Black skin identified one as a peon with theoretical but unenforceable citizen rights, and as a licensed prey to exploitation, humiliation and mob terrorism.

Today, Blacks remain victims of the colorarchy legacy of their centuries of enslavement to whites, even though slavery is everywhere legally abolished.

The Maafa: The White world/West Eurasian assaults on Black Africa
[Please see the essay "Maafacentrism"]
The rectification of Africa/Afrocentrism into Maafaland/Maafacentism has implications for the title of this essay. It would have to be renamed "Maafacentric Rectification of Terms"; and its content would have to be appropriately modified.

Summary

Eurocentric terminology	Afrocentric terminology
Slave trade	The Great Chattelization War, 1442-1888
Emancipation Day	De-chattelization Day
Colonialism; Jim crow; Segregation	Helotism
Independence Day	Bantustan Day
Neocolonialism/Post-colonial era	Bantustanism/Bantustan era
Racism	(a) The White Supremacist System and ideology; (b) **Negrophobia** (c) Race War (d) The colour-caste system of the EGS, or The Colorarchy
The Scramble for Africa	The anti-invader wars/anti-helotization wars
Decolonisation, anti-colonial struggle	The anti-helotism/dehelotization struggle
Racial Discrimination	The Colorarchy (practice)

Some geographical terms:

Quite a few of the key geographical terms needed in Afrocentric discourse are still either Eurocentric or plain inaccurate, and should be amended or replaced altogether. Below are a few.

Middle East: This is a purely Eurocentric term. The region so called is east only of Europe. [Actually, only part of it is southeast of Europe, the

rest, North Africa, being directly south of Europe.] It is not to the east of Africa and not between Africa and any lands further to the east of Africa. The term is so inaccurate and inappropriate that it should be dropped entirely from the Afrocentrist vocabulary. As a matter of fact, the lands of the "Middle East," from Afghanistan to Morocco, i.e. Southwest Eurasia and North Africa, happen to all belong to what used to be the Arab Empire during the Umayyad Caliphate [ca. 642-861 AD]. Perhaps "Middle East" should be replaced by "The old Arab Empire" or by "The Arabized World" as distinct from the "Islamic World."

Tricontinental antiquity or Ancient Mediterranean World: the term, "Tricontinental Antiquity" has been recently introduced as a replacement for the term "Ancient Mediterranean World" to designate the geographical and temporal context of Kemet/Black pharaonic Egypt. It aims to serve as the name for the junction lands where Europe, Africa and Asia come together at the eastern end of the Mediterranean Sea. But there are serious difficulties with each word in the term. First of all the word Tricontinental acquiesces in the falsehood and Eurochauvinist conceit that Europe is a continent. By the geographic and scientific definition of continent, Europe is not a continent, but merely a many-fingered peninsula of the continent of Eurasia. Also, strictly speaking, Asia is not a continent either, but Eurasia is! The territory referred to as Tricontinental is, strictly speaking, the Eastern Mediterranean borderlands, comprised of Northeast Africa/Egypt, the Levant, Anatolia, the Arabian peninsula, and Mesopotamia. Regarding "Antiquity," the word uncritically imports into African historiography one of the elements in the periodization of European history into Antiquity (up to the fall of the Roman Empire in the 5thc, AD), the Medieval Period (5th-15th centuries AD), and the Modern Period (since the 15th c. AD). The African past does not fit into that periodization scheme. "Tricontinental antiquity" might be replaced, if there is a proven need for such a term, with "**The Ancient Eastern Mediterranean borderlands**" or simply "**The ancient eastern Mediterranean," or "The Ancient Africa-Eurasia borderlands," (**i.e. before the 5th c.AD).

Whereas "Tricontinental Antiquity" has the merit over "Ancient Mediterranean World" of an implicit reference to Kemet's much denied African context, that advantage is better obtained with "Africa-Eurasia Borderlands" in which the African context is quite explicit. Of course, and unfortunately, none of these more accurate locutions has the compactness and rhythmic finality of "Tricontinental antiquity." However accuracy is a higher virtue here.

Eurasians: There is a tendency in some Afrocentrist circles, to use the term "Eurasians" to denote those peoples of Europe and Southwest Asia who have had an impact, usually of a negative kind, on Africa. This usage is inaccurate, imprecise and unwise. It blithely lumps the peoples of East and South Eurasia [Chinese, Japanese, Indians, etc] with the white perpetrators of the lamented crimes against Africa. The Europeans, Arabs, Persians, Hebrews etc, i.e. the Aryans and Semites, for whom the term "Eurasians" is used are the whites, and their home range is West Eurasia, i.e. that section of Eurasia that lies west of longitude 60° E, the Urals-Aral Sea longitude. It is therefore necessary to be precise and use the term **West Eurasians** or **White Eurasians** instead, each as appropriate. Furthermore, this is a sloppy usage that presents accusations against West Eurasians as accusations against the world as a whole. For example, consider these two sentences: "The whole world borrowed or stole the philosophy of Ancient Africa" and "Nile Valley Civilization is the parent of all civilizations." Are these statements true? Are Indian, Chinese and Maya civilizations included? What present evidence supports is that *some* Western Eurasians, Greeks precisely, borrowed or stole from the philosophy of Ancient Africa, and that Nile Valley civilization is *a parent* of Greek and Hebrew civilizations. Of course, Western Eurasia is not the whole world, except in Eurochauvinist fantasy. Afrocentrism must scrupulously avoid such imprecision.

Asiatics: This term has been adopted from Egyptology where it is used to render the Ancient Egyptian term "Aamu." It might have been a correct

rendition from the standpoint of the Pharaohs, but it isn't so today. Those to whom it referred, we now know, were only a very tiny and marginal part of the peoples of Asia. A more accurate and appropriate term might be Syrio-Palestinians, but for the possibility of anachronistically confusing them with the present day Syrians and Palestinians. However, since the present-day Syrians and Palestinians are latter-day Arab immigrants into the ancient land of Palestine, the confusion should not arise provided the time context is made clear.

Southwest Eurasia(ns): There is a need to introduce this term, or an equivalent, to denote the lands and peoples of the region, centred on Mesopotamia, which is bounded by the Indus river to the east, by the Red Sea and the Mediterranean Sea to the west, by the Black Sea and the Caspian and Aral Seas to the north, and the Arabian Sea to the south. These circum-Mesopotamian lands constitute a subcontinent of Eurasia, one whose distinct identity needs to be recognized. It could also be called the Mesopotamian subcontinent of Eurasia. It should be noted that Eurasia is a continent that falls into five major subregions, namely the Chinese, Indian, Siberian, European and Mesopotamian subcontinents.

Note: In the nature of things, rectification of terms is a continuous exercise. The terms treated above are only a handful of examples to illustrate and, hopefully, start the rectification project. It should be noted that a given term may need to be replaced by different terms, each for a different context, as in the example of **Eurasians** treated above. Another example is the term **Racism** which, depending on context, may be replaced by "The White Supremacist Superstition" or "The White Supremacist Ideology" or "The White Supremacist System"; or "The Colour-caste system of the EGS" or "The Colorarchy" or "The Race War." All the substitutes proposed above remain proposals. Considerable analysis and rigorous debate will be needed before satisfactory replacements can be evolved for such unacceptable terms.

For more on all this see, Chinweizu, ***What Slave trade? And other Afrocentric reflections on the Race War***, forthcoming, a work-in-progress in which Chinweizu proposes Afrocentric terms to replace, in African discourse, many obscurantist, and disorienting terms from the Eurocentric lexicon. The proposed changes will be made through mini-essays on terms like slave trade, slavery, nigger, traditional, modern, philosophy, the scramble for Africa, colonialism, nigger/niggerism, decolonisation, renaissance, culture, civilization, classical, history, prehistory, the state, development, free trade, the market, democracy, human rights, freedom, and globalisation.

PART II: THE AFROCENTRIC RECTIFICATION OF IMPERIALIST NOMENCLATURE

The world today is awash with imperialist doublespeak -- obfuscatory language and deliberately misleading concepts that systematically shape perception and thought in pro-imperialist ways. And it is the task of Black Renaissance Studies, BRS, to expose and rectify them. We shall here look at some of the worst of the lot, and thereby indicate what must be done systematically with them all. The rectification needs to be systematic, comprehensive, scientific and Afrocentric.

Of first importance is the term **Negro**, with all its cognates. There is an emotional objection to them, which is based on the derogatory connotations which they acquired in the course of history. This is why Black America repudiated the name American Negro. A semi-Afrocentric replacement for Negro would be Melano, a Greek term with a Kemetic etymology. Martin Bernal has derived *mela/melan,* the Greek word for black, "from the Egyptian name M3nw, the Mountain in the West, where the sun goes down in the evening, and the entrance to the underworld." (Bernal II, 1991: 93) We may therefore, semi-Afrocentrically, substitute

the term *mela* or *melano* wherever *negro* was used in the past, thus retaining the meaning black but dropping the derogatory connotations of the term *negro.* Furthermore, melanin is what is responsible for the black/brown colored skin of Blacks. Thus Blacks are *melanous,* or may be called *melanos.*

Hence, *Melano,* not Negro; *melanophobia,* not negrophobia; etc.

Imperialist misnomers/ enemy descriptions

Rectifications of imperialist nomenclature: the following are rectification for a catalogue of terms and concepts that falsify and distort, that serve the obscurantist purposes of imperialism.

Europeanization, not Modernization

Europeanization, (doing things as Europeans and Americans do them), must be distinguished from modernization - once it is called Europeanization of Africans, rather than modernization, its absurdity becomes obvious. The Meiji Japanese modernized but did not Europeanize Japan. Africans should likewise modernize but not Europeanize Africa. What has been going on in Africa since 1945 is Europeanization rather than Modernization. Africans must discover and heed the difference.

Maldevelopment, not under-development.

Maldeveloped nations, not developing nations - that they are developing is a myth, given the evidence of their relentless stagnation, retrogression, impoverishment, and especially, in some rare cases, income growth without the structural changes that mean development.

Income growth, not economic growth.

Eurocentric Global Economy, not World economy.

Transnational company, not multinational company

They are usually transnational in operation but mono-national in ownership, though some have now become both transnational in operation and multinational in ownership, to a very limited degree.

Dependency, not interdependence.

Electocracy, not democracy.

UN imperialism, not Globalism.

Industrialization, not development

Industrialization is the heart of what's called development, and should be focused upon, whereas development without industrialization is maldevelopment.

Chattel-slavery, not slavery

The latter term obscures the specific nature of the trans-Atlantic slavery in the Americas. There are many varieties of slavery. And it is useful to specify the exact type involved in Trans-Atlantic slavery.

Chattelization wars, not slave trade

The trading was only a tiny part of the African part of the experience, which was dominated by the Chatellization wars which produced the captives that were traded and reduced to what was specifically chattel slavery in the POW camps in the Americas.

Psycho-physical healer, not witch doctor.

Medicative artwork, not fetish.

"Fetish is a European trademark" –Frobenius (Jahn, *Muntu*, p. 159)

Religious sculpture, not idol or fetish.

Cliteridectomy, not gender mutilation.

African architecture, not vernacular architecture or "oral house type"

Sacred or religious sculpture, or symbolic statue of a deity, not idol.

Polytheism, not animism or paganism or primal religion or primitive religion.

Clan or lineage or ethnic group or language group not tribe.

Classical African stories, not African folklore or folk tales.

They are, actually, classical in the Poundian sense of having "a certain eternal and irrepressible freshness" – Pound, *ABC of Reading*, New York: New Directions, 1960, p. 14] By the way, when preserved in the Greek of Aesop, or when retold by La Fontaine, these same African "folktales" are reclassified as European Classics.

Modern European languages, not modern languages.

Kushitic, not Hamitic or Afro-Asiatic (languages).

Dyeli, not griot.

Circumcision or cliteridectomy, not genital mutilation

Bridewealth or husbandry-pledge, not bride price

What is given to the bride's family is a pledge to treat her well, a symbol of a right to affiliate her offspring to the husband's family, and so, if anything is bought, it is not the bride but her offspring, but actually her natal family's rights in her offspring. But it remains a pledge in that it is returned if there is a divorce.

Ethnic chauvinism or parochialism, not tribalism.

Black ethnocentrism, not Black racism

Blacks are not racist! And ethnocentrism is not racism. Black ethnocentrists take pride in their race and culture, and will defend them from melting pot missionaries, but they do not advocate that Blacks conquer and rule others! Only if they did, and claimed the superiority of the Blacks over the other races, would they be racists. Historically, there has only been one case of racism, that of whites!

Bribes to the compradors, not foreign aid

Note: Such terms as the above are malicious enemy descriptions. Our use of them amounts to our seeing ourselves as our enemies portray us. An enemy description of you is a horror picture of you!

Other such terms to be rectified include: Heathen, Savages, primitives, superstition, prehistory, idolatry, sorcery, Satanism, magic, zoolatry.

Social science terminology

Proletariat or wage earners or employees, not workers

After all, traders, managers, officials, entertainers, etc. do also work. That their work isn't manual does not mean it isn't work.

Employee or wage-earning class, not working class

All who must work for wages or salaries in order to live, regardless of what work they do to earn it, belong to the same class, the working class, be they workers in agriculture, industry, commerce, bureaucracy, domestic service, etc.; be they manual or mental workers.

The unemployed, not the lumpenproletariat

The proletarius (Latin) are "producers of offspring" and little else; the poor, landless freemen of all sorts including artisans, small tradesmen, who were usually without productive work, in which case they were the targets of the famous Roman "bread and circuses" which kept them quiescent. The lumpen proletariat were the urban unemployed, i.e. the beggars, paupers, criminals, prostitutes, etc.

State ownership, not socialism

Socialism, social ownership as contrasted with private ownership, has more forms than just state ownership; there is communal ownership; collective ownership by joint purchasers or inheritors; etc.

Communalism, not African socialism.

Autonomy (of a people or group), not freedom

Autonomy is self-rule by a group; freedom connotes the anarchism of unrestrained individualism, the freedom of the tyrant to do whatever it pleases, without social restraints.

(To be continued)