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Black Manhood: The Building of Civilization by the Black Man in the Nile

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evolution of an egalitarian society. In the world of reality, experience has shown that such things as a single educational system—and working together within a service organization such as the Army, the National Youth Service or the Peace Corps—do not in themselves foster egalitarianism nor lead to the demise of social stratification. These are legacies of a reactionary capitalist system and will only disappear with the system itself.

In a similar vein, the author reaffirms in the second part of the book that although his purpose was consideration of strategies aimed at accomplishing changes necessary for the transformation of the society, he is not prepared to attempt a quantitative analysis of what is required; neither would he deal with growth rates nor gross national production. Be that as it may, *quantification* which the author sees as the business of the technician, and *quality of life* as the business of the philosopher, are indeed not mutually exclusive. The arguments and postulates of the philosopher should be predicated on an understanding and appreciation of relevant facts, knowledge, and information.

Though an analysis of the economic problem would have been a plus for the book, the author carefully avoids such an exercise. Instead, he selects to identify what he considers as major problems. Among what he considers the eight basic problems existing since 1945, Manley identifies the export-import orientation of the economy and trader mentality derived from capitalist and colonial orientation as the two main economic problems to be solved. But he offers no practical solutions. While he contends that an irrelevant educational system was responsible for the nation's lack of basic skills to effect necessary transformation of the economy, he does not say what steps should be taken to make the system relevant.

Proposals advanced by the author for the economic transformation to create the just society are indeed novel and seek little support from established principles of economics. The *act* of public ownership of natural resources—particularly land, beaches, utilities such as the banking system, and the bauxite and the sugar industries—do stimulate feelings of nationalism but not economic development. *En passant*, it should be noted that the section on foreign policy, seen by the author as an integral part of economic development strategy, is of significance since it is a statement of the policy a Prime Minister intends to pursue.

Nevertheless, only time will fairly evaluate

a foreign policy committed to: positive commitment to Caribbean economic regionalism, search for common Third World economic strategy, support for the United Nations, and answering commitment to the right of self-determination for small countries, the summary of which is an open foreign policy.

The main points of weakness in Manley's book are excessive repetition and inconsistency of philosophical thought. However, it must be acknowledged that the book is written in language that is elegant and deserves a place in the libraries as the outward expressions of the inward hunger of a Prime Minister.

The reviewer is an associate professor of history at Howard University.

Black Manhood: The Building Of Civilization By the Black Man Of the Nile

By Phaon Goldman
Tarrharka Publishing Company, Annapolis, Md.
242 pp. \$14.95

Reviewed by John E. Fleming

The author of *Black Manhood* carefully documents Black Africa's role in the growth and development of civilization, by emphasizing those indices of African geneology and influence. He begins with pre-dynastic Egypt and takes his narrative through the 25th Dynasty by examining the influence and dominance of Black people's culture along the Nile, from Uganda to the Mediterranean.

Since Western civilization has its origins in ancient Egypt, Western scholars, unable to escape their own cultural and racial bias, have found it necessary to dissolve Egypt's traditional and natural relationship with Black Africa. *Black Manhood* is thus a vital and significant contribution to anthropology and history. The author concludes: "Racial Chauvinism and cultural innuendoes of a derogatory nature almost invariably accompany the attempts of one race of people to write the history of another." He points out why it was necessary for the Western world to "disprove" that Africans were significant, if not crucial factors, in the development of Egyptian civilization.

By using the works of renowned anthropologists and Egyptologists, the author traces the development of Egyptian civilization and points out the role played by Blacks. He effectively challenges the assertions that Blacks played no role in

Egyptian history outside that of slaves, captives and other persons of low caste status. He discusses the absurdity of how early Western scholars called Egyptians white when it was clear that these Black and brown men had the physiognomy of Black people. Even an Italian scholar, Giuseppi Sergi, was forced to ask the question, "But if they are Black, how can they be white?"

The pointedness of such questions notwithstanding, Goldman documents how Egyptologists dismissed obvious Negroid features as "deformities and abnormalities." The absurdity of such glaring distortions is illustrated in the irrationality of a German scholar, Heinrich Brugsch-Bay, who suggested that the Black Queen, Nefertari, ancestress of the great 18th Dynasty, was portrayed as Black in an art form because the work was done after her death and the color black represented the darkness of the grave.

Because of prejudice and ethnocentrism, Western scholars refused to acknowledge that Western culture, to a large degree, originated in Africa. Further, prejudicial attitudes against darker races prevented Westerners from acknowledging the contributions Africans made to medicine, religion, astronomy, literature, agriculture, architecture and engineering.

The author's discussion of Egyptian religion, especially the growth of monotheism during the 18th Dynasty, places in bold relief, the extent to which Judeo-Christian beliefs are grounded in Egyptian religion, whose origin Egyptians themselves traced to the South. But such revelations and acknowledgments would have made it more difficult to distort Black history and subsequently portray Black people as less than human in order to deny them human rights.

After reading *Black Manhood*, one would be hard pressed to ignore the substantial contribution of Blacks to world civilization.

Black Manhood is well worth reading for any student of Afro-American and African history.

The reviewer is an assistant professor of history at Howard University and a senior fellow at the Institute for the Study of Educational Policy.