

Dr. Frances Cress Welsing: A Genius Shunned by Black Academicians

by

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Abstract

This work argues that Howard University, a historically African American university, refused to honor the genius of Frances Cress Welsing, M.D. with the academic accolades available. Thus, it also explores the possibilities as to why the university rejected Dr. Welsing when it could have in multiple years, given her an academic chair which would have given her greater esteem and a salary so that she could have continued her research, writing, and lecturing unencumbered. The presentation concludes that the Howard University rejection and isolation of Dr. Frances Cress Welsing is betrayal which is cause for the questioning of the purposes of historically Black colleges and universities in the U.S.

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I have never been comfortable with the knowledge that Howard University, a prominent Black institution of higher learning refused to honor our Sister/Genius, Dr. Frances Cress Welsing, with all of the academic accolades available. The purpose of this essay is to explore possibilities as to why Howard University rejected our Dear Sister Genius who has recently joined our Ancestors. My major frustration concerns why this (or any other) Historically Black University didn't endow our Genius Sister-Dr. Frances Cress Welsing- with a Chair (for multiple years). A chair in academia is similar to a grant where the esteemed scholar can have a salary, without full teaching and committee responsibilities. This enables the scholar to continue her research, writing, and lecturing unencumbered. Actually, I will begin with my ending conclusion: Dr. Frances Cress Welsing's Howard rejection and isolation strategy is Black betrayal which further causes me to question, the purpose of Historically Black Colleges and Universities.

To begin, I discovered Frances Cress Welsing probably as many of us old enough to remember *Tony Brown's Journal* and to my absolute delight during the 1980s I had the honor of performing poetry at Philadelphia events where Cress Welsing was the major speaker. Oh, how I idolized her and learned so very much about my people and myself from listening to her lecture. She was tall, downtown brown, feminine, atop her head a cottony afro and her wit and wisdom had all of us magnetized.

I had found a desperately needed role model: a genius Sister Scientist whose fierceness reminded me of the Panthers. She was so lovingly Black and courageous and her brilliance was a unique combination involving psychology, science, sociology and most importantly to me, Black Nationalism. From her I learned so much more about our people and those in authority over us, questions I had been pondering since childhood and especially during my years as a runaway.

In the 1990s I attended a few of her New York City talks as I was completing my doctoral studies, and for some reason I just assumed that this incredible expert was still employed at Howard University. Taking that assumption for granted, I was overwhelmed with my own college level studies, childrearing and fighting white racism, so I simply figured she was still at Howard.

After all she was a major scholar, with groundbreaking innovative theory that explained a world problem: white supremacy. Cress Welsing had published the highly theoretical and practical *Isis Papers: The Keys to the Colors* (1991) and had all the credentials for tenure. She had brought high level media attention to Howard University, debating and teaching leading White authorities who disparaged Black intellectualism. She had done more to deserve tenure than the regular ivory tower professors married to repetitious book learning, and producing nothing new (which is supposed to be a mandate within academe: to produce new modes and forms of inquiry). In my naivety, I had decided that our dear Dr. Sister Frances Cress Welsing was economically and professionally stable at a major HBCU.

When I realized that Howard refused to keep Dr. Francis Cress Welsing, among its ranks, it broke my already broken heart, and I again experienced Black on Black betrayal. If White academicians had sanctioned Dr. Cress Welsing, so would the negro lackeys who refused to maintain her. If she had been applauded for espousing euphemisms that extend white supremacy, she'd be at Howard. If she had buck-danced and shuffled or displayed manufactured n/Negro American made behavior, she would have had a regular university paycheck.

But that was not how our dear Dr. Frances Cress Welsing carried herself. Instead of cloning herself White, she sang the song of Black redemption: telling us we were at war, which many Black people would like to forget, despite the round –up and constant murders of Black males, (Black females and children) right before our everyday eyes. Dr. Frances Cress Welsing even told us how to win this war, but too many academicians and laity seek White validation and twinness with a people who enslaved, tortured, and raped us for centuries, legally and immorally.

These White manufactured negroes are the people who never countenanced what the Honorable Elijah Muhammad (1897-1975) and before him Nobel Drew Ali (1886-1929) and Marcus Garvey (1887-1940) clearly stated and worked against. And they certainly never even considered the actions on the continent of the Queen who never surrendered, Nzingha (1583-1663) or the 19th century Panther Queen Sarrounnia who led her Panther people to beat the enslaving and murdering French invaders.[i]

Malcolm X (1925-1965) and before him David Walker (1796-1830) said it best: why would Black people want to imitate enslaving, segregating, and terroristic Whites? If one truly investigates White peoples' history, it is insensible to copy these warmongers. Even Michael Bradley, one of their own, had to write *The Iceman Inheritance: Prehistoric Sources of Western Man's Racism, Sexism and Aggression* (1978) and Tim Wise articulates truisms about his racial group's racism today.

This brings me to the question about the purpose and function historically Black colleges play. What are they designed to produce: Regrettably the answer is simple: clones of White people who have developed the most massive killing technology the world has ever known and wages consistent global wars.

Cress Welsing outstandingly proved through her clinical research, observations, and acute study that we as a people are war victims captured by those who are envious and fearful of Blackness and to hide those motivations White people have designed systems to kill off our populations. Dr. Frances Cress Welsing gave us grist to understand white supremacy by developing the Cress-Color Confrontation theory that brazenly, microscopically scrutinized the psychology of white supremacy, repeatedly finding the following:

White people have an inability to produce color; therefore they hide this disadvantage through controlling and convincing melanin-makers that we are the inferior ones. They project their own insecurities onto other colored peoples by defaming natural and God-given color as something substandard. The proof here is in how White people go to great lengths to tan, even to the extent of getting skin cancer. Since they know that they cannot produce color they in the shadows view themselves as mutants because every other people on the Planet have melanin phenotype and can produce more to their offspring. To further hide this deficiency, Whites have created the greatest global killing machines, which alerts other peoples of their dominance and to convince those they have conquered that melanin-makers are the world's "minorities," when in fact, numerically, Whites are.

The Cress-Color Confrontation theory goes on to explain why it was necessary to lynch and castrate so many Black males because the lynchers subconsciously or consciously understood that melanin expands from the penis. This also shows why White males were so angered by interracial, Black male, White female relationships. If too much of that occurred they'd be gone.

Where Cress Welsing's Color-Confrontation theory impacted my own studies was her theorizing about the Self-Alienation of the Whites. Self-alienation is so prevalent in American literature, which I studied in graduate school, that it attests why Whites have an insatiable need to accumulate things, objects, people, and wealth, without sharing. In this kind of self-alienation, they would naturally, as their science indicates, divide themselves from the environment and the cosmos. To this very day our Earth is in dire threat of disintegration because White wealthy Americans paid scientists to develop the first atomic bomb which took warfare, which they are masters at, to levels that kill thousands in seconds.

The Cress-Color Confrontation theory also explains why birth control issues from the Whites' perspectives always surround people of color. Why is it that they want to control the birth rates of people with melanin, globally?

As I read and taught about vampires in graduate school, I took this group to another level using Dr. Frances Cress Welsing's Color-Confrontation theory. Vampirism is a form of control over our people: one where the oppressor sucks the blood (culture, manner, talent, accomplishments, religion and so forth) from Black people and then claim such as their own. The vampire becomes enriched with the blood of Blacks and in today's theft of Black internal organs, one wonders. The 2013 murder of the high school star athlete, Kendrick Johnson, comes to mind because not only was this young Black man "mysteriously" killed, but also his organs were removed without his parents' consent. Who benefits from such organ theft?

The historical and deranged killing of Black men in particular and Black people and children in general exhibits the relevancy of a Black scholar using her research to explain such challenges to her own racial seed, Dr. Frances Cress Welsing's mission.

Cress Welsing's theories further edified White America's vampirism and she did so using all the elements of established science and psychiatry that mainstream universities offer as instruments to discern ways of knowing. Howard University should have been honored to have her on staff and awarded her accordingly.

But of course, that didn't happen.

Instead Dr. Frances Cress Welsing had to figure out ways to find financial support and continue to offer educational lectures to Black people for our racial salvation. This is how much she LOVED us. Her education was not for the benefit of fattening white supremacy. Instead, she shared her knowledge freely to better equip her people for victory in this historical war, which has left us as victims, and very often captives lacking Ancestral Memory. For this woman to be shunned from HBCUs is a crime against Black humanity, exposing the sham behind Black colleges.

Here's a succinct snapshot of Cress-Welsing's theory in her own words—the paradigm that caused academicians and administrators to isolate her exemplary genius.

Dr. Sister said that racism is “the local and global power system structured and maintained by persons who classify themselves as white, whether consciously or subconsciously determined: this system consists of patterns of perception, logic, symbol, formation, thought, speech, action and emotional response, as conducted simultaneously in all areas of people activity (economics, education, entertainment, labor, law, politics, religion, sex and war). The ultimate purpose of the system is to prevent white genetic annihilation on Earth-a planet in which the overwhelming majority of people are classified as non-white (black, brown, red and yellow) by white-skinned people. All of the non-white people are genetically dominant (in terms of skin coloration) compared to the genetically recessive white-skinned people.”[ii]

In comprehending this theory, one (a Black) can then make sense of the brutal treatment that White people hammered people of color globally. Beginning with the Native Americans, the Spanish, French, and English attempted to slaughter the generous 500 Nations who initially welcomed the newcomers to their shores.[iii] As the 500 nations were almost decimated, their lands and children stolen, these same Whites built ships sailed to Africa to enslave our racial germination. Although they feared genetic annihilation- according to Cress Welsing- that didn't prevent their inherent greed and lascivious wealth that the international slave trade produced nor as Chancellor Williams writes in *The Destruction of African Civilizations* (1987) the free labor and several century access to rape of Black women and I will add, men, boys and girls.[iv]

Our being owned for centuries by such people indeed, unquestionably created assimilation as well as Black betrayers who lived the constant witnessing of what happened to their brethren who rebelled against the centuries old lascivious bondage. Often, it was a rattled enslaved person who gave up the goods on resistors. Now, I can understand that rattled fear because White people are a terrifying group and to this very day, White people terrify me.

I can only imagine being under bondage witnessing what happened to my people who supposedly rebelled. I say supposedly, because how can one rebel against oppression? What does it mean to fight for your right to be a free human being? White punishments were inhumanly severe for the slightest supposed infraction: talking back to Master and Mistress; not lowering eyes when confronting Whites; refusing sodomy; not moving fast enough; refusing rape; poisoning against pederasty. I can only imagine how seeing my people brutally hung and devastatingly tortured even before the hanging; Can you imagine the agony of your tongue cut out; ear cut off; toes amputated; or seeing your father raped while bound unable to fight back,

Can you imagine seeing your daughter or son raped by avaricious Whites and you unable to stop it? [v]

Imagine all the suffering and dehumanization that our people endured under the worst several century long system of bondage.

So in my imagination, I can even sympathize (a tad) with a rattled enslaved victim who only saw mean-spirited Whites who were more lethal than his or her heart and brain could fathom; therefore, for necessity, these Blacks would retreat into schizophrenic individualism for personal mental relief. Too much pain can destroy one's psychology and body, proven by Dr. Joy De Gruy in the outstanding *Post Traumatic Slave Syndrome* (2005).

My empathy then is for those in chains for centuries and now these same devastated generations have produced people psychologically damaged who conduct the bidding of Whites. They're on the corporate controlled media daily. By climbing the racist ladder of success, they do whatever necessary to smell White validation. That's how the great Booker T. Washington (1856-1915) made his fame, although he took his money and influence and created Tuskegee Institute. He took the need for White separation, segregation, and made it beneficial to his own people; however he limited the human demands for which his people strove.

Booker T. beautifully, tap-danced though between White and Black people. Yet again, Booker T. Washington like Elijah Poole (Muhammad) after him saw Black men lynched. The Whites certainly didn't take down the butchered bodies for burying. They left their signs of debauchery for all to witness because they were proud of themselves: their psychology and practice of cruelty towards non-whites as Cress Welsing has eloquently shared in *The Isis Papers: the Keys to the Colors*. In their depraved minds, White people who lynched Black people were signaling to the authoritative White elite that they have saved another fruitful, multiplier and melanin-maker from creating generations. If the tortured and hanged man had children and a wife they have destroyed another Black family, which is the goal of those whom Dr. Frances Cress Welsing said were genetically inferior to melanin producers.

Such historical and compacted aggression and depravity for centuries transformed a once free African people into frightened assimilationists who have abandoned the magic and majesty of racial integrity, unity and love. Instead of that embrace, they turn their backs to the problems of their own people; in fact, they become gatekeepers for White-speak by behaving as if all is sweet in America. By also isolating voices like Dr. Frances Cress Welsing, these imitators drink the American master narrative of the free and the brave instead of the hot truth: America, home of land thefts, genocides, chattel slavery, Jim Crow, lynching, torture, mass incarceration, police contemporary and historical murders of Black people.

Sister Dr. Frances Cress Welsing gave us a studied theory of why White people act so maniacal and devastatingly to Blacks. She said that unconsciously or consciously they know that they can never produce color, melanin and that since most of the global communities can, than the Whites are aberrations. To keep this in the back roads of their psychology, they developed a system of thought where having color was a problem. In fact today, having color automatically means criminal. Yet in this lack of color production they actually envy Black people particularly because we produce so much of it. So, to destroy what they cannot make they kill, maim and torture what they desire.

Edward Bruce Bynum in *The African Unconscious* (2012) concludes through historical, anthropological, psychological and scientific research that all people, regardless of pigmentation level have an African Unconscious. He further claims that Whites repress this knowledge because of the ramifications in honoring it. Bynum argues that since African people are the First people that indeed our obscure mental arena emerges from this genesis, therefore passed on and present in all people, regardless of phenotype. In short, everything comes out of the Black, Earth's First people.

However such knowledge is hidden because Whites are the controllers of language and symbol as Cress Welsing theorized and reported. This explains why contemporary and successful athletes, entertainers and regular folk never refer to our true history, eyes shut to systemic police executions of Black men, women, and children, and how juries free the killers.

Those integration lovers represent the worst of White America. Walter Rodney in *How Europe Underdeveloped Africa* (1982) and Albert Memmi in *The Colonizer and the Colonized* (1965) wrote about the dysfunctional and dangerous realities of Black people who thoroughly assimilate into the madness of White people. In fact, Bobby Wright in *The Psychopathic Racial Personality* (1984) calls it "mentacide."

Our genius Sister Dr. Frances Cress Welsing was an independent scholar, rejecting customary and quiet assimilation into mentacide in order to educate her people, Whites and the world about dangerous thought patterns that dehumanize melanin-makers. She brought the African back to humanity and the right to freedom, making our Ancestors smile.

Historical Black institutions of higher learning ought to take an internal review of why they exist because currently there are more brilliantly Black independent minds on the internet than those being produced by HBCUs. There are more Black Nationalist intellectuals on the internet that dedicate their expertise to assist our knowledge and economic expansion in order to destroy our dependency on White America. With that said, the function of HBCUs is rather questionable because Howard University shunned our Sister Genius: Dr. Frances Cress Welsing.

Notes

¹ Simone Schwarz-Bart. *In Praise of Black Women: Ancient African Queens*. (University of Wisconsin Press, 2001). 174-187; 320-335.

² Frances Cress Welsing. *The Isis Papers: The Keys to the Colors*. (Chicago: Third World Press, 1991) ii.

³ *500 Nations*. DVD. (CA: Warner Brothers Entertainment, 1995).

⁴ Chancellor Williams. *The Destruction of Black Civilization: Great Issues of a Race from 4500 B.C. to 2000 A.D.* (Chicago: Third World Press, 1987). 253 and Mwalimu Baruti. *Homosexuality and the Effeminization of Afrikan Males*. (GA: Akoben House, 2003).115-182.

⁵See any of the following: *12 Years a Slave* DVD or book. S. E. Anderson. *The Black Holocaust for Beginners*. (Writers and Readers, Inc. 1995). Mwalimu K. Bomani Baruti. *Kebuka! Remembering the Middle Passage through the Eyes of our Ancestors* . (GA: Akoben House, 2005). *Equiano's Travels* edited by Paul Taylor. (London: Heinemann Educational Books, 1977). *Remembering Slavery: African-Americans Talk about their Personal Experiences of Slavery and Emancipation* edited by Ira Berlin, Marc Favreau and Steven F. Miller. (New York: The New Press, 1998). A. Leon Higginbotham. *In the Matter of Color: Race and the American Legal Process: The Colonial Period*. (Oxford University Press, 1980). Harriet Ann Jacobs. *Incidents in the Life of a Slave Girl*. [originally published in 1861] (2014).