

The Myth of Blacology: A Quest for Cultural Ntalextuwl Equality



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“Blacologically speaking, I refuse to accept the ideal that the presence of the Eurological Scholars makes the BlacZcholarz morally incapable of reaching up for the BlacNahlej that forever confronts them.”

Blacologist:

Prof. W. Cross 11- 14- 02

Cross, Walter. Blacology Research and Development Institute Inc.,
CulturalScience@cs.com, Ft. Washington, Maryland 20744, 1997

I. INTRODUCTION

In the establishment of the Cultural Science Blacology, one may be able to distinguish a Blacological Research or Blacology by the capitalization of the first letter of all words that are associated with Blacology (i.e. Black People, Black Culture, Black Woman, Black Man, Black Youth, Blacology, and Blacological etc). It is done to give honor, respect, and importance to these words. In the Eurological Culture, Black People have been taught to hate everything Black and African. Black People have been taught to hate themselves. The Cultural Science of Blacology is to undo this type of self-hatred by giving importance to all that is Black and African. So then, it is proper and fitting to capitalize the first letter in all words that are of BlacAfrican Culture. This is also a way to acknowledge and identify a Blacological Research and the Evolutionary Cultural Science of Blacology. Blacology may also consist of its own Cultural Linguistics or Ebonics. In addition, it is not restricted to the Eurological Language Arts. This gives Blacology its own significant identifiable writing form. In Blacology there is a concept of research entitled, "Net-info Research". In the ongoing research and study of Blacology the more you research the more authentic the science become. Blacology is beginning to take on its own identifiable words and definitions. These words and definitions are taken from the research and study of eight years of unofficial indirect research and 20 years of direct subjective/observation institutional research and study in the HBCU's, Black Community and Black Media and predominantly white institutions. This research has been conducted for a total of 28 years.

The purpose of this paper is to elaborate on the topic, *The Myth of Blacology: A Quest for Cultural Ntalextuwl Equality*. This paper deals with the Myth, "ALL MEN ARE CREATED EQUAL". It has been said by BlacScholar that one day there would come a cultural science from the evolution of BlacAfrican People. This cultural science would eliminate the marginalization of the BlacNtalextuwls by Eurological Scholars in this country and the world. It also would liberate the Innovative Authentic Monolithic Ntalextuwl Creative Genius (IAMNCG) of BlacAfrican People and their culture for the utilization and perpetuation of Cultural Ntalextuwl Equality. (See Explanation of Definitions and Blacological words for update in spellings.)

II. A POINT OF DEMARCATION

It is only proper and fitting that in the 213th year of the redevelopment of BlacAfrican Culture, the manifestation of the myth of the Cultural Science of Blacology has evolved into the conscious of BlacAfrican People and their culture. From the Haitian Revolution August 1, 1789 to the year 2002 it is 213 years, Blacologically speaking, the Haitian Revolution is the beginning a point of demarcation of the redevelopment of BlacAfrican Culture. As BlacZcholarz we must be aware of our own time span in order to judge our success and failure appropriately. We are a redeveloping BlacAfrican Culture, not a Eurological society. With this Nahlej in mind BlacAfrican People will be able to look at our advancement in a more realistic vision. The BlacAfrican Culture is a damaged culture and has suffered great loses. The correct way to examine the progress and achievements is to acknowledge the period of destruction and the point of redevelopment. Blacologically, what we are talking about is the evolution of BlacAfrican People and their Culture. According ¹Dr. Chancellor Williams in his book, “The Destruction Black Civilization”, BlacAfrican Culture was destroyed from it original state, but... not beyond repair. It was infused with all other cultures. At one time we were all in our culture. It was all that we knew. Our culture was our world. Philosophically, according to ²Dr. Ali Mazrui, “Some strangers can and took some of us away to all corners of the earth”. Now the world is our culture and the sun never sets on BlacAfrican Culture.

III. THE CHRONOLOGY OF THE TERM BLACK

The origin of the identity of Blacks or BlacPeople goes back to before the time of Homer. According to ³BlacZcholarz the term goes back to 3,000 BC. The term is a European word that refers to the completion of skin or color. A dark skinned people. This identity runs simultaneously with all BlacAfrican identity. Let us begin by taking a look

¹ Williams, Chancellor. *The Destruction of Black Civilization* Chicago: Third World Press, 1974.

² Mazrui, Ali A. *Africans: A Triple Heritage 8: A Clash of Cultures*, LAC, DAF097v.8, WETA/BBC 1986 60:00,

³ben-Jochannan, Yosef . *Documentary: African Origin of Civilization*. Cornell University Feb. 8, 1989 (See BRDI video Archive)

at the chronology of BlacAfrican Culture. When we look at BlacAfrican Culture, we must look at it through its stages of identity. We must talk about it in the light of how BlacPeople identified themselves or was identified by the oppressors. Let us began with the era of pre-colonialism. Prior to the European intervention of the motherland or Acubuland as it was named or called, BlacPeople look at themselves as part of a kingdoms or queendoms. They were identified by local families and groups or for the lack of a better name tribes. There were also some empires. But, they were not known or identified as Africans. Even to this day there are some BlacPeople who do not identify themselves as Africans or Blacks on the continent of Africa. The BlacPeople were known by names such as Vah, XHousa, Zulu, Mandingo Etc. The continent was known as the land of the Blacks. According to BlacScholars there were great civilizations. There was art, music, and ideals in this great land. There was no collective name for the entire BlacPeople. As time evolved BlacPeople travel over the world and taught culture. It is mention by ⁴Afrocentric Scholars, ⁵African-Centered Educators, and ⁶Egyptologists that BlacPeople taught culture threw out the world.

In the first stage of collective identity it was in the period of captivity. It was in this era that BlacAfricans begin to acknowledge their common struggle to be free. They begin to be aware that everyone who was in captivity was the same color and from the same place. BlacPeople also were aware that the people who were kidnapping them were European/white and Arabs. It is assumed that BlacPeople did not know any thing about each other. In addition to that, it is believed that BlacAfricans all spoke different languages and could not communicate with each other. This is not true according ⁷Dr.

⁴Molefe Asante Ph.D. in AA Studies, The Creation of the Doctorate in African American Studies at Temple University: Knocking at the Door of Eurocentric Hegemony
<http://www.asante.net/articles/PHDTEMP.htm#top>

⁵ Walker, Abena. A Contrast of the African and European Educational Systems: Theories and Practices. Washington, D.C., 1981.

⁶ben-Jochannan, Yosef. Cultural Genocide in the Black and African Studies Curriculum. New York: Alkebu-lan Books Assoc., 1972.

⁷ Sirleaf, Amos D. *Blacology: A Cultural Science.*, Blacology Research and Development Institute Inc. AMDSirleaf@hotmail.com ,1997, HOWARD UNIVERSITY, THE ROLE OF THE ECONOMIC COMMUNITY OF WEST AFRICAN STATES (ECOWAS) IN THE LIBERIAN CIVIL CONFLICT 1980-1997: A CASE STUDY OF CONFLICT MANAGEMENT, A Dissertation Submitted to the Faculty of the Graduate School of Arts and Sciences of HOWARD UNIVERSITY in partial fulfillment of the

Amos M. D. Sirleaf, a Blacological Scholar and a Graduate of the African Studies Program at Howard University in 1999. Dr. A.M.D. Sirleaf is a native Liberian and he speaks nine different languages. This is due to many local languages, which are spoken in the geography of the country and its neighboring countries. It is a tradition of BlacAfrican people to be able to speak more than one language because you had to talk to other tribes in your immediate surroundings. So, it would have been impossible for the BlacPeople in the cargo ships to have no way of communications or not to know each other. It was on the cargo ship that the movement for freedom gains a collective effort. The very first time the movement for freedom was conceived was when a Black person was captured by an oppressive regime. In the times of captivity there were no airplanes, autos, nor trains that could cut the time of transport into minutes or hours. You could not travel from East, South, or North Africa and board a cargo ship before it left the shores of the west. So, all the captives had to be taken from the immediate shores of the West Africa.

A. The Stages of Black Identity

The stages of Black Identity are as such: Blacks, Africans, captives or bondmen, Slaves, Niggers, Colored People, Negroes, Black Consciousness Movement (Black People), BlacAfrican People. Depending on the geographical location Blacks would take on the identity of that Diaspora with their color. (i.e., Black Americans, Black French, Black Jamaicans, and Black Englishmen etc. The same applied to the term African.) Black is a term that was used in the 13th and 14th centuries. Black was how the Europeans and Arabs saw people of ⁸Acubuland in terms of their color. According to ⁹Dr. John Henrik Clark, “The Europeans did not look at Blacks as people. Africa originated from Europeans landing in North Africa and meeting a people in that area named Afreeka. Because the Europeans could not pronounce the name correctly they said it as Africa and also spell it as such”. This name was not a collective identity by the people of the entire continent. The identity of captives or bondmen was a collective

requirement for the degree of DOCTOR OF PHILOSOPHY Department of African Studies and Research by Amos Mohammed Sirleaf Washington, D.C. October 1998, AMDSirleaf@hotmail.com, 1997

⁸ ben-Jochannan, Yosef. Cultural Genocide in the Black and African Studies Curriculum. New York: Alkebu-lan Books Assoc., 1972.

⁹ Dr. John Hendrik Clarke, A Great and Mighty Walk (Video),

Produced by Wesley Snipes, Black Dot Media, Inc., Sound Castle Recording Studio, Senterville, CA 1996
<http://www.BETMOVIES.COM>

disposition of those who were dispersed into other lands by kidnappers. The name was not in the language of the inhabitation of land, but those who were in captivity knew it. Slavery was a condition, so that was part of the process of breaking down the minds of the captives. It was to convince the captives and those who were born in this inhumanity they were inferior to whites. In order to be a slave you have to accept that you were a slave and consent to the laws of bondage and subjugation by those who were oppressing you. The term ¹⁰n-i-g-g-e-r derived from the name Niger that was associated with Nigeria. The European could not speak the name correctly and begin to say nigger in a negative way as to dehumanize the captives. N-i-g-g-e-r was and is a degrading and dehumanizing process of the maintaining of the slave mentality. This identity runs simultaneously with all stages to insure the continued inferiority complex. It is the longest lasting of the marginalizing identities because it is passed down through European religions and cultures.

B. Colored People is a Term

¹¹Colored People is a term used in the 15th to the early 18th Century. This term is applied to those Blacks who were in slavery. It was also applied to the house slave. It is a subtle way of saying that you are a good n-i-g-g-e-r and you believe in the training. You have to live up to the white standards and you believed you were inferior as a Colored person. It also meant that you were mix with white and Black and was not white. This is a collective identity national and international.

According to the Asientos Film directed by Francois Woukoache, the term ¹²Negro can be traced back to the Spanish slave trade in 1528. Negro means Black in Spanish. The era of the ¹³Negro expanded from the 14th to the 20th Century. Negroes is a

¹⁰ People Organize and Working for Economic Rebirth, (P.O.W.E.R.) by Minister Louis Farrakah, Los Angeles, California, 1985, Cassette Tape

¹¹ Adams, Russell L. Great Negroes Past & Present, Illustrated by Eugene Winslow edited by, David P. Ross, Jr., Afro-Am Publishing Company., Inc., Chicago, Illinois, ISbn-910030-07-3 ISBN-910030-08-1, Revised 1972, 1976, 1981, 1984, copyright 1963 Library of Congress, 72-87924.

¹²Asientos . Dir. Francois Woukoache. 1995. 52 min. Dr. Mbye Cham,

¹³Adams, Russell L. Great Negroes Past & Present, Illustrated by Eugene Winslow edited by, David P. Ross, Jr., Afro-Am Publishing Company., Inc., Chicago, Illinois, ISbn-910030-07-3 ISBN-910030-08-1, Revised 1972, 1976, 1981, 1984, copyright 1963 Library of Congress, 72-87924

stage of ¹⁴Negrological Thinking. This term was utilized after emancipation. This is a collective worldview that Negro People saw themselves as second class to whites. They believed that they could prove to whites or Europeans that they were human by thinking as ¹⁵Eurological as white people. Everything that whites wanted or did, Negroes did the same. The Negroes studied Sociology, Psychology, Anthropology and other Eurological Studies. This is the era in which all of the great Negro Scholars evolved from. This is the age of emulation, assimilation, and mimicking of the Eurological world. Negroes were made in the image of Europeans. A ¹⁶Negrological Scholars was and is a Negro man or woman who believes and perpetuates the Eurological Studies as his or her way of thinking. The Negroes were rewarded with degrees and did not try or even think about creating any sciences of their own. ¹⁷Dr. Carter G. Woodson calls this the Mis-Education of the Negro. The greatest fear of the Negro was that he/she would not be accepted by whites.

C. Black Consciousness

The Black Consciousness Movement is from 1965 to 1984. This is the beginning of the Blacological Era. This is the, I am Black and proud of it era. It was in 1965 that ¹⁸Floyd McKissack and Kwame Ture declared that Negroes would be no more and we will be Black People from now on. This is self-acclaimed by Black People according to the land of their birth. If you were from Jamaica you were Black Jamaican, if you were born France you were a Black Frenchman. If you were born in United States you were Black American, African-American, Afro-American or Black People. If you were born in Africa, you are BlacAfrican or African. The Black Consciousness stage was and is the era in which Black people were aware of their connection with other Black People

¹⁴ Cross, Walter Prof., Glossary of Blacology and Also see Defintions, Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft. Washington, Maryland 20744, 1997

¹⁵ Cross, Walter Prof. See New Blacological Terms, Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft. Washington, Maryland 20744, 1997

¹⁶ History of South Africa, Course 202, Semester Fall 2001., Dr. Robert Edgar, African Studies Ph.D. Program, Howard University, Cross, Walter A Blacologicograghy of European Dehumanization and Marginalization of Black/African People and Their Culture 1600 – 1970's in South Africa redgar@fac.howard.edu

¹⁷ Woodson, Carter G. The MisEducation of the Negro. Trenton: Africa World Press, Inc. 199

¹⁸ Eyes on the prizes Documentary MFDP, Video Archives of the Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft. Washington, Maryland 20744, 1997

throughout the world. This is the stage of ¹⁹Black Power as well. In this stage Black Solidarity was a worldview.

D. Eurological Assimilation

Eurological Assimilation is the stage from 1980 to 1995 and was an era in which the Black Consciousness was pacified by European values and culture. The attempt to dismantle the stage of Black Consciousness was by the acquisition of European thought and the assimilation into Eurological Studies. The more the Black intelligentsia studied Eurological ideology the less Black Consciousness began to grow, until ultimately Black Consciousness was stagnated in its efforts for cultural redevelopment. The more Eurological BlacPeople became the less likely they perpetuated their own cultural development. There are two syntheses for this theory from the Evolutionary Cultural Science of Blacology. There is a negative and a positive synthesis and they are as follows:

The negative Blacological synthesis on this theory of movement is:

- The greater the degree of Eurological Studies, the lesser the opportunities for BlacAfrican Cultural development.

The positive synthesis is:

- The greater the study of BlacAfrican Culture, the greater the evolution of the Myth of the Cultural Science of Blacology.

E. BlacAfrican People

The era for BlacAfrican People is from late 1980's to present or 2002. This stage ran simultaneously with the later stages of Eurological Assimilation. This is the stage when the BlacScholars began to think for themselves and create ideologies such as ²⁰Revolutionary Intercommunalism, Afrocentricity, African-Centered Education, ²¹Afriology, and Blacology etc. This is a stage in which BlacPeople are being productive and creative in the way of cultural redevelopment for the redemption of BlacAfrican People. This is the era of BlacNahlej. In this stage BlacZcholarz are beginning to start thinking and doing some creating to back it up. BlacZcholarz are beginning to examine

¹⁹Ture, Kwame and Hamilton, Charles V., © 1967 Black Power The Politics of Liberation, New York Random House

²⁰Newton, Huey P. "To Die For the People" Ramdon House, New, York 1972

²¹Asante, Molefe Ph.D. in AA Studies, The Creation of the Doctorate in African American Studies at Temple University

their efforts and contributions to the Eurological Studies in order to be economically and culturally sound. BlacZcholarz now understand that their greatest resource is the BlacMind. In this stage BlacZcholarz are culturally educated and enlightened by the economics of the IAMNCG of BlacNahlej. This is the era of academic Ntalextuwl Liberation and academic entrepreneurial ship. This is the time when BlacPeople will learn to own their own minds. This is an era of returning to the building of institutions and Cultural Ntalextuwl Equality (CNE). This stage is unlike the Negro era where there is forced segregation and BlacPeople had to have their own businesses because of Jim Crow Laws. This is the recognizing of the value in being able to have control over your own destiny. This is the realization that the BlacMind is the greatest resource to BlacPeople in the effort to have self-determination. This is the sage of the Blacological Evolutionary theory as a movement. BlacPeople have tried everything Eurological there is to make life better but have fallen short. Now is the time for BlacPeople to make good on all the human resources within their culture. ²²Dr. Martin Luther King said, “We built gigantic building to kiss the skies. We built gargantuan bridges to connect the seas. With our space ship, we carved highways in the stratosphere. With our submarines, we discovered oceanic depths”. Even though we did all of that, one can see BlacYouth all over the world saying, culturally Ntalextuwly, I was hungry and you feed me not. Now is the time for BlacPeople to make good on all the dreams and visions of your heart, mind, and soul.

When we talk about BlacAfrican Culture we must define the stages chronologically correct. You must define the mentality of BlacPeople according to the utilization of the stage in which they live their lives. One can still exercise the Negro Ideology in the year 2002. If you were born in the mid 20th century, you may still practice Negrological Thought. When you hear people talking about the era of BlacPeople before pre-colonialism, they are talking about non-collective identifiable BlacPeople. When you speak of BlacPeople in chronological order, you must address the people and their mentality according to times of their identity.

²²The King Center, 449 Auburn Avenue, Atlanta, Georgia 30312

IV. THE ORIGIN OF MYTH OF BLACOLOGY

When I began the journey of the study and research for the Myth of Blacology, I was 14 years old. It was the City of Chicago, Illinois in 1968 at the Black Panther Party's (BPP), "²³The Black International Library" on 85th and Cottage Grove. It was after the murder of Dr. Martin Luther King, Jr. II. The seed was so imbedded in me that it was not until this semester that I became aware that I was working subconsciously on the quest that the Black Panther Party had planted into my soul. When I began to read "To Die for the People", I flashed back to when I first came into contact with the BPP. The education you received at The Black International Library was such it stayed with you for life. That is what kind of education BlacPeople needed. One that was full of ²⁴BlacNahlege. It is the Nahlege from the hearts and minds of BlacPeople in the struggle for liberation, freedom, and justice. After receiving this education, I was compelled into the quest for Cultural Ntalextuwl Equality. This was the time of the murder of ²⁵Dr. M.L. King, Jr. II, ²⁶Fred Hampton, and ²⁷Mark Clark. This catastrophe left such an impact on the BlacYouth. We are forever indebted with the honor of picking up the blood stain banner of the uncompromising struggle of BlacAfrican People and their Culture. This was the beginning of the will of the Myth of Blacology to enlighten my mind.

The seed for the Myth of Blacology was planted in Chicago, Illinois at Jean Baptist Pointe De` Sable High School in the Spring Semester of 1974 in an After School Black History Class. I read a book that mentioned that some day in this land there would come a Black Social Science entitled Blacology. This Blacology was spelled with a k. (i.e. Blackology). I also read about a Negro Scholar by the name of Dr. W.E.B. Dubois was a practitioner of Sociology who had wrote 2,038 books, articles, and pamphlets. At that point, I became unconsciously interested in the study of BlacHistory. I went to College and studied Sociology. I concentrated my studies on BlacPeople.

²³ The Black International Library" on 85th and Cottage Grove was organized in the Black Community in the City of Chicago by the Black Panther Party in the late 1960's.

²⁴ See Explanation of Definitions and Blacological words for update in spellings.

²⁵ Cross, Walter. *Black Panther Documentary, Video Archives* of Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft.Washington, Maryland 20744, 1997

²⁶ *Black Panther Documentary, Video Archives* of Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft.Washington, Maryland 20744, 1997

²⁷ *Black Panther Documentary, Video Archives* of Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft.Washington, Maryland 20744, 1997

After graduating from Bishop College in 1979, I applied to graduate school at some of the Universities in Dallas/Ft. Worth, Texas area such as Southern Methodist University (S.M.U.), the University of Texas at Dallas (U.T.D.) and University of Texas at Arlington (U.T.A) etc. I was turned down. I was told that I did not have what it took. I was so mad and disappointed. I said to my self, “there must be some Blackology out there some where. I will go out of my mind chasing this sociology stuff”. After that I begin reading BlacLiterature. I read every BlacScholar I could find, looking for the Myth of Blacology. I read W.E.B. DuBois' Autobiography, Martin Luther King Jr. II, Malcolm X, Booker T. Washington, E. Franklin Frazier, Ida B. Wells, Harriet Tubman, Sojourner Truth, and countless others from 1982 to 1985. After study and research of Black History, film and literature, I read an article by ²⁸Dr. Ronald Walters entitled, "Moving Towards a Black Social Science" (1986).

At this point, I began to say to myself, “it is here in the books. Why has there been no one to create it or developed it?” At that moment it was like a light was turned on and I could imagine the ancestors saying, you can do it. You are the one. You can build Blacology. You are a Blacologist. Pick up the bloodstain banner and build Blacology for Blac-Culture and BlacPeople. From that day on in 1985, I have been living the Myth of Blacology. The will of the myth has led me to the Historical Black Colleges and Universities (HBCU). The spirit of the Myth of Blacology dwells in the Blac-Culture and the HBCU.

I decided since I was a Black college graduate from Bishop College my best asset was the Black Universities who believed a mind was a terrible thing to waste. I wanted to use my mind to make a contribution to my people and culture. I have come to realize that the HBCU is the greatest gift that God gave Black people. I started at Prairie View A&M University in January 1987. It took me one and half years to do what took me five years do at the predominately white universities. At Prairie View A&M University, I was not a statistic, a minority, a token Black, nor was I an affirmative action quota. As a result of the Black University, my blessings were growing. It is because of the sisters and brothers

²⁸ *Dr. Ron Walters is a distinguished leadership scholar, professor of government and politics at the University of Maryland and co-author of "African American Leadership." 2002*

who came before me that I am able to say, "I am because we are, and since we are, therefore, I exist".

I was able to do as my ancestors did, I began to think mathematical, scientifically and analytical. I came to the conclusion that Black and ology equaled Blacology. I dropped the "k" and added -ology. This was the beginning of Cultural Ntalextuwl Equality. Blacology is the ability to be able to think scientifically with the philosophies, theories, and concepts of BlacAfrican Culture.

Black - K = Blac
+ology
Blacology

The term Blacological was developed from the logical thinking of Black Culture and its people. Indeed since there is Blacology there would have to be Blacological thought and/or perspectives. As the research in Blacology Continued it became apparent that BlacAfrican people have their own logical thinking and Ntalijence.

V. THE MYTH OF BLACOLOGY - (THE PEOM)

There is a **MYTH**.

It is a vision Deeply rooted in the
Black Culture, the HBCU's and
the **MINDS** of **BlacZcholarz**.

There is a myth,
That one-day in the Blac-Culture
all over the world, The sons of
former slaves, free Blacks,
and Native Africans will be proud
of their Culture, and will be able to
live together as **BROTHERS and SISTERS**

There is a MYTH...BROTHERS,
That one-day in the BLACK CULTURE
BLACOLOGY will be taught to
BLACK CHILDREN and they will be able
to say equality at last, and...That they
will no longer have to deal with
second class citizenship, minority status,
and colonialism.

There is a MYTH that the...
CULTURAL SCIENCE OF BLACOLOGY
will come and eliminate the
cultural depravation of **BlacPeople**.

There is a MYTH, BROTHERS AND SISTERS.
That **BLACMEN** will no longer
be depended on the ologies of other
cultures, But that they will utilize

the philosophies, theories, and the
Nahlej of their FOREFATHERS, to
develop for their culture solutions
to the problems of BLACK CULTURE and
BLACAFRICAN PEOPLE.

There is a MYTH, one day in the
BLACK CULTURE, the **SCIENCE OF
BLACOLOGY** will become a reality... in
this day, with this **science**, we
can go out and achieve equality and there
will be no insurmountable goals.

There is a MYTH....
that my children and other young
BROTHERS AND SISTERS will not come
up the way I did. They will be

judged on the content of their
character, and **their character will
be molded by their culture** and
not by the w.a.s.p. measuring rod
of white middle class standards

There is a MYTH....
this afternoon that here in this
country and the world **BLACBROTHERS
and SISTERS** will be able to study
BLACOLOGY in their schools and that
BLACOLOGY will be a **science** that will
be a contribution to world culture,

and they will be able to be productive
and be creative in their culture. By building
institutions for **self-determination**.

Yes, There is a MYTH,
That one day in **BLACK CULTURE** that
The **SCIENCE OF BLACOLOGY** will become
REAL and **BLACNAHLEJ** will role
down like waters and **BLACHERITAGE**
like a mighty stream.

There is a MYTH...**BROTHERS** and **SISTERS**
That we will recognize the philosophies,
theories, and beliefs of the **BLACSCHOLARS**
and that all **BLACMEN, WEMEN,** and
CHILDREN are involved by the
creators will in some unalienable
rights and among these are **Cultural Affirmation,**
Cultural Solidarity, Cultural Education, and **Cultural Ntalextuwl Equality.**

There is a MYTH,
That exploitation, degradation, and
cultural inequality will be eliminated and
BLAC-CULTURE will be exulted and that
maginalization, underestimation, and
devaluing of BlacPeople will come to an end and BlacNtalextuwls will see the
glory of **BLAC-CULTURE** revealed... and all
BLACAFRICAN PEOPLE shall see it together.

There is a MYTH...this afternoon
that the **BROTHERHOOD** of the **BLACK**

MAN shall become a reality in this
day and through **BLACOLOGY** we
can go out and achieve equality.
With **BLACOLOGY** we will be able to build
A tunnel of hope.... through a mountain of despair

We will be able to achieve a new
day when all **BLACAFRICAN PEOPLE** will
have Nahlej of their **CULTURE**.
They will be able to join hands
and say equality at last. Thank the **ANCESTORS**
for their sacrifices. Equality at last.
THANK THE CREATOR ALMIGHTY, equality at last
We want to make them proud.

There is a **MYTH** that... **BLACOLOGY** will ...
Make real the words. "**ALL MEN ARE CREATED EQUAL**"
by the liberation of the **Innovative Authentic Monolithic Ntalextuwl Creative Genius**
(**IAMNCG**) of BlacAfrican People and their Culture.

ALL PRAISE IS DUE TO THE ANCESTORS AND THE CREATOR!

BLACOLOGIST:
PROF. W. CROSS

VI. A QUEST FOR CULTURAL NTALEXTUWL EQUALITY

This year finds us a rather bewildered people. We neither have Cultural Ntalextuwl Equality nor a Culture Reality and yet my brothers and sisters this year a hope for Myth of Blacology can no longer be dismissed for some kind of pious dream of some Eurological Scholar. If we don't have culture in this world, we will destroy ourselves by the neglect of the use of our own Cultural Nahlej. If we don't learn to love of our culture we will perish as fools.

Now let me suggest if we are to have equality, our culture must be the Nahlej of our substance. Yes, as a BlacNtalextuwl we must identify who we are. According to ²⁹Dr. Martin Luther King Jr., “We are tied together, we are interrelated. What affects one directly, indirectly affects the other. We are all caught in an inescapable network of mutuality, tied in a single garment of destiny what ever affect one, affect the other”. If we do not love our culture, others cannot trust us to love theirs. Have you ever stopped to think about it: that when you wake up in the morning you can't go to work without depending on other brothers and sisters? Somebody might call you and say good morning. When you turn on the radio and listen to WOL 1450AM, MAJIC 102.3, WHUR 96.3, WPGC 95.5 and other BlacRadio Stations, you are depending on half the brothers and sisters in your culture. When you go into your kitchen, you see pictures of your mother, father, sister, brother, nieces, nephews, children and friends before you get out the house in the morning. You are depended on more that half your culture. Maybe you want to go home for Christmas or go to the family reunion. No individual can live alone, no family can live alone and as long as we try the more we are going to have cultural problems and self hatred. We will not have equality until we recognize this basic fact of the necessity of Cultural Nahlej. How can one avoid being depressed, when he sees with his own eyes evidences of brothers and sisters who denied themselves cultural identity? How can one avoid being depressed when he sees with his own eyes the lack of cultural affirmation? There are no grammar schools teaching Blacology, there are no middle schools teaching Blacology, no high schools, no colleges or universities.

²⁹Martin Luther King Trumpet of Conscience, Presentation of Turner Broadcasting System, Inc., Copyright © 1985, TBS Production, Inc. C-Span

When I beheld these conditions something inside of me said, we BlacFolk stand ideally by while our children are being starved of cultural relevance and Nahlej. I started thinking about this fact and I said to myself, “I know where we can educate Black children on the Myth of Blacology, in the Blac-Churches, Blac-Schools, and HBCU.” There is the solution to the problem. We could use all those books wrote by BlacWriters and authors collecting dust in the Library's at HBCU, public libraries all across the Blac-Culture and the BlacWorld. We have a surplus of Cultural Nahlej. We can solve this problem of Blac-Children going into the world starving from the lack of Nahlej about the Myth of Blacology. We must not allow for another generation of Blac-Children to become adults without Cultural Solidarity. We no longer want our children to go to bed hungry for Cultural Nahlej, starving for self worth.

In order for the “little light” within our children to shine we must teach them Blacology a Cultural Science. We must teach them of the philosophies, theories and beliefs of the BlacScholars. We must teach what BlacPeople want, what BlacPeople need and the future direction of the people and culture. The next thing we must be concerned with, if we are to teach Blacology, is sacredness of all their Cultural Nahlej. Everyone brother and sister is somebody. So we must learn that Blaclife is too important to be killed on the battlefields of the Blac-Community. The BlacMan is more than an n-i-g-g-e-r, more than a servant. The BlacMan is a child of God; made in his Image. Therefore, we must be respected as such. Until BlacMen see this everywhere, until BlacNations see this everywhere, we will be fighting ourselves.

One of the strangest things is that all of the BlacScholars talked about culture. The Blacological thinkers of today talk eloquently about culture. The BlacScholars of the past came giving their lives for Cultural Liberation. They were Jomo Kenyatta, Kwame Nkrumah, Halie Selassie, Nat Turner, Toussaint L'Ouverture, Harriet Tubman, Frederick Douglass, W.E. DuBois, Marcus Garvey, M.L. King, Jr. and Malcolm X. These were BlacScholars seeking Cultural Nahlege. What is the problem, we must not talk about The Myth Blacology as a distant goal, an as end we seek. One day we must come to see that Blacology is not merely a distant goal we seek, but it is a means by which we arrive at the goal of Cultural Ntalextuwl Equality. We most pursue cultural ends through Blacological means. When we truly believe in the scariness of all BlacNahlege, we won't exploit our

BlacPeople anymore; we won't trample over our BlacPeople with the iron feet of the oppressor. We won't kill BlacPeople anymore. When we learn the Myth of Blacology, we will learn the power of creative and redemptive love. There are 4 types of Black love: (1.) BlacMan loves, BlacWoman, (2.) BlacFamily love, (3.) the love of Blac-Culture (4.) and to love yourself. The love of BlacMan to BlacWomen, is some of the most beautiful love ever to have been expresses, is this kind of love. BlacPeople talk about this love; BlacPoets, writers, musicians in their writings, music, and poetry; BlacWriters such as James Baldwin, Paul L. Dunbar, Langston Hughes; Sisters such as Gwendolyn Brooks, Nikki Giovanni, Phillis Wheatley; and BlacMusicians such as Louis Armstrong, Duke Ellington, Bessie Smith, Ethel Waters. The list could go on, but I think you know what I mean, chose some for yourself. These brothers and sisters talk about the love of BlacMen to BlacWomen and the BlacWoman to the BlacMan.

There is the love of the BlacFamily. When you love your brothers and sisters, this is the kind of love. Where you love BlacPeople because they are your friends, neighbors and family, this is a kind of intimate love. This is the kind of love you have for BlacPeople because you get along with them well and those that you like. You love them because you are loved. Then the Blac-Culture teaches us about another love and it is the love of culture. The love of culture is understanding, creative, productive love. Good will for all BlacPeople. Cultural love is an overflowing love. It is more than friendship. Cultural love is an overflowing love which seeks nothing in return. BlacTheologians would say it is the love of God operating in the BlacMan's heart. So, when you rise to love on this level, you love all BlacPeople, not because you like them, or because their ways appeal to you, but you love every BlacMan, woman, and child because God love them. These are cultural aspirations, unalienable rights, which all people are involved in by the Creator's will and they are equality, life, liberty, and the pursuit of happiness.

This is what the Myth of Blacology means when it talks about love your brother, and sisters. I'm so happy they did not say like because I find hard to like brothers and sisters who make the job more important than the future of Blac-Children and the Blac-Culture. I can't like brothers and sisters who would exploit me. I can't like brothers and sisters who would ignore the injustices placed on BlacYouth of America and the world. I can't like brothers and sisters who threaten to kill BlacPeople day in and day out.

Cultural love is greater than like; it is creative, redemptive; and good will for all BlacPeople.

The 4th love is to love yourself. When I say love yourself, I mean you must learn that the greatest love of all is to yourself. That mean anything that you represent is you. If you don't love Blacology, you don't love your mother, father, sister, brother, to be truthful to you, you don't love yourself. Learning to love yourself is interwoven with everything that is your culture. If you don't love your culture, you don't love yourself. You must learn to love yourself (culture) when no one else does. Never let anyone teach you to hate yourself (culture). I have seen to much hatred, to want to hate myself. Hate is to great a burden to bear. Somehow we must be able to stand up before our most bitter opposition and say that the Myth Blacology is Cultural Ntalextuwl Equality. Believe what you brother and sister, but we will gain your confidence by our ability to love our culture. Support the injustices of police departments, denounce your culture, come into your neighborhoods and exploit your brothers and sisters,³⁰ but be assured we will where you down by our capacity to love you. We will so appeal to your heart and conscience and we will win you in the process. Our victory will be a victory of Cultural Ntalextuwl Equality.

As Ntalextuwls, we must understand the power of creative and redemptive love, love of culture. From the struggles of our past, we must acknowledge that from struggles comes growth. Culturally we have grown into a people of creative and redemptive love. This is a justifiable right, to love all BlacPeople not because you like them, but because the Creator loves them.

If there is to be equality in culture and good will toward all BlacPeople, we must finally believe in the ultimate reality of the Myth of Blacology and that is cultural equality is base on the moral foundation of the IAMNCG of all BlacAfrican People. It is also based on the perpetuation and utilization of the experiences of the uncompromising struggle for justice and equality.³¹ Truth crushed to the earth will rise again, no lie can live forever. I try to talk to some BlacPeople about the Myth of Blacology. I must confess today that not long after talking about this Cultural Nahlej, I saw it turn into a

³⁰ Martin Luther King Trumpet of Conscience.

³¹ Martin Luther King Trumpet of Conscience

nightmare. Yes I'm personally the victim of deferred dreams, of blasted hopes. In spite of that I close today by saying, I still believe in the Myth of Blacology because you can't give up in life. If you lost hope some how you lose that vitality that keeps life moving you lose that courage, that quality to go on in spite of. So, this is our fate. As we continue to hope for cultural solidarity and good will toward all BlacPeople. Let us know that in the process that we have Cultural Ntalextuwl Equality.

So today, I still believe in the Myth of Blacology, that BlacPeople will rise up and come to see, that they are made to live together as brothers and sisters. I still believe in the Myth of Blacology this morning that one day Blac-Children will be judged on the basis of the content of their character and that character will be molded by Blacology a Cultural Science. As long as we use the ology of other cultures we will have second-class character. We will be judged with 2nd class citizenship. I believe in the Myth of Blacology that, brotherhood will be more than just a word at the end of a sentence, it will be the first order on our Black Cultural Agenda and BlacNahlege will role down like water and BlacHeritage like a mighty stream. I still believe in the Myth of Blacology today that all Black people will believe in their culture and that BlacPeople won't exploit BlacPeople anymore, and BlacPeople will no longer rise up against BlacPeople anymore. Neither will they study self-hatred anymore. Yes, I believe in the Myth of Blacology, that BlacMen will develop their ideals, philosophies and theories, to make vehicles to take us into the 21st Century and that Blacology will be the vehicle of Cultural Ntalextuwl Equality. I believe that Blacology will put an end to second class citizenship and minority status and make Blac-Culture the reality by which we achieve Ntalextuwl liberation.

If anybody asks you about Prof. W. Cross, tell them that I am a drum major for Blac-Culture, a drum major for Blacology, a drum major for Ntalextuwl liberation. Don't mention the fact that I graduate from high school, college or graduate school. Don't talk about the degrees I have nor all the other shallow things that I have achieved or done. I just want you to say that Blacologist Prof. W. Cross is a drum major for Cultural Ntalextuwl Equality, he is a drum major for Blacology, and he is a drum major for BlacNahlege. I want you to say that a Blacologist loves his people. I just want you to

say he is committed to the elevation of Black Culture, BlacNahlege and the Myth of Cultural Science of Blacology.

VII. CONCLUSION

The Myth of Blacology is tie to the myth, “ALL MEN ARE CREATED EQUAL” through the Dr. Martin Luther King, Jr. I have a dream speech. A quest for Cultural Ntalextuwl equality was inspired by a video documentary of Dr. Martin Luther King, Jr., entitled, “The Trumpet of Conscience”. I saw this video in 1983 in Lancaster, Texas. I saw this program on C-span. I was inspired by the way that Martin Luther King spoke to white people and the world. I than began to think to myself, this is something BlacPeople should hear and not only should they hear it, but they should hear it in a Blacological perspective. When Dr. King talked, some BlacPeople were in amazement at how blessed he was that they missed the message. On the other hand they did not subconsciously think he was talking to them. Because we were under such great oppression, some BlacPeople could not receive what he was saying. And if they could here him they could not do anything about it.

Now that evolution has taken its course it’s time to listen and learn from our great BlacScholars. This is what Dr. King meant to me as a Blacological Cultural Scientist. ³²Dr. King said, “That if you could not be a tree be a bush. If you could not be the road, be a trail. It isn’t by size that you win or you fail, but be the best of whatever you are”. So, when the Eurological Scholars told me that I could not be a sociologist. That meant I could be a Blacologist. That was the beginning the quest for the Myth of Blacology. So, I contended that I would be a Blacologist and my challenge was to develop Blacology like Earney Barnes painted pictures, like Jim Brown Played football, like Thurgood Marshall practice law, and like Dr. Charles Drew practice medicine. The Myth of Blacology required that you be the best of what ever you are. The myth of Blacology was tied or connected to the philosophy of BlacScholars like Dr. Martin Luther King, Jr..

³³Dr. M.L. King, Jr. said, “Whatever your life’s work is do it well. A man should do his

³² The King Center, 449 Auburn Avenue, Atlanta, Georgia 30312.

³³ id

job so well that the living, the dead, and the unborn could do it no better". This is the legacy of the Myth of Blacology.

The Myth of Blacology is an evolutionary theory. In the 1960 and the 1970's the Black Panther Party talk about a revolutionary theory for a movement. The Myth of Blacology is an ideology whose time has come. It is time to think about what do we own as BlacPeople. Can we own the Presidency? Can we own the government? Can we own the country? Let us take a look at what BlacPeople can own. It is time to take an inventory. Out of all the things that one can think of, the only resource BlacPeople can own is ourselves and our minds and our own Cultural Nahlege. We have worked in the fields of sociology, psychology, anthropology and other Eurological studies with very meager returns every year. The Eurological Studies industry is multi-billion dollars a year fortune 500 corporation. This industry is owned and operated by European scholars and their institutions. There is a monopoly on the interdisciplinary sciences by the Eurological Scholars. These are government-funded studies as well. It is Mythological for the quest of BlacScholars to develop their own interdisciplinary sciences. The Myth is a quest for Cultural Ntalextuwl Equality.

VIII. EXPLANATION OF DEFINITIONS AND BLACOLOGICAL WORDS

These definitions are developed from the research and study of the Cultural Science of Blacology. In order to develop a science, it must be define by the findings and development under this process of subjective/observation, experiments, and daily experiences of the Cultural Scientist or Blacologist. In the manifestation of Blacology, these words have materialized themselves into existence. These words are evidence of the constant evolution of BlacPeople and their culture. They have also taken on their own authentic spelling and definitions. The dropping of the "k" from the word Black - ology is the scientific perspective or connotation; it is also technological and computerized. It is from the linguistics of Ebonics. It is also the IAMNCG of BlacAfrican Culture and its people. The dropping of the "k" is also the joining of Black and African into one. This is a Cultural component, a Cultural icon and a symbol that BlacAfrican Culture is evolving into its own identifiable redeveloping entity. It is no longer a color and a continent it is an extended international culture. Wherever you see BlacAfrican People they are drawn

together by their color and the Land of their ancestors. This brings about a common bound and establishes cultural continuity of their experience that is apparent in their art, music, dance, ideals, speech and actions. It is the Nahlej of the people's color and their land, which brings about a conscious understanding of a common struggle. It is the evolution of the BlacMind through the BlacAfrican Cultural phenomenon (i.e. Blacology, BlacMan, BlacThought, BlacWorld, BlacWoman, BlacZcholarz, BlacAfrican Culture, BlacNahlej, Ntalextuwl or BlacNtalextuwl, Etc.). These words evolved from the words Black Man, Black thought, Black World, Black woman, Black Scholars, Black/African Culture, Black knowledge, intellectual, etc. the merger of these words signify the evolution of BlacAfrican Culture in its own right. The N in the word Ntalextuwl is derived or taken from the African name Nkrumah. The N is taken from the BlacAfrican heritage and linguistics of Ghana. Kwame Nkrumah is and was the founder President of Ghana the first Independent BlacAfrican State. The Z is taken from the Zulu People and there language. The Z and N are applied to words that are names and titles to show the evolution of the merger, contributions, and impact of the creative genius of BlacAfrican Cultural linguistics to the script of European language and literature.

IX. DEFINITIONS

1. A Blacological Evolutional Theory – a theory that believes in the evolution of BlacThought. The liberation of BlacNahlej in its own operatively Blacological Cultural Science. The belief that Blacology is a natural evolutional inclination from the Innovative Authentic Monolithic Ntalextuwl Creative Genius (IAMNCG) of the BlacMind. A Blacological Study for the redemption of BlacPeople and the redevelopment of their culture own and operated by Blacks. The belief that BlacPeople will and can evolve Ntalextuwly is a law of nature.
2. Blacology - is the scientific study of the evolution of BlacAfrican People and their Culture. It is the perpetuation and utilization of the ideas, beliefs, philosophies, theories, concepts and notions of their past and present life experience as their Cultural Nahlej. It is the acclimation, affirmation, declaration and proclamation of BlacAfrican Ntalextuwl Thought and academic scholarship as a Blacological Evolutionary Cultural Science.
3. Blacks - the dark race, the native people of Africa, the people from the land of the Gods, the people of the first civilization, the descendants of African Slave trade,

- the people of Ancient Egyptian, Ethiopia, Carthage, and the Descendant of Ancient Black Civilization.
4. Blacological - the logic of BlacAfricans, from the experience, the struggle, logic that is based on the chronology and evolution of their thinking, logic that is of, from, by, for, and about the survival and advancement of BlacPeople past and present both oral and written.
 5. Blacological Thought - Thought that is of, from, by, for and about BlacPeople, thought that is developed from the struggles of BlacPeople and their culture, the affirmation of BlacThinking, thought, and developed from being identified, acknowledged, and defined as BlacPeople. Under segregation and colonialism BlacPeople could not sit on the front of the bus nor live in white neighborhoods. This developed for BlacPeople thought for survival under those laws and conditions. The thinking of Blacks was developed due to racism and inequality.
 6. BlacZcholarz – those BlacAfricans who have achieve self-education, academic, and professional careers in the studies and research of multiculturalism and Eurological Studies. Which are also interested in the advancement of BlacAfrican Culture and the redemption of its people.
 7. BlacAfrican Culture – The perpetuation and utilization of the ideals, theories, beliefs, concepts, and notions of your mothers, fathers, grandparents, ancestors of BlacAfrican People as your established way of life. The uncompromising struggle of BlacAfrican People as an evolutionary reality and Ntalextuwl development.
 8. BlacAfrican Zcholarz – (See BlacScholars).
 9. Blacological Zcholar – one who is obligated and dedicated to the academics of Black Scholarship as a logical evolution for BlacAfrican Culture. One who researches and studies BlacScholars as an effective logical solution to Black problems and believes the answers to redemption of its people and redevelopment of BlacAfrican Culture is in the ideals, philosophies, theories, believes, and notion of BlacNahlej. An Ntalextuwl Black person who acquires and utilizes the Nahlej of BlacPeople as a way of life.
 10. Blacological Academic Entrepreneurial System – an educational system that is own, operated, and developed from the ideas, philosophies, theories, beliefs, and notions of BlacAfrican Zcholarz. The curriculum of the Educational Institution utilizes and perpetuates Blacological Zcholarz, BlacZcholarz and/or BlacAfrican Culture for the development, advancement and evolution of BlacNahlej. The ownership of educational public and private school systems own and operated by HBCU's and Black Businesses.

11. Blacological Cultural Scientist – a Blacologist, one who promotes, perpetuates and is a cultural scientist in the field of Blacology.
12. Blacologist – a Cultural Scientist form the perpetuation, research, and study of the BlacAfrican Evolutionary Cultural Science of Blacology.
13. BlacNahlej – The innovative Authentic Monolithic Ntalextuwl creative genius of BlacAfrican People. The ability of the BlacMind to think, discern and be creative for the advancement, development and evolution of BlacPeople and their culture.
14. BlacMind – the ability of the BlacPeople to think, discern, and is creative. The development of the inner spiritual thought of BlacPeople according to their struggle, experience, life, and survival in the universe.
15. BlacNtalextuwl – one who has acquired self-education and institutional education of the BlacAfrican Culture and utilizes or perpetuates that Nahlej for the advancement, redemption of BlacPeople, and the redevelopment of their culture.
16. BlacNtalext or Ntalext – (see BlacNtalextuwl) one who is Blacologically astute or well studied in BlacAfrican Culture.
17. BlacNtelajenzz – the spiritual, mental, and physical conditioning of the BlacMind through self-motivation, institutionalization, and everyday experience for the advancement, development, redemption, and evolution of BlacAfrican People and their culture.
18. Eurological Assimilation – to adapt to the European culture and believe that it is superior to others. To prove to Eurological Scholars that you are human by acting, talking, thinking, and being like them. To think that Europeans are superior to BlacPeople and their culture.
19. Eurological society – a country that is founded, own, and operated by Europeans.
20. Eurological Studies – Sociology, Psychology, Anthropology, and other fields of study that have been developed, founded, and produced by European Scholars or scientist.
21. Eurological – the training, teaching and perpetuation of European thinking and logic as the dominant thought and worldview.
22. Ntelajenzz – one who exemplifies or utilizes BlacThought as a means of evolving in BlacNahlege. A word developed in the research and study of the Cultural Science of Blacology. (See BlacNtelajenzz) (An Ntalijent BlacPerson) is one who knows how to use the BlacAfrican Culture for the advancement of his/her people.

23. BlacEvolution – the natural process of the growth and development of BlacPeople and their culture. The natural progression from destruction to redevelopment and redemption of the humanity of BlacAfrican People and their culture. The natural cycle of transformation that occurs though time and space in the advancement of BlacPeople.
24. Negrology- the scientific study of the Negro and its culture, the perpetuation of the ideas, philosophies and conception of Negro history and it historians, (i.e. Carter G. Woodson, Booker T. Washington, Marcus Garvey, Mary McCloud Bethune, etc).
25. Negro - an evolutional identity of Black people, chronologically existed from the late 1700's and mid 1900's, which meant in the evolutional struggle a people utilizing assimilation, integration, and colonialism as a means of survival. An identifiable method of survival associated with ex-slaves, to be identified by white people.
26. Negrological - to think according to the tenets of assimilation, integration, and colonization into Euro-American culture, acknowledging Euro-culture as the majority culture and the best culture. A thought pattern of survival for Black people. A method of trained thought as second class citizens.
27. Eurological Intellectual Universal Supremacy (EIUS) – the perpetration of a conceived European intellectual universe. This is an ingrained fact. The fact of living in a European conceived universe. This conceived fact became confirmed in the 15th and 16th Centuries. The way you look at people and how you see them vicariously through a Eurological sphere. (See Dr. John Henrik Clark Video In a Special Ten Part Series Africa Profound copyright © 1987, Part # I, Human and Spiritual Values in Africa Before European Contact
28. BlacAfrican Ntelajenzz – the distinguishable autonomous monolithic authentic innovative creative genius of BlacPeople. The utilization, practice, promotion and perpetuation of BlacNahlej.

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