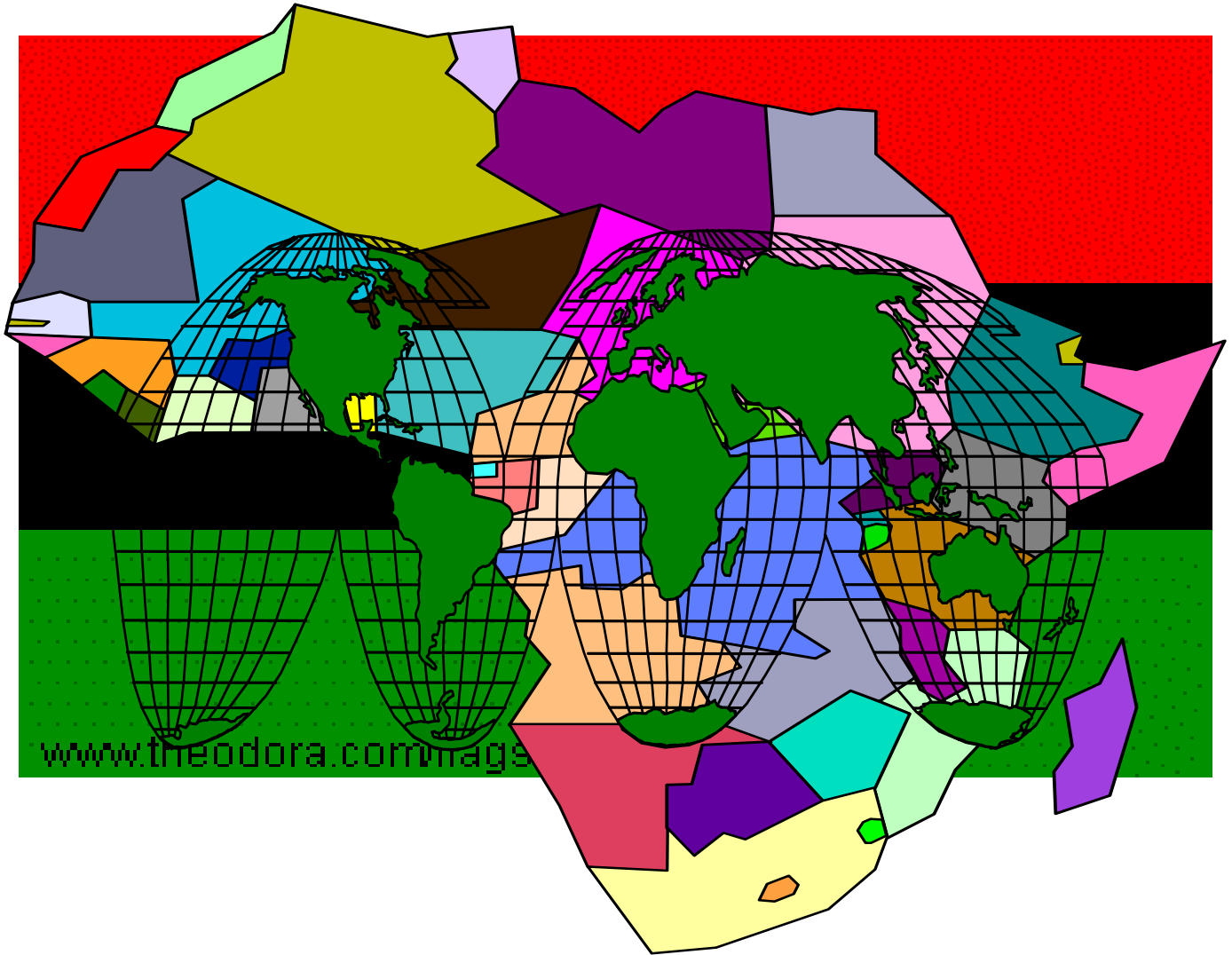


AFRICA IN WORLD AFFAIRS

International Relations Theory and The Third World: A Blacological Analysis



www.theodora.com/mags

02-12-01

**BY PROF. WALTER CROSS
SUMMITTED TO: DR. LUIS B. SERAPIAO
AFRICAN STUDIES Ph.D. HOWARD UNIVERSITY**

TABLE OF CONTENTS

	Page
I. International Relations Theory	3
A. The Relevance of IR Theory for the Third World	
II. Consensus and Disagreement (page 15)	5
III. Subaltern Realism: International Relations Theory Meets the Third World by Mohammed Ayooob (Page38)	8
IV. Theories of Neorealism and Neoliberalism Failed (Page 42)	13
V. Conclusion	18
VI. Definitions	19
VII. References	21

"Anti-colonialism was a nationalist movement. For me liberation and unity were the most important things. I have always said that I was African first and socialist second. I would rather see a free and united Africa before a fragmented socialist Africa. I did not preach socialism. I made this distinction deliberately so as not to divide the country. The majority in the anti-colonial struggle were nationalist. There was a minority who argued that class was the central issue, that white workers were as exploited as black workers by capitalism. They wanted to approach liberation in purely Marxist terms. However, in South Africa white workers oppressed black workers. It was more than class and I saw that".

Julius Nyerere on Anti-Colonialism
New Internationalist Magazine, issue 309
January-February 1999

AFRICA IN WORLD AFFAIRS

I. International Relations Theory

The Relevance of IR Theory for the Third World

This chapter is an excellent chapter for critical analysis for the Afrocentric, African-Centered, Pan-Africanism, and Black Historical analysis for the development of the Cultural Science of Blacology.

Page 1 and 2 address' Eurocentric theories realism, neorealism, neoliberalism and their origin into the mainstream IR system. **Page 2 paragraph 1**, "Most perplexing, however, have been the unstated normative and empirically unsubstantiated assumptions that underlie much of what is written in the field. As many of the contributors to this book observe, mainstream IR Theory, realism, neorealism, neoliberalism is essentially Eurocentric Theory, originating largely in the United States and founded almost exclusively, on what happens or happen in the West. If the published record is any measure, then most IR Theorists believe that studying in the Western experience alone is empirically sufficient to establish general laws of individual, group, or state behavior irrespective of the point in time or the geographical location. Few look to the Third World to seek evidence for their arguments. Few look at the Third World to seek evidence for their argument. It is the Eurocentric , normative character of the literature and its clam of universal relevance, that are considered in this work". (Page 2)

Also it talks about the search for alternatives to mainstreams approaches. Blacology is an alternative to the mainstream approach. The European traditional sociological, and psychological approaches to organized systems and states are the paradigms for the governing bodies in Africa. The Black/African governments and leaders are searching daily for new ways to redevelop their culture. The mainstream European theories of Aristotle, Plato and others

International Relations Theory

sociological thinkers are being placed under a magnifying glass of critical thinking. These European theories and theorists have not found the answers to the redemption of Black/African people and the redevelopment of their culture. The sociological scientist have been studying since the Mid 19th Century in France to develop their theories into what might be a solution to the problems in Africa. They have yet to be successful. The theories applied by Marx and his contemporaries have fell short of providing for Black Africa a system of thought that would provide solutions for a paradigm reconsidered. Blacologically, we are looking at two different types of entities. When we talk about the Europeans, we are talking about a society that has grown to an extent that is applicable for the theories in which these scientists have provided and their societies continues to grown. Theoretically, we are talking about society versus culture.

In Black Africa, we are talking about culture. Culture is the means by which Black Africa exists. It is not a society; it is a cultural environment. It is not a scientific milieu. It is a cultural environment that has scientific thoughts and all the elements in a society, but the basis of a culture is collective spiritual development. The cultural concepts and philosophies deal with the masses and each individual is a part that makes the whole. For example, there is an African philosophy that says, "one tree does not make the forest".¹ This is a perfect example of why the theories of the Euro-American and Europeans have not been successful on the African continent. One of the critical analyses of the social scientist is that they look at Black Africa as inferior or primitive. It doesn't give consideration to the fact that the systems that are in place in Africa are systems that are redeveloping themselves behind the destruction of colonialism.

¹ Richards, Dona Ph.D. *Let the Circle Be Unbroken*, Anthropologist Hunter College, Black Studies, FOR THE PEOPLE BY LESTERVELT MIDDLETON, North Carolina A&T, 1994

International Relations Theory

Colonialism has raped Africa of its resources human and natural. Colonialism has given back little to Africa. This is why the systems in the states are not successful. It does not look at Africa with an eye of equilibrium nor as a contributor only as an inferior. In order for Black/Africa to be what it should be and productive and creative, it must utilize the ideas of its culture. Culture doesn't mean the colonialist system that is presently in control of the majority of the Black African cities and environments. Those individuals who give their lives daily are the leaders of the Black/African countries. Not only are they leaders but one must practice the traditions of their people and culture. In order to be Black/African leader you must know how to utilize the culture for the future of the people. These leaders must acknowledge their Black/African heritage.

II. Consensus and Disagreement (page 15)

"Holsti, on the other hand contends that the main International Relations paradigms, neo-realism, as well as neoliberalism, have little relevance to the Third World. Because International Relations Theory, whether of the eighteenth- or nineteenth-century variety, assume the existence of a state, in his view they explain neither nor external conflict behavior of Third World actors". (page15)

Euro-centric scholars have ignored the existence of Black/African thinkers and philosophers who have educated Aristotle and many of their so-called European ancestors. They have not given consideration to the fact that in Black/African Culture there is already in place a system that is organized and structured. These systems need to be written, not taken out or replaced. Black/African Culture only needs to be written in the languages of each individual extended culture, so it can be read. All people need to be able to study their heritage and know it for themselves. They need to be able to spell the words and see the words in front of them, so

International Relations Theory

they will know the value of their own knowledge. Sociology and psychology are not necessary in Black/African Culture. These interdisciplinary sciences are not necessary to Black/African people. What is necessary to Black/African people is that they must have their own systematized organized and structured thought. They must develop and organize their own thought into existence by first of all writing out the oral traditions of their people so they will be passed down as substance. Substance is written documentation. Being able to read our cultural traditions in a book allows the passing down of historical facts as a foundation. In the Black/African culture we should be able to choose our literature and books to teach our children in the classroom. We need to be able to understand the system of terminology that we have developed for ourselves. We don't have an understanding of our own cultural system of terminology but we need to know that it does exist.

One of the reasons why Black/African thought is not acceptable and the European choose to look over it is because, for the most part it is not written. We have to do the job as Black/Africans and write out our history, culture, and heritage. This includes the wisdom of our elders and the stories that have been passed down from generation to generation. We have to become a literate culture and in doing so we have an alternative system to the European system. If we rely on the Europeans to develop for us a system of thought or a method by which we can determine for ourselves a systems of thought. We will not be doing ourselves justice. Only we can help us do the job that we know needs to be done. We must be able to redeveloped our culture and redeem ourselves. We must implement the ideas of our own experience.

What we talked about Blacologically, is that IR systems must come from our own experiences. Knowledge comes from our own experiences and thought also. We have to put that down on paper. We must develop for ourselves the concepts that are necessary so that we can

International Relations Theory

begin to do the work we need to do. When you go to Egypt, and look into the tombs. Go also into the pyramid where you will see the documents that were left on the walls that show you the existence of Black people and their organized structure. We have to go and developed from that our own thoughts and our own ideas. We must stop thinking that Europeans are better than we are. We have to make our knowledge sufficient by writing what our experiences are. We must teach them to our elders, children and present day individuals who live day to day. This is what we have to do as scientist. We need to structure from our history mainstream IR theories of the State of Black America, the State of Black Africa and the Black Diaspora. This is what we need to do and we need to study from the many books, articles, literature, and oral stories that have been told to us. This will help us be lifted up, mentally, morally, culturally, and spiritually in a way that will encourage us to be independent and not dependent. If Black/African allow for the Europeans to once again define for us by Machiavelli and Hobbes or any of the *realpolitik* thinkers we will be dependent. Black/Africans must get away from dependency. Dependency is a problem for Black/African people because they do not need to be dependent. We need to do for ourselves and we know what needs to be done. We don't need to ask anybody is it all right or what was Michael Williams thinking about or what was Kalevi Holsti thinking about. Because Black/Africans knew long before Hagles and Marx existed that we had the University of Timbuktu in North Africa that was teaching and educating individuals across the world. The first Europeans to get their education was in North Africa. So what we have to do is research our culture, both written and oral and write them out. We have to document everything that we have to find. Black/Africans will have written proof that we are able to do all the things that anyone else can do. It's time to stop apologizing for Afro-Centricity. It's time to stop apologizing for African-Centered Education, Blacological Thought, and Pan-Africanism. We must have honor

International Relations Theory

for those things that our people have left for us for us to matriculate in this period of destruction, the Maafa.

Black/African people can develop an understanding for a systematical way to develop their culture for themselves. They don't need to have to research the European society. Because when we research the European all that does for us is make us dependent on the other cultures. It causes confusion for us and it doesn't allow us to be creative and productive. We need to research the origin and the orientations of the systems that were placed into our cultures before the European came into Africa.

III. Subaltern Realism: International Relations Theory Meets the Third World by Mohammed Ayooob (Page38)

"Neorealist and neoliberal theories equally neglect domestic variables affecting conflict and order. This explains their inability to account for the origins-in both senses of that word, as beginning and causes-and evolution of the large majority of conflicts currently prevalent in the international system". (page 38)

This is why the Blacological notion and promotion of the redevelopment for Black/African culture and the redemption of the people is a necessity for the construction of the "Interdisciplinary Cultural Science of Blacology" is an ideal that is inevitable. No matter what the Euro-centric scholars say about International Relations Theory. If these ideals do not include Black/African Scholarship it will fall on death ears.

When you talk about autonomy you are talking about an individual culture that is self-perpetuated, self-reliance, self-developed and self-determination. Black/African culture is an autonomy and it must develop those things that are necessary so that it might be able to continue

International Relations Theory

to function as a systematical way of living. The Black culture is a system just like European society is a system or Oriental culture is a system. Autonomous culture is a system that grows and evolves into systems of technological and well-educated individuals. That's what the Black culture is an autonomy and we have to develop the Black culture as an autonomy.

Here on page 39 " They make it imperative, in R.B.J. Walker's words, that we "begin by examining the account of political life with in autonomous communities which makes possible the claim to a realist tradition about relations between such communities".(page39) In the theories of International Relations, the sociologist would agree that autonomy is an essence of culture. It is a necessary element that is needed in order for culture to survive. Black Africans do not have to have a multicultural environment although the Black/African Culture and its extended cultures in the Diaspora's are the most multicultural of all cultures on the planet and in the world. But we must have autonomy; we must have a least common denominator, something that is the glue that holds the Black culture together.

The research of Blacology has revealed that the necessity for an interdisciplinary science is an idea whose time has come. It is in these times of our education attainment as Black/Africans we must evolve in ways that allows us to continue to grow. We must be able to do the job that confronts us. We must be able to meet the challenges of the future. In order for us to evolve as educated individuals. Black/Africans must lay out a plan that would reflect our level of education. A plan that would reflect our attainment in terms of the education we have acquired. We must acknowledge that true education is the study and research of the ideas, philosophies, theories and concepts and beliefs of our own culture. The essence of Blacology is that cultural knowledge of our heritage.

International Relations Theory

Blacology is a product of Black culture. It is an instrument of Black culture. It appears that the IR Theorist would agree that an autonomy of monolithic science as cultural affirmation is a necessity. In order to have a perceivable, consistent development, it is only proper and fitting that research be conducted repetitively on an annual basis. The sociologist talks about the psychological deficiencies and the sociological aspects of the International Relation. In the Black African culture and the Science of Blacology, must be willing to talk about the Blacological aspects of international relations theory. We will define the term and establish this as a mental, spiritual development for each individual in the Black African culture. We have to begin to acknowledge for ourselves a type of thinking that is operatively ours. The sociologist and psychologist over and over again continue to perpetuate their culture in their own autonomy. We must conduct the research that is necessary. Blacologically, we can begin to structure and define for ourselves the ability to think and the logic that goes along with our thinking. We must do the things that are necessary for our growth and success. Black/African states must affirm their own knowledge.

There is something wrong politically with a people who do not declare that they can think or that they have the ability to think. There is something wrong with people who utilize the ideas of everyone else and never give themselves credit for thinking at all. We need to do some research on ourselves so that we can begin to take a look at ourselves. We need to hold our research up to the light and see what we have. It is time to analyze for ourselves who we are, what we are, what make us tick, what we like and what we don't like. We need to know these things for our selves.

Developing an ology, a cultural science that will seek and research the knowledge, the answers and the questions that have been pondering us since our emancipation and

International Relations Theory

independence. We must begin to organize that for ourselves a system of thought, that's what we need and we need to define it for ourselves. And we need to make sure that everyone respects that and we need to work diligently and have that thought in the annuals in every public and private school, university and colleges throughout-out the world. That is a mission that we must complete as an evolving educated people and as an organized structured productive culture in the next century. It is time that we began to study ourselves, to do for ourselves and to do form our selves.

Page 39 - Subaltern Realism "Such a theory- and I call it subaltern realism, a term that I shall explain later would involve, among other things, a return to the most basic insights of political thinkers who, it is commonly accepted, have laid the foundation of realistic thought in International Relations". (Page 39) Page 45 "The dictionary definition of the term *subaltern* denotes those that are weak and inferior rank". (Page45)

A Challenge to the mainstream IR Theory initially might begin by summarizing the above theory from the Traditional Black/African Culture. Blacologically speaking, after reading this alternative theory it is apparent if these are criticisms of the theories that exist. Then it is only a matter of standing to be applauded with conception of the ideas for a systematical way of developing our thought. The IR Theorist agrees that the present systems in place in Africa are not the best, they are not perfect. They have listed other alternatives. The criticisms would suggest that the systems which are in place in Africa today under Ebo, XHouser, Vah, etc. that has been pass down through the generations simply need to be written or transcribe. So, that Black/Africans can begin to actually take a look at just what the system is saying and they are doing. We need not continue on with trying to conform and transform Black/Africa into a sub-European culture. We need to acknowledge for our selves what Black/Africa has to offer to its

International Relations Theory

own development and resources. The culture that is there is sufficient and can do the job. It does not need an overhaul. What it needs is repair and time to grow. It needs for those who are there the Black/Africans to be patient with its development. At this point in our juncture in the redevelopment of Black Culture and the redemption of the people the culture has instinctively has been reconditioning itself. The culture has been growing back to its original state by itself through natural selection. Culture has a natural healing mechanism that will repair itself. It is much like the human body. Culture will protect itself from extinction. This is a law of nature. Black Culture has evolved to a point where it has reeducated itself about its own history and contributions to humanity. Black Culture has sent individuals to other cultures to obtain resources, information, and materials to repair the damage and destruction. All this is by natural selection. What is needed for Black/African people to do is to assist the culture by taking control of our culture, taking it off life support, and raising our cultural consciousness by developing the "Interdisciplinary Behavioral Science of Blacology". Blacologically speaking, we must begin to utilize the talents, abilities and gifts of our culture. We must develop an instrument by which we can nurture our resources. Black/Africans must build institutions for our cultural advancement. We must name our institutions in the honor of our ancestors. We must know where we are going and why we are doing what we are doing. As Black/African people we must control of our destiny. We must be the authors of the content of our character and our culture. Julius Nyerere is an example of what we could do if we use our culture as the medicine for what is ill with Black/Africans. Kwame Nkrumah is another example of utilizing the Black Culture as an instrument for cultural development through cultural consciousness. As long as Black/African leaders exercise cultural creativity and the knowledge of the ancestors Black people will continue to grow toward redemption.

VII. Theories of Neorealism and Neoliberalism Failed (Page 42)

"A major reason why neorealism and neoliberalism fail to come to grips with the relationship between state-making and conflict is the *ahistorical* nature of both these scholarly traditions which concentrated on the present (or at best the immediate past) that is of direct concern to their intellectual and political constituencies". (page 42)

When we think about history in the Black/African Culture, we have to give consideration to the well structured hierarchies of Egypt. We must also give consideration to other tribes that were civilized that had kings and queens. We must also acknowledge the Zulu's and their rein to make Africa one nation that would help to organize and fight colonialism. There have been internal conflicts in Africa since the beginning of time. These hierarchical systems were placed into existence by the people who lived under their rule in geographical area. Political system in Africa dealt with royalty and who were the king and his cabinets. You always have people that are rulers, although in Africa there were some classless cultures. The Tiff for example had no ruling class. The elders would meet and they would discuss whatever matters needed to be discussed at that time and then there were there cultures that had monarchies such as the Mandingo, and other groups. We must also give consideration to the elders. This is a class as well and the traditional cultures. They were all divided up and organized into classes. We must also given consideration to independent Africa and their class structure: the ruling classes and the masses. There is evidence that there was and is a political structure in the African Culture in the ancient and present day.

Page 42 also talks about, " It needs to be pointed out that we currently characterize such conflict as internal in character because we assume the territorial legitimacy of post colonial states within their colonial crafted boundaries. In early modern Europe the distinction between internal and

International Relations Theory

external wars was far more uncertain as territorial domain were continuously contested (and changed hands often) without the notion of legitimacy privileging any one party over the other until quite late in that historical process". (Page42)

Marx and Weber among other thinkers or European or Euro-centric scholar, scientist who discussed primarily from a European perspective what class is and how class is divided. Class is broken down into upper, middle and lower according to the European social scientist.

As a Blacological Cultural Scientist we must give consideration to the Black culture and its expanding cultures throughout the Diaspora. We say expanding because to use the term third world is to make as though one is greater than the other. Third World is a European terminology and indicates inferior. As an African-centered Blacological Cultural Scientist third world is not utilized in the Science of Blacology because in the Black/African Theory all are contributors to the whole. In the Black/African culture, all culture and everyone in the culture is looked upon as equal and everybody has its own individuality and at the same time is apart of the whole. We are like the wheels on a bike. There are many spokes and each spoke is sufficient to the whole. So, there is the primary Black/African Culture and then there are the extended Black Cultures, which has expanded throughout the world. "There was a time when we were all in one village and our village was the world. It was all we knew. Then, strangers came and took some of us way and scattered us throughout the 4 corners of the earth and now the sun does set on the Black Culture; it is everywhere".²

On page 49 in paragraph one, it talks about, "The comprehension of this is likely to make policymakers understand that the notion of self-determination needs to be delinked from the idea

²Mazrui, Ali A. Africans: A Triple Heritage 8: A Clash of Cultures, LAC, DAF097v.8, WETA/BBC 1986 60:00, http://www.hpu.edu/iir_ims/2958.htm

International Relations Theory

of secession and linked to the concept of political empowerment. This they will discern, is also the surest way of making states both legitimate and effective". (Page49)

What the Black/African Culture need is a structure of self-determination one that in entails all of the systematical procedures that would provide for the traditional culture to continue to perpetuate itself and even manifest itself as an instrument for cultural perpetuation and development. The Black/African culture needs to evolve into a stabilized structure cultural system. In Black African culture the neorealism and neoliberalism is non-existent. The environment that would perpetuate the proletariat and bourgeoisie and does not exist because you have the elders who are the maintenance of the Black African culture and they seek to make the culture better each and every day. As we discussed in Dr. Nyang's class one of the students mentioned that if you were not able to stand before the elders and give an oral account of the history of the people then you were not considered as part of the group or that ethnic culture. This is in a lot of ways the way Black culture is throughout the world (meaning in the Mother land and the Diaspora). When you take a look at Black culture in Chicago, Illinois or British, England and in Africa if you are a youth and cannot tell the elders something about the people orally, they do not think you are intelligent or educated. So then, what one must consider is that we must develop amongst ourselves a group of individuals who are culturally educated. Black people must cultivate a group of brothers and sister who can study our culture, know the direction of our culture, know what we need, and what we want in order to be a completely self perpetuating culture. What we need is a Blacological Cultural Scientist one that is of, from, by, for, and about the Black/African Culture and its people. That is what we need, someone to be educated in the development of Black African culture and be able to walk the straight and narrow and maintain our heritage and tradition. We need Black cultural scientist so, that we can start

International Relations Theory

thinking in ways that are beneficial and positive for our own creativity. It is time for us as a people to do that job. In Black/African culture we need to conduct our own ologies to evaluate the stratification and differences with our culture. We must study and evaluate all particular ethnic groups on the African continent and throughout the Diaspora. Let us look at some of the neo-ethnic groups and of how the Black culture has expanded since colonial and slavery. We have on the African continent Ebo, Vah, XHousea, Mandingo, etc. In the Diaspora we have on the Jamaicans, Blacks, Negroes, African-Americans, Colored People, etc. Different ethnic groups as far as Black/African Culture is concerned are also identified by their colonial languages such French, Spanish, and English. These are some of the neo-ethnic extended Black/African Cultures. Black culture has expanded throughout the entire world. As Blacological researchers we must give consideration to all aspects of Black cultures wherever we go and make it all inclusive as Africa has been. Then we can begin to formulate a Neo-African Culture that would be sufficient for the new millenium that we are approaching.

On Page49, "Nationalism as Earnest Gellner has argued, emerges only in milieux in which the existence of the state is already very much taken for granted. The existence of politically centralized units and of a moral-political climate in which such centralized units are taken for granted and are treated as normative, is a necessary though not sufficient condition of nationalism". (page49)

The Blacological research has revealed that in the Black Culture both on the continent and the Diaspora there is sufficient resource to develop a productive creative Black Culture that will be able to stand the test of time. Blacologically speaking, in the Black culture we have to give consideration to our own origins of nationalist thought. In terms of Afro-centricity,

International Relations Theory

African-centered Education, Pan-Africanism, Black History and Ebonics, We are all Africans, Blacological thought and the concept of Black Interdisciplinary Science. If I have not give consideration to any ideas or named any philosophies it is not intentional. It is because there is yet a need for further research to be conducted on Black culture. We must also give consideration Nkrumahism and Nyerereism. It was nationalism that brought about the independence of the Black/African States. We must also give consideration to the fact that in the Black culture we are divided into ethnicity. We are not divided into class and we are structured into ethnical groups and their particular span on the Black culture. Each ethnicity has its own different approach to Black/African Culture and nationalism. No matter how rich we are or how poor, we are all considered Black. The struggles we faced as black people, we don't face our struggle because we are a Muslim, Christian, Republican or Democrat. We face them because we are Black people. We have to give consideration to this least common denominator. Because we are Black people we should all come together and recognize our Blackness and work in ways by which we can begin to develop for ourselves our own Cultural Nationalism.

"Blacologically speaking: In terms of our divisions or types of Black people, we are divided into a color scheme. There is an unwritten law that goes like this:

"If you're white you're' right. If you are passing, you're right
If you are light you're might. If you are yellow you're mellow
If you are brown, stick around. If you are black, get black"³

VIII. CONCLUSION

Blacologically speaking, the purpose of this analysis is to establish the need for International Relations in the Black/Africans on the African Continent and the Diaspora. It is also being

³Blacology Research And Development Institute Inc., BRDIINC@AOL.COM , Ft. Washington, Maryland 20744, 1997

International Relations Theory

conducted to further perpetuate the usefulness of the Cultural Science of Blacology as an alternative paradigm and research mechanism for International Relations. As Black/Africans we read and studied the sciences of other cultures. But, we have not been shown in the light with the understanding that is operatively our own. It is time for Black/Africans to utilize the determination, perseverance, and self-education to develop for their culture a science that represents our collective creativity and contributions in International Relations Theory.

Blacology is the vehicle by which we may produce our own cultural knowledge. A people without the acclimation of their own knowledge is a people with no reality. In the past Black/African people have been subject to the ologies of other ethnical scientist. These researchers worked to maintain the creed of external cultural paradigms. If the Black/African Culture is to be fruitful and multiply, it has to have it's own research scientist who are holistically interested in the growth and perpetuation of their cultural knowledge and information.

In the words of WOL-Radio 1450 in Washington, DC " INFORMATION IS POWER". It is apparent that Black/African Culture and its people need power at this stage in our evolution. It has been said, That Black/Africans are not receiving the information that is needed to inform us of the progress and direction of the future". This may be and is the case when it comes to our own cultural knowledge. We have newspapers, radio stations, television stations, and information by word of mouth. But, we do not have a vehicle by which to translate this information into our own body of knowledge. We do not have a research instrument to proclaim our ideas, philosophies, theories, concepts, and belief as scientific thought. This may seem far fetch to some Black people, but now is the time to do so. The way to undo all the years of miseducation, indoctrination, colonialism, and the slave mentality, is to develop and utilize

Blacology as a cultural science, an alternative paradigm for International Relations Theory and a Blacological Interdisciplinary Science.

IX. DEFINITIONS

1. African American - A chronological label and title or name of Black/Africans in United States. To seek inclusion, approval, and credit as a Black person in the Euro-American dominated society.
2. African Descent - A Black person who has mixed DNA Black and any other ethnic who is raised in Black culture.
3. African Studies - The research and study of African People in Africa and throughout the world from a Euro-centric perspective.
4. African-American History - The evolution of Negro, colored, and Black History.
5. Afrocentricity - The acknowledgement of Africa as the bases for the thinking and thought for Black/African People through out the world. African philosophy as the central focus and reference for Black/African People in their thinking, and the acknowledgement of a locality and a kinship of Black Existence.
6. Black Cultural approach - To approach a ideal or program form the perspective of Black culture.
7. Black Cultural Knowledge - The information provided by the heritage and traditions of Black People both oral and written for the perpetuation and utilization for advancement and survival.
8. Blacology - the scientific study of the evolution of Black/African people and their culture, the perpetuation of the ideas, philosophies, theories, beliefs, concepts, notions of the past and present. The Affirmation of Black/African thinking and culture. The utilization of oral, visual, and written the knowledge of the ancestors, elders, and present scholars as an interdisciplinary behavioral cultural science.
9. Blacologist-Those who perpetuate the Science of Blacology or Black culture.
10. 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.

International Relations Theory

11. Blacological - the logic of Black/African People, from their experience, their 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 Black people past and present both oral and written.
12. Black/Africans - an evolutionary identity in the chronology of Black people, a specific way to identify the descendent or the original people of Africa, the dark skin people.
13. Black/African Culture - Black represents a time without cultural consciousness only color consciousness. African represents the acknowledgement of kinship, locality and cultural connection and consciousness. (look in Blacological thoughts). Chronological evolutionary acknowledgement of your ethnical orientation, and cultural development (spiritual substance and ethnicity).
14. Blacological Method - A Method of determining and analyzing data and information, developed by Black scholars and scientist use by the different extended cultures or as means of survival or to accomplish a goal.
15. Blacologically Speaking - To speak from a perspective that is operatively Black, from the Black/African experience and way of life. To speak from the logic of what is customary and advantageous to Black people.
16. Cultural development - The process of evolving in spiritual solidarity in both individual and collective, toward cultural perfection.
17. Ebonics - as a Black/African language, and how does it present itself in the African American's behavior and culture? Axiology refers to the good and the beautiful as well as to the combination that gives us right conduct within the context of African culture. This is a value issue.⁴ Referring to rhythms and pronunciation of words by Black/Africans of European or any language that is not the original African speech or language.
18. Miseducated - To be taught the whites are better than blacks, black are inferior to white, white are superior to black,(i.e. if you are white you rights, if you are brown stick around, if you are yellow you are mellow, if you are Black get back.) Black are not intelligent, white are intelligent; everything good is white, everything bad, is black; white school are better than Black Schools.

⁴"Afrocentricity," *Microsoft® Encarta® Africana 2000*. © 1999 Microsoft Corporation. All rights reserved.

VII. REFERENCES:

1. Serapiao, Luis B. Ph.D. AFST- 304-Africa in World Affairs, Spring Semester 2001, African Studies Ph. D. Program, Howard University, Washington, DC
2. Cross, Walter Blacology: A Cultural Science. A Brief Introduction, Washington, DC: Library of Congress. 1990. <http://www.libraryofcongress.com>
3. Blacology Research And Development Institute Inc., BRDIINC@AOL.COM , Ft. Washington, Maryland 20744, 1997.
4. Sirleaf, Amos D. Blacology: A Cultural Science., Blacology Research and Development Institute Inc. AMDSirleaf@hotmail.com ,1997
5. Woodson, Carter G. The MisEducation of the Negro. Trenton: Africa World Press, Inc. 1993
6. Mazrui, Ali A. *Political Values and the Educated Class in Africa*, Los Angeles, University of California Press, xi, 392, Literacy@sil.org
7. Mazrui, Ali A. Africans: A Triple Heritage 8: A Clash of Cultures, LAC, DAF097v.8, WETA/BBC 1986 60:00, http://www.hpu.edu/iir_ims/2958.htm
8. Richards, Dona Ph.D. *Let the Circle Be Unbroken*, Anthropologist Hunter College, Black Studies, FOR THE PEOPLE BY LESTERVELT MIDDLETON, North Carolina A&T, 1994
9. Nyang, Sulayman S. Ph.D. African Political Thought, African Studies Ph. D. Program, Howard University, Washington, DC Fall Semester 1999
10. Cummings, Robert J. Ph.D. Theory in African Studies, African Studies Ph.D. Program, Howard University, bobcumns@aol.com Washington, DC Fall 1999
11. Audio Tape 01-29-01, Produced by Prof. W. Cross, Serapiao, Luis B. Ph.D. AFST- 304-Africa in World Affairs, Spring Semester 2001, African Studies Ph. D. Program, Howard University, Washington, DC 20059
12. Neuman, Stephenie, G. ed., *International Relations Theory and the Third World*. New York: St. Martin's Press, 1998