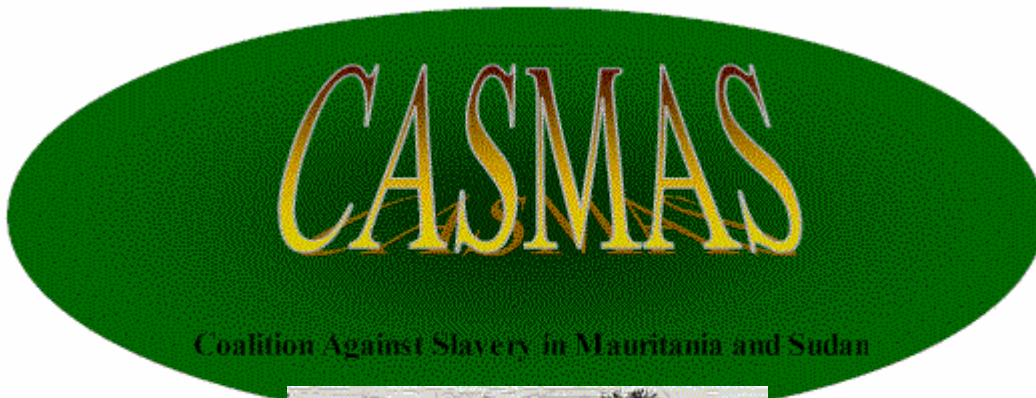


BLACOLOGY NET-INFO RESEARCH

ISLAMIC CULTURE AND PHILOSOPHY
SCHOLARLY ARTICLES:
SLAVERY IN MAURITANIA



04-28-00
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BLACK VISION

"I have a vision.
 It is a vision Deeply rooted in the
 Black Culture.
 I have a vision,
 That one day in the Black culture
 all over the world, The sons of
 former slaves, free blacks,
 and Native Africans will be be proud
 of their Culture, and will be able to
 live together as brother BROTHERS and SISTERS.

I have a vision...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."

Walter Cross
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INTRODUCTION

The Net-Info Research is a collection of information gathered for a subject or interest. This information is received from the Internet. It consists of documents acquired while scanning the Internet for information pertaining to class assignments, topics or individual interest. This research is primarily the writings, articles, and materials of the authors on their web pages. These articles are the facts and works of those who have researched the subjects. These articles, writings, and materials assist or provide knowledge and documentation on subjects or topics that are of interest to Prof. Walter Cross CEO/President of The Blacology Research and Development Institute Inc. (A Cultural Science) and a candidate for Ph. D. in African Studies at Howard University. This Net-Info Research is a review of a Scholarly Article on, "A RESPONSE BY MESSAOUD OULD BOULKHEIR SLAVERY IN MAURITANIA", an assignment that was given in the class, "Islamic Culture and Philosophy", instructed by Dr. Sulayman Nyang in the Spring Semester of 2000. The assignment was to provide a term paper on aspects of Islamic Culture and Philosophy. As a Blacological Cultural Scientist I selected this article because it is my obligation as Black/African and a Blacologist to speak out against slavery wherever it exists.

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 Euro-Centric Culture Black People

have been taught to hate every Black and African. Black People had been taught to hate them selves. The Cultural 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 Black/African Culture. This is also away to acknowledge and identify a Blacological Research and the Interdisciplinary Cultural Science of Blacology. Blacology may also consist of own Cultural Linguistics or Ebonics, in addition it is not restricted to the Euro-centric Language Arts. This give Blacology it's own significant identifiable writing form. Net-Info Research is a method of utilizing the Internet information to support academic studies. This Net-info Research is a collection of an article on Black/Africans and Islamic Slavery. This is a brief analysis on the enslavement of Black/Africans to Islamic Culture and Philosophy in Mauritania. See your Internet address provided for you on the reference page for a more detail informative update.

II. SCHOLARLY ARTICLE:

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A RESPONSE BY MESSAOUD OULD BOULKHEIR SLAVERY IN MAURITANIA

[Text written by Messaoud ould Boulkheir and translated into English by Mr. A. Diba-Secretary General of CAP (Collective Aid Sharing) on February 19, 1998 in response to David Hecht the BBC Correspondent in Senegal. Messaoud ould Boulkheir is a former slave, Haratine and president of El Hor [The Free] an anti-slavery organization operating in Mauritania. He has been frequently imprisoned for his stand on slavery and human-rights in Mauritania.]

Slavery is a state or a condition in which a human being becomes the property of another human being. This type of property is not different from real estate, as chattels might be viewed different from real estate, in civil rights. The owner of the slave fully disposes [utilizes] of him [slave] and his [owner] rights have no limit: right of user, tenure, alienation, transfer or assignment definitive or temporary and above all, the right of life and death. All these rights have one unique and ultimate objective that is the obedience and submissiveness of the slave.

The slave is judicially disabled: He cannot own; he cannot make a contract; he cannot inherit; he cannot make a testimony etc. He is a vile being with no honor, unworthy of respect. He is simply an animal, a beast of burden. Despite what could, in practice be, the attitudes of the masters (that cannot be the same everywhere), the legal status of the slaves is the same everywhere as it makes some people property of other people.

[For David Hecht] [t]o claim that such a situation is not so terrible is pure and obvious dishonesty and unspeakable immorality that can only be generated by stupidity and the corruption of Satan's disciples. Even creating confusion through a comparison game between slavery either here or there, shows the lack of imagination of the author who embraces the sledgehammer argument of the Mauritanian slave owners, as if the fact was to harmonize and/or humanize the slavery practices, instead of putting an end to this state, condition or phenomenon which is the shame of humankind.

Another argument of the slave-owners (that match with the one of [President] Maaouyia ould Sid' Ahmed Taya's regime makes) [states that] the Haratines and slaves beings, are attached to their masters because they expect those to feed them and take care of them. This assumption cannot resist the weakest analysis.

In fact, the obligations of obedience of the slave to his master, and the absolute right of the latter over his slave renders ridiculous the notion of will, choice, free will of the slave. he is attached to his master not by necessity (material or moral); nor is he seeking his care or protection or kinship, but simply because he is the property of the master: His duty is to obey . . .to work.

Neither the slave nor the master thinks of the idea of wages and the reason is that does not exist in terms of slavery. In fact, the care the master gives to his slave is natural, exactly as the master protects his belongings, his family, his animals. The slave being a judicially disabled individual, the master becomes the true responsible [person] for his acts. The damages, caused by his slave, his under age child, his animals are imputable by law to him.

The slaves have not always understood this natural care because of their status. They [the slaves] are in a Moorish environment, Generally shepherders, in fields cultivating or they migrate to Bordering countries with the master's animals. In or out of the country,

When they have problems with the administration, it is up to the master to intervene. The administration has thus consciously or not, put in the Minds of Haratines or slaves that they need their masters, to whom, for their own interest, they have to be attached and obedient.

We hold unquestionable proof of what we are claiming (proofs documented by the archives of the colonial period) in which the colonial administration has made many efforts to maintain Haratines in dependence to the masters, Beydanes, in order not to unbalance the fragile economy of Mauritania. This is one of the main reasons why until, a recent period, there was no school, no health center, no wells in Haratine villages despite their important and stable population. It is also the reason why their villages have never had a chief Haratine recognized by the administration and dealing directly with it, contrary to Hecht's fallacious claims. Each member of a village is recorded with his master as a member of his family. This mentality of care-taking is still true today. The Haratines are held hostage between a reactionary administration and the master's service.

They have no other choice but to be submissive otherwise, administrative and judicial measures would be taken against them, as the only thing important is the master and his interests. In this country, there is no legal provision protecting Haratines against abuses and the arbitrary [whims] of the masters.

The society is traditionally organized in tribes and/or factions. It is obvious that Haratines are members of their master's group as the animals bear the mark of the tribe. This relationship with the tribe or with the master is referred to by David Hecht as a form of kinship. I would like to ask him if the horse has a form of kinship with its rider and a colonized people with his colonizer.

It is worth mentioning after Hecht's nonsense that Haratines or slaves are Arabs though they are black. Being an Arab is a culture but not a race. So, Haratines are Arabs as they have an Arab culture. He should know that it exists Haratines and slaves, who are white with no distinction from their masters.

Hecht states that there are Haratines or slaves richer than their masters or former masters but Hecht needs to at least in these cases give examples and names. Even if I may accept this claim, it needs to be moderated for a better understanding. [For example] Haratines (non slaves) who are well off: This is their right because judicially they can own, contract--but even in this case, they keep, most often, the status of a vassal to their former masters who often take advantage of what does not actually belong to them. As for the slaves who are well off, if that does exist at all, it means that they are no longer in direct contact with their masters. Frequent cases show that after their death, their property is seized by their masters at the expense of their rightful heir, their children.

As for the terminology (Haratine - slave), it is important to understand, even if all Haratines are not slaves, it is unquestionable that all of them are descendents of former slaves. In the mentality of this Moor society, the Haratine bears with him the dehumanizing mark of somebody who is a former slave. It is false and illusory to say that

slaves, even free, marry Bidan [White Moor] women [freely].

If such is the case, the woman in question should be in such a miserable condition that she is even let down by her own family, to accept to get married to a Haratine. Numerous are the cases where such women and their children, once a bit better off, abandon the father because he bears a sign of somebody unworthy of respect.

What is not an issue, on the other hand, are the cases where the masters marry women of lower status, namely the slaves. The masters holding the right to have sex with their slaves as they wish.

In such cases if the slave is the property of the husband, she is freed once she has a baby. If she is not the property of the husband, he buys her and frees her, if not at least he buys the freedom of the children she gave birth to. Another dishonesty and lie of Hecht is his claim that Haratines are a minority group.

The figures from the last general census of the population gives this percentage:

Moors or White Arabs:	30%
Haratines or Black Arabs:	40%
Negro-Africans:	30%
Total Population	100%

As far as I am concerned, I believe that today, in Mauritania, that the Haratine population is 40% to 50% of the total population.

What is terrible, is that Hecht did not put forward any argument different from the one of the regime in power. I believe that Hecht has never visited Mauritania. If he has, he would be ashamed to advance such falsehood.

If, Haratines take action, and with them all the human rights activists, it is not only for representation, but for concrete judicial provisions; for economic, educational, social and cultural measures to eradicate slavery in Mauritania and to be in tune with this finishing century.

The mistake of this regime and its supporters is to think that by promoting a few Haratines and/or slaves would be the solution to the problem of slavery. Those promoted Haratines become puppets that the regime uses to improve its image.

It is true there are castes in Mauritania among them 'Znaga' or shepherd caste but contrary to Hecht's claim they are not worse of than the Haratines because they hold slaves, their own slaves.

This unblushing and vile misinformation, which is not helpful, that David Hecht tries to succeed in but in vain, is an insult to the profession of the journalist.

All in all, there is no humanizing face to slavery, however it is experienced here or there. Slavery being a state, a condition, a status with its codes that deny the essential part of the intrinsic rights of the individual, of a human being, and should be banished from the universal society. It is up to us all, in all the continents, all the races, conditions or creeds to denounce it and fight against it.

In Mauritania, slavery has been laid down as a contradiction simply without fuss. The demand, consists of calling on the government to issue laws and enact rules characterizing and repressing slavery practices in a country where the Muslim population is 100%. This results in people wrongly associating this practice with Islam.

When this fundamental demand is satisfied, it should be underlaid by specific economic programs in favor of the victims. It is not necessary to continue hiding what is under your very nose in Mauritania and which if we are not careful, might change into racial antagonism that could have tragic consequences.

Freedom is not measured in terms of mansions or tents or in terms of sums of money in bank accounts. Freedom is much simpler and is so much more valuable than anything else. It should be admitted, accepted and we should act concretely for freedom to ring everywhere.

Messaoud Ould Boulkheir

President of El Hor "The Free"

III. BLACOLOGICAL ANALYSIS

Blacologically speaking, the most important issue in this century is the end of slavery in North Africa. It is the most pressing matter in this world. There are no subjects that demand our concentration more than this injustice. Martin Luther King Jr. taught us, "that injustice anywhere is a treat to justice every where". Our silence is our consent to this injustice if we don't say anything or do anything we are saying it is OK. This can not be the case for Black/African People, because can not forget, we must not forget, we shall not forget the uncompromising struggle of our people for the freedom and liberation of our people.

As a Blacological Scientist it is the responsibility of the uncompromising legacy of the Black/African Culture to eliminate the existence of slavery wherever it may raise its ugly head. As Black/Africans we are obligated to the fight of freedom for our people no matter what. We must stamp out bondage wherever it is no ifs, ands, or buts, about it. There is no such thing as slavery not being the same. Even the ideal of slavery must be eradicated. For some one to think that slavery is not as severe or less than any aspect of captivity is insane.

Slavery is not a mathematical equation that presents itself as < less than or > greater than. The most important issue in Black/African Culture has to be the captivity of our people by anybody or anything. It does not matter if they are being treated the same as the Atlantic Slave Trade or as cartoon figures in a Disneyland movie. Slavery is not something that can be taken as a grain of salt. Slavery is not to be taken lightly by any one. For any Black/African to accept slavery is insane. Slavery is to be taken as though it is rape. Slavery is a life and death situation. Slavery is genocide!

The most inhumane act of slavery is that, the law of the land enforces slavery. Those who are in slavery or in captivity are so because it is the Government or the State who has determined their fate. What type of government would place a people in slavery under the submission of others, to be exploited or oppressed.

This is a condition that is imposed on Black/African People not because they are Muslim. This torture is because they are Black People. We are not oppressed because we are Christian nor because of our political affiliation. The Islamic slavery is not because of anything the Black/Africans did. It is not the language they speak. It is because they are Black People. Malcolm X taught, "us that our oppression is not because

of our religion, political party, or our belief, it is because we are Black". This is a Blacological Condition imposed on our people because of Arabization and Islamization the imperialist thought that Black/Africans are inferior to Arabs and their Islamic culture. This thought is based primarily on the Blackness of ones skin.

To speak about this condition of Black People from a psychological or sociological perspective does not place the condition in its appropriate logistics or in its own interdisciplinary analogy. The condition of the affects of slavery on Black People is due to their skin color. This is so because the laws of the land have been passed to support the oppression and subjugation of Black/African People. It does not matter where they are located. Although the slavery of Sudan and Mauritania is directed toward these geographical areas, in affect it can only be done to Black/African People by the laws of and these Islamic Nations and the Arabic World. There are not any countries ready to defend the rights of the Black/Africans because it is the custom of White Supremacy and Islamic Imperialism. The United States, United Nations nor any European Country has sent any troops to these countries to stop the human rights violations in the Sudan or Mauritania. This is because, it is a "Black Thang" and the world has been conditioned to believe that Black/Africans are inferior.

Our loyalties has to be to our own culture and not to any religion that we have pick up or that has been given to us by any one who is not from our culture. In addition to that we must not continue on with the religions of the oppressors. We must not take religion as our salvation. Unless it is an instrament of our own cultural creativity developed from the content of our struggle and heritage. We must be the authors of our own spiritual destiny and faith. The religions of the oppressors are only serving us in the

way they served the colonialist. These religions have placed us at war with the enemies of the oppressors. In addition to that if we are not at war with the oppressors enemies we are at war with ourselves. This conflict is for the very reason of the perpetuation of that was forced upon us. Islam has been with us for so long, we have forgotten it is not our rightful spiritual perfection. This is the same with Christianity. We are only receiving conflict and confusion not redemption and cultural development. This is not the faith of our ancestors. We must understand that before we can receive the gifts of our ancestors and the blessings of the Creator we must return to our own cultural beliefs and traditions.

IV. DEFINITIONS:

1. African-American History - 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, resource, and reference for Black/African People in their thinking and Culture. The acknowledgement of a locality and a kinship of the Black Existence.
6. Black Cultural approach - To approach a ideal or program form the perspective or Black culture
7. Black Cultural Knowledge - The information provided by the heritage and traditions 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 and written the knowledge of the ancestors, elders and present scholars as an interdisciplinary behavioral cultural science.
9. 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.
10. Blacological - the logic of Black/African, 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 Black people past and present both oral and written.
11. 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.
12. 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)
13. 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.
14. 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.
15. Cultural development - The process of evolving in spiritual solidarity in both individual and collective, toward cultural perfection.
16. Ebonics - as a 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.¹

¹"Afrocentricity," *Microsoft® Encarta® Africana 2000*. © 1999 Microsoft Corporation. All rights reserved.

17. Arabization - is the policy of trying to systematically and forcefully convert the African people of Southern Sudan into Arabs by teaching them the Arabic language and culture, discouraging them from using their indigenous languages, and from practicing original traditions.
18. Haratines - or slaves are Arabs though they are Black People in Mauritania. As for the terminology it is important to understand, even if all Haratines are not slaves, it is unquestionable that all of them are descendents of former slaves. In the mentality of this Moor society, the Haratine bears with him the dehumanizing mark of somebody who is a former slave.
19. Islamization - submit to a process which demands that they renounce their traditional Black/African Culture and Religious Beliefs. Africans who have been murderously persecuted by the expansionist Islamic Fundamentalist Governments of Mauritania and Sudan.

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