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"Everybody knows that the basis of civilization and literature of the present day was on the Nile and not among the Caucasian race- not on the Ilissus, the Tiber, the Rhine or the Thames, but on the rivers of Ethiopia. There were only two steps between Egypt and modern Europe- Greece and Rome. Greece took not only civilization and literature but even religion from Ethiopia. Such were the wonderful developments of civilization and literature and religion in that country that the early poets and historians of Greece, unable to understand such marvelous indigenous growth attributed it to the direct interference of the gods, who they affirm went every year to feast with the Ethiopians"

by Edward Wilmot Blyden, LLD. (1832-1912)

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, "AFRICANA EDITORS' NOTES, Blyden: African Life and Customs ". This is an assignment that was given in the class, "Religion and Social Change in Africa", instructed by Dr. Sulayman Nyang in the Fall Semester of 2000. The assignment was to provide a review of a Scholarly Article or paper on aspects of Religion and Social Change In African. As a Blacological Cultural Scientist, I selected this article because it shows that Black/African Culture was sustainable and never stopped its surge for growth and development. It also shows the resilience of Black/Africans under tremendous opposition and odds. It is a good example of the uncompromising struggle of Black/Africans to maintain their culture no matter what. It also shows the need for an interdisciplinary cultural science to be developed by Black/African scholars and scientists. This article is an example of the evidence of the evolution of Black/African Thought. It is because of these social changes that colonial religions imposed on Black/Africans that their cultural development has been stagnated.

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 everything Black and African. Black People had 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

Black/African Culture. This is also a way to acknowledge and identify a Blacological Research and the Interdisciplinary Cultural Science of Blacology. Blacology may also consist of it's 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 The African Diaspora. This is a brief analysis on the demise of Black/African Culture by Colonial Religions. See your Internet address provided for you on the reference page for a more detail informative update.

II. SCHOLARLY ARTICLE



AFRICANA EDITORS' NOTES *Blyden: African Life and Customs*

This book, based on lectures given by Edward Wilmot Blyden during his tenure as Liberia's secretary of state, details the past, present, and future of Liberia as a Pan-Africanist state. Blyden believed that European culture was not relevant to Africans, and that it only diverted attention from African intellectualism. One of the earliest Pan-Africanists, Blyden encouraged all people of African descent to celebrate their heritage and to live in African nations. *African Life and Customs* was published by C.M. Phillips in London in 1908. The first five chapters of the book were untitled.

PREFACE

THE following pages have been written with the desire, if possible, of unfolding the African, who has received unmixed European culture, to himself, through a study of the customs of his fathers, and also of assisting the European political overlord, ruling in Africa, to arrive at a proper appreciation of conditions.

It is now recognised on all hands that the usefulness, true progress, and happiness of the African, and the success of the European in Africa, depend largely, if not entirely, upon the accurate knowledge on the part of the latter of the people and country which he is attempting to exploit.

It has been thought best to retain the form of the chapters as they appeared in the *Sierra Leone Weekly News*.

E. W. B.

CHAPTER XIV: RELIGION WE closed last week with a quotation from Bishop Johnson as to the general effect so far of foreign training upon the youths of West Africa. It is difficult to get our philanthropic friends to understand that as a rule, the training they have been giving to the Negro with the very best intention is not the best for him; that, in many respects, it disqualifies rather than fits him for comprehending his proper relation to the outside world and his own peculiar work. They honestly give us their best and wonder that their best does not produce the best results; but their best on their line is not as good as our best on our own line. There is but one way open to every man and every race for effective life and successful work; every other channel is full of difficulties and obstructions. That only way must be found out before there can be peace and harmony and progress. Among the best Imperial Administrators now of West African Colonies there is a serious and earnest effort being made to study and codify native laws on all the various subjects that affect native life. This is the method that must be pursued before any efficient education can be imparted to the natives.

The missionary work as pursued at the present day is not the same as that pursued fifty or a hundred years ago. We have now "the steamship and the railway and the thoughts that shake mankind." We have a multiplication of newspapers and books that reach the native who has learned to read the English language. In former days the missionary had what may be called a *tabula vasa*—an open and uncontested field. What he told the people remained in their mind as absolute truth, based, not only on the Word of God, but coming from a country where the people had reached the perfection almost of angels, and therefore he had a right as one of those who had "already attained" to be the guide of others. But all this is changed now. Natives frequently visit Europe and see things for themselves; and for those who remain at home the effect of what the foreign preacher says on Sunday as to religion and morality is neutralised on Monday by unsavoury reports brought by the newspapers from the country whence the teacher came. The native becomes incredulous and begins to think about the mote and the beam. Besides this, the pressure upon the time of the native; the fierce competition with foreigners on his line of work—his means of livelihood; the exigencies of the steamship and the railway, often necessitating work on Sunday; the example of lay Europeans taking their pleasures on the sacred day; all these things leave the native no time and less disposition to listen to what the missionary is trying to tell him. It is evident, therefore, that without a thorough revision of missionary methods, adapting them to changed conditions, missionary work in West Africa will become more and more impossible.

Then, again, those who study the question notice that there is increasing and rapid degeneration among the natives who come in contact with the efforts that tend to Europeanise them. *They are dying out.* Their children are frail, weak, insipid, physically, mentally, and morally. Recent reports from Uganda, where missionary work was supposed to have produced such wonderful results, are sad reading. *The Record* newspaper for December 6, 1907, reports an interview with Archdeacon Walker, who has laboured there for twenty years, in which the Archdeacon made the following distressing statement:—

It may be startling to describe the Buganda, the hope of Africa, as a dying nation; it is perfectly true. In 1901 the total population of the kingdom of Uganda was estimated at a little over a million, to-day it may be put at 700,000. If the death-rate be not stopped the whole population will die out in twenty years.

These melancholy statistics it is evident were not in the possession of Mr. Winston Churchill, when he made his remarks the other day on progress in Uganda.

Similar decay has followed the introduction of philanthropic work in Hawaii, Fiji, Madagascar. The French are now employing vigorous measures to suppress alien interference with the religion and customs of the natives in Madagascar, and thus save their lives and preserve their mental and moral integrity.

Religion with the African in his pure state concerns all classes of the people, and as we said in our last, he approaches God by all the various means which He has created. They believe that the divine powers inhabit stones, trees, springs, and animals; and we find traces of this kind of worship in the Bible and in the early history of the Greeks. We find, for example, a sacred stone at Bethel called the House of God. There is a sacred oracular tree at a place called Sichern (Gen. xii. 6). Then there are the sacred wells at Kedesh and at Beersheba to which people went to find God. In earliest times amongst the Greeks the image of a god was nothing but a mere stone which served to represent the deity and to which offerings were brought. This was the primary origin of altars. The example of stone worship may be seen any day in the Timne country. It is true, as Heber says, that—

The heathen in his blindness
Bows down to wood and stone.

But he does not look to the stone for help. He recognises within and beyond that stone the Spirit of his Creator.

III. BLACOLOGICAL ANALYSIS

Blacologically speaking , what Black/Africans need is to listen to our ancestors and we will be better off. All we need is to use the gifts that god has given us. We don't have to continue under the mis-education we are in. All we need is to study our culture and our history and we will be able to accomplish any goal we want. We have a rich heritage. It is full of gifts and talents. Edward Wilmot Blyden like all of our ancestors left a blue print for us. Everything we need is in our culture. We must stop listening to others and do for our selves. It is time for us to start using what we have to build our culture. We do not have to ask any one if we are somebody. Our very existence justifies us. We are a legitimate, bonified, and productive people. We have everything that any other culture has. All we need to do is believe in our selves. We are an educated people, not because we have studied others. But we are educated in our own culture. It is good to know about other cultures. The most important thing is to know thy self.

E. W. BLYDEN: AFRICAN LIFE & CUSTOMS

Edward Wilmot Blyden is a Blacological thinker he is fully educated on the necessity on what Black/African people need and they want. Edward Blyden's message to us is the art of self-determination. If Black/African do not use their education they will be lost. It is a know fact that the training we received in European culture is not sufficient for our spiritual and mental development. It is time that Black/African educated and lay person take the responsibility for their own redemption and cultural development. Black/African have tried every method there is and any thing anybody introduced to them. The struggle for the advancement of Black/African people and their culture has come full circle. Now is the time to make good use of all the ideas, philosophies, theories, beliefs, concept and notion that our scholars and ancestors have left us.

As captives under physical bondage we learned that if we were going to be free it was up to us. Sure there were those who help us. In those days it was clear what you had to do to be free. It was a matter of if you were willing to pay the price. We knew that if we wanted freedom we had to give our lives. That is the price we paid for Freedom. Under colonialism we learned that if we were going to have independence we must pay the price. We knew that the price of independence was you had to give your life. There nothing that could stop us from gaining independence, we paid the price. It is time that we pay our way again. It is time that we once again stand up for what is right and just. We must develop the Cultural Science of Blacology as our Interdisciplinary Science.

It is time to lay a claim to what is our. It is time to give credit to those who pave the way. It is time establish our own reality. We must be the ones to conduct this project. It is a matter of credibility. In order to play the game you must use your talents and gifts participate. It is time for Black People to be conscious of our mission. We must develop missionary from Black/African Culture. This is nothing new Edward Wilmot Blyden was saying this to our people in the 1800's and 1900's.

The best thing about developing the Cultural Science of Blacology is that you can be in any organization and take Blacology as your Cultural Science. You can join civic organization and take Blacology as your Cultural Science. Why! You can join any church and except Blacology as your Cultural Science. Your can perpetuate Blacology in your Country, city and neighborhood. You can educate your children on Blacology. If your are on a sports team you can take Blacology as your Cultural Science.

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Yes! It's time for Black/African people to be encouraged about their culture. Everybody has a culture and is proud of it. They talk about it all the time. Edward Blyden said that if the Black/African can not tell other about his culture as an educated man/woman than their education has serve them little. The teacher has miss their mark. What good is education when it does not teach me any thing about myself. I have not been educated, I have been misled. We know that Black/African Culture needs is what every culture has had and that is autonomy. Every people in the world has had and use autonomy. There is nothing wrong with autonomy. Some of us may not like the ideas that we are thinking of our own cultural development. But we have tried everything under the sun. It is time to start thinking. We can not sing our way to redemption and cultural development. We do too much singing. We take a look at all the people who have cultural solidarity. They did not get that way by singing. The Arabs and Chinese have cultural development. They did not gain their cultural development by singing. They gain it though thinking. It's time to start thinking. I say we been misled. It's time to start thinking and being creative to back that up. There comes a time in every one life when you have to do you're thinking. Now is the time to start Thinking.

Blacologically let us look at this, as the colonialist would see it. This view may lead to the bias position that idea political culture is found in the attributes of a democratic development or environment, rational bureaucratic development and popular sovereignty usually associated with advanced individual societies". See, even when we open our eyes Blacologically from a social perspective you still come to the same conclusion. I don't want to get caught up in to that social jargon or you will be misled. It takes a learned and well studied Blacologist to be able to break down that confusion so you can understand it. This agrees with the notion and the promotion of the redevelopment for Black/African culture and the necessity for the development of the Interdisciplinary Cultural Science of Blacology. When you talk about autonomy you are talking about an individual culture that is self- perpetuated, self- reliance, self-developed. Black/African culture is an autonomy and it must develop those things that are necessary so that it might be able to continue to function as a systematically way of living. The Black culture is a system just like European culture 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 cultures. That's what the Black culture must become is an autonomy and we have to develop the Black culture as

an autonomy. The theories of political culture, 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. Blacologically speaking, Black Africans do not have to have a multicultural environment although the Black African Culture and its extended culture in the Diaspora's is the most multicultural of all cultures on the planet and in the world. But we must have an 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 educational attainment that we must evolve in ways that allows us to continue to grow so that we will be able to do the job that confronts us, so that we might be able to meet the challenges of the future. In order for us to be educated individuals, we have attained an education in these times. In order for us to evolve as educated individuals, we have to begin to 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 and we must acknowledge that true education is the study and research of the ideas, philosophies, theories and concepts and beliefs of our culture. The essence of Blacology are these attributes.

Blacology is a product of Black culture. It is an instrument of Black culture and it appears that the interdisciplinary scientist would agree that an autonomist science of cultural affirmation is a necessity and that's what Blacology is. In the Black culture, there is democratic and stability and in order to have a perceivable, consistent development, it is only proper and fitting that research be conducted repetitively every day. The colonialist talk about the psychological deficiencies and the sociological aspects of the European culture. In the Black African culture and the Science of Blacology, we will talk about the Blacological aspects of Black/African culture. We will define the term and establishing 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 the psychologist over and over again continue to perpetuate their culture in their own autonomy. We must conduct the research that is necessary. So that we can begin to lay out and define for ourselves our ability to think and the logic that goes along with our thinking, It is most important that we can be able to do the things that are necessary for our selves. So that we can affirm our own knowledge and culture.

There is something wrong politically with the people who do not declare that they can think 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 so that we can begin to analyze for ourselves who we are and what we are and what make us tick what we like and what we don't like. We need to know these things. Developing an ology, a cultural science that will seek the knowledge, the answers and the questions that have been pondering us since our emancipation and independence. We must begin to organize that for ourselves and we need 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. We must work on this until this thought is 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. It is time that we began to study ourselves and to do for ourselves.

After reading this article it is apparent if these are criticisms of the theories that exists. 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 Blacological research has revealed 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, Houser, Vai, etc. that has been down through the generations simply need to be written or transcribe. So, that we can began to actually take a look at just what the system are saying an what they are doing. We need not continue on with trying to conform and transform Africa into a sub-European culture. We need to acknowledge for our selves what Black/Africa has to offer to its own development. 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 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 though natural selection. Culture has a natural healing mechanism that will repair it self. It is much like the human body.

Culture will protect itself from extinction. This is a law of nature. Black/African Culture has evolved to a point where it has reeducated itself about its history and contributions to humanity. Black/African 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 conscious by developing the "Interdisciplinary Behavioral Science of Blacology".

Blacologically speaking, we must began to utilize the talents, abilities and gifts of our culture. We must develop an instrument by which we can nurture our resources. We 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/Africa people we must control of our destiny. We must be the authors of the content of our character and our culture. Edward Wilmot Blyden is example of what we could do if we use our culture as the medicine for what is ill with Black/Africans. Edward W. Blyden LLD. is another example of utilizing the Black Culture as a 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.

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