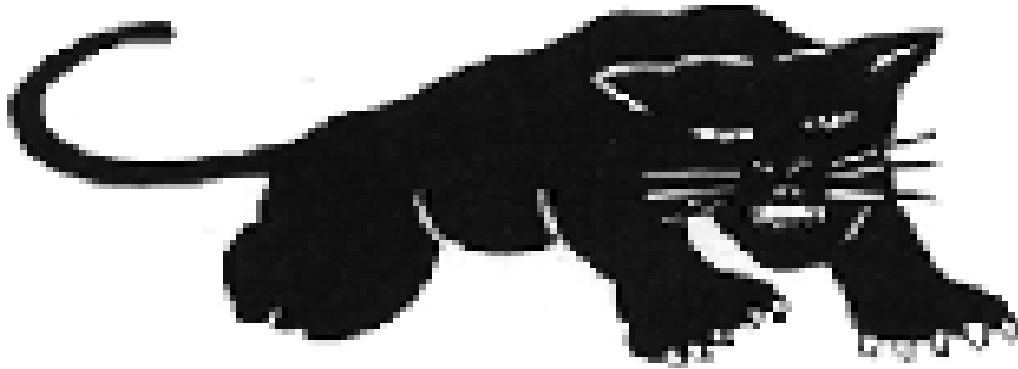




TO DIE FOR THE PEOPLE

A BLACOLOGICAL ANALYSIS



Huey P. Newton, Ph.D., 1942-1989

12-11-02

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Table of Contents

I.	PURPOSE	3
II.	INTRODUCTION	3
III.	TEN POINT PROGRAM	6
IV.	THE BLACOLOGICAL TEN POINT ANALYSES	7
V.	BLACOLOGICAL ANALYSIS	13
	A. The use of the term <i>Revolutionary Intercommunalism</i>	15
VI.	CONCLUSION	21
VII.	EXPLANATION OF DEFINITIONS AND BLACOLOGICAL WORDS	24
VIII.	DEFINITIONS	25
IX.	BIBLIOGRAPHIES	28

"During those long years in the Oakland public schools, I did not have one teacher who taught me anything relevant to my own life or experience. Not one instructor ever awoke in me a desire to learn more or to question or explore the worlds of literature, science, and history. All they did was try to rob me of the sense of my own uniqueness and worth, and in the process they nearly killed my urge to inquire."

Huey P. Newton, Ph.D., REVOLUTIONARY SUICIDE

<http://www.africanpubs.com/Apps/bios/0876NewtonHuey.asp?pic=none>

I. PURPOSE

The purpose of this paper is three fold: (1.) to present, “The Blacological Ten Point Analyses” inspired by the “Black Panther Party’s Ten Point Program”; (2.) to give a Blacological Analysis of the book entitled, “To Die For the People, by Huey P. Newton PhD”; and (3.) to promote Blacology as a Cultural Science in the redemption and redevelopment of BlacAfrican People and their Culture.

II. INTRODUCTION

In analyzing this book, I am utilizing a Blacological evolutionary approach. The concept of ¹Blacology is developed from the authenticity of the ²BlacAfrican Ntalext, experience, and creative genius. There are definitions to give understanding to the evolutionary theory of the Cultural Science of Blacology following the conclusion. 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 forms. ³Blacology - is the scientific study of the evolution of BlacAfrican People and their Culture. It is the utilization of the ideals, philosophies, theories, beliefs and concepts of their past and present life experiences as their Cultural Nahlege. It is the acclimation, affirmation, declaration and proclamation of BlacAfrican Ntalextuwl Thought and academic scholarship as a Blacological Evolutionary Cultural Science.

In the ⁴Eurological Culture, BlacPeople have been taught to hate everything Black and African. BlacPeople have been taught to hate themselves. The Cultural Science of Blacology is to undo this

¹ Prof. W. Cross has implemented this literary concept and philosophy to Blacological Research in the Fall Semester of 1999. These ideals were perceived after 16 years of independent study of Blacology and institutional research at Prairie View A&M University and Howard University on Blacology, for more details email Prof. W. Cross at

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² See Blacology glossary and definitions, Also see New Blacological Words Fall 2002 At Blacology Research And Development Institute Inc., CulturalScience@cs.com

³ Also see New Blacological Words Fall 2002 At Blacology Research And Development Institute Inc.,

CulturalScience@cs.com

⁴ id

type of self-hatred by giving importance to all that is Black and African. In the establishment of the Cultural Science of Blacology, one may distinguish a Blacological Research by the capitalization of all words that are associated with this Cultural Science (i.e. African Woman, African Man, Black/African, 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. This is also a way to acknowledge and identify a Blacological Research and the Science of Blacology. (See Explanation of Definitions and Blacological words for update in spellings.)

When I began the journey of the study and research of BlacAfrican Culture, I was 14 years olds. It was in the city of Chicago, Illinois in 1968 at the Black Panther Party's (BPP), "⁵The 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 I became aware of working subconsciously on the goals 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 that kind of education BlacPeople needed. One that was full of ⁶BlacNahlege. 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 development of the Cultural Science of Blacology. This was the time of the murder of ⁷Dr. M.L. King Jr., ⁸Fred Hampton, and ⁹Mark Clark. This

⁵ 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.

⁶ See Explanation of Definitions and Blacological words for update in spellings.

⁷Cross, Walter. Black Panther Documentary, Video Archives of Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft.Washington, Maryland 20744, 1997

⁸ Black Panther Documentary, Video Archives of Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft.Washington, Maryland 20744, 1997

⁹ Black Panther Documentary, Video Archives of Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft.Washington, Maryland 20744, 1997

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. It is with this honor that I submit to you Dr. Huey P. Newton PhD, “To Die for the People”, A Blacological Analysis.

I am not a sociologist, a psychologist, nor an anthropologist. I come to you today, as I was when I was born a BlacMan. As I studied and researched BlacAfrican Culture, it became apparent to me that I am a ¹⁰Blacologist, a Cultural Scientist. Even though I studied Sociology, I was not a sociologist. That was someone trying to claim my very mind, and soul. The Nahlege that encompassed me belonged to my heritage, culture, and ancestors. Only they could lay acclaim to my thought. I am a gather of information and perpetuator of ¹¹BlacNahlege. In the past it was said, “that BlacPeople were only good as drawer of wood, water and pickers of cotton”. Today we have evolved into gathers and preservers of our own Nahlege. We are Cultural Scientists, Blacologists. I am a product of the Black Colleges, Universities, and BlacAfrican Culture. It is due to the uncompromising struggle of BlacPeople and the redevelopment of their culture, that my very present is willed into reality. As all people have interdisciplinary sciences of their culture, the evolution of BlacAfrican Culture has instinctively manifested the Science of Blacology. It is said, that dogs, cats, and animals are named by others, but men name themselves. As BlacMen we must name the sciences of our culture. It is time for BlacPeople to understand the politics of Cultural Nahlege. It is time to interpret what our ancestors and scholars have told us. BlacPeople must learn to translate what Martin Luther King, Jr. II. was saying to us. “¹²Blacologically speaking, I refuse to accept the ideal that the presence

¹⁰Also see New Blacological Words Fall 2002 At Blacology Research And Development Institute Inc., CulturalScience@cs.com

¹¹Also see New Blacological Words Fall 2002 At Blacology Research And Development Institute Inc., CulturalScience@cs.com

¹²Cross, W. Prof. Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft.Washington, Maryland 20744, 1997

of the Eurological Scholars makes the BlacScholars morally incapable of reaching up for the BlacNahlege that forever confronts them.” It is time to start thinking and doing some creating to back it up.

III. ¹³THE TEN-POINT PROGRAM

The Black Panther Party and its Ten Point Program was developed from the Innovative Authentic Monolithic Ntalextuwl Creative Genius (IAMNCG) of BlacAfrican People in the uncompromising struggle for freedom, justice and equality. When we say from a Blacological perspective this is what we are talking about. As long as BlacPeople use the Nahlege of their culture, struggle, and ancestors they cannot go wrong. There is a blueprint for the Nahlege left by the ancestor that provides the right steps to take. We must use that Nahlege to redevelop BlacAfrican Culture. The ¹⁴Black Panther Party of Self-Defense was dealing with the issue of Police brutality and the oppression of BlacPeople. That was the original mission of the party. This was physical oppression and violence imposed on BlacPeople. The solution to this problem was to organize the Black Panther Party and the Ten Point Program. The BPP also developed Police Observation Patrols and educated each member on the Bill of Rights. Before you could join in the Police observation or receive a gun, you had to be educated. These were Blacological solutions to the problems in the Black Community. These solutions came from the minds of BlacPeople. Only BlacPeople could have developed these programs. According to Dr. Huey P. Newton the BPP “¹⁵The Ten Point Program” goes as follows:

I. We want freedom. We want power to determine the destiny of our Black Community.

¹³ Newton. Huey P., *To Die For The People*, RANDOM HOUSE, NEW YORK, FIRST EDITION, Introduction by Franz Schurmann, Copyright © 1972 by Stronghold Consolidated Productions, Inc Library of Congress Cataloging in Publication Data ISBN: 0-394-48085-6

¹⁴ <http://www.blackpanther.org/foundatio...> Also See Black Panther Documentary at BRDICulturalScience@cs.com

¹⁵ also see the book for the ten collateral point of the Ten Point Program written by Bobby Seal and Huey Newton

2. We want full employment for our people.
3. We want an end to the robbery by the CAPITALIST of our Black Community.
4. We want decent housing fit for shelter of human beings.
5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.
6. We want all Black men to be exempt from military service.
7. We want an immediate end to POLICE BRUTALITY and MURDER of Black people.
8. We want freedom for all Black men held in federal, state, county and city prisons and jails.
9. We want all Black People when brought to trial to be tried in court by a jury of their peer group or people from their Black communities, as defined by the Constitution of the United States.
10. We want land, bread, housing, education, clothing, justice and peace.

III. THE BLACOLOGICAL TEN POINT ANALYSES

While reading the book, “To Die for the People”, by Huey P. Newton Ph.D, I read the Ten Point Program of the “The Black Panther Party for Self-Defense”. I was inspired to write to “The Blacological Ten Point Analyses” for the Blacology Research and Development Institute (BRDI), “A Cultural Science”. I read the book before, but I was not as settled in my vision. I knew that I was a Blacologist but I was in the stage of gathering information and did not gain the Nahlege that was received in this semester. The stage of Blacology at this point is to institutionalize the Nahlege of BlacAfrican Culture. This book is helping to organize and structure the Cultural Science of Blacology. It has also provided insight into the vision of Blacology. Every Black Institution should have a Ten-point Analysis or Program. This will help to provide the discipline that is necessary in

developing vision and cultural obligations. The message I received was to maintain your original vision. Blacologically, the use of our Cultural Nahlege is the key to our success. As long as Blacological Scholars keep in mind the redevelopment of BlacAfrican Culture, there will be much success. The Blacological Ten Point Analyses is as follows:

1. We want the freedom to utilize our BlacNahlege to be creative, productive, and develop our own Blacological Evolutionary Cultural Science.

There is a myth that only Europeans can create or develop interdisciplinary Sciences. Also that only Europeans have the Ntalextuwl ability to produce sciences. In the past the BlacAfrican Scholars have been steered toward the Fields of Sociology, Psychology, Anthropology and other Eurological Studies. Without the consideration of the IAMNCG of BlacAfrican Scholars, it has been assumed by Blacks and insinuated by Europeans that the magnitude of ¹⁶Blacological Creative Genius can only be to acquire a European Study whether it is from the West or in the origins of the European World. The control of the ¹⁷BlacMind is the best asset and resource of the ¹⁸BlacScholars and is an instrument in the advancement of their Culture. (There must be further Study.) It is the only means by which BlacAfricans Scholars can obtain an economic foundation for the establishment of their own academic and Ntalextuwl field of study. This is a field that has not been embarked upon by the established interdisciplinary entrepreneurs. We want the power to develop the magnitude and destiny of Blacological Thought.

2. As BlacAfrican Scholars, we want full Academic and Professional Employment for our Cultural Scientists and those who strive to achieve and develop this science.

¹⁶ see New Blacological Words Fall 2002 At Blacology Research And Development Institute Inc., CulturalScience@cs.com

¹⁷ See definitions Cross, Walter. Blacology Research And Development Institute Inc

¹⁸ see New Blacological Words Fall 2002 At Blacology Research And Development Institute Inc., CulturalScience@cs.com at the end of this paper.

We want to develop Professional and Academic Careers in the field of Blacology. We want to educate and train Blacological Scholars from pre-school to the Doctoral level in the public and private educational systems. We also want to own and operate our own Public and private school systems. This will provide jobs, careers and professions of full employment in the Field of Blacology. It has been traditional that Blacks who graduate from white institutions received privileges over Blacks who graduated from Historical Black Colleges and Universities (HBCU). Also Blacks who graduated from white institutions also received privileges over Blacks who graduate from HBCU at HBCU for professional employment. This practice was not based on better merit but on the fact that they graduated from white institutions. This practice is also attributed to whites over HBCU graduates. This must stop. We want the commerce and entrepreneurialship of BlacNahlege to be control by a Blacological Science. (There must be further study.)

3. We want the end to the marginalization of BlacScholars and their Creative genius in the BlacAfrican Culture and Institutions of higher learning by the perpetration of Eurological Studies as the only curriculum and superior thought.

There is an unwritten inhumane law in the United States and throughout the European World that states, “¹⁹If you are white, you’re right; if your passing, you’re right; if you’re light, you might; if you are yellow, you’re mellow; if you are brown, stick around; and if you are Black, get back”. This law has been in operation since the beginning of the perpetration of Eurological Cultural supremacy over 400 years. ²⁰ According to Joe Madison, “In this world and in the United States, BlacPeople and White people have been taught that white people are superior and BlacPeople are inferior. The manifestation of this is that BlacPeople are underestimated, marginalized, and devalued”. When you teach Eurological Studies at HBCU and private and public schools as the mandatory courses and

¹⁹THE ISIS PAPERS, THE KEYS TO THE COLORS, ISBN:0-88378-104-2,LC#: 90-071890, Copyright © 1991 Dr. Frances Welsing First EditionTHIRD WORLD PRESS, P. O. BOX 19730, Chicago, IL 60619

²⁰ Joe Madison Talk Show, The Black Eagle, “Cultural Conditioning” 6AM to 10AM, Monday thru Friday, WOL 1450AM, XM169, Radio One Network, Prince Garden Pkwy, Lanham, Md., www.joemadison.com/home.index.html

superior knowledge, then you teach that BlacNahlege is inferior and should not be taught or should only be taught as an elective. This is Eurological Cultural Supremacy. Blacological research has revealed to study Eurological Studies is to retrogress in the development of Blacological Thought. To study Eurological studies as the bases and foundation of your Nahlege is to surrender to the perpetration of Eurological scholarship as superior to my own Cultural Ntalextuwl integrity. The research of Blacology reveals that studying European culture as the base of your Nahlege stagnates the growth of the IAMNCG of BlacAfrican Culture and its People. To be forced to study Eurological studies against your cultural belief is a violation of human rights. This will cause retrogression in my intellectual grow as a Blacological scholar. This is the promotion of Eurological Cultural Supremacy and the maginalization of Blacological Ntalextuwl Thought. This causes a problem of retention by forced indoctrination of the excepting of the devaluing of Blacological Nahlege. This is parallel to teaching a Jew that Hitler is a greater and a superior thinker to Jewish Scholars. We cannot participate in our own dehumanization. As BlacScholars, we must protest this by refusing to study these subjects and request an assignment on Blac-Culture.

4. We want to be able to house the Cultural Science of Blacology in the University of BlacAfrican Culture with facilities fit for scientific research and study.

We believe that white universities are not responsible to give decent honor and respect to BlacAfrican Culture. It is the collaboration of the HBCU, Black Businesses, and BlacScholars who must govern and build the Blacological Studies for preservation and perpetuation of Blacological Cultural Nahlege. This institution must be financed by the tax dollars of BlacPeople in the United States. We want Blacology to be taught first of all in the Black Pre-schools, Grammar Schools, Junior High School, High Schools and HBCU. We also want to have control over these careers and academic positions as well as the determination of curriculum, literature and materials. We want BRDI to be the institution that trains these professionals. As citizens of the United States, we have contributed much

to the past and current prosperity of this country and we request that the U.S. Government provide the funding for this Blacological Cultural Science. The status of BlacPeople at the present time continues to be "a composition of meager returns for a wealth of contributions over 400 years (200 years in excess of the 200th Anniversary of the Constitution), made in spite of forces of slavery, segregation, poverty, discrimination, brutality, death, and racism. As the U.S. Constitution is examined and magnified, Black people must not forget that this nation is indebted to us for 250 years of enslavement and over a century of racism, discrimination, poverty, and omission since slavery.²¹"

5. **We want Afro-centric and African-Centered Education and the Cultural Science of Blacology, as well as Blacological Academic Entrepreneurial Systems for our people that is owned and operated by Blacological Scholars. We want our children to know that BlacNahlege is economically viable and achievable. We want our ²²Academic Entrepreneurial System to reflect our uncompromising struggle for justice in the past, present, and future perspectives.**

We believe that an educational system that is not specific in its vision and origin as to whom it is developed for cannot serve our needs. Then that education does not and will not be applicable to the needs and redemption of BlacAfrican People and the redevelopment of their culture. It is incumbent that after captivity of 300 hundred years and denial of BlacAfrican Culture for 450 years, we must have a Blacological Academic Entrepreneurial System and a Cultural Science that is designed to meet our special needs.

6. **We want all BlacPeople to be eligible to acquire an education in Blacology at all HBCU without qualifying by or for a SAT, ACT, OR GRE examination or any other Eurological method of elimination.**

We believe that BlacPeople should not be eliminated from education or forced to take a test to prove they want to study BlacAfrican Culture. We do not believe that BlacPeople should have to compete for a position at HBCU for an education in BlacAfrican Culture. We want to put an end to

²¹ id (see The Afro-American and U.S. Constitution From Colonial times to the Present,)

²²See Blacology glossary and definitions, Also see New Blacological Words Fall 2002 At Blacology Research And Development Institute Inc., CulturalScience@cs.com

this competition for college education. We want to educate all BlacPeople who want get an education. We believe that the government should pay for this education. We believe that the United States Education Department should fund Blacology. The United States funds ROTC Programs at HBCU. Why can't it fund a Blacological Cultural Science own and operated by BlacAfrican Scholars?

7. **We want an immediate end to the white supremacy training of Black Policemen on Black College Campuses and in our neighbors. We want the immediate stop to the training of shooting of black targets by Black and white police. We want the unjust practice of Black and white officers taking Black Students to jail for minor crimes and torts only because they cannot take white students to jail to stop. If an officer has only arrested Black Students, he/she cannot work in or at HBCU nor in the Black Community. We want every HBCU Police/Security Department to be educated in Black History and be encouraged to achieve an Education in Blacology. We want Blacology to be a class in the curriculum of HCBU, police/security training academy.**

We believe that the training of white supremacy is infested in law enforcement training. The most obvious of this training is the practice of shooting of black targets. Blacologically, the training conditions police both Blacks and whites to be systematically and pathological in the use of violence when it comes to BlacPeople. (See Research on ²³Black/White Target by Prof. W. Cross and Dr. A.M. Sirleaf Ph.D.) We believe that the training of white supremacy was establish in the 1900's and has not change in the law enforcement field. We believe the Black Police Organizations must take charge as entrepreneurial institutions in the Black Community own and operated by BlacScholars of law enforcement. These changes will end the brutality and murder of BlacPeople by Police organizations.

8. **We want Blacology to be taught to all BlacPeople held in prison. This will provide a job and career opportunities for those who have paid their debt to society.**

We want Black political prisoners to be released and educated in Blacology. We will also give life experiences as credit toward acquiring BA, MA, and Ph.D. in Blacology. Also we want Black political prisoners to assist in the development of Blacology as teachers and instructors in prison and

²³Black/White Target By Prof. W. Cross and Dr. A.M. Sirleaf Ph.D) This article was presented to the Howard Campus Police in 1998 for fire arms training.

receive pay. We also want to provide jobs and careers as Blacologists for those Black prisoners who have children.

9. **We want to bring to trial the exploitation of the Blacmind and the practice of cultural genocide on BlacAfrican Culture by the Eurological Cultural Monopoly of the United States Educational system. This is a violation of the Law that is against the Monopoly of enterprise and a violation of human rights. The Eurological Studies have monopolized the education arena of the United States for over 400 years.**

We believe that education is a business and not manner sent from God. We also believe that the implementation of, “The Cultural Science of Blacology” is a way to stop the monopoly of Eurological Studies in the BlacAfrican Culture and its communities. We believe that Cultural education and specifically one that has been developed by Blacological Scholars will best prepare ourselves and Black Children to build a culture that is evolving into its own right. The monopoly of Eurological Studies is economically exploitive and culturally genocidal to BlacPeople. This is a human rights violation.

10. **We want to establish the “Cultural Science of Blacology”, as an enterprise within the United States and the world. This enterprise must be owned and operated by BlacAfrican People and funded by the governments in which it resides.**

We believe that Blacology is a way to enterprise BlacAfrican Culture throughout the world. Blacology can provide Educational economic development as an Evolutionary Cultural Science. Blacology will not be own by the public or private institutions but subcontracted as a field of study and a Cultural Science. We believe that in the system of multiculturalism Blacology must be own and operated by BlacPeople. We also believe that Blacology must be in an institution of multicultural education in order for there to be true multiculturalism otherwise multiculturalism is a sham.

V. BLACOLOGICAL ANALYSIS

Dr. H.P. Newton has proved that BlacScholars are capable of meeting the standards of the Eurological Studies, with his theory of Revolutionary Intercommunalism. This concept could have

only come from the mind of one who is from the legacy of the uncompromising struggle of the BlacAfrican Culture and its people. The use of the term *Revolutionary Intercommunalism* was used in several ways. Although, Dr. H.P. Newton did not give any history of the origin of the words, *Revolutionary Intercommunalism* it comes from European and African culture. Revolutionary is a term that has been applied to this ideology as well as intercommunalism. This theory is made up of these two words. Let us break these two words down so that we are able to get a better understanding for what Dr. H.P. Newton PhD meant by the use of the theory “Revolutionary Intercommunalism”.

Revolution is the root word of revolutionary. According to the ²⁴World book encyclopedia the term generally refers to a fundamental change in the character of a nation’s government. Such a change may not be violent. Revolutions may also occur in other areas, including cultural, economic, and social activities. People who work to replace an old system with a new one are called revolutionaries. Based on Dr. H.P. Newton’s Negrological training this is what he meant about Revolutionary. Based on ²⁵African Centered Education, the word intercommunalism has the root word communal, which is an African word that means you help me, I will help you, and we help each other. These two words are the bases for the elements of the linguistics of Ebonics. They are a combination of the Eurological language arts and the creative genius of BlacAfrican Ntalextuwl Idiom. These terms were instinctively used in a Blacological way. This was revolutionary in its application. Dr. Newton used this theory with BlacPeople being the major part of this revolutionary ideal. Dr. Newton did not see BlacPeople as a second hand or backup solution to national or international justice. He always talked about BlacPeople being the peace of the puzzle that was needed to bring about world justice. They were applied in the manner that would give BlacPeople the

²⁴ World Book Encyclopedia Q-R Volume 16, A Scott Fetzer Company copyright ©1985, isbn0-7166-0085-4, World book encyclopedia World Book Inc., Library of Congress cc#84-50815

²⁵ Walker, Abena. Curriculum Guide for a Character-Building System in the Classroom, Washington, D.C., 1985.

main concentration in this theory. Let us take a look at how he use the term in his book, “To Die for the People”:

A. The use of term *Revolutionary Intercommunalism*:

- The vision of the Black Panther Party is expressed in the first part of this book, and the core of the vision is Revolutionary Intercommunalism. Revolutionary Intercommunalism is an idea, which emerges out of a fundamental contradiction: that America is not a nation but an empire which directly or indirectly spans the globe, that its real units are communities which are ever more visible as one goes down into the poor Third World strata of America, and that that empire and community stand in dialectical contradiction and confrontation with each other. Pg. XV111
- The Black Panther Party would like to reverse that trend and lead the people of the world into the age of "Revolutionary Intercommunalism." This would be the time when the people seize the means of production and distribute the wealth and the technology in an egalitarian way to the many communities of the world. Pg.32
- After the people possess the means of production we will probably not move directly into communism but linger with Revolutionary Intercommunalism until such time as we can wash away bourgeois thought, until such time as we can wash away racism and reactionary thinking, until such time as people are not attached to their nation as a peasant is attached to the soil, until such time as that people can gain their sanity and develop a culture that is "essentially human," that will serve the people instead of some god. Because we cannot avoid contact with each other we will have to develop a value system that will help us function together in harmony. Pg.37
- Whether on an intercommunal level, a regional level, or on a local level, we hold that all people have the right to proportional representation within the framework of revolutionary intercommunalism and communism. pg.42
- The common factor that binds us all is not only the fact of oppression but the oppressor: the United States Government and its ruling circle. We, the people of the world, have been brought together under strange circumstances. We are united against a common enemy. Today the philosophy of revolutionary intercommunalism dictates that the survival programs implemented by and with the people here in America and those same basic People's Survival Programs being implemented in Mozambique by the Mozambique Liberation Front are essential to bringing about world unity, from Africa to the Black community inside America, developing and uniting against a common enemy. Pg. 209 - 210
- The United States' domination over all our territories equals a reactionary (in opposition to the interests of all) set of circumstances among our communities: Reactionary Intercommunalism. We can transform these circumstances to all our benefit: Revolutionary Intercommunalism. Pg. 210

This is not a sociological thought. This is a Blacological thought it could have only been conceived from one who has experience the trials and tribulation of BlacSubjugation. The Ntalijence of producing a theory that would was so brilliant that the Eurological scholars sought to claim it as sociological is the wisdom of BlacNahlege. Some things BlacPeople do and say are so correct and right that white people want to be a part of it. Such as Blue, Jazz, Ragae, and Rap. Eurological Scholars heard the term and said, "that's sociology." BlacScholars must lay a claim to our Cultural Nahlege. Some things are so valuable they bring economic wealth with their brilliance. Culturally, Dr. Newton is a Blacological Theorist who is a bright and shining star in the annuals of Blacology.

As a Blacologist, it my duty to collect information and Nahlege that BlacScholars has left for the redevelopment of BlacAfrican Culture and the redemption of its people. To analyze that Nahlege so that we are able to gain a better understanding as a blueprint for success in the rebuilding of the Blac-Civilization. As a cultural scientist it is only proper and fitting that BlacNahlege be claimed by a field of study that is operatively Blacological. The Eurological fields have benefited from the work of BlacAfrican Scholars with meager returns for a wealth of contributions. It is time for BlacScholars to receive recognition for the contributions that they have made towards their own IAMNCG. There is enough research and study to manufacture a Blacological Cultural Science for BlacScholars. With all the research and study that Dr. W.E.B. Dubois has done in the field of Sociology, he is not given equal bidding as the founding fathers of Sociology. In the vicarious view of BlacScholars Dr. W.E.B. DuBois is not as great as the Sociological founding fathers. That is because Dr. Dubois was not a founder of the science; he is only a practitioner. This is the same for Dr. Huey P. Newton. As BlacScholars it is our obligation and duty to take the Nahlege that our forefathers and mothers left us and build a science that is worthy of their genius. According to ²⁶Dr. Ali Mazrui, "We are the

²⁶ Mazrui, Ali A. The Africans 9 Part Series: A Triple Heritage 8: A Clash of Cultures, LAC, DAF097v.8, WETA/BBC 1986 60:00

custodians of the culture of mothers and fathers and we are the perpetuators of the culture of our children. We have no right to pass on to our children a culture that is less fertile than the one our parents passed on to us”.

It is an honor and a duty to be able to rejoice in the creative genius of BlacScholars. It is the nourishment for the energy that is needed to produce and build the foundation of Blacology. BlacAfrican Scholarship is the substance of things hope for, the evidence of things that have been seen and it is the scientific facts, which prove that a Blacological Evolutionary Cultural Science is real. Blacology is not about the negative things that were done but about the IAMNCG of BlacAfrican Scholarship. Why should BlacNahlege exist in a second-class status when it can have equality in its own field of a Blacological Cultural Science? It should not be limited to the standards of the Eurological Studies but have the universe as its vision.

Blacology is an Evolutionary Cultural Science. It is natural and something that is bound to come. It is a natural inclination. Every people have a culture. It is apparent in their speech music, art, and ideals. It is time to stop emulating and assimilating. It is time to start thinking and doing some creating to back it up. We do too much assimilating. Anyone can assimilate or emulate. Why, look at all ethnic groups that have assimilated and emulated. The Irish, French, Greeks, Hispanics, and Asians have assimilated and emulated. Yes the Asians can assimilate and emulate. But it's not because the Asians can assimilate and emulate, that has Asia now a major factor in the world trade and commerce. It is because the Asians stop assimilating and emulating, and started doing some thinking. Not only did the Asians start thinking, but also they did some creating to back it up.

Blacologically speaking, that is what BlacPeople need to do. Stop assimilating and emulating and start doing some thinking and some creating to back it up. When BlacPeople agree to assimilate and emulate white people and perfect their system, then white politicians change the rules. The good

white people don't say anything. They sit back and enjoy the privilege and benefit of being white. After you have assimilated, emulated and completed a 100% change, they changed the rules. After you have taught your children to assimilated and emulate the whites change the rules. After you taught them to walk like whites and talk white the rules change. After you beat it into their heads and punished them for not learning it fast enough, they change the rules. After you beat it in your children's head and punished them so they could learn to get a good job, you have to get a good education, they change the rules. We do too much assimilating and emulating. It is time to stop assimilating and emulating. It is time to start thinking and doing some creating to back it up.

²⁷Dr. Donn Davis said, "the problem of BlacPeople is no capital". The answer to this problem is the development of the Cultural Science of Blacology. We must own something. We cannot own the government, we cannot own the presidency, but we can own our minds.

Huey P. Newton agrees with the Philosophy of Blacology when talks about, "that we must be scientific in our approach to the problem", on ²⁸page 22 in his book, "To Die for the People".

"Before we approach the problem we must get a clear picture of what is really going on; a clear image divorced from the attitudes and emotions that we usually project into a situation. We must be as objective as possible without accepting dogma, letting the facts speak for themselves. But we will not remain totally objective; we will become subjective in the application of the knowledge received from the external world. We will use the scientific method to acquire this knowledge, but we will openly acknowledge our ultimate subjectivity".

On page 23 we also agree on the use of logic. BlacPeople must have and develop their own logic. This is why in the Cultural Science of Blacology there is the concept and theory of Blacological

²⁷Political Science Graduate School Class Room 203, Douglass Hall, BLACK POLITICAL IDEOLOGY 83562-234-01, Dr. Donn G. Davis Instructor, 11-13-02, Fall Semester 2002, Howard University, Washington, DC 20059, CulturalScience@cs.com

²⁸ Newton. Huey P., To Die For The People, RANDOM HOUSE, NEW YORK, FIRST EDITION, Introduction by Franz Schurmann, Copyright © 1972 by Stronghold Consolidated Productions, Inc Library of Congress Cataloging in Publication Data ISBN: 0-394-48085-6

Thought – which means a logic that is of, from, for, by, and about the advancement, development, and evolution of BlacAfrican People.

“In other words, the scientist does not promote an outcome, he just collects the facts. Nevertheless, in acquiring his facts he must begin with a basic premise. Most basic premises stem from a set of assumptions because it is very difficult to test a first premise without these assumptions. After an agreement is reached on certain assumptions, an intelligent argument can follow, for then logic and consistency is all that is required to reach a valid conclusion”.

Dr. H. P. Newton also agrees with the ideal of subjective research and study of the evolution of BlacAfricans and their Culture. The research of Blacology reveals that the struggle of BlacPeople is subjective. There has to be a purpose in the study and research for the evolution of BlacAfrican Culture. There is an end we seek and that is the redemption of BlacAfrican People and the redevelopment of their culture.

²⁹On page 25, in the last paragraph Dr. Huey P. Newton demonstrates his ability to utilize, understand, and promote Eurological thought. This is a result of his orientation as a Negro. Chronologically, BlacPeople were identified by white people as Negroes. As Negroes, we thought it was Ntalejent to think like or as the Europeans did. Because this is where we were in our evolution.

“I think that the mistake is either that some people have taken the apparent as the actual fact in spite of their claims of scholarly research and following the discipline of dialectical materialism. They fail to search deeper, as the scientist is required to do, to get beyond the apparent and come up with the more significant. Let me explain how this relates to the Black Panther Party. The Black Panther Party is a Marxist-Leninist party because we follow the dialectical method and we also integrate theory with practice. We are not mechanical Marxists and we are not historical materialists. Some people think they are Marxists when actually they are following the thoughts of Hegel. Some people think they are Marxist-Leninists but they refuse to be creative, and are, therefore, tied to the past. They are tied to a rhetoric that does not apply to the present set of conditions”.

We were conditioned and trained and indoctrinated to believe that white people knew everything. We also thought that if we sound like, talked, and utilized what they said, that they would

²⁹ Newton. Huey P., *To Die For The People*, RANDOM HOUSE, NEW YORK, FIRST EDITION

think we were smart and intelligent too. In addition to this we also thought this was the only way to think. We did not believe that Black people could think of any ideals, concepts, theories, nor did BlacPeople have any beliefs. It is assumed that BlacPeople think like white people and the more you exhibit Eurological aspect in your character the more you are identified, assumed, or classified as intelligent. Something is seriously wrong with this picture. If all men are created equally then BlacPeople have there own Ntalextuwl thought. I might add that Dr. Huey P. Newton was excellent in his rendition of the European Science of Sociology. However, in the laws of evolution, we must begin to develop a Blacological Science.

It is amazing how we send our children to school to get an education. When they come back and that education is not of the Eurological perspective in terms of the religions,³⁰ Negrologically we turned a deaf ear. We are so indoctrinated with the European we do not know that an education is not a European thing. An education is a Universal Nahlege. What you may find is not what you will think or know. We have cast out the Education of our BlacScholars. We have swept our gifts under the sand. BlacPeople suffer form the lack of the use of their Nahlege, not from the lack of Nahlege, but from lack of the use of their own Nahlege. Let us claim the thinking of our minds.

BlacPeople are so conditioned by those who have oppressed them that they are unconscious about our disposition. We have begun to think we are what they say we are.... inferior. For the last 450 years we have not paid attention to the BlacScholars and their scientific research and study of BlacAfrican Culture and its people. As a culture we must reserve the right of authentic creativity.

In the 1900's to the 1980's it was necessary, that... at this point in the chronology of BlacEvolution that BlacPeople emulated and assimilated the Eurological thought. This is where we were in our cultural evolution. We were casted and kidnapped into the Eurological societies without any Nahlege of our cultural existence after emancipation and rebellion. So, we did what we could to

³⁰ See Glossary of Blacology and Proposal definitions. Blacology Research And Development Institute Inc.,

survive. We became everything, we thought that would make us humane based on the Eurological vision of the world.

We took up those things from the Europeans we thought was good, no matter how it stagnated our growth. As a matter of fact we did not know we were stagnated. We did not even know the word. We did not know that BlacPeople had the ability to grow culturally.

³¹Dr. Huey P. Newton talks about the social revolution. Today as Blacological Scholars we must talk about a Cultural Evolution. Something that is sho'nuff bound to come. This is not something that will need the application of war. Blacologically speaking, according to ³²Dr. Martin Luther King Jr, II, it is not time to study war. We must study how we can develop careers and institution building. We must study the natural inclination of the existence of BlacPeople. Eventually BlacPeople will acknowledge that we have developed our own Cultural Sciences. Blacology is an educational tool of BlacAfrican Culture; it is an Evolutionary Cultural Science. During the chronology of the 1950's to the 1970's of the BlacAfrican Culture there was a need for revolutionary climate in the BlacAfrican Culture. This was a community effort to develop a survival method. Blacology is a Cultural Evolution plus scientific research and study. We call ourselves Cultural Scientist Blacologists.

VI. CONCLUSION

The original mission of the Black Panther Party was a noble and needed entity. This institution was what the Black Community needed. The Black Community needed a police observation patrol. As long as the BPP was conducting business in the local and national Black Community there was much success and growth for the party. It was when the party began to change the philosophy from a

³¹ Newton. Huey P., *To Die For The People*

³²

Blacological ideology to a Socialist and Communist ideology that cause the demise of the party. This is a historical fact that whenever BlacLeadership seek the integration of Eurological ideals or solutions for redevelopment there is failure. Blacologically, this is because these solutions are developed in and for European Culture. As long as BlacPeople use sociology, psychology, anthropology and other Eurological studies they will be dependent upon others.

As Dr. H.P. Newton found out in his reply to ³³William L. Patterson of the Communist Party U.S.A. Blacologically speaking, when you pick up some one philosophy they hold you responsible for honoring all their great men. You are held responsible to celebrate and worship the ancestors of these Eurological Scholars. Mr. Patterson wanted to know why was Huey P. Newton was not at the birthday celebration of Vladimir I. Lenin, which took place in Moscow. Not only did the communist thought they owned the BPP and Huey P. Newton. But the communist did not think that BlacPeople could think for them selves. There is a price with European alliance. Huey P. Newton learned this the hard way. Huey P. Newton wrote back to the communist and reminded them that the BPP did not get its ideology from the communist party but from Malcolm X. Blacologically, this is where the BPP should have stayed.

The development of Blacology is an evolutionary theory for the liberation of BlacNtalijence and the building of careers and Entreprenurialship for economic prosperity in the interdisciplinary commerce. In the 1960 and 1970's the Black Panther Party talk about a revolutionary theory as a movement. Blacology is an ideology whose time has come. It is time to think about what 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, our minds, and our own Cultural Nahlege.

³³ Newton. Huey P., To Die For The People pg. 163

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 a multi-billion dollar a year fortune 500 corporation. This industry is own and operated by Eurological scholars and intuitions. There is a monopoly on the interdisciplinary sciences by the Eurological Scholars. These are government-funded studies as well. It is time to stop emulating, assimilating and mimicking. It is time to start thinking and doing some creating to back it up. The theory of Blacology is an evolutionary theory for the liberation of the BlacMind. During the struggle for Civil Right in America on the topic of racial equality, Dr. Martin Luther King, Jr. II say to whites in the defense of Negro People the following:

“I refuse to accept the idea that the “isness” of man’s present nature makes him morally incapable of reaching up for the “oughtness” that forever confronts him”.³⁴

Because BlacPeople was so preoccupied with the courage of statement they did not hear nor understand what was being said. BlacPeople were trying so hard as Negroes to convince whites that they were human they did not get the message. They thought the only way to achieve such a task was to learn to walk and think as Eurological as possible. As a result our children are consciously today telling each other you are trying to be white. This is very political.

BlacYouth have said... that those of us who are achieving academic prowess is acting like white people. At this point in BlacEvolution research has revealed this has been so. Until the evolution of Blacology, there wasn’t a field of study that perpetuated BlacNahlege, only the BlacHistory. Blacology has come to give refuge to BlacNtalijence and to encourage Blacological Thought. The BlacMind now has a transformer/vehicle to go where no BlacScholar has gone before. Freedom is not only being able to study whatever you want or wherever you want. But, for

³⁴The Dallas Examiner, Happy Birth Day, Dr. King, Wednesday January 14, 1987, Volume 2, Number 1, Page 5, Second Observance of the Martin Luther King, Jr., Nation National Holiday. January 19, 1987

BlacPeople it is also the ability to be creative, productive, and utilize your own Cultural Nahlege as scientific thought.

VII. 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 IAMCG 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 the experience that is apparent in their art, music, dance, ideals, speech and actions. It is the Nahlege 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, BlacScholars, BlacAfrican Culture, BlacNahlege, Ntalextuwl, 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 African heritage of Ghana. Kwame Nkrumah is and was the founder President of Ghana the first Independent African State.

VIII. DEFINITIONS

1. A Blacological Evolutional Theory – a theory that believes in the evolution of BlacThought. The liberation of BlacNahlege in its own operatively Blacological Cultural Science. The belief that Blacology is a natural evolutional inclination from the IAMCG 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 Nahlege. 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 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. The thinking of Blacks was developed due to racism and inequality.
6. BlacScholars – 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.
8. BlacAfrican Scholars – (See BlacScholars).
9. Blacological Scholar – 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, beliefs, and notion of BlacNahlege. An Ntalextuwl Black person who acquires and utilizes the Nahlege 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 Scholars. The curriculum of the Educational Institution utilizes and perpetuates BlacScholars and/or BlacAfrican Culture for the development, advancement and evolution of BlacNahlege. The ownership of educational public and private school systems own and operated by HBCU and Black Businesses.
11. Blacological Cultural Scientist – a Blacologist, one who promotes, perpetuates and is a cultural scientist in the field of Blacology.
12. BlacNahlege – The IAMCG 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.
13. BlacMind – the ability of the BlacPeople to think, discerns, and is creative. The development of the inner spiritual thought of BlacPeople according to their struggle, experience, life, and survival in the universe.
14. BlacNtalextuwl – one who has acquired self-education and institutional education of the BlacAfrican Culture and utilizes or perpetuates that Nahlege for the advancement, redemption of BlacPeople, and the redevelopment of their culture.
15. BlacNtalext or Ntalext – (see BlacNtalextuwl) one who is Blacologically astute or well studied in BlacAfrican Culture.
16. BlacNtalijence – 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.
17. 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.

18. Eurological society – a country that founded, own, and operated by Europeans.
19. Eurological Studies – Sociology, Psychology, Anthropology, and other fields of study that have been developed, founded, and produced by European Scholars or scientist.
20. Eurological – the training, teaching and perpetuation of European thinking and logic as the dominant thought and worldview.
21. Ntalijence – 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 BlacNtalijence) (An Ntalijent BlacPerson) is one who knows how to use the BlacAfrican Culture for the advancement of his/her people.
22. 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.
23. Blacological Scholars – one who acquired academic or self education in BlacAfrican Culture and perpetuate and utilizes this Nahlege for the advancement, evolution, redemption and redevelopment of BlacPeople and their culture.
24. Blacologist – a Cultural Scientist form the perpetuation, research, and study of the BlacAfrican Evolutionary Cultural Science of Blacology.
25. 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.
26. Negro - an evolutionary identity of Black people, chronologically existed from the late 1700's and mid 1900's, which meant in the evolutionary 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.
27. 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.

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