

INTEGRATION: The Struggle For Racial Equality and Democratic Rights in America

“ALL MEN ARE CREATED EQUAL”



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.

Dr. Martin Luther King Jr.# II

12-05-02

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TABLE OF CONTENTS

I. Introduction	3
II. Slavery Period 1619—1865	5
A. State Law Prohibited Education	
B. Separate Schools For Black Children	
C. Dred Scott Case 1834	
D. Chief Justice Taney 1853	
E. Emancipation Proclamation 1863	
III. The First Reconstruction Period 1865-1876	5
A. Bureau 1865-72 (13th Amendment)	
B. Second Civil Rights Act 14th Amendment	
C. Military Rule 1867	
D. The 15th Amendment 1870	
F. Civil Rights Act of 1875	
G. Grand Father Clause	
IV. First Jim Crow Period 1876-1954	6
A. 1876 Black Disfranchisement Segregation	
B. 1883 Unconstitutional Civil Rights Act	
C. Homer A. Plessy 1896	
D. Lloyd Gaines 1938	
E. 1952 "Separate But Equal"	
V. Second Reconstruction Period 1954-1978	7
A. Gaines In Public School System	
B. 1954 Supreme Court Decision "Defacto"	
C. White Backlash Early 1970's	
D. Alan Bakke (Reverse Discrimination)	
VI. The Contemporary Period 1978-Present	7
A. Ronald Regan (Colorblind Policy)	
B. Set-backs In Civil Rights 1986	
VII. Conclusion	8
VIII. Explanation of Definitions and Blacological Words	11
IX. Bibliographies	16

I. Introduction

I come to you not as a sociologist, not a psychologist, nor an anthropologist. I come to you today, as a Blacologist, a Cultural Scientist from the Science of ¹Blacology. 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.* 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. In the Eurological Culture, BlacPeople have been taught to hate everything Black and African. The Cultural Science of Blacology is to undo this type of self-hatred by giving importance to all that is Black and African. One may distinguish a Blacological Research by the capitalization of all words that are associated with this Cultural Science. 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.)

Even though I studied Sociology I was not a sociologist. That was someone trying to claim my very mind, and soul. The Nahlege that encompasses me belongs to my heritage, culture, and ancestors. Only they could lay acclaim to my thought. I am a gather of information and a perpetuator of BlacNahlege. 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 or 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.

To begin with **we have the assumption** that the words “**ALL MEN ARE CREATED EQUAL**”, is a product of Eurological Thinking only. This is not

¹ Prof. W. Cross, Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft. Washington, Maryland 20744, 2002 (New Blacological Words have evolve while conducting research in the Spring 2002)

² Ibid

true, it is a universal thought. It goes back to the very first civilization. Even the Euro-Christian myth of **the Story of man or Adam is a copy of the African myth** of creation. According to the BlacScholars such ³Dr. Chandler Williams, ⁴Chiek Anta Diop, ⁵Dr. John Henrik Clark, and ⁶Dr. Yosef ben-Jochannan have stated, “that the Black Civilization reined 17,000 years or 26 dynasties before the Europeans were known in recorded history”. We are now in the year 2002 of the European rein. The myth that, **“ALL MEN ARE CREATED EQUAL”**, is a known fact since the first civilization. Blacologically speaking, **it is a known fact that every man and women comes into life through the womb of their mother and as a life germ of their father.** Basically, it takes a man and a woman to make a human being. To see this as mythical is justifiable to all. This myth is the foundation for equality.

The topic, *“Integration: The Struggle For Racial Equality and Democratic Rights In America”*, does not follow the myth of equality. It suggests that there is some one who is not equal. **“ALL MEN ARE CREATED EQUAL”** does not have any room for integration. The origins of struggle for racial equality according ⁷**Dr. John Henrik Clarke, are as follows:** **“I will begin with the fact that, we live in a conceived European intellectual universe.** Anyone who will tackle a subject of this nature goes against that fact. This is an ingrained fact. The fact of living in a European conceived universe. **This conceived fact became confirmed in the 15th and 16th Centuries.** It deals with a principle decision the Europeans made during their 200 year turning point in their history, when they came out of the middle ages and made the decision on world dominance”. **This is the beginning of the struggle for racial equality.**

If you are indeed trying to live by the myth, “ALL MEN ARE CREATED EQUAL, then it would only be proper and fitting that **every people would have their own Ntalextuwl gifts.** Equality means that **every people would have their own Culture Nahlege.** Not that I would have to integrate into your culture and live by your ideas. **Since BlacPeople has bought integration into the European intellectual universe they have struggled for racial equality and democratic rights in America.** Let us take a look at what integration got us.

³ Williams, Chancellor. *The Destruction of Black Civilization* Chicago: Third World Press, 1974.

⁴ Diop, Cheik Anta. *The African Origin of Civilization: Myth or Reality.* New York: Lawrence Hill and Co., 1974

⁵ Clarke, John Hendrik, Dr. John Hendrik Clarke, *A Great and Mighty Walk* (Video), Produced by Wesley Snipes, Black Dot Media, Inc., Sound Castle Recording Studio, Senterville, CA 1996 <http://www.BETMOVIES.COM>

⁶ ben-Jochannan, Yosef . *Africa: Mother of Western Civilization.* New York: Alkebu-lan Books Assoc., 1971.

⁷ APCO Productions Video, Presents Dr. John Henrik Clarke PhD In a Special Ten Part Series *Africa Profound* copyright © 1987, Part # I, Human and Spiritual Values in Africa Before European Contact,

GO TO THE BOARD AND DRAW DIAGRAM!!!

II. Slavery Period 1619-1865⁸

Education of Black people was intermittent due to **legal restrictions in 1619**, in the **James Town colony**. State laws prohibited the education of slaves and **restrictions were even put on the education of free Blacks**. During this period Paul Guffee, a rich Black man set up a school in Massachusetts. Separate schools for Black children were established in other Northern and Western States prior to the Civil War. In the **1820's Blacks were excluded by law from public schools in Ohio, Indiana, and Illinois**; but in the late **1840's inadequately funded separate schools were provided for them**.

Dred Scott, who had been a slave in Missouri, had been taken in 1834 by his abductor into the free state of Illinois. Minnesota in 1820 prohibited slavery by the Missouri Compromise of 1820. Four years later in 1838 Scott was returned to Missouri and sold. In 1853 Scott claimed that he was a free man in a suite he brought before a Federal Court in Missouri. His claim was based on the fact that he had become free upon being taken into free territory and therefore, he was still free when he was returned to Missouri. **Chief Justice Taney of the Supreme Court of the United States** ruled that since Blacks were not citizens at the time of the adoption of the Federal Constitution they were not citizens in **1853, and that Blacks were inferior that they had no rights which the white man was bound to respect**. This Dred Scott decision was to adversely affect the status of Blacks for years to come.

Under **much pressure** from Union generals, a powerful sector in **Congress and the abolitions, Lincoln issued the Emancipation Proclamation on January 1, 1863**, which set the slaves free. By the summer of 1865, more than twenty thousand had reached Washington, D.C. In 1862 an emergency program was initiated to help the refugees fleeing from the southern plantations.

III. The First Reconstruction Period 1865-1876⁹

The War Department continued to provide care and some instruction to Black refugees under the auspices of the Freedmen Bureau **1865-1872**. Even though the **Constitution was amended to prohibit slavery and involuntary servitude in the United States (13th Amendment) Southern governments passed new Black**

⁸ The Afro-American and U.S. Constitution From Colonial times to the Present, Historical Affects, Education and the U.S. Constitution, Implications for Blacks, 1986

⁹ Ibid

codes to authorize the arrest of Blacks with no visible means of support called vagrancy laws, forbade Blacks to purchase farm land, enacted curfew laws, forbade the possession of liquor, firearms and outlawed act of insolence of Blacks. The Second Civil Rights Act known as the Fourteenth Amendment was vetoed by President Johnson but finally passed over his veto in 1868.

Military rule was reimposed on the south and former Confederates who took up arms against the United States were disfranchised. Also, Congress imposed the ratification of the Fourteenth Amendment was a condition for southern States to be readmitted to the Union in 1867.

The Fifteenth Amendment to the U.S. Constitution was not enforced by Federal Government. In 1870 the Constitution was again amended to restrict both the national government and the state government from denying or abridging the right of citizens of the United States to vote on account of race, color or previous conditions of servitude.

The Civil Rights Act of 1875 prohibited exclusion of Blacks from juries and prohibited their exclusion from common carriers, inns, theaters, and other places of public amusement. The Supreme Court of the United was used to hold unconstitutional some sections of these Amendments.

The Grandfather Clause gave voter status only to those citizens whose grandfathers had voted; whites only party primary elections to select candidates for the general election; the poll tax an annual payment as a prerequisite to voting; and a literacy test, imposed to determine if a voter applicant could read, write, understand and/or interpret the Constitution to the satisfaction of the registrar of voters.

IV. First Jim Crow Period 1876-1954¹⁰

1876 Blacks were disfranchised; education became more segregated, and inequalities developed in teachers salaries and in almost all areas of education. The In 1883 Supreme Court of the United States held unconstitutional sections one and two of the Civil Rights Act of 1875. Section One has to do with public accommodations including inns, theatres, conveyances and places of amusement. Section two dealt with Civil and Criminal penalties for violation of Section One.

On June 4, 1892, Homer A. Plessy a Black American, was removed from his seat in the white car of Louisiana train. He then sued the state of Louisiana for discriminating against him and denying him his Fourteenth Amendment right, which conferred national and state citizenship on the former slaves. In 1896 the court in Plessy vs. Ferguson handed down the infamous "separate but equal"

¹⁰ Ibid

doctrine which held that a **Louisiana law requiring separate railroad coaches** for Black Americans did not violate the equal protection clause of the Fourteenth Amendment.

In 1952, Black Americans began pressing forward the issue of segregated public school. **Four separate cases** were brought before the Supreme Court which challenged the separate but equal doctrine. These cases were **Briggs vs. Elliott** from Claredon, South Carolina; **Davis vs. Elliott** from Prince Edward County, Virginia; **Brown vs. Board of Education** from Topeka, Kansas and **Boiling vs. Sharpe** from Washington, D.C. As a result, **on May 17, 1954**, the United States Supreme Court unanimously ruled "**separate but equal**" **unconstitutional in public education.**

V. Second Reconstruction 1954-1978¹¹

Blacks gained some leadership positions in school systems during 1954-1978. As some Urban school districts began to be predominantly Black due to white flight to private and parochial schools or to suburban areas to circumvent the desegregation of the public schools, Black members became the majority on some urban school boards.

The 1954 Supreme Court decision, defacto segregated schools due to segregated residential patterns also came under attack. Several cases revealed evidence of intentional segregation of Black children where no law required it, namely, New Rochelle, New York, and Malverne, Long Island, New York.

The white-backlash was immediate and vicious during the early seventies when busing became the code word which replaced "law and order" of the Nixon administration. Even though thousands of Black children had been bused past white schools for years to avoid integration, arguments against busing to achieve desegregation rose to vociferous heights. By **the mid-seventies**, the white flight to suburbia was increasing as was white conservatism which resulted in the Supreme Courts decision in the Alan Bakke case. **The Bakke decision was based on the plaintiff's complaint that he had been excluded from a California state medical school in favor of less qualified minority applicants.** This action was named **reverse discrimination.** The court ruled against the use of quotas in affirmative action plans thus commencing the second Jim Crow Period (1878-present).

¹¹ Ibid

VI. The Contemporary Period 1987-Present¹²

Ronald Regan President, it is hard to mistake him as no friend to Black people. His administrations position is that the constitutional guarantee of "equal protection" of the law requires **public policy to be colorblind**, except when correcting the effects of particular acts of discrimination against identified individual victims. Corrections for the results of a history of prior discrimination must be devoid of race consciousness, that is public policy must not be based on racial or ethnic criteria or classification.

Set back in Civil Rights, May 1986, U.S. Supreme Court decision in the case of Wyant vs. Jackson Board of Education (Michigan). The argument used was that white teacher were laid off because of their race in **violation of the Equal Protection Clause of the Fourteenth Amendment**. The ruling in Wyant vs. Jackson Board of Education was in favor of the white teachers with seniority.

Another recent set back in the Civil Rights struggle for Blacks came in a Supreme Court decision made in **May, 1986, (Riddick vs. School Board of the City of Norfolk)** that agreed to allow Norfolk, Virginia, to return to neighborhood elementary schools in September, 1986. **This is the first city in the nation to win court approval to abandon busing**. Norfolk has an integrated school board, forty-four percent Black faculty, a Black school superintendent and two Black of three deputy superintendents. The Supreme Court may become less of a useful vehicle for desegregating the public schools. Blacks are reliving the same history lived during the first Jim Crow Period. Stronger and more sustained action on the part of Black America is required so that all of the gains made in the past are not dissolved.

VII. Conclusions

If we live by the myth, "ALL MEN ARE CREATED EQUAL" then there should be Blacology in every classroom or in every university in the United States and the World. Just as there is **Sociology, Psychology, and Anthropology, which are Eurological Studies**. These studies are founded by Eurological Scholars. They were founded, researched and studied in Europe. They are being taught to all children throughout the world. This has been established as the tradition. There is no Blacological Studies founded by Blacological or BlacScholars being taught in the universities and educational systems. The tradition has been that only Eurological Scholars can develop or produce interdisciplinary sciences. This is where BlacPeople must take a stand today. **Ntalextuwly, BlacPeople must reveal this injustice to our children and to our selves.** We must not participate in the injustice of our humanity. When we

¹² Ibid

were ignorant and did not know we were being lead astray and being ¹³mis-educated by the Eurological scholars. The acceptances of these conditions were understandable, that is where we were in our evolutionary development. **Now that we are conscious of this injustice, it is our duty to correct the wrong.**

David Walker said it best to those who which to dehumanize our humanity. This is what David walker said in the 18th century:

¹⁴"Millions of whom, are this day, so ignorant and avaricious, that they cannot conceive how God can have an attribute of justice, and show mercy to us because it pleased Him to make us black—which colour, Mr. Jefferson calls unfortunate!!!!!! As though we are not as thankful to our God, for having made us as it pleased himself, as they, (the whites,) are for having made them white. They think because they hold us in their infernal chains of slavery, that we wish to be white, or of their color—but they are dreadfully deceived—we wish to be just as it pleased our Creator to have made us, and no avaricious and unmerciful wretches, have any business to make slaves of, or hold us in slavery".

Blacological Research has revealed that there are four types of ways, methods, or strategies in which BlacPeople use as a means to survive in this period of Maafa. ¹⁵These strategies are the: (1) integrationalism, (2) nationalism, (3) infiltrationalism, and (4) neutralism.

(1.) The **integrationalist** is a method in which the individual goes into other culture to survive or live. This is method used for acquisition, materials, resources, and associations with other cultures. This is also a way in which way stations are established. Some times the integrationalist never returns to his original culture, but will establish an extended culture. The integrationalist is also culturally obligated and a collectivist as well.

(2.) The **nationalist** is a method in which Black people develop their own culture. This method is used to build cultural solidarity. This is also the method of family growth and management. This is also the origin of all Black/African people. The nationalist is a collectivist also.

(3.) The **infiltrationalist** is a method by which an individual is sent into other culture to retrieve the resources and information that the integrationist has acquired or the other cultures have made accessible to foreign cultures. The infiltrationist is

¹³ Woodson, Carter G. The Mis-Education of the Negro. Trenton: Africa World Press, Inc. 1993.

¹⁴ From David Walker's Appeal," *Microsoft® Encarta® Africana 2000*. © 1999 Microsoft Corporation. All rights reserved.

¹⁵ Blacology Net-Info Research, African Political Thought, African Thinkers Major & Minor, Kwame Nkrumah, by Prof. W. Cross Fall 1999, Dr. Sulayman Nyang, Howard University African Studies Ph.D. Program Culturalscience@cs.com

a cultural fundamentalist and will only stay long enough to receive or learn what is needed and always return to their culture, but not until the mission has been completed. In doing so, the infiltrationist will make foreign lands and Cultures more sensitive and conscious of their cultural beliefs. The infiltrator will also bring artifacts from his culture and renew the solidarity of the integrationist. The infiltrator is an individualist working for a collective end.

(4.) The **neutralist** is a method in which Black people are not for or against the causes of Black people or their culture. The neutralist does not consider themselves Black and does not want to be Black or African. The neutralist denies the importance of Black/African Culture. The neutralist is neither Black nor White and will not pay tribute any culture. The neutralist will exploit any one to exist or survive. The neutralist will only use Black-Causes if it will be to their advantage. The only aspect of Blackness that the neutralist has is his skin color. The neutralist is an individualist working for selfish gains. These methods are some of the findings of ten years of Blacological Research in the development of the Blacology. There needs to be further research and study on these four methods, ways, or strategies of survival for BlacAfrican people.

Integration is a survival strategy and not a way of life. According to Dr. John Henrik Clarke, ¹⁶“**A strategy should never be adopted as a way of life**”. It is a strategy to gain resources or achieve resources. BlacPeople have utilized integration as a strategy to acquire resources from other cultures. The strategy was to go into other culture and set up way stations or contacts. This was not originally a point of separation but a resource-gathering outpost. **BlacAfricans do not want integration they want to acquire the myth, “ALL MEN ARE CREATED EQUAL”**”.

In order for BlacPeople to reach the myth **we must utilize our own Innovative Authentic Monolithic Ntalextuwl Creative Genius (IAMNCG)** to do for ourselves. It is time to come out of the dependency of Eurological thought. Blacologically speaking, Ntalextuwly, it is time to start doing some thinking and some creating to back it up. We do too much assimilating. We do too much emulating. We do too much mimicking. **It is time to stop Assimilating, emulating, and mimicking. That is all that integration got us.** It is time to start doing some thinking and start doing some creating to back it up. **The way to the myth, “ALL MEN ARE CREATED EQUAL”, is the perpetuation and utilization of the Evolutionary Cultural Science of Blacology.** The **Black Ministers** have come forth in the struggle for racial equality. The **Black Lawyers** have come forth in the struggle for democratic rights. Together they

¹⁶ Dr. John Hendrik Clarke, A Great and Mighty Walk (Video),
Produced by Wesley Snipes, Black Dot Media, Inc., Sound Castle Recording Studio, Senterville, CA 1996
<http://www.BETMOVIES.COM>

have fought for Civil Rights. Now is the time for the **BlacNtalextuwls** to come out for the struggle **against the perpetration** of Eurological Intellectual Universal Supremacy (**EIUS**). **ALL MEN ARE CREATED EQUALLY, not only physically but Ntalextuwly as well.**

VIII. Explanation of Definitions and Blacological Words:

These definitions are developed from the research and study of the Cultural Science of Blacology. In order to develop a science, it must be define by the findings and development under this process of subjective/observation, experiments, and daily experiences of the Cultural Scientist or Blacologist. In the manifestation of Blacology these words have materialized themselves into existence. These words are evidence of the constant evolution of BlacPeople and their culture. They have also taken on their own authentic spelling and definitions. The dropping of the “k” from the word Black - ology is the scientific perspective or connotation; it is also technological and computerized. It is from the linguistics of Ebonics. It is also the **Innovative Authentic Monolithic Ntalextuwl Creative Genius (IAMNCG)** of BlacAfrican Culture and its people. The dropping of the “k” is also the joining of Black and African into one. This is a Cultural component, a Cultural icon and a symbol that BlacAfrican Culture is evolving into its own identifiable redeveloping entity. It is no longer a color and a continent it is an extended international culture. Wherever you see BlacAfrican People they are drawn together by their color and the Land of their ancestors. This brings about a common bound and establishes cultural continuity of their experience that is apparent in their art, music, dance, ideals, speech and actions. It is the 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 or BlacNtalextuwl, Etc.). These words evolved from the words Black Man, Black thought, Black World, Black woman, Black Scholars, Black/African Culture, Black knowledge, intellectual, etc. the merger of these words signify the evolution of BlacAfrican Culture in its own right. The N in the word Ntalextuwl is derived or taken from the African name Nkrumah. The N is taken from the African heritage of Ghana. Kwame Nkrumah is and was the founder President of Ghana the first Independent African State.

A. 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 evolutionary inclination from the Innovative Authentic Monolithic Ntalextuwl Creative Genius (IAMNCG) of the BlacMind. A Blacological Study for the redemption of BlacPeople and the redevelopment of their culture own and operated by Blacks. The belief that BlacPeople will and can evolve Ntalextuwly is a law of nature.

2. Blacology - is the scientific study of the evolution of BlacAfrican People and their Culture. It is the perpetuation and utilization of the ideas, beliefs, philosophies, theories, concepts and notions of their past and present life experience as their Cultural 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 and colonialism BlacPeople could not sit on the front of the bus nor live in white neighborhoods. This developed for BlacPeople thought for survival under those laws and conditions. The thinking of Blacks was developed due to racism and inequality.

6. 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 and Ntalextuwl development.

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, believes, 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 Blacological Scholars, 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's and Black Businesses.

11. Blacological Cultural Scientist – a Blacologist, one who promotes, perpetuates and is a cultural scientist in the field of Blacology.

12. Blacologist – a Cultural Scientist form the perpetuation, research, and study of the BlacAfrican Evolutionary Cultural Science of Blacology.

13. BlacNahlege – The innovative Authentic Monolithic Ntalextuwl creative genius of BlacAfrican People. The ability of the BlacMind to think, discern and be creative for the advancement, development and evolution of BlacPeople and their culture.

14. BlacMind – the ability of the BlacPeople to think, discern, and is creative. The development of the inner spiritual thought of BlacPeople according to their struggle, experience, life, and survival in the universe.

15. BlacNtalextuwl – one who has acquired self-education and institutional education of the BlacAfrican Culture and utilizes or perpetuates that Nahlege for the advancement, redemption of BlacPeople, and the redevelopment of their culture.

16. BlacNtalext or Ntalext – (see BlacNtalextuwl) one who is Blacologically astute or well studied in BlacAfrican Culture.

17. 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.

18. Eurological Assimilation – to adapt to the European culture and believe that it is superior to others. To prove to Eurological Scholars that you are human by acting, talking, thinking, and being like them. To think that Europeans are superior to BlacPeople and their culture.

19. Eurological society – a country that founded, own, and operated by Europeans.

20. Eurological Studies – Sociology, Psychology, Anthropology, and other fields of study that have been developed, founded, and produced by European Scholars or scientist.

21. Eurological – the training, teaching and perpetuation of European thinking and logic as the dominant thought and worldview.

22. 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.

23. BlacEvolution – the natural process of the growth and development of BlacPeople and their culture. The natural progression from destruction to redevelopment and redemption of the humanity of BlacAfrican People and their culture. The natural cycle of transformation that occurs though time and space in the advancement of BlacPeople.

24. Negrology- the scientific study of the Negro and its culture, the perpetuation of the ideas, philosophies and conception of Negro history and it historians, (i.e. Carter G. Woodson, Booker T. Washington, Marcus Garvey, Mary McCloud Bethune, etc).

25. Negro - an 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.

26. Negrological - to think according to the tenets of assimilation, integration, and colonization into Euro-American culture, acknowledging Euro-culture as the majority culture and the best culture. A thought pattern of survival for Black people. A method of trained thought as second class citizens.

27. Eurological Intellectual Universal Supremacy (EIUS) – the perpetration of a conceived European intellectual universe. This is an ingrained fact. The fact of living in a European conceived universe. This conceived fact became confirmed in the 15th and 16th Centuries. The way you look at people and how you see them vicariously through a Eurological sphere. (See Dr. John Henrik Clark Video In a Special Ten Part Series Africa Profound copyright © 1987, Part # I, Human and Spiritual Values in Africa Before European Contact.)

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