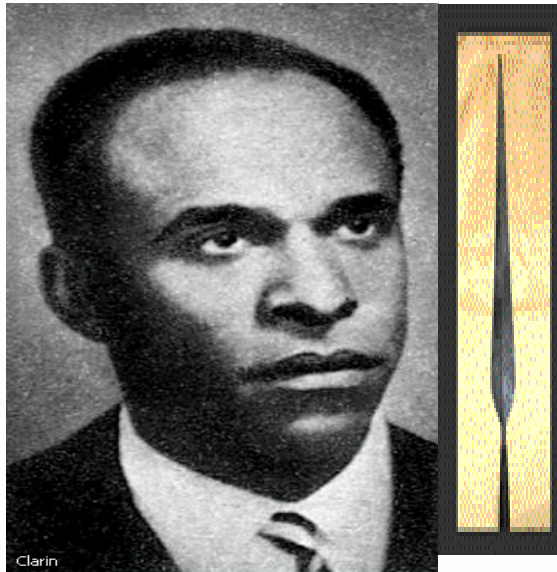


A Blacological Critical Account of Ngugi wa Thiong'O, Chinua Achebe and Frantz Fanon: Essay QUESTION #1



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“Blacologically speaking, I refuse to accept the ideal that the presence of the Eurological Scholars makes the BlacScholars morally incapable of reaching up for the BlacNahlege that forever confronts them.”

**Blacologist:
Prof. W. Cross**

I. INTRODUCTION

The purpose of this paper is to elaborate on the Essay question, “A critical account of the position(s) of Ngugi wa Thiong’O and Chinua Achebe regarding language use in African creative practice and life, and relate these to Fanon’s positions on language in the colonial and post-colonial African experience. What is your own position regarding this debate? Be sure to provide illustrations”. My position regarding this debate is the development of Blacology for the perpetuation and utilization of BlacAfrican Ntalextuwl Thought as a Cultural Science. There is presently no field study founded, own, and operated by BlacZcholarz for their autonomous Cultural Nahlege. In the establishment of the Evolutionary Cultural Science Blacology, one may be able to distinguish and identify a Blacological Research or Blacology by the capitalization of the first letter of all words that are associated with Blacology (i.e. Black People, Black Culture, Black Woman, Black Man, Black Youth, Blacology, and Blacological etc). This is done to give honor, respect, and importance to these words. In the Eurological Culture, Black People have been taught to hate everything Black and African. Black People have been taught to hate themselves. The Cultural Science of Blacology is to undo this type of self-hatred by giving importance to all that is Black and African. 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 form. Blacology is evolving into an authentic cultural science. The terms of ¹BlacNahlege, ²BlacNtalextuwl (z), and ³BlacNtelajenzz are spell different from the Eurological spelling of the words. This is done in order to give a distinction between the Eurological thought and that of Blacological Thought. These words and definitions are taken from the research and study of eight years of unofficial indirect research and 20 years of direct subjective/observation institutional research and study in the HBCU’s, Black Community, Black Media and predominantly white institutions. This research has been conducted for a total of 28 years. (See Explanation of Definitions and Blacological words for update in spellings.)

¹See Explanation of Definitions and Blacological words for update in spellings, Culturalscience@cs.com

²See Explanation of Definitions and Blacological words for update in spellings, Culturalscience@cs.com

³See Explanation of Definitions and Blacological words for update in spellings, Culturalscience@cs.com

II. Decolonising the Mind: by Ngugi wa Thiong'O

Blacologically SPEAKING, when we talk about language we must be concerned about the use of the term "Master". How does it reflect on those who use the term? The implication that the oppressor is some kind of spiritual leader, one who has our spirituality at his or her concern is misleading to BlacAfricanz. Also that one who is an oppressor is associated with some spiritual being or some spiritual character such as Jesus Christ or Mohammad, this BlacAfricanz must be conscious of and educated on. We must not equate the term "master" with those who have oppressed us. We must tell the story as the story is. There was no spirituality in the oppression of BlacAfrican People. To use the word "master" in association with some one who has oppressed BlacPeople is to make light of the injustice of slavery. Blacologically speaking we must define the word master so that the correct definition is applied to the title of those who have kidnap, stolen, and taken hostage free and non-convicted men, women and children into slavery. In the domination of their language by the Europeans, (i.e. the English, the French, the Portuguese, and the Germans) there was no spiritual awakening. There was no striving to be like god. There was only the oppression of the people based on the Eurological intellectual domination of academia. This was perpetrated by the Europeans. BlacAfricans must see this with there own vision. We must not used the term as though it implies affection when we are talking about the injustices that were brought upon BlacAfricans. We must define those who have abused us in the language of perpetration. It was a criminal act not a spiritual experience. This may not be the intention of the writer but this is the process of colonization. . Before we can decolonize the mind, we must stop the process of colonizing the mind.

Terms such as the following promote inferiority and confusion in BlacAfricans:

bourgeoisie

Imperialist culture

They do not explain what you are really talking about in the African culture. These are terms that refer to the European culture. They exclude the true reality of BlacAfrican Culture. As we were taught by Europeans we began to lose our consciousness of who we were and how to define who we were. We are not petty bourgeoisie nor are we peasantry. These words sound indifferent and subversive. They subject BlacPeople to an inferior status. Because most of all the research conducted to develop this type of terminology was perfumed in the European universities on their societies and people. These terms do

not apply to BlacAfrican culture.

The time has come for BlacAfrican Zcholarz to develop a Blacological Science, One that will define who and what BlacPeople are. This is the evolution of BlacAfrican Culture. BlacAfrican Culture is not stagnate. It moves, grows, and evolves into its own reality. As Blacological Zcholarz we must began to acknowledge that we are our own authors. We must develop an autonomous science of our own manifestation. It must be a Blacological Ntalextuwl Science, In order to exercise our own Innovative Authentic Monolithic Ntalextuwl Creative Genius (IAMNCG).

Ngugi wa Thiong'O talks about, "he did not want to see Kenyan children grow up in that imperial imposed tradition of contempt for tools of communication develop by their communities and their history. I want them to transcend colonial alienation".⁴ Martin Luther King Jr. II said, in the Diaspora of the United States, said he had a dream that his four little children would not grow up the way he did, that some day they would be able to join hands and sing thank god almighty free at last. Today as a Blacological Zcholar Professor W. Cross in the Cultural Science of⁶Blacology says that, I do not want my children to grow up as I did, thinking that whites are superior and Black s are inferior and the manifestation of that is that Black are underestimated, marginalized, and devalued. I do not want them to grow up as I did thinking that if you are white you are right, if you are passing you are right, if you are light you might, if you are yellow you are mellow, if you are brown stick around, if you are Black get back. I do not want the unborn generation of BlacAfrican children to look at cartoon superheroes as only white and a Black hero here and there. I do not want blacAfrican children to see superman , Batman other super as white and say he has on a black uniform. I do not want another generation of BlacAfrican Children to pretend that they do not see racism/white supremacy and Eurological intellectual dominance so they can look at the cartoon. I want them to know and realized that they can tell and write the story and make the movies. I do not want BlacAfrican children to accept inferior notions just to have fun. I do not want BlacAfrican Children to have to be inconvenienced

⁴ Ngugi wa Thiong'O, **Decolonizing the Mind: The Politics of Language in A Literature**, London: James Currey/Heinemann. 1986. Chapter 1, Language of African Literature," pp.4-33. (in Course Reader)

⁵ The King Center, 449 Auburn Avenue, Atlanta, Georgia 30312.

Martin Luther King Trumpet of Conscience, Presentation of Turner Broadcasting System, Inc., Copyright © 1985, TBS Production, Inc. C-Span

⁶ Cross, Walter. Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft. Washington, Maryland 20744, 1997

when it comes to the acquisition of the education of their culture. It should not be at the library or at home, but accessible in the classroom as all European education is. As global citizens BlacAfrican must fight for the right of their culture to be taught to their children in public and private schools.

I can see that BlacPeople all over the world are faced with the Eurological intellectual dominance and the white supremacy/racism. This has continued to divide us in terms of our unity as a people. It is time for us as a people to begin to utilize the talents, gifts, and the ⁷Ntalextuwl creative genius that the creator has given us. It is time as a people we must recognize we must evolve into an autonomous people that is proud of its language, heritage, and culture. It is time to acknowledge for ourselves that we are the ones who must make the changes that are necessary for BlacAfrican People to evolve into its own right. It is only then that we will become equals in the world and the universe. “⁸Decolonizing the Mind”, makes me think of a passage I wrote entitled, “⁹The Way of Blacology” which goes as follows:

“If I speak in the language of other cultures and assimilate to their ways, but have not cultural affirmation, I am a copy-cat or a second class citizen. If I have their theories, philosophies, and beliefs, and quote all their great men; and have studied all their sciences, so as to perpetuate their culture, but have not a sense of my own cultural solidarity, I am walking the path of least existence. If I throw away all my heritage, and hold up the heritage of other cultures, but have not any consciousness of my own, I gain nothing”.

This brothers and sisters is a Blacological reality. It is consistent wherever you find BlacAfrican People. It is time that we acknowledge our own Innovative Authentic Monolithic Ntalextuwl Creative Genius ¹⁰(IAMNCG). BlacAfricans must move beyond thinking that we are a people of great diversity and a non monolith. Because wherever you see BlacPeople in the world they are suffering under the same conditions. They all have the same problems. They are either second class citizens or they are in a position where they have to play the part of second fiddle.

BlacAfrican are not a people who need for the Europeans to tell them how to think. We know how to think. Some where I read that all men were created equal. This is indeed true. With this fact in mind. Not only Knowing it as I read it, But within my heart, mind and soul. All men are created equal.

⁷See Explanation of Definitions and Blacological words for update in spellings, Culturalscience@cs.com

⁸ Ngugi wa Thiong’O, **Decolonizing the Mind: The Politics of Language in A Literature**, London: James Currey/Heinemann. 1986. Chapter 1, Language of African Literature," pp.4-33. (in Course Reader)

⁹ Cross, Walter. **A Brief Introduction to Blacology, The way OF Blacology**, Blacology Research And Development Institute Inc., CulturalScience@cs.com, Ft. Washington, Maryland 20744, 1997

¹⁰ Cross, Walter. Blacology Research And Development Institute Inc., Blacological Definitions and Glossary, CulturalScience@cs.com, Ft. Washington, Maryland 20744, 1997

All people are created equal. They are involved by the creator will in some unalienable rights and among these are the right of the BlacPeople to utilize the IAMNCG of their people to redevelop their culture. This is not something you have to ask for. That is something you have to perform.

As BlacAfricans we can not forget, we must not forget our languages and literature. As Ngugi talks about in the “Decolonizing the Mind” he goes on to name African Languages:

“¹¹The discussions on the novel, the short story, poetry, and drama were based on extracts from works in English and hence they excluded the main body of work in Swahili, Zulu, Yoruba, Arabic, Amharic and other African languages. Yet, despite this exclusion of writers and literature in African languages, no sooner were the introductory preliminaries over than this Conference of 'African Writers of English Expression' sat down to the first item on the agenda: -'What is African Literature ?'” Page 6

. Ngugi talks about the Arabic speaking people as though they were African languages. According to ¹²Dr John Henrik Clark the Arabs have been in Africa since the 5th century B.C. They have been there so long that we have forgotten the Arabs are colonizer. We must not forget, we cannot forget those who have colonized BlacAfrican people and denied us of our culture. This is not some aspersion of the Arabic people, because the current Crises and the potential of war being promoted by President George W. Bush of the United States in the year 2003.

The Blacological research and study has revealed that BlacPeople are not indifferent toward Arab people because of the United States and its foreign policy. BlacPeople are indifferent toward Arab people because they are colonizer and have wage and all out war against BlacAfrican language, People, and culture. This was done in order that Arabs might become the ruler of BlacAfricans. The Arabs language is a colonial language.

When BlacAfricans write in the colonial languages they do not have to think like the colonialists. BlacAfricans don not have to define themselves as peasants, bourgeoisie or working class. BlacAfricans must dig deep into our souls, harts and minds for words and terms that define our existence and our struggle. We must use our own IAMNCG to describe our world and culture. BlacAfricans must acknowledge those who have written about us who have studied in the ¹³Eurological fields that have

¹¹ Ngugi wa Thiong'O, **Decolonizing the Mind: The Politics of Language in A Literature**, London: James Currey/Heinemann. 1986. Chapter 1, Language of African Literature," pp.4-33. (in Course Reader

¹² 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>

¹³[See Explanation of Definitions and Blacological words for update in spellings. Culturalscience@cs.com](http://www.Culturalscience@cs.com)

define for the words we need to identify our struggle. We must identify ourselves by our IAMNCG.

When one takes a look at the ¹⁴BlacDiaspora one can see that the BlacAfricans have been stripe of the linguistics of their culture. Culture is not some thing that you can take from a people. It is spiritual, rhythm, and instinctive it comes with physical being and the physical culture. It manifest it self in the way one talks. The pronunciation of words we speak. They way one thinks. How one looks. It is the style of their clothing. The way a people worship or not. Culture is a gift, talent, or skill that is inherent in all people. Man can communicate in any shape, form or fashion. But the way he/She does is handed down through his culture. The culture is the spirit of the people. It has evolved into some form of ¹⁵Afro-centric, ¹⁶Africology, African-Centered ¹⁷Education, and ¹⁸Blacological Thought and consciousness. BlacAfricans must embrace, utilize, and perpetuate these philosophies and sciences, In order to translate them into BlacAfrican languages and culture. So that BlacAfricans will be able to acknowledge the use of ¹⁹Eurological intellectual dominance (EID) that continues to marginalize, underestimate, and devalue who we are for the profit of colonialism. It is incumbent that BlacAfricans utilize the IAMNCG wherever it is found. BlacAfricans must know that BlacPeople in the Diaspora are not just carbon copies of Europeans but that we are creative and productive.

A. Story of Babylon

The Europeans have deemed themselves as the gods of speech and language they believe that all the world should speak in the languages of Europe. The question is who are they to tell BlacAfricans how they should speak and what we should speak. BlacAfricans have been deemed uncivilized by those seek to control the world and make everyone in the world as they are. As I understand the allegorical story of Babylon. This story was taken from the European religious document the Bible or the Arab religious document the Quran. The quest for every one to speak in one tongue or one language was caste apart or divided by the creator. All the people were split up and their tongues were different. So that God would not see any speaking the same language any more for this was an abomination to God. So

¹⁴See [Explanation of Definitions and Blacological words for update in spellings, Culturalscience@cs.com](http://www.culturalscience.com)

¹⁵ Asante, Molefe Ph.D. in AA Studies, The Creation of the Doctorate in African American Studies at Temple University: Knocking at the Door of Eurocentric Hegemony <http://www.asante.net/articles/PHDTEMP.htm#top>

¹⁶ See also Dr. Molefe Asante <http://www.asante.net/articles/PHDTEMP.htm#top>

¹⁷ Walker, Abena. A Contrast of the African and European Educational Systems: Theories and Practices. Washington, D.C., 1981.

¹⁸ See Blacological Definitions and Glossary, [CulturalScience@cs.com](http://www.culturalscience.com)

¹⁹See [Explanation of Definitions and Blacological words for update in spellings, Culturalscience@cs.com](http://www.culturalscience.com)

then, are the Europeans greater than God? Are the Europeans God? Should they be the ones to tell BlacAfrican how to speak? Has God ordained the Europeans the Gods of language and speech? These are the questions that BlacAfricans must ask them selves. This is the consciousness that BlacAfricans must take with us on the journey of redemption, advancement, and cultural redevelopment. This is what must be done by BlacAfricanz. BlacAfrican language is sufficient to complete the task. BlacAfrican language comes from on high as all language does, it is a gift.

The God of the universe, the one who is the all and all, the alpha and the omega, the beginning and the end, is the one is credited with the creation of BlacAfrican language and culture. It is as was said in the religious documents God knows all, is every where, and created all. The creator did not make any junk. Everything that was made by God was and is good. The need to give speech and language to the BlacAfrican was indeed righteous and just. All speech is created equal just as all men are created equal.

What needs to be done for BlacAfrican people and their language is that each and every ethnic should have their language written. So the people will be able to see it. Each individual language has the potential of providing the world with solution to problems facing mankind. Within each spoken word there may be the answer to the building of the pyramids. Who knows what treasures lay in the unwritten languages of BlacAfrica. There can be no humanity if any language is made to cease. In the Article, "Decolonizing the Mind" What the research has revealed is that the Eurological intellectual dominance of the BlacMind is an exploitative effort. One that the radio talk show host ²⁰Joe Madison on W.O.L. 1450 AM, from 6am to 10am Monday through Friday located in Lanham, Maryland says, "This is the cultural conditioning placed upon the minds, hearts and souls of BlacFolk. This conditioning is what processes the BlacMind to think that BlacPeople are inferior and white people are superior". According to ²¹Dr Frances Welsing and ²²Dr. Neely Fuller this ideology is pervasive in all that we know.

We as ²³Blacological Zcholarz have a task to do. We must begin to acknowledge the way

²⁰ Madison, Joe. (Black Eagle) Talk Show, Cultural Conditioning, WOL 1450 AM and 160XM of Radio One Network, Lanham, Md. <http://www.WOLNEWSTALK.COM> or <http://www.joemadison.com/homeindex.html>

²¹ Dr. Frances Welsing, The Isis Papers, The Keys to The Colors, ISBN:0-88378-104-2,LC#: 90-071890, Copyright © 1991 First Edition THIRD WORLD PRESS, P. O. BOX 19730, Chicago, IL 60619

²² Fuller, Neely Jr., THE UNITED INDEPENDENT COMPENSATORY CODE / SYSTEM / CONCEPT: A Textbook / Workbook for Thought, Speech and/or Action for Victims of Racism (White Supremacy) aka "The Code" by Neely Fuller Jr.: TheCODE@endarken-ment.com or: Endarkenment.com WebArchitects@endarkenment.com.

²³ See Blacological Definitions and Glossary, CulturalScience@cs.com

BlacAfricanz were colonized. The things we did were not of our own volition. As ²⁴BlacNtalextuwlz we must utilize the ²⁵Ntelajenzz that is operatively Blacological. The Nahlege which has been given to BlacAfrican by the creator and the ancestors is a gift. BlacNahlege has been past down through our cultural heritage. This Nahlege has been give to BlacZcholarz by their ancestors, mother and fathers. This Nahlege that is Blacological is the key to BlacAfrican cultural evolution. As a Blacological Zcholar I must begin to utilize the spirituality of the extended BlacAfrican Culture in the Diaspora of the United States. Coming out of the tradition of religious and education institutions, that have been caste upon BlacAfricanz by the Europeans during colonialism and captivity. These organizations were put in place to pacify or control the spirituality and thinking of BlacPeople. But BlacPeople have made something out of nothing. They have taken what was supposed to be a heavy weight around their necks and made it into an instrument for their liberation. The IAMNCG of BlacAfrican people is so powerful anything you do to them or against them can be used positively. This is a good example of the BlacAfrican IAMNCG.

There comes a time when one must head to a certain call. Blacologically one must be preachy. In the sense that to be preachy means to be instinctive in thought and spirit. One must allow for the ancestors will to come forth and speak to the people. When I think about the article, “Decolonizing the Mind”, it is the conditioning of the Eurological scholars that was placed on BlacAfricanz that keeps them in a maze of confusion. At this point in the evolution of BlacAfrican Culture it time to utilize the Blacological research and study to develop for BlacPeople the Nahlege that is of, from by, for and about BlacAfrican Culture. We must dig deep down into the soil, as Léopold Sadar Senghor would say. ²⁶“My negritude goes deep down into the red soil. It is not only how I think or they way I act it goes deep into my soul”. BlacAfrican must utilize their Nahlege and language.

Don’t just stop at language but develop and promote Blacology as a cultural Science. Blacological Zcholarz must stand in the world with those who have develop sociology, psychology, anthropology, African Studies, and all Eurological sciences as Cultural Scientists. BlacZcholarz must promote, perpetuate, and utilize Blacology as their Cultural Science. Blacological Scientists must be

²⁴ See Blacological Definitions and Glossary, CulturalScience@cs.com

²⁵ See Blacological Definitions and Glossary, CulturalScience@cs.com

²⁶Contributed By: Janet G. Vaillant, A.B., A.M., Ph.D.Associate, Davis Center for Russian Studies, Harvard University. Author of Black, French, and African: *A Life of Léopold Sédar Senghor and other books*.<http://encarta.msn.com/encarta/Article.asp?z=2&br=0&mod=1&pg=6&ti=06CA4000>

able to distinguish their own autonomous body of Nahlege and language. Without the autonomous Nahlege of a people their soul cannot be defined, their ideals cannot be delivered, and Beliefs go without elaboration.

Since this is where my orientation comes from this is the land I struggle for the liberation of Ntalextuwl thought. This is a matter of Ntalextuwl domination. It a matter of BlacAfrican People being aware of their own IAMNCG. Every people has a monolith of Ntelajenzz. That is what makes them who they are. It is their way of thinking, how they feel and how they see life. This is what makes BlacAfricans who they are, their own IAMNCG this is a monolith. Development of BlacAfrican language and the use of European languages is the resurrection of Blacological Ntalextuwl Nahlege.

What the European must be concerned about is the insurrection of European language and thought. This is evident in the daily correcting of pronunciation of words and phrases in the educational institutions. The liberation of ²⁷BlacNahlege is the beginning of the insurrection of forced European language. The thing that the Europeans feared most in colonizing the minds of BlacAfricans is that Europeans language and culture would be lost with assimilation and integration. The physical insurrection was the most feared of all movements. Now the physical insurrection is a thing of the past. It is the insurrection of culture and language the European must fear. Now that the BlacMind has begun to think the insurrection of European thought and the liberation of ²⁸BlacNtelajenzz is a threat to colonial intellectual supremacy. For every day there was physical captivity of BlacAfricans there was some form of insurrection. This is the same method that is used on the colonized mind and the ²⁹Mis-education of the Negro. The liberation of the BlacNahlege is an evolutionary ideal whose time has come. The day will come when there will be and end to Eurological intellectual dominance. For every day there is the colonized mind by the perpetration of the marginalization, underestimation, and devaluing of BlacNtalextuwlz by Eurological Scholars there will be the Blacological research and study for the BlacAfrican Cultural Science of Blacology. The day will come when all BlacNahlege will be set free. The insurrection of Eurological intellectual dominance and the liberation of BlacZcholarz is the quest for cultural Ntalextuwl equality.

When Eurological scholars go about correcting the way that BlacNtalextuwlz speak and

²⁷ See Explanation of Definitions and Blacological words for update in spellings, Culturalscience@cs.com

²⁸ See Explanation of Definitions and Blacological words for update in spellings, Culturalscience@cs.com

²⁹ Woodson, Carter G. The Mis-Education of the Negro. Trenton: Africa World Press, Inc. 1993

pronounce words this is the practice and promotion of the colonizing of the mind. This is the same method that was done to the captives. In order to keep them from running away and mechanisms were implemented to prevent escape. If you did not put chains on the physical body of the captives they would be gone. In order to keep the BlacZcholarz in check the Eurological scholars have trained them to think they are smarter by rewarding them for doing the following.

- Acquire training for BlacAfricanz to quoting European scholars as though they are more intelligent then BlacZcholarz is an example of a colonized mind.
- BlacZcholarz promoting Eurological scholars and institution over HBCU and their Zcholarz is the victimization of the colonized mind.
- To thinking that you are better than Blacological Zcholarz or BlacNationalist because you went to the Eurological institution is the product of a colonized mind.
- Promoting European languages over BlacAfrican language is a colonized mind.
- Studying Sociology, psychology, anthropology and other Eurological studies and not studying Afro-centricity, Africology, African-Centered Education and Blacology is a product of a colonized mind.

There are mechanisms in place to keep the Blacmind colonized. It is done through implied and consent methods. There are other intellectual methods used to colonize the mind of BlacAfrican people. Punishing the ³⁰Ntelajenzz of BlacPeople is equal to punishing the captives. The disadvantage for the Eurological scholars is that it's like trying to keep the light from coming in or trying to keep the dark from overcoming the light. It is an insurmountable goal.

This is the evolution of BlacAfrican Culture, through the redemption of BlacAfrican People and the redevelopment of their culture. As time goes on BlacAfrican people have become more Ntelajent and wiser. This is the way of BlacNahlege. This is the way of the world. This is the natural process of universal growth and development. In order for man to stay upon this planet he must evolve. He cannot stay the same. If man is to have domain over the fowl of the earth, the fish of the sea and every creeping thing that crawls upon it. If man is to be in the image of the creator. Then it is only natural for man to evolve. Evolution is a process that must happen, it is sho'nuff bound to come. This process is

³⁰ See [Explanation of Definitions and Blacological words for update in spellings. Culturalscience@cs.com](mailto:Culturalscience@cs.com)

ordained by the creators will. Time is the determining factor. Nothing can control evolution. You might be able to deter evolution, but you can not stop evolution. Evolution is sho'nuff destine to come.

B. The Process of Decolonizing the Mind

1. After reading the article, "Decolonizing the Mind", I realized there should be a process for Decolonizing the mind. Ngugi wa did not give you any thing you could do to undo the process of colonization. As An African-Centered Educator and a Blacological Zcholar I was trained in the process of undoing your mis-education as a BlacAfrican. So it was proper and fitting there should a process to decolonize the mind and it goes as follows:
 - A. The very first thing you must do is to eliminate the word n-i-g-g-e-r from your vocabulary or any words that under estimate, marginalize, or devalue BlacAfrican People. Teach other to used the word is to dehumanize all BlacAfricans or BlacPeople. It is also an indictment against the Ntelajenzz of your self and all BlacPeople. It also cast a devaluing aspect to the character of the person using the word. You must understand that there is nothing endearing about this word. Acknowledge this for yourself and become conscious of your own mis-education and colonialism.
 - B. Except that you are for your mind is colonized and mis-educated.
 - C. Study and research the effects of colonization or mis-education
 - Read the following books:
 - Afrocentric Scholars, Black Nationalist Scholars, Blacologist
 - Dr. Carter G. Woodson , "The Mis-Education of the Negro"
 - France's Cress Welsing, "The Isis papers"
 - Dr. Ni'am Akbar, "The Chain's Of Psychological Slavery"
 - Dr. Neely Fuller, "The Compensatory Code Concept Work Book Text Book For Victims of White Supremacy" (The Code)
 - Ngugi wa Thiong'O, **Decolonizing the Mind: The Politics of Language in A Literature**, London: James Currey/Heinemann. 1986. Chapter 1, Language of African Literature," pp.4-33. (in Course Reader)
 - Malcolm X Autobiography, audio and video tapes
 - Elijah Mohammad, "Massage to the Black Man"
 - Dr. Martin Luther King Jr., "What Manner of Man" and Video Tapes
 - Minster Louis FarrakHan, The POWER TAPE 1986
 - Take Classes in African – Centered Education
 - Frantz Fanon, "Wretched of the Earth"
2. Do an analysis of your own mis-education. You must know for yourself how you were mis-educated and colonized.

3. Eliminate from your character elements of mis-education and colonialism.
4. No the words that promote underestimation and marginalization and devaluing of BlacAfrican people.
5. Study to gain Self Approval and evolutional development.
6. Collect Articles, books, movies, documentaries that educate your self on evolutional development of BlacAfrican Culture. This will also help you to develop your own Blacological Library.
7. Write and talk about decolonizing your mind and undoing your mis-education.
8. Do not accept White Jesus as you personal savior. It is OK to Believe in the Jesus described in the Bible but not a Eurological version of Blond hair and blue eyes if you are a BlacAfrican.
9. Educate others on the process of Blacological Evolutional Ntelajenzz. Learn to spell Ntelajenzz from a Blacological Science.
10. Accept the fact that there is BlacNahlege and strive to acquire that Cultural Nahlege.
11. As BlacZcholarz we must see our selves as BlacNtalextuwlz who has evolved from our own cultural science. We must spell the word as such to give credence to our own autonomous body of Nahlege. As BlacNtalextuwlz we must promote the freedom, utilization, and perpetuation of the Innovative Authentic Monolithic Ntalextuwl Creative Genius (IAMNCG) of BlacAfrican People and their culture. The evolutional freedom of decolonizing the BlacMind will begin with the used of Blacological Evolutional Ntelajenzz. Believe in the fact that your are a BlacNtalextuwl.
12. Utilize BlacZcholarz when you are trying to show Ntelajenzz by quoting Ntelajent men and women of wisdom.
13. Do not promote Eurological scholars as superior to BlacAfrican Zcholarz. i.e. A Jewish scholar would not promote Hitler as a superior intellectual to a Jewish scholars.
14. Lead by example Question teachers and instructors of why we are studying Eurological scholars, when BlacAfrican Zcholarz are just as Nahlegeable in the field?
15. Do not be afraid to stand for the belief that BlacNahlege is a reality.
16. Quote these words to your self and to those who are not conscious or conscious of promotion and perpetration of Eurological intellectual dominance:
17. “Blacologically speaking, I refuse to accept the ideal that the presence of the Eurological Scholars makes the BlacZcholarz morally incapable of reaching up for the BlacNahlege that forever confronts them.” Blacologist: Prof. W. Cross 11- 14- 02

There is a process you must do to eliminate colonization and mis-education. It is more than just taking a class, talking about it, and writing a book. You must believe in the Cultural Science of Blacology and BlacAfrican Sciences. As BlacPeople you must believe in your autonomous Cultural Nahlege. You must live your life for the evolution of BlacAfrican people and their culture. You must be able to stand, live, fight, and die for the redemption of BlacPeople. Always use your mind for the advancement of BlacNahlege and the redevelopment BlacAfrican Culture. If you can do most of these you are on your way to decolonizing your mind.

III. The African Writer and the English Language **by Chinua ACHEBE**

Page 77 It is assumed either intentional or in the subconscious of the BlacAfricans to see only those Blackz born on the continent as African. This is a very narrow perception of the BlacAfrican Culture it is as though, the BlacAfricans in the 1962 conference were limited in their stage of their Cultural Nahlege. At this point in the evolution of BlacAfricanz they only saw themselves as local or continental. They were not global. This is not to say they were not Ntalextuwlz. This is to say, this is where they were in their evolution. We must acknowledge this point in the development of BlacAfrican Culture. This is so, take a look at BlacAfricans all over the world born this stage of BlacEvolution. This is a stage in the redevelopment of BlacAfrican Culture. This was the Negro stage in which³¹Negrological Africans were evolving to the point of which they felt they had to prove to the Europeans they were humans.

Negrologically, they were slowly and cautiously moving, picking the right things to say that would prove to the Europeans they were human beings. There were not freed from the linguistic³²trickology of the European notion to design the African educational systems according to the European intellectual boundaries. This is the plan of the Eurological scholars. To cause such a dilemma in the BlacAfrican mind is to create problems for their cultural development. If you did not give credit to the European for your ability to think there was the fear that you would be punished. So in 1962 at Makerere University the BlacAfricanz could not intellectually define who and what African literature was. On Page 76 There were also afraid to deal with this issue.

³¹See [Explanation of Definitions and Blacological words for update in spellings, Culturalscience@cs.com](mailto:Culturalscience@cs.com)

³²X, Malcolm. The Ballot or The Bullets, By J/G Jamie Gyden, Disturbing Cooperation, 919North Board Street, Philadelphia, PA 19123. Mrs. Bettye Shabbazz, Recorded in Detroit, Michigan by Milton Henry Esq. First Amendment Records 100.

“There are not many countries in Africa today where you could abolish the language of the erstwhile colonial powers and still retain the facility for mutual communication”. Page 77

What the research of Blacology has revealed is that this statement is not totally true, because prior to the European intervention all the people of BlacAfrica had a language by which they could speak. In that language they were able to develop a mutual communication. The language was not insufficient for their communication. Their linguistic communication was discontinued by force of the colonial rule. This is not and was not better for the people. But it was safe because colonialist were violent in terms of their take over. So, the BlacAfricanz stop speaking their language for fear that they would be severely punished or killed. Murder for Eurological cultural dominance and White/supremacy is not justice nor is it righteousness. Neither is it adequate for the replacement for the original languages of BlacAfricanz.

“African writers who have chosen to write in English or French are not unpatriotic smart alecks with an eye on the main chance-outside their own countries.’They are by-products of the same process that made the new nation-states of Africa”. page 77

When one is forced to be a slave or held in captivity, one does not have to continue to act like a slave when bondage is over. This brings to mind a passage I wrote in the research of the Cultural Science of Blacology entitled, “³³The Way of Blacology” the passage goes as follows:

“As for assimilation, it will pass away. As for other languages, they will cease. For their theories and philosophies are imperfect and their second class citizenship is imperfect; but when *Blacology* comes, their imperfections will pass away. When I was a slave, I spoke as a slave; I dreamed as a slave; I thought like a slave; I reasoned like a slave; and I acted like a slave. When I became emancipated/free, I gave up my slave mentality. For now we must acknowledge the need of *Blacology*, but then we wore a mask. Now I have knowledge: knowledge of self and equality. Then I was afraid, even as I understand the need of a Cultural Science. I know I must be understood. So, I say to myself, it must be worth fighting for; it must be worth living for; and it must be worth dying for”.

The evolution of BlacAfrican People is to throw off the shackles from their minds. ³⁴Ngugi wa Thiong’O was right when he said, “it is time for BlacAfrican people to do away With the European thinking”. BlacAfrican people do not know the extent of the gifts and talents that are in their language.

³³ Cross, Walter Blacology: A Cultural Science. A Brief Introduction, *The Way of Blacology*, Washington, DC: Library of Congress. 1990. <http://www.libraryofcongress.com>.

³⁴ Ngugi wa Thiong’O, ***Decolonizing the Mind: The Politics of Language in A Literature***, London: James Currey/Heinemann. 1986. Chapter 1, Language of African Literature," pp.4-33. (in Course Reader

In their language may be the solutions to the common cold and other issues of health. You may also find the answers to other problem that face BlacAfrican People. If the languages are never written down we will never know were the solution will be. To get rid of the languages means to never know their true value.

As Blacological Zcholarz and Scientists we must take into consideration the value of the written word. Even if we are not able to intrepid to words, that should not be the end of the language. There must be continue research and study until one who speaks the language is able to intrepid English, French and other European languages so as to begin the process of writing the language and then teaching it to the people of the in scribe. BlacAfricans must be able to educate them selves in their language. As Blacological Scholarz we seek the liberation of BlacNahlege.

The wisdom that was lost through the European colonialism and Arab imperialism must be redeemed. The way to recapture it is to study BlacAfrican Culture. If we are to be the great civilization that we envision in our minds and harts, then we must remove the limitations of the colonialism from our research and study as Blacological Scientists.

Page 78 ³⁵Chinua Achebe said, "Those of us who have inherited the English language may not be in a position to appreciate the value of the inheritance".

Inheritance is something that is handed down to you and is natural to you. Not something that was force upon you. Nor is it something that has become convenient due to a process of cultural deprivation and being awarded for your denial of your original and natural motif. One can not appreciate being force to something what ever it is. When there is no option or opportunity to something else. Case in point, the BlacAfricans in the Diaspora were force into captivity. You can't call that an inheritance. BlacAfricanz did not inherit Slavery/captivity. Nor did we inherit the languages we speak. We must begin to acknowledge the reality in which we are. BlacAfricanz cannot ignore the fact that English is not an inheritance. It was forced upon BlacAfrican People. It is utilize in a way that is survival. Not in a way of acquisition and honor of our ancestors. It is not like the air we breath, because we could do without it. It has become convenient. This is not necessarily good. But it is definitely not an inheritance.

³⁵ Chinua Achebe, "**The African Writer and the English Language**," in Chinua Achebe, **Morning Yet On Creation Day**, Anchor Books, 1976, pp. 74-84 (in Course Reader)

Blacologically speaking, there must be acknowledgement that there are some things BlacAfricanz have to do for themselves in order to evolve. We are not going to reject the good for the evil.

According to Chinua Achebe, “But let us not in rejecting the evil throw out the good with it”. Page 78

It is not a matter of rejecting good and evil. It is a matter of evolution. When you evolve you become wiser in your definitions of who you are. You become more educated about what it is that you are doing. You seek to make a vehicle that will handle the terrain upon which you are traveling. This is what must be done for BlacAfrican People. It is not a matter of throwing out English, French, German and other European languages. It is a matter of developing a vehicle that will handle the terrain upon which BlacAfricanz are struggling.

Until the slave knew he/she could take the chains off. They strolled about wearing them. Once they begin to realize the chains were no longer holding him/her back. Then with all expediences they began to unchain themselves. In doing so they could begin to rub to areas that were wounded from the chains. They could bath those areas so they could heal. It is a matter of healing. This is what we are talking about. When the body heals it self it returns to its original state, this only natural. This is why the BlacAfricanz must learn their original languages. BlacAfricanz are talking about healing our selves. The only way to do it, is to take of one chain at a time. This is a process. When the chains are removed the healing begins immediately. The healing can be induced by your own effort.

A. The Chief Priest Story: Arrow of God

“I want one of my sons to join these people and be my eyes there. If there is nothing in it you will come back. But if there is something there you will bring home my share. The world is like a Mask, dancing. If you want to see it well YOU do not stand in one place. My spirit tells me that those who do not befriend the white man today will be saying had we known tomorrow. Page 82-83

Blacological speaking, the major concern is that why is the whiteman such an issue in the minds of the BlacAfricanz. Colonialism cause such fear to BlacAfricanz they were so preoccupied with what the whiteman was doing they could not concentrate on what was needed for BlacAfrica. This was the objective of colonialism. This the objective of the European language to make the BlacAfricanz feel and belief that they could not do without European language, culture and the presence of whiteman. The goal of the Eurological scholars was to make BlacAfricanz dependant on colonialism. They were successful. This Story is a good example of BlacAfrican dependency. Why is it that the destiny and future of BlacAfrica is determined by the whiteman? Why can't BlacAfricanz determine for themselves

what their future is? This is why the evolution of the Cultural Science of Blacology is an ideal whose time has come. So that the destiny, future, and vision of BlacAfrica will be in the hand of its people. No matter how many ways you say dependency it is still the same thing, it did not matter if you befriend the whiteman or not he had plan and you cannot change his mind. The dependence on the whiteman will always leaves the BlacAfricanz looking for convenience.

Blacologically speaking, there is no easy way. This places us as BlacAfrican Ntalextuwlz in the fear of the whiteman. Can one be an Ntalextuwl with fear of another man as the bases for their limitations? BlacAfricanz do not have to be limited to knowing the whiteman. Blacologically, as a people BlacAfricanz must rise above the limits of having some whiteman as a yard stick for approval. In order to evolve BlacAfricanz must not enslave themselves to this type of thinking. To give the whiteman so much credit is to see him as God. The friendship of the whiteman is not a goal we seek. Nor is it a means to achieve a goal. The Nahlege that dwells inside of BlacAfricanz is the wisdom of their ancestors. What must be done is that we must turn towards ourselves for the future. To be concern about the whiteman is to have a colonized mind. The creator and the ancestors have given us the gifts and talents needed to accomplish any goal. If there are no instructions we must unfold and open the gifts with the talents the creator has given us. BlacAfricanz have the ability to create the instructions ourselves. It is not up to the whiteman to determine our future it is up to us.

Page 83 “first to think in his mother tongue and then to translate what he has thought into English”.

Achebe talks about this as a problem. Blacologically speaking, as one from the Diaspora of the United States who was stripe of their mother tongue and denied the public expression of their culture this is considered a gift. As BlacAfricanz there must be some appreciation for those gifts that are still in our command. ³⁶Malcolm X taught us “it is not a matter how the Europeans/whites sees us but how we see our self”. Until the BlacMan develops his own ideals he will not be able to shake dependency. Not only was I striped of my mother tongue but as a Blacologist I know that my father had a tongue too. To be denied and stripe of the value, talent, and gift of my original language is a problem. But having the ability to use it is not. The grass on the other side all ways looks greener. BlacAfricanz need to stop looking at what Europeans have and utilizes what they have. Stop trying to keep up with the Jones and

³⁶ Clarke, John Hendrik, Dr. John Hendrik Clarke, A Great and Mighty Walk (Video), Malcolm X Section Produced by Wesley Snipes, Black Dot Media, Inc., Sound Castle Recording Studio, Senterville, CA 1996
<http://www.BETMOVIES.COM>

appreciate the gifts that you have. You never miss your water till the well runs dry. To be as the BlacDiaspora without their ability to define or intrepid is not what BlacAfrica needs. The ability to translate from one language to the next is a present indeed. This is an extra ability and an extra talent. It makes me think about European biblical document, the Bible. When God gave three men gifts. He gave one man 3 gifts, one man 2 gifts and still another 1 gift. BlacAfricans in the Diaspora was given two gifts. But some one stole one of their gifts and now they have but one. ³⁷BlacDiasporans must do with one gift as though they have two. Until they can find the stolen gift, it was not destroyed it was stolen. BlacAfricans cannot give up on the fact that they have these gifts and the key to this wisdom is out there some where. This is the dilemma not a problem but a dilemma that is faced by those who can not translate from their original language to other tongues. The BlacAfricans must realize the Nahlege that resizes within their souls.

Every one that speaks English cannot translate it into other languages. Achebe goes on to talk about one feels guilty about abandoning his mother tongue for some one else tongue. This is the ancestors and the creator providing him the wisdom of this wrong. That one should not be so happy to give up his culture for the culture of others. It is a luxury to be able to have the two than not to have one at all. It is better to have two cars than to have no car. It is better to have a home and a temporary setting then to have none at all. Blacologically speaking, this preoccupation with the European culture has created for us a dilemma as such. The more we reflect on the Europeans the less we are able to reflect on ourselves. The more we are studying the European culture the less we study BlacAfrican culture. It time BlacAfricanz take a look at what they are doing in order to develop their culture. For economic and academic growth BlacAfricanz must see them selves as a culture. BlacAfricanz must believe in who they are and not be ashamed of who they are. The impact of European intervention is not as deep as we think it is. It is only as convenient as propping your feet in a chain. This is where we are in the evolution of BlacAfrica, colonialism have become convenient. The English language has become convenient to us. It is OK that we make money writing in English but BlacAfricanz should feel guilty of having their own language. We must know that English is temporary situation for BlacAfricanz. They are obligated and honored to return to their original language. The continued of the use of European language has to be an insurrection. It can not be anything else. It has to be a tool for the insurrection of Eurological intellectual dominance. Because some day from the longing of our ancestors will rise the wisdom of BlacAfrican Culture and we will not be able to hold it off any more. The day will come

³⁷ See [Explanation of Definitions and Blacological words for update in spellings. Culturalscience@cs.com](mailto:Culturalscience@cs.com)

when BlacAfricans will cast off the mask and be who it that they are.

Achebe talks about English, French and other European languages as world languages. When we see the languages of the Europeans as world languages and BlacAfrican languages as less, inferior, or local we have consented that BlacAfricanz are inferior. Any language is a world language because it is of this world. What we are talking about here is not just the Brothers and sisters who are the victims of colonialism or white supremacy/racism and Eurological intellectual dominance no we are not condemning them but we want for them to know that it is a temporary condition. In evolution, as was in the beginning so shall it be in the end. In evolution there is no end. Blacologically, what must be done as Cultural Scientists we must make BlacAfrican languages world languages. Blacological Zcholarz must connect the bridges in the BlacDiaspora with the mother land so that we will be able to complete our evolutionary Ntalextuwl vision.

European language is a benefactor of BlacNahlege. It is a receiver of BlacNtelajenzz. If it were not for BlacNtelajenzz being able to go where no other Ntelajenzz had gone before the Europeans would not know the value of translation of language. Because, the BlacAfricans could translate the Europeans languages into their language as a matter of survival and self defense, under the process of captivity.

BlacAfricanz were trained by the Europeans, to believe that European language made the BlacAfricanz intelligent this is not true. What made European language intelligent is BlacNahlege. The Nahlege of BlacAfrican Culture can not be denied its place in the universe. As night came into day and regenerates existence so did BlacNahlege give strength to European culture. I once heard two linguists talking. One said to the other what do you call a person who speaks two languages? The other answered a trilingualism. What do you call some one who speaks two languages? The answer was a bilingualism. What do you call a person who speaks one language? The answer was an American.

The world is for America. America is not for the world. In this we must take an example and place at the shore of Europe, in the western and eastern European as well.

IV. The Wretched of the Earth, On National Culture by Franz Fanon

Pg. 206 ³⁸*To take part in the African revolution it is not enough to write a revolutionary song . In order to achieve real action you must yourself be a living part of Africa and of her thought. There's no place outside that fight for the hardest war for the intellectual who is not himself concern with completely at one with the people in the great battle of Africa and of suffering humanity. Sekou Toure*

To begin with, I would say what Fanon had to say about the African revolution he agrees with my Blacologically analysis, that BlacPeople must be able to do more than singing. Of course anybody can sing a ³⁹Dog can sing, a cat can sing, a rat can sing, even elderly people can sing. Your best catholic church has a quire and they do the same. But the Orientals can sing. It was their ability to do some thinking. That allowed them to become a leader in the world commerce. Blacologically, it is time to stop singing and start doing some thinking. BlacPeople do too much singing. BlacAfrican people must begin to start doing some thinking. When I read the introduction to the chapter, "On National Culture by Franz Fanon, I could hardly get into the chapter before I was inspired to write, not only was I inspired to write but I was also inspired to do some Blacological Thought. Fanon in his analysis of African revolution was thinking Blacological, when I say Blacological mean he was thinking of, from, buy, for, and about the advancement of BlacAfrican People. When he talked about the Ntalextuwlz not being concerned with the people in the great battle of Africa and of the suffering humanity, Blacological research has revealed this statement to be true.

Pg. 206 ⁴⁰ *Sekou Toure To take part in the African revolution it is not enough to write a revolutionary song; you must fashion the revolution with the people.*

Blacologically speaking we must think of evolution. Because it is evolution that will bring about the necessity of changed that we must have as a people. It is evolution that God has blessed our destiny with. Blacologically speaking, it is definitely evolution that we must acknowledge at this time in our journey, it is an honor as BlacAfrican People to pick up the blood stain banner. Evolution is not something that you have to go out and pick up a gun or shoot and kill in a war, evolution is something that is Sho'nuff bound to come.

³⁸ Frantz Fanon, ***The Wretched of the Earth***. Read Section IV, "On National Culture," pp. 206-248.

³⁹ X, Malcolm. *The Ballot or The Bullets*, By J/G Jamie Gyden, Disturbing Cooperation, 919North Board Street, Philadelphia, PA 19123. Mrs. Bettye Shabazz, Recorded in Detroit, Michigan by Milton Henry Esq. First Amendment Records 100

⁴⁰ Africanet - GUINEA Guinea History In 1891 Guinea became a French colony. In 1958 independence was granted under the leadership of Sekou Toure, his party was the Parti Democratique de Guinee. Guinea was for many years one of Africa's most reclusive states this was due <http://www.tanzania-web.com/www.africanet.com>

Before I could begin to read Frantz Fanon and what he had to say, I was also inspired by the role of each generation on page 206.

"Each generation must out of relative obscurity discover its mission fulfill it, or betrayer it".

Blacologically speaking, this is the generation to fulfill the dreams of Martin Luther King Jr., the vision of Marcus Garvey and the prophecy of W. E. B. Dubois . As ⁴¹Kwame Nkrumah would say, "socialism without sciences void". With this thought in mine, we must as BlacZcholarz and Cultural Scientist acknowledge the fact that our vision must be a vision that includes the development of the Cultural Science of Blacology for BlacAfrican Culture and the redemption of BlacAfrican people.

Page 207 Franz Fanon talks about, "the fight that we all must be apart of each year to exist". That BlacPeople must involve themselves in the struggle for the liberation of BlacPeople. The liberation of BlacPeople is not only of the physical, but of the Ntalextuwl thought as well. The BlacMind must be free from colonial thought. It must be freed from the Eurological intellectual dominance that has been placed upon BlacPeople sense the beginning of enslavement. The earliest record of the European dominance for the Eurological Intellectual Dominance (EID) over a BlacAfrican people has been since the fifth century and that intervention came from the Arab people. When we talk about the liberation of the BlacMind and we talk about the BlacAfrican Culture. We must first of all begin with those who were the first to wage war against BlacAfrican culture. We must not forget, we cannot forget, the uncompromising struggle of our people and those who waged war against us. We cannot be bought out by the amalgamation for integration or any type of assimilation that Europeans, Arabs, or anybody has placed upon us to place us in a dehumanized disposition.

On page 210, France Fanon agrees with Blacological research he agrees with the analysis of Eurological dominance when he talks about that colonialism is not merely satisfied with holding of BlacPeople in its grips. "⁴²It turns to the past of the oppressed people, and distorts, disfigures, and destroys it" . Primarily what we're talking about here is the Eurological cultural dominance and that is the dehumanizing factor in the devaluing and underestimating of BlacAfrican culture. This type of cultural dominance is expressed best in the denial of the Ntalextuwl use of the BlacMind. Culture is

⁴¹ November 97 © Great Epic Books™ GREAT EPICS NEWLETTER ARCHIVE Best experienced with microsoft Explorer or Netscape Navigator Email Donal Brody at: africabooks@worldnet.att.net ©1999 Great Epic Books™, All Rights Reserved November 1997 - Kwame Nkrumah, The Fight for Independence 10 December 1947 - 6 March 1957 (Part II) <http://www.greatepicbooks.com/epics/november97.html>

⁴² Frantz Fanon, **The Wretched of the Earth**. Read Section IV, "On National Culture," pp. 206-248.

displayed in the BlacMan's mind as if he does not have the ability to utilize the talents and the gifts of his culture, with his mind he has no culture at all. When Fanon talks about this type of devaluing and the kind of perverted logic he is talking about this from our logical perspective it is only through his Blacologically observation that he is able to see this analysis. Frantz Fanon was a Blacological Zcholar . But because key was a before his time and did not have the ability of the logic of BlacAfrican people to be presented to him in the aspect of the Ntalextuwl development of the BlacMind . He was exploited by psychologists and sociologists for the things he said as though they were sociological and psychological. What the research of Blacology revealed is that through the struggle of BlacAfrican People we learned to develop our thinking that was creative the product of our own genius. This thinking could only be developed through the experience of one who was a part of the struggle of BlacAfrican People. Even today in the year 2003 only those who are part of the struggle of BlacAfrican People can understand the analogy of the development of Cultural Science for the redemption of BlacAfrican people and the redevelopment of their culture. This is a Blacologically Thought.

Because of the brilliance of Franz Fanon, the Eurological scholars sought to claim him as a psychologist. They exploited BlacAfrican Ntelajenzz for the perpetration of Eurological Intellectual Dominance. Because Fanon studied psychology as a student in the Eurological institutions or universities he could only achieve what was on the curriculum. So then, it would only be assumed that he could have only receive the knowledge he has brought forth from the science of psychology or Eurological studies. But this is not the case each and every people has wrapped up in their minds, their hearts, their souls a science that is operatively of their culture and there is no one that will be able to define their existence. Nor will be able to portray their thoughts according to their experience and their culture, it is only through their culture that they're able to distinguish their autonomous reality.

Pge214 "This historical necessity in which the men of African culture find themselves to racialize their claims and to speak more of African culture than of national culture will tend to lead them up a blind alley".

When I think about this I must also think about what he said about the Arab Culture. The Arab culture stretching it self not only nationally but worldwide. How then is that the men of BlacAfrica seeking to identify their culture is leading themselves up a dark alley. When the Europeans and the Arab have nationalized, localized and internationalized their culture and made it a world view. Blacologically, why are BlacPeople afraid to go forth and study themselves. Colonialism has affected each and every one of us. At this point in the evolution of BlacAfrican Culture this is where we were in

our thinking. But we have evolved beyond this fear. Thanks to the contributions of BlacScholarz of the past we have evolved in to the development of BlacNahlege. It is because of the research and study of BlacAfrican Culture we have the courage to write about it. It is because the nationalists and the integrationalist that BlacScholarz have the materials and documentation that is needed for BlacSciences such as Africology and Blacology. The vision is to make these sciences a world view.

Page 214 “In the African world, as in the Arab, we see that the claims of the man of culture in a colonized country are all-embracing, continental, and in the case of the Arabs, worldwide.”

Page 225 “But these people forget that the forms of thought and what it feeds on, together with modern techniques of information, language, and dress have dialectically reorganized the people's intelligences and that the constant principles which acted as safeguards during the colonial period are now undergoing extremely radical changes”.

The operative word or phrase is, “the people’s intelligences”. When we talk about Ntelajenzz we must be able to define our own Ntelajenzz. We must be able to write it down and spell it out. It must be distinguishable from all other. When you see it written you will know it is from the BlacNahlege and a product of BlacAfrican Culture. You will be able to identify it on view. BlacAfrican Ntelajenzz must have a radical change to it. It must also continue to serve the purpose if it intent. So then, as BlacZcholarz we must begin to identify the Ntelajenzz of the BlacAfrican People. It must be able to spell it as such “BlacAfrican Ntelajenzz”. BlacAfricanz must insurrect the language that has been force upon us, in order that they might be able to have control of their manifest destiny. BlacZcholarz must be able to utilize the wisdom of BlacAfrican creative genius.

Page 225 “the native intellectual who wishes to create an authentic work of art must realize that the truths of a nation are in the first place its realities. He must go on until he has found the seething pot out of which the learning of the future will emerge”.

This is the prophecy of the coming of BlacNahlege. Here in the 1960’s we have the orah of BlacNahlege evolving into its true existence. Here we have the beginning the tip of the iceberg of Blacological Thought. This is the prophecy that some day will come a BlacAfrican Cultural Science. In this I can see as a Blacological Zcholar in fore site the hope for the reality of Cultural Nahlege. The Cultural Science of Blacology is the reality of BlacPeople and their struggle.

Page 226 Depestre basically talks about the elements of what it takes to have culture. He also talks about what you have to do to make culture. This inspired within Blacological Nahlege the elements of

Blacology. Blacology is the ideals, philosophies, theories, beliefs and notions of BlacAfrican People of their past and present experiences as Cultural Nahlege. He talks about what you have to do to gain this goal. This is what he had to say.

Let us quote Depestre once more:

The lady was not alone;
She had a husband,
A husband who knew everything,
But to tell the truth knew nothing,
For you can't have culture without making concessions.
You concede your flesh and blood to it,
You concede your own self to others;
By conceding you gain
Classicism and Romanticism,
And all that our souls are steeped in. *

This is the price that must be paid for the redevelopment of BlacAfrican Culture. This is Blacological thought. This could have only come from one who lived the experiences of the BlacStruggle. Blacologically speaking, we must be able to make the fundamental concessions that Depestre speaks of.

V. A BLACOLOGICAL CRITICAL ACCOUNT

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. ⁴³These 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 BlacAfrican 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 infiltrationalist is a cultural fundamentalist and will only stay long enough to receive or learn what is

⁴³ 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

needed and always return to their culture, but not until the mission has been completed. In doing so, the infiltrationalist 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.

Ngugi wa Thiong'O is a nationalist and what research has revealed is that the nationalist are right in terms of "Decolonizing the Mind". BlacAfricans must do away the dependency of European language and began to write in African Languages. BlacAfricans must develop their own cultural autonomy. BlacAfrican Children must transcend colonialism. The only way to do this is to teach BlacAfrican languages to the children. As BlacAfrican Zcholarz we must build our families and our culture with the Nahlege of our ancestors. We must undo our colonized and mis-educated minds.

Chinua Achebe is an integrationalist it is true BlacAfricans must establish communication with other cultures. This must be done to gain resources and gain contacts. But this is not something that BlacAfrican want to be dependant on. Nor should BlacAfricanz fear that their future is a stake if they are not writing in European language. The evolution of BlacNahlege is not and can not be dedicated to the propercition of Europeanism as the salvation of BlacAfrican Culture as in the "Chief Priest Story". BlacAfrican can not continue with the preoccupation of the whiteman. It is true we need to survive but not at the price of devaluing BlacAfrican Culture. Once BlacPeople learn to fish then it is time do for ourselves.

Frantz Fanon is a infiltrationalist, he is fundamentally right the time has come for BlacAfricanz Ntalextuwlz to fight for national culture and consciousness. BlacAfrican cultural Nahlege must become a world view.

“If man is known by his acts, then we will say that the most urgent thing today for the intellectual is to build up his nation. It is at the heart of national consciousness that international consciousness lives and grows. And this two-fold emerging is ultimately only the source of all culture”. *Statement made at the Second Congress of Black Artists and Writers, Rome, 1959* pages 247-248

As BlacZcholarz we must claim the Nahlege of our culture as our own. We must be the entrepreneurial benefactors of our cultural Nahlege. This is the revolution we must evolve to. Our revolution must be as entrepreneurial Ntalextuwl Cultural Scientist. The revolution must bring economic benefit for BlacAfrican Zcholarship through the interdisciplinary studies.

Integration is a survival strategy and not a way of life. According to Dr. John Henrik Clarke,⁴⁴“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, Ntalextuwlly, 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 have fought for Civil Rights. Now is the time for the BlacNtalextuwls to come out for the struggle against the perpetration of Eurological Intellectual dominance.

It has been said by BlacScholarz that one day there would come a cultural science from the evolution of BlacAfrican People. This cultural science would eliminate the maginalization of the BlacNtalextuwls by Eurological Scholars in this country and the world. It also would liberate the Innovative Monolithic Ntalextuwl Creative Genius (IMNCG) of BlacAfrican People and their culture

⁴⁴ 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>

for the utilization and perpetuation of Cultural Ntalextuwl Equality. My position is to promote The Cultural Science of *Blacology*” and establish it as a legitimate field of study and an Evolutionary Cultural Science for BlacAfrican Culture and promote Academic Ntalextuwl Entrepreneurialship as a venue for economic development in the academic commerce.

I believe that every BlacAfrican should be able to work as a Blacologist in the education field as teachers in public and private school, also as Professional Researchers in interdisciplinary research institutions. BlacAfricanz should own and operation their own cultural science. BlacAfrican Culture should provide opportunities in academic careers and jobs to its people each and every one, whether they want it or not. The opportunity should be there. What BlacAfricanz must acknowledge is that education is wealth. Blacologically, we must be able to benefit from the Ntalextuwl resources of our culture. The talents and gifts of our scholastic genius must be harvested by our Ntalextuwl labors. The contribution of BlacZcholarz in the Eurological Studies is well documented. When you take a look at the major Eurological universities in the year 2003, it is apparent the contributions BlacAfrican Zcholarz has made are of economic importance and significance. What is wrong with this picture is the continued steering and exploitation of Historically Black Colleges and Universities (HBCU) for the career opportunities of Blackz who graduate from Eurological institutions of higher education. This is a practice of institutional racism, which is based on the premise that whites are superior and Blackz are inferior. The manifestation of this belief is that BlacAfrican Zcholarz who graduate from HBCU are underestimated, marginalized, and devalued.⁴⁵ This is a good example of the monopoly of Eurological interdisciplinary Entrepreneurialship in the economics of academics.

Since the end of the Haitian Revolution and United States Civil War, there has been documented facts and achievements of BlacAfrican Zcholarz to the Eurological Educational Entrepreneurial scheme. The BlacAfrican Zcholarz have contributed to the economic capital of Eurological Studies as items and projects to be researched and students of these fields. From 1789 to 2003 is 213 years. This is ample time to prove that BlacAfrican Scholarship has evolved in to its own Ntalextuwl scholastic Entrepreneurial Discipline. One that is capable of providing economic wealth to its patrons and artisans. Some Eurological Scholars both Black and white say that HBCUs have contributed to the lack of Entrepreneurialship of BlacZcholarz. Because these universities do not support those who graduate from their institutions, HBCU’s seek to hire those who have acquired degrees and training of the Eurological

⁴⁵ Madison, Joe. (Black Eagle) Talk Show, Cultural Conditioning, WOL 1450 AM and 160XM of Radio One Network, Lanham, Md. <http://www.WOLNEWSTALK.COM> or <http://www.joemadison.com/homeindex.html>

studies at predominantly white institutions over the HBCU graduates. This is true because, it is in the flow of the traditional training of Eurological thinking. This is a case of what Dr. Carter G. Woodson called the, "Mis-education of the Negro". Although there has been decades since the writing of this book there has been little, if not any change, in the discrimination of BlacAfrican Scholarship in the development of Interdisciplinary Sciences for BlacAfrican Culture and their Ntalextuwl academic scholarship.

Afrocentric Theorist has challenged the system of Euro-centric Education with Ntalextuwl inclusion with theories and concepts of kinship, locality, and the reference of African origin. The developments of BlacAfrican Culture continue to evolve with its holidays and cultural celebrations. There is continued talk on the BlacAfrican Culture from BlacZcholarz who have found a place in the dominant Eurological Institutions. These Zcholarz are not without funding although not enough to develop the Educational Entrepreneurial Economics needed to build a multi-national Blacological Cultural Science in Interdisciplinary Studies and Science. The rewards for the major contributions of BlacAfrican Zcholarz who work at major Eurological institution is not a comparison to that of the institutions who pay Black athletes for their talents and skills and gifts. What does this say to those who have contributed much to the Eurological Academic Multi-national Entrepreneurial Fortune 500 Companies? These Entrepreneurial Educational organizations gross trillions of dollars annually. But to those BlacAfrican Students and Zcholarz their retributions for their participation in theses Eurological Academic Institution are not nearly enough to build economically nor Ntalextuwlly the Educational Entrepreneurial Cultural Institution needed to house and develop a Blacological Cultural Science.

Blacologically, the theoretical framework is that BlacAfrican People have evolved into a people who have developed autonomous needs. This quality has demanded moral consciousness of the use of creative genius in thinking and academic scholarship. It is proper and fitting that BlacAfricanz should benefit from their own Ntalextuwl resources and gifts. It is as though a baby has learned everything there is to walking. It is time for BlacAfricanz to build and create their autonomous cultural Nahlege. The responsibility of building the BlacAfrican Culture is solely that of BlacPeople.

VI. 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 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, BlacZcholarz, BlacAfrican Culture, BlacNahlege, Ntalextuwl (z) 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. The Z is taken from the Zulu People and there language. The Z and N are applied to words that are the names and titles to show the evolution of the merger, contributions, and impact of the creative genius of BlacAfrican Cultural linguistics to the script of European language and literature.

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 Blackz. 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. BlacAfricanz or Blackz - 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 BlacAfricanz, 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 Blackz was developed due to racism and inequality.
6. BlacZcholar – those BlacAfricanz 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 Zcholarz – (See BlacZcholarz).
9. Blacological Zcholar – one who is obligated and dedicated to the academics of Black Scholarship as a logical evolution for BlacAfrican Culture. One who researches and studies BlacZcholar 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 Zcholarz, BlacZcholarz 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. BlacNtelajenzz – 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, African Studies, and other fields of study that have been developed, founded, and produced by European Scholars or scientist.
21. Eurological – the training, teaching and perpetration of European thinking and logic as the dominant thought and worldview.
22. Ntelajenzz – 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 BlacNtelajenzz) (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 its 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 in the evolution of survival for Black People. A method of trained thought as second class citizens and a colonized mind.
27. Eurological Intellectual Dominance (EID) – the perpetration of a conceived European intellectual universe. The exploitation of the Black Mind for the economic development of Eurological academic institutions. 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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