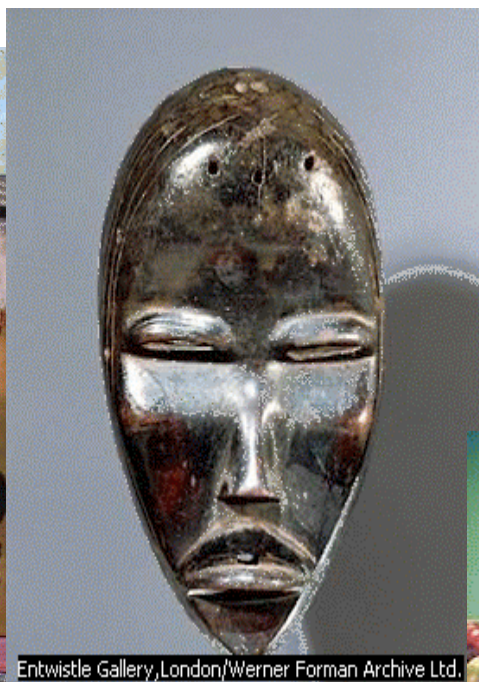
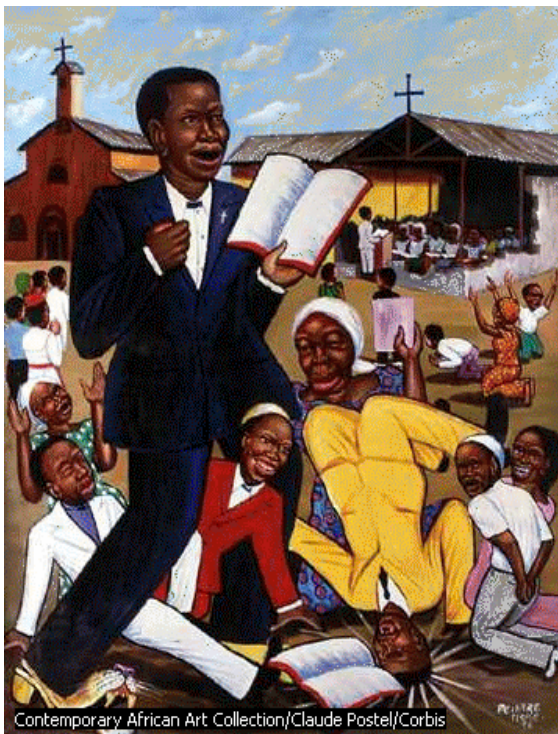


BLACOLOGY

NET-INFO RESEARCH

RELIGION AND SOCIAL CHANGE IN AFRICA: The African Diaspora: A Sustainable and Extended Culture



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Kwanzaa: A Celebration, Family, Community and Culture by Maulana Karenga, Los Angeles: University of Sankore Press, 1998

12-04-00

BY PROF. WALTER CROSS

SUMMITTED TO: DR. SULAYMAN NYANG
AFRICAN STUDIES Ph.D. HOWARD UNIVERSITY

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"Slavery is a term that makes the crime of kidnapping acceptable and it cleans up the damage that has been committed on the people by attaching an economic value to captivity or the taking of ones freedom unlawfully. Slavery makes an inhumane act appears to be civil. This is the affect of Colonial religion and social change on Africa. These concepts have also cause a lose and separation of identity and culture from main land Black/Africa. What makes a Black/African born on the African Continent more African than those born in the Black/African Diaspora?"

Blacologist: Prof. W. Cross

I. INTRODUCTION

The Net-Info Research is a collection of information gathered for a subject or interest. This information is received from the Internet. It consists of documents acquired while scanning the Internet for information pertaining to class assignments, topics or individual interest. This research is primarily the writings, articles, and materials of the authors on their web pages. These articles are the facts and works of those who have researched the subjects. These articles, writings, and materials assist or provide knowledge and documentation on subjects or topics that are of interest to Prof. Walter Cross CEO/President of The Blacology Research and Development Institute Inc. (A Cultural Science) and a candidate for Ph. D. in African Studies at Howard University. This Net-Info Research is a review of a scholarly article on, "The African Diaspora: Revisionists Interpretations of Ethnicity, Culture and Religion under Slavery by Paul E. Lovejoy ". This is an assignment that was given in the class, "Religion and Social Change in Africa", instructed by Dr. Sulayman Nyang in the Fall Semester of 2000. The assignment was to provide a term paper on aspects of Religion and Social Change In African. As a Blacological Cultural Scientist, I selected this article because it shows the Black/African Culture is sustainable and has extended into the Black Diaspora. It also shows the resilience of Black/Africans under tremendous opposition and odds. It is symbolic of needed unification of the Black/African manifestation in Akubuland and its Diaspora. It challenges the notion that Black/African Culture only exist on the African Continent in the Bush. It proves that Black/Africans have spread to all corners of the earth and now the sun never on the Black/African Culture.

In the establishment of the Cultural Science Blacology, one may be able to distinguish a Blacological Research or Blacology by the capitalization of the first letter of all words that are associated with Blacology (i.e. Black People, Black Culture, Black Woman, Black Man, Black Youth, Blacology, and Blacological etc). It is done to give honor, respect, and importance to these words. In the Euro-Centric Culture, Black People have been taught to hate everything Black and African. Black People had been taught to hate themselves. The Cultural Science of Blacology is to undo this type of self-hatred by giving importance to all that is Black and African. So then, it is proper and fitting to capitalize the first letter in all words that are of Black/African Culture. This is also a way to acknowledge and identify a Blacological Research and the Interdisciplinary Cultural Science of Blacology. Blacology may also consist of it's own Cultural Linguistics or Ebonics. In addition, it is not restricted to the Euro-centric Language Arts. This give Blacology it's own significant identifiable writing form. Net-Info Research is a method of utilizing the Internet information to support academic studies. This Net-info Research is a collection of an article on Black/Africans and The African Diaspora. This is a brief analysis on the enslavement of Black/Africans to Islamic Culture and Philosophy in Mauritania. See your Internet address provided for you on the reference page for a more detail informative update.

II. ARTICLE

Studies in the World History of Slavery, Abolition and Emancipation, II, 1 (1997).

The African Diaspora: Revisionist Interpretations of Ethnicity, Culture and Religion under Slavery¹

Paul E. Lovejoy

Abstract: Lovejoy argues that sufficient information exists about individuals taken as captives in the slave trade to allow historians to dispense with a generalized notion of a "traditional" African background for New World blacks and, accordingly, to articulate the African-ness of the black Diaspora with ethnic and historical specificity. Lovejoy concedes there are difficulties involved with absorbing the "extensive documentation on the African-ness of the slave communities of the Diaspora," but he lays out a program for future diasporic studies. Prominent in this program are the compilation of biographical data on captives and slaves (including oral source material), the analysis of the sites of the slave trade and movements of Africa-derived peoples, the analysis of cultural activities, and an unprecedented form of international, inter institutional cooperation, most notably among African, American, and European institutions which promote education and research.

"Il ne servirait a rien non plus de dissimuler nos propres responsabilités dans les désastres qui se sont abattus ou continuent de s'abattre sur nous. Nos complicités dans la traite [en esclaves] sont bien établies, nos divisions absurdes, nos errements collectifs, l'esclavage comme institution endogene...."

Nicéphore Dieudonné Soglo

The UNESCO Slave Route Project

With these words, the Président de la République du Bénin launched the UNESCO "Slave Route" Project on 1 September 1994 at the old slaving port of Ouidah.² To achieve world peace, Soglo continued, it is necessary to come to terms with the legacy of slavery, not only the brutalities of the trans-Atlantic slave trade and chattel slavery in the Americas but also the legacy of the blood-soaked ritual houses in the royal palaces at Abomey, the capital of the Kingdom of Dahomey. The "Slave Route" began within Africa, and its impact was often severe for both deported Africans and those who remained as slaves in West Africa as well. The pursuit of the "Slave Route" represents a departure in the study of the history of Africa and

the African Diaspora. Hitherto, Africa and the Diaspora have generally been discrete subjects of enquiry. Despite the work of Pierre Verger, Roger Bastide, Melville Herskovits and others, scholars have rarely pursued common links between Africa and the Americas.³ To address this disjuncture in scholarship is the target of the UNESCO Project, which aims to trace the slave trade from the original points of enslavement in the African interior, through the coastal (and Saharan) entrepôts by which slaves were exported from the region, to the societies in the Americas and the Islamic world into which they were imported.⁴

The selection of Ouidah as the venue for the announcement of the Slave Route Project was auspicious, since Ouidah had witnessed the deportation of hundreds of thousands of slaves in the eighteenth and nineteenth centuries.⁵ The enduring memories of the trade were on display, as a tour of museums in Ouidah, Porto Novo and Abomey revealed. The Porto Novo palace was the venue for a display of contemporary Béninois art, which depicted the tragedies of the slave trade in several mediums. The current depiction of the African past through art stood in sharp contrast to the racism of French society during the late nineteenth century as depicted through posters and advertising from the age of the Scramble; the legacy of slavery and the slave trade were readily apparent. The horrors of slavery emerge in a most grotesque form in the Abomey palace of King Ghezo. The walls of the shrine where thousands of war captives were sacrificed contain the dried blood used to make the bricks. In this setting, the opening words of President Soglo became all the more poignant. As the President proclaimed, "we are all responsible for the slave trade." At the closing of the colloquium, the Minister of Education and Culture disclosed the fact that he is the son of a slave and that he wanted to know about the descendants of his brothers and sisters in the diaspora; the pain of the past era could not have been sharper. With the UNESCO initiative, an effort is being made to bridge that almost unbridgeable gap that separates the academic study of slavery and the slave trade from a full and general appreciation of the heritage of Africa in the Diaspora and the modern world. The emphasis on the "slave route" draws attention to the consequences of the trade on Africa and the continuities that rooted the deported slave population in Africa. Some slave descendants and former slaves returned, particularly in the nineteenth century. And there seems always to have been a small movement of individual freemen, especially merchants and their sons, within the Diaspora. The settlement of liberated slaves in Sierra Leone and their subsequent dispersal represented one of several patterns of population movement that was a consequence of the slave trade. Besides the slaves taken off slave ships and settled in Sierra Leone,⁶ other former slaves returned from Brazil, especially after the suppression of the Male revolt of 1835.⁷ A few came from the United States, the Caribbean and other parts of the Diaspora, a migration that tended to increase after the emancipation of slaves in the different parts of the Americas.⁸ As these demographic patterns suggest, the return of former slaves and their descendants to Africa was one mechanism by which the Diaspora influenced West Africa. "African history" not only followed the slave route to the Americas and the Islamic world, but "Diaspora history" came back to Africa with the repatriates, thereby complicating the African component in the evolution of the Diaspora. The African Diaspora came to embrace Africa itself.

A revisionist interpretation of the dispersal of enslaved Africans in the era of the trans-Atlantic slave trade, and by extension to the Islamic world and the Indian Ocean basin, concentrates on the role of Africa in the genesis and ongoing history of the Diaspora. This revisionist approach emphasizes the continuities in African history and the extension of that history into the Diaspora. The identification of disjunctures in that history is essential, but in contrast to

previous interpretations of the Diaspora, these disjunctures are analyzed in terms of the continuities that have been largely overlooked. There were often concentrations of slaves from similar backgrounds in particular slave societies in the Americas, and in some cases where the number of slaves was sufficiently large, several distinct historical backgrounds had a determining influence on the formation of identifiable communities. That is, in most parts of the Americas, slaves tended to perceive of themselves in terms of communities that had roots in Africa.⁹

Although the relevance of the African background is usually admitted, the continuities and discontinuities of African history in the Diaspora are usually minimized or ignored.¹⁰ With rare exceptions, such as the identification of a Muslim factor,¹¹ it is as if Africa had little impact on the development of slave society and identity in the Americas, except in a generalized sense.¹² Marketing behavior, credit institutions, religious rituals, naming practices, funeral ceremonies, and other features of culture are recognized as sharing traits with a generalized and often timeless Africa, but there has been little attempt to demonstrate how these cultural traits developed in the context of specific historical situations in Africa from which identifiable groups of enslaved Africans actually trace their provenance. Identification of cultural traits is hardly sufficient for the purposes of analyzing the development of the African Diaspora, however.

The analysis and discussion in this paper depends upon the concept of diaspora.¹³ A Diaspora, like the ethnic group with which it is identified, requires the recognition of a boundary; those on one side are associated with the homeland, if there is one, and those on the other side are in the Diaspora. Individuals define themselves in opposition to their, often many and varied, host societies through the identification with the homeland and other Diaspora communities. Individuals in the Diaspora are usually in contact with the homeland, however irregular and indirect. Political and environmental factors can temporarily disrupt or impede this interchange, but the Diaspora ceases to have meaning if the idea of an ancestral home is lost. While abroad, individuals maintain their social identity by living in communities which trace their origins to the homeland. As the case of the Jewish Diaspora demonstrates, the inability to access a homeland for a prolonged period can prompt a quest that in itself becomes an important component of the identity of the Diaspora. In the case of the African Diaspora, identification with the homeland varied considerably. In many places, individuals participated in organized communities whose origins in Africa distinguished among several ethnic, religious and political backgrounds. White masters and overseers regularly acknowledged ethnic and religious differences among slaves in the conduct of the economic life of plantations. Their perceptions of differences among slaves are important in reconstructing the hidden dimensions of slave communities, but only through careful study.

Slaves, as was the case with members of other Diaspora's, did not readily accept the categorization of their masters and hosts, the "African-ness" of the Diaspora emerged in tandem with the evolving racism that provided the moral and liminal means of upholding the enslavement of blacks. In general discussion, masters referred to all slaves as a category, rarely distinguishing among them as individuals. Racial designations and stereotypes blur the historical identities of the various ethnic communities that formed under slavery. How and when racialist influences shaped slavery and the lives of slaves obviously varied. Racial stereotyping was constantly reformulated, just as ethnicity and community were perpetually redefined under slavery. Diaspora's had their particular tensions with their host societies; in the Americas that tension expressed itself through racism.

Enslaved Africans defined their membership in their own communities in a variety of ways. often involving layers of identity with overlapping and frequently competing interests. As with other Diaspora's, enslaved Africans subordinated internal divisions and differences in language, religion, and other aspects of culture to their circumstances. The different sub-cultures of the Diaspora developed an orthodoxy that was "traditional," indeed "Creole." Diasporas, as made very clear in the case of enslaved Africans, operated outside of or along side the political and legal structures of the host countries where members of the Diaspora found themselves. In many circumstances, people join larger diasporas, often loosing any sense of cultural purity as a sub-group. In the African context, there were a number of diasporas, and these were made up of slaves and free-born alike. Moreover, past relationships, including pawnship, apprenticeship, enforced marriage or concubinage, and indenture, might well influence the interaction among members of the Diaspora. Surely people who spoke the same language must have discussed their personal histories.

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III. BLACOLOGIAL ANALYSIS

This article addresses the issue of Religion and Social Change on Black Culture and the affect of the missing link between the Black/Africans on the continent and the Black Diaspora. This is an issue that has been touch with a very cautious mind. Slavery is a term that makes the crime of kidnapping acceptable and it cleans up the damage that has been committed on the people by attaching an economic value to captivity or the taking of ones freedom unlawfully. Slavery makes an inhumane act appears to be civil. This is the affect of Colonial religion and social change on Africa. These concepts have also cause a lose and separation of identity and culture

from main land Black/Africa. What makes a Black/African born on the African Continent more African than those born in the Black/African Diaspora. This is a don't ask don't tell subject. The Black Diaspora has been torn from its origin. Black/Africans in the Diaspora have taught that they are not real Black/Africans. This is inhumane, to be taken from your land and deemed the property of others. Although there has been many methods used on Black/Africans in the Diaspora to deprive them of the knowledge of the culture, they have failed. There is nothing you can do to keep people from finding out their true nature. Even though the Europeans and Arabs named the Black/African captives after themselves, called them slaves, and did not allow them to practice their own culture, Black/African Culture manifested its self. Blacologically speaking, it is not correct to use the term slavery, because it makes one think that the captivity of Black/African people was accepted by those who were forced to live in bondage. Slavery is a word that is operative with the spiritual expression "Master". Master give you the impression as though you were on some type of spiritual rites of passage. Which means that you have accepted the label of "Slave", because you feel someone is superior to you. The more appropriate word for this disadvantage is "Captivity", which means someone was taken against their will and enbondaged for exploitation. Once again slavery has become an acceptable stage in the economic development of European and White Supremacy evolution. We must keep in our consciousness that Black/African were slaves before their kidnapping. They were free people. We know by research and study that not every was stolen or kidnapped by European and Arabs. Some were given to these colonialist, by our brothers and sisters, because they were prisoners of war or had violated some of the customs of the culture and/or killed some of our loved ones.

Let it be known, we are not talking about those who were abandoned from the land and the culture for wrong doings. Although we have forgiven them for their transgressions. We are mostly concerned about those who were taken against their will by Europeans and Arabs. Since we can not determine without document, who was a violator and who was taken against their will. We must fight for the rights of all who we enslaved.

Since the captivity of Black/Africans and their dispersal in to other lands and cultures their original cultural orientation has not left their souls. There has been a continued bending but never breaking of the spirituality of Black/African Culture. Black/African Culture has manifested itself wherever the people have been held captive. The Black/African people continues to practice their culture either overtly or covertly, by whatever means was acceptable to its understanding. If there were similar aspects of the oppressive culture Black/African would utilize that perspective in order to continue their cultural identity. Most of time this was done without the knowledge of the oppressor. Those who were in captivity use to talk in code. Though out the millenniums the Black/Africans have managed to reserve their culture. Anywhere you go in the Black Diaspora you will find the aura of Black/African Culture. It is easy to determine Black/African Culture when you see it. It has a rhythm or rhyme that is significant only to Black/African people.

If you are in any European country and there are Black people, you will be able to sense their presence by the music even before you see them. Even in the Americas when you find Black people you can know them by their neighborhoods before see them, primarily by the art that is in that environment. When you talk to Black/African people you can hear their culture in the way they pronounce the words.

It is time for the expression of Cultural Freedom. It is time to release the spiritual consciousness of Black/African Culture. There was a time in the Black/African Culture when the physical barriers challenged and broken. There was a Civil Rights and Accommodation Movement to undo these injustices. It is now time to develop a Human Rights Movement to undo the Cultural deprivation that has been the monopoly of European And White Supremacy Cultural privilege. There must be equal cultural perpetuation. Every people must be able to practice their own culture without fear. One should not be denied their own cultural expression.

We are now being indoctrinated with European perspective on multi-culturalism and diversity through the eyes of European ideology. Until all people are able to utilize their minds to make this world a better place to live for everyone. We must stop the practice of injustice and cultural deprivation. In the interdisciplinary fields there has only been European creativity that is considered as legitimate research to develop fields of study. The Black/African people and their land and their culture has been a Laboratory for European Interdisciplinary Engineers. It is time to do away with this monopoly.

It has been a long time coming but, change will come. Not only for Black Africa but, for the privilege of European thought. Science is not monogamy it is a multifaceted spectrum that has many ways to journey. It has as many directions as the universe and they all lead to some type of destiny of unknown reality. We built gigantic buildings to kiss the skies. We built gargantuan bridges to connect the seas. With our spaceships we carved highways into the stratosphere. With our submarines we reach oceanic depths. Even though we did all of that, I can see Black/African children all over world saying culturally and creatively you feed me not. Until Black/African creativity can be free to develop interdisciplinary sciences we are cheating our selves.

There are those who would agree with me that it is time for the development of "The Cultural Science of Blacology". One in particular is Dr. Amos Mohammed Sirleaf. One who has been working in the Black/African Culture all of his life. Dr. Sirleaf talks about the "African System of Thought", from a Blacological perspective. Dr. Sirleaf and Professor W. Cross are Co-Founders in the development of the Cultural Science of "Blacology" and the Blacology Research and Development Institute. An organization for individual who have graduated from colleges and universities though out the world but has nowhere to present their researches and ideals. This is what Dr. Sirleaf has to say about the "The African System of thought":

To elaborate the significance of Blacology, (i.e.,) Black Cultural Science, one has to also elaborate on the concept of "Black Nationalism" as it relates to the geographic locations of all black people with black consciousness and its relevance to the African continent. It is imperative to note that the elaboration of Black Nationalism has always been intertwined with the concept of "Pan-Africanism". Therefore, Black Nationalism in my view serves as a nucleus from which Pan-Africanism evolved. Both "Isms" are the entities which comprises the "Black Cultural Science called Blacology". Pan-Africanism in relation with the 21st century African System of Thought, must also be contaminant with the roles of today' African American Community. This, of course, requires some historic background and overview of early Pan-Africanism as it relates to Black Nationalism from past to present. This historic analysis of both Pan-Africanism and Black Nationalism will help readers to clearly comprehend some of the social and political ramifications of both concepts and ideologies. This will also assist to solidify the reasons for the ultimate development of "Blacology", the interdisciplinary science of black culture, under the auspices of the 21st century African system of thought. In an effort

therefore, to operationally conceptualize Pan-Africanism/Black Nationalism, one needs to first and foremost be cognizant of the meanings of both Pan-Africanism and Black Nationalism. The definitions of these great ideologies will once again justify the significance roles of the black people (i.e.,) the "Dark Skinned" occupants as the symbols of the African continent and the definition of Africa.

Blacologically speaking, the Black/African captives in the disperse oppressed cultures and communities identify themselves according to the mis-education of the dictated Euro-centric societies. Black/African have to preserve form of their primary culture though the centuries by means of deception and secret rites of passages. It is a known fact that when the Black Captives were singing songs of the oppressor, their brothers and sisters were fleeing bondage. This was not an acceptance of the oppressed culture but a way to deceive those who would seek to brutalize them for not submitting to captivity. Throughout their captivity Black/Africans were very creative in their survival. Every day of captivity there was not a moment when the Black/African would not work on their evolution to freedom. These constant deeds put the faith of their culture in subconscious and immediate vision at all times. The Elders lead the young and the youth passed the information to their children. This process of self-determination was not allowed to be forgotten nor go untaught. This was the creed of the Black/African captive. This is what we are actualizing today. The emergence of Black/African culture on the continent and in the Diaspora. The term social change is not a Black/African phenomenon. It is a Euro-centric persuasion that provides the European an avenue for dehumanizing the Black/African's efforts for their own process of redevelopment. The use of European terminology to define the African redevelopment is to deny the existence of the ability of Black/African creativity and spiritual gifts. There has been no social change in

Black/African development. There has only been social dictatorship. The evolution of Black/African Culture has changed through natural causes and the uncompromising struggle of Black people to be free. The social factors have contributed to fall and stagnation under oppression. The ethnicity, culture, and religion were maintained by the undying spirit which can not be taken from the people by any means. As we know the Black captives of the past have used the language of the oppressors to provide opportunities for their culture to be free. Black/African Culture will use everything and anything it can to gain freedom. Freedom is not only the physical, but the mental, spiritual and the cultural as well. As a people we have been enslaved physically, economically, and educationally. But no one can take your soul and your culture from you. You can take Black/African people out of their land, But you can not take their culture out of them. What we are witnessing is not the phenomenon of the European social change but the resilience of Black/African Culture and the uncompromising struggle for cultural redevelopment. Cultural insurrection is the spirit of Black/African people and the consciousness of self-determination. There has never been social change in Africa there has only been social oppression. Social change is a concept that suggests that the circumstances which have been the motive of Europeans White Supremacy was welcomed by Black/African people. We know that change in the form of evolution. This type of change is always beneficial for all cultures and people. In order for social change to be acceptable it must be beneficial for all sides. Social change can not be in opposition to African System of Thought in order to be accepted by Black/African people. Social oppression has sought to control those who are not white or European. Social oppression is violent and dictatorial it has no regard for humanity. It only seeks the disadvantage of those who seek greed and grandeur.

Most Negriological Blacks or Africans and whites look at Black/African Culture as a lesser experience rather than an equal development of science or knowledge. Black/African people and their culture under European analyses are considered less than or not humane. The white supremacy in their social, psychology, and anthropological sciences have exploited the Black/African people and their for the benefit of European profit and gain. When one looks at him/her self through the eyes of others that is not a real vision. That is the site of those who are controlling your thoughts in your mind. Blacologically speaking, Black people have been living a vicarious experience. It is time to develop and utilize the thinking of our ancestors and their cultural knowledge. To continue in the vision of others makes us disabled and dependant on others. It also makes us think we are thinking when we are not. Just because we do things the way that others have taught us does not mean we are thinking. When we are rewarded for thinking like others, we are being misled. Because we receive a degree for sociology, psychology, anthropology, and other European Sciences does not mean this is the limit to our thinking. This only means, that we need to utilize our minds to be creative, productive, and independent thinkers. What these degrees do is verify and justify for those who have judged us as inferior that we are your equals. This is not something that we need to be, but what we are. We are who we are with or without their approval. Black/African people know for themselves that they are somebody. So we must develop the Interdisciplinary Cultural Science of Blacology from the knowledge of our ancestors, present scholars and our culture.

Black/African people live in a world of culture. They are not mere survivors of the European or white supremacy ideology. Black/Africans have their own knowledge, way of living and a vision of where they are supposed to be on this planet and in the universe. Black/African do not have to apologize for their culture or their knowledge. They are not

inferior to Europeans nor to White supremacy. The time has come to acclaim and affirm the knowledge of their culture and to develop their own sciences. As long as we see ourselves as social, psychological, anthropologist and Egyptologists we are going to be as inferiors. The mission that lay ahead is the development of the Cultural Science of Blacology as interdisciplinary science for Black/African people and their culture.

The Black/African Culture does not perpetuate subdivision of cultural stratification. The Black Culture is an omnipotent entity that has extended arms or branches. The Black/African Culture is rooted in its own heritage. These are omnipresent realities that exist all over the world. There is none more superior than the other. The Black/African Culture is an evolutionary and a revolutionary sustainable institution that gives and receives to whatever environment you find in. Black/African Culture is a scientific reality and a phenomenon that is an eternal body of knowledge. Black/African Culture is a diversifier of all realities. It is time to develop the Interdisciplinary Science of Blacology.

Without Blacology we are only pawns in the designs of other cultures. We are a thoughtless people who do not have any ability to be creative, articulate, nor productive in scientific thought. To mimic others is not productive or creative. We must develop our thoughts and knowledge into science. We need Afro-centricity, African-Centered Education, Black History and African History. The Black/African Culture is a diverse spectrum of resources. These studies are but only a few of the many gifts that it has to offer to the development of humanity. We must be the owners, operators, and inventors of our own interdisciplinary scientific thought. Black/African people must do this for themselves.

What we are doing is saving our own lives. We are developing our culture and perpetuating our world. We are doing what our ancestors, forefathers, and mothers would have us to do. This

is the mission of our generation. Every generation has contributed to the advancement of our people and culture. This is our task. This is not a new story and there is nothing under the sun. All Black/African people will be doing is redeveloping our culture to the times. Black/African Culture is the clay and the people are the potters. We must shape our cultural science to the struggle of our past and future. We must begin to study Black/Africans as free people who were in captivity not as slaves. Black/Africans were oppressed and fought every day to be free. They never gave up the struggle for freedom. Black/Africans know that freedom is a constant struggle.

IV. DEFINITIONS:

1. Afrocentricity - The acknowledgement of Africa as the bases for the thinking and thought for Black/African People through out the world. African philosophy as the central focus, resource, and reference for Black/African People in their thinking and Culture. The acknowledgement of a locality and a kinship of the Black Existence.
2. Black Cultural approach - To approach a ideal or program form the perspective or Black culture
3. Black Cultural Knowledge - The information provided by the heritage and traditions of Black People both oral and written for the perpetuation and utilization for advancement and survival.
4. Blacology - the scientific study of the evolution of Black/African people and their culture, the perpetuation of the ideas, philosophies, theories, beliefs, concepts, notions of the past and present. The Affirmation of Black/African thinking and culture. The utilization of oral and written the knowledge of the ancestors, elders and present scholars as an Interdisciplinary Behavioral Cultural Science.
5. 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.
6. Blacological - the logic of Black/Africans, from the experience, the struggle, logic that is based on the chronology and evolution of their thinking, logic that is of, from, by, for,

- and about the survival and advancement of Black people past and present both oral and written.
7. Black/Africans - an evolutionary identity in the chronology of Black people, a specific way to identify the descendent or the original people of Africa, the dark skin people.
 8. Black/African Culture - Black represents a time without cultural consciousness only color consciousness. African represents the acknowledgement of kinship, locality and cultural connection and consciousness. (look in Blacological thoughts). Chronological evolutionary acknowledgement of your ethnical orientation, and cultural development. (spiritual substance and ethnicity)
 9. Blacological Method - A Method of determining and analyzing data and information, developed by Black scholars and scientist use by the different extended cultures or as a means of survival or to accomplish a goal.
 10. Blacologically Speaking - To speak from a perspective that is operatively Black, from the Black/African experience and way of life. To speak from the logic of what is customary and advantageous to Black people.
 11. Cultural development - The process of evolving in spiritual solidarity in both individual and collective, toward cultural perfection.
 12. Deculturation - the destruction of ones culture by the oppression of slavery, religious imperialism, white supremacy racism, cultural deprivation, and genocide for any reason capitalism, exploitation, and communism etc. This is Man's inhumanity to Man. The dehumanization of one culture by another for the purpose of subjugation for labor.
 13. Ebonics - as an African language, and how does it present itself in the African American's behavior and culture? Axiology refers to the good and the beautiful as well as to the combination that gives us right conduct within the context of African culture. This is a value issue.¹ Dr. Robert Williams Black Psychologist coined the term Ebonics in 1973 independent of American Psychology Association. This information is received form WOL Radio 1450AM ON 07-31-97 AT 10:00AM on the Eric St. James Show in Washington DC.
 14. Arabization - is the policy of trying to systematically and forcefully convert the African people of Southern Sudan into Arabs by teaching them the Arabic language and culture, discouraging them from using their indigenous languages, and from practicing original traditions.

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

15. Islamization - submit to a process which demands that they renounce their traditional Black/African Culture and Religious Beliefs. Black/Africans who have been murderously persecuted by the expansionist Islamic Fundamentalist Governments of Mauritania and Sudan.
16. Mis Educated - To be taught the whites are better than blacks, black are inferior to white, white are superior to black, if you are white you rights, if you are brown stick around, if you yellow you mellow, if you are Black get back. Black are not intelligent, white are intelligent; everything good is white, everything bad, is black; white school are better than black schools.
17. Negrological - to think according to the tenets of assimilation, integration, and colonization into Euro-American culture, acknowledging Euro-culture as the majority culture and the best culture. A thought pattern of survival for Black people. A method of trained thought as second class citizens.

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