

# A Blacological Perspective on Contemporary Thought and Traditional views Of Women in African Development



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*“What is at issue here is global advancement. If it is accepted that women do not have to become men in order for progress to be made, then it cannot be true that Africans should become Europeans for global advancement to continue”.*

By Anthonia C. Kalu  
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## **I. Introduction**

The purpose of this research is to show a Blacological perspective on Women in African development in both contemporary(European) thought and traditional(African) views in order to bring to the conscious of Black/African Women the necessity for the Cultural Science of Blacology . Also to gain the support and assistance of these Women in the research and study of this interdisciplinary field of study. This paper is not to change the contemporary thoughts of how Europeans see Black/Africans, but to utilize the traditional views in the evolution of African developmental vision. This research is an analysis I have research and read of three Books (1.)"Woman & Change in the Developing World, Transforming Capitalism and Patriarchy-Gender and Development in Africa By April A. Gordon", (2.)"The Feminization of Development Processes in Africa, Current and Future Perspectives Edited by Valentine Udoh James & James S. Etim", and (3.) *The Isis Papers, The Keys To The Colors* by Dr. Frances Cress Welsing,".

After reading these books I highlighted some Ideas and perspectives that agreed with my Philosophy of Blacology. I believe that if Black/African People use the talents and gifts that have been given to them by the creator they would be better off and more productive. Even the European philanthropy agrees with this notion or thought. Here is some of what the authors said that agrees with my beliefs. It has been said by Joe Madison a Radio One Talk show host, "that in this world that black people are inferior and white people are superior and the manifestation of that thought is that Black people are under estimated, marginalized, and devalued". This is the perpetuation of racism white supremacy. I challenge Black/African Women to join me in the perpetuation and the development of the Interdisciplinary Cultural Science of Blacology. As a Solution to the problems that face Black people living in a system of European cultural supremacy. Black/Africans cannot see themselves as equal if their frame of reference to knowledge, is that of another culture. These books have provided us with some reason why we as Black/African Scholars must start doing some thinking of our own.

I wanted to answer some of the statements and questions that had been asked in class by the sisters. Although the sisters would imply that only a man could answer some questions, the response I received to the questions and statements was to consult a Black/African Women Scholars. I must always keep in mind that I am in a class of Black Women. This is a class on Women in African Development. My mission is to share my philosophy of Blacology and Black/African Scholarship with my sisters. Also to learn from them how to develop Blacology as an Interdisciplinary Cultural Science that would be acceptable for both Black Women and men. Also, to encourage the sisters to join in to the struggle to develop Blacology as a legitimate field of study and a cultural science.

In analyzing these books I am utilizing my philosophy of Blacology. The concept of Blacology is developed from the authenticity of Black/African Experience. I have also provided some definitions to give understanding to my philosophy of the Cultural Science of Blacology following my conclusion. 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. It is the utilization of the ideals, philosophies, theories and Beliefs of Black/African Scholars and Historians of the past and present.

I wanted to show them what I mean when I am talking about Blacological Thought. Most of all my intention is to display the use of Blacology in the topic of the Class: Women in African Development. It is my contention the development of Africa is basically concentrated

on Black/Africans in the Sub-Sahara. These are the people of whom I am historically, heretically, and genetically tie to. I am a member of this group of people am a Black/African born in the Diaspora on the continent of United States of America. I have a dual citizenship, that of my ancestral origin and that of my political birth right.

In the development of Black/Africa it is proper and fitting that the resources of Black Culture are not limited to only those of us Black/Africans who were and/are born on the continent. The Black Culture is an extended culture its gifts and talents are international. There was a time when were in our villages it was all that we knew. Our village was the world. Then the colonialist came and took some of us away against our will. Now the sun does not set on our culture it reaches all areas of globe. You can take Black/Africans out of Africa but you can not take Black/African Culture out of its people.

## **II. Contemporary Thought (European)**

These are just a few excerpts taken from chapter V of, "*Woman & Change in the Developing World, Transforming Capitalism and Patriarchy-Gender and Development in Africa* By April A. Gordon", that agreed or supported with my notion of the need for a Blacological Cultural Science in the evolution of African Development. They also support the ideal that only through authentic Black/African creativity and the utilization of their autonomous Cultural Knowledge will the redemption of Black/African people and the redevelopment their culture be achieved. This chapter also proof to Black/African Women that European ideals have fail in African Development. Since the intervention of the European on the African Continent Black/Africans have tried every method given them by all cultures. Here are some of those concepts and philosophies.

Multiculturalism has the bases of the Women Rights movement and has been sold to Black/African Women as their salvation. The women Rights Movement has been deemed the largest and most powerful movement of the century, because it goes through racial boundaries. This may be true with European Women. But this has not been the case for Black/African Women and their families. The Women Movement has not delivered the resources and materials to Black Africa and its Diaspora. Take a look at what the author is saying in Chapter V of this book, "*Woman & Change in the Developing World, Transforming Capitalism and Patriarchy-Gender and Development in Africa* By April A. Gordon", These ideas help to make a better chase for the need of the Interdisciplinary Cultural Science of Blacology as an instrument for Women in African Development..

### **A. Development and Women (page 135)**

Colonialism introduced dependent, peripheral development to Africa, which bound African economies to producing primary products for export in exchange for capital, technology, and manufactured goods from the West.

The purpose of this is to serve colonial capitalism.

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Contrary to the position of scholars who view capitalism and patriarchy as either one system or who aver that capitalism requires patriarchy, my position is that the relationship between patriarchy and capitalism is contingent, changing, and in some respects adversarial.

Capitalism remains underdeveloped capitalism, neither capitalist nor precapitalist but an unproductive, exploitative hybrid capable of producing only limited capital accumulation or development.

In fact, more than capitalism, it is the social relationships and discriminatory barrier erected by patriarchy that make it more difficult for women than men to gain the economic and political resources necessary to improve their lives.

### **B. Patriarchal Bias in Development (page136)**

Although underdeveloped capitalism has benefited from and used gender inequalities, the results have been unsatisfactory and unsustainable. African economies are in crisis and threatened by environmental and population problems. The African state is mired in corruption, ethnic strife, and authoritarianism. That efforts to develop Africa have failed is acknowledged by Africa's leaders and Western development agents alike.

Stamp (1989:59) discusses the marginalization of women from technological advances introduced into Africa. In general, she points out, development planning ignores women's relationships with technology and the fact that new technology has mostly benefited men.

### **C. She notes other problems as well: (page 137)**

(1) "Income-generating projects" often trivialize women's role as food producers while reinforcing a "home economics" stereotype of appropriate women's activities that disregards whether there is a market for the resulting products;

(2) Women lack access to finances for acquiring productive technologies;

(3) They lack secure rights to land or control over management (including technological inputs);

(4) Technological inputs (if controlled by or benefiting men) can disrupt gender relations and undermine women's power in their families-thus women may resist innovations from which they do not benefit;

(5) Some new agricultural and health technologies increase women's work but at the same time women lose decision-making power

(Stamp 1989:50-51).

These gender relationships are seen as natural and reinforced by legal and educational systems, the media, and family planning programs:

- Stereotypes shape development thinking of our indoctrination.
- One-third of the world's households are headed by women in the urban areas.
- 50 percent or more may be female headed.
  
- In rural areas where Male migration is common, women are the de facto heads of families and often managers of farms as well.

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- The result of these assumptions is that, despite a formal commitment to women in development, WID policies and programs have so far had little positive impact (Stamp 1989:26).

- The status of women in many cases has worsened:

- Women grow 75 percent of all the food in Africa, do all the food processing, fetch most of the water and fuel, and do 60 percent of the marketing. And do at least half the work in storing food and raising animals.

- Of the combination of patriarchal cultural factors and the biased policies of governments and development agencies, the social and economic gap ---between men and women has widened. Women own the least property and goods, have the poorest nutritional status, and are the most overworked group in Africa.

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- Most rural women have to supplement farming with nonagricultural work such as beekeeping or raising small animals, crafts, or beer brewing. Women are often the main source of income for food, school fees, and medical expenses for their families.

- Capitalist demands for efficiency or profit do not create or require these excessive demands on women's labor and other forms of bias against women.

- One of the most common problems in shaping development policies that affect women is the assumption that such policies are gender-neutral whereas in reality they greatly favor men at women's expense.

- This bias obviously favors cash-crop production over food crops.

- The Bank (1989b: 45) also advocated "a neutral structure of incentives" and "getting prices right" as ways of using the market to encourage greater production for the market.

- Another problem is that the sexual division of labor that requires women to do almost all the child rearing, food provisioning, and housework may dictate women's "choice" of where to put their labor regardless of market incentives to the contrary (see Gittinger et al. 1990:7).

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-There is also a major contradiction implicit in the World Bank's approach to promoting agriculture and industry. On the one hand, the Bank believes quite rightly that farm prices need to go up to provide incentives for farmers to produce for the market. At the same time, the Bank declares that wage costs in Africa are too high and must be brought down to induce multinational firms to invest.

Finally, the Bank discusses the need for secure land tenure and title registration as a means of promoting commercial farming (which would most assuredly over time undercut the familial mode of production and produce a class of capitalist commercial farmers).

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- Another contradiction can be found in the Bank's calling on the state to "enable women" to play a full role in economic and social development and remove all obstacles to this participation.

- Finally, the Bank never challenges the sexual division of labor that results in women's being called upon "to bear the costs of capitalist state policies by generating more income.

- In general, the Bank is ill-equipped to support projects, policies, or organizations that benefit the poor-men or women. Hellinger and coauthors (1988: 125-138) contend that the main goal of the World Bank is to make countries "safe" for foreign direct investment and creditworthy for commercial bank lending.

#### **D. Capitalist Development and Women (page 141)**

The conclusion I draw is that the patriarchal biases and male control of social institutions are among the reasons development strategies have failed to serve women.

- Women need more resources, opportunity, and liberation from customary forms of male dominance.

- While many African governments are tepid, at best, in their enthusiasm for such reforms, socialist alternatives to some form of mixed market economy have failed and been abandoned on the continent.

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Although the degree to which African economies are embracing capitalism varies, several themes relevant to women in development stand out:

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1. One theme is that entrepreneurship and individual initiative in the private sector need to be encouraged and rewarded at all levels of society.
2. Another theme, related to the above, is that peasant agriculture, which employs most Africans, must be made more productive, rather than eliminated.
3. Africans must be more self-reliant and build up local capacities. African economies are becoming increasingly marginal in the global economy.
4. "Growth with equity" has recently become the mantra of the development community, including the World Bank (see, e.g., 1989b:1).

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- The Bank's 1990 World Development report stressed poverty alleviation as a major goal of development.

- In a book on U.S. development aid to the Third World, for example, Hellinger and coauthors (1991:29-31) offer the following criticisms:

- U.S. aid too often has been used to maintain unequal wealth and power with relatively few benefits going to the poor

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- Despite congressional mandates that USAID projects involve and assist the poor, this is rarely reflected in AID's mainstream operations

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- The aid lobby uses such idealistic rhetoric as "basic needs" and "growth with equity," but instead needs are decided and implemented by outsiders and Third World bureaucrats using a top-down approach that results in little self-sustaining development for the poor
- Too much aid is a subsidy to U.S. business interests, rather than benefiting the poor

### **E. Similar criticisms of the NGO (nongovernmental organizations)**

NGOs of addressing the symptoms of poverty but not the causes. NGOs encourage the poor to think they can escape poverty through petty capitalist income-generating activities without transforming exploitative economic and social relationships.

4. Concern for the poor is largely the result of the realization that development cannot occur without the poor. This requires making education and training available to more people and at a higher level, as well as improving health and nutritional levels. In part, developing human resources, or "investing in people"

In all of the above areas, women's needs have been largely neglected, as the World Bank (1989b: 86-87) admits:

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- Neither the World Bank nor the donor community has had an impressive record of helping African women, despite such pronouncements.

- UNDP (United Nations Development Programme) programs in the 1980's also failed to do much to help women.

- Reports that project evaluations mentioned women in income-generating projects, but "no evaluation suggested improving the economic status of women in a way that would not reinforce the traditional division of labor."

- Women were absent from the process of setting national development priorities in development plans,

- In its 1990 report on women in development, the World Bank vowed to do substantially more to help women because opportunities for women are not only an issue of justice but a "sure route . . . to faster and more sustainable development."

## **II. Traditional Views (African)**

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The Traditional view that is African is an international perspective that is shared through out the extended Black/African culture. Both those women who are on the Continental Africa and it extended Diaspora are concerned contributors in the future of African Development. When one talks about the Women in African Development you must consult the entire Black/African Culture at home and aboard. Black/African Women all have one thing on common they are all suffering from the same conditions. No matter where you go in this world the families of Black/African Women are in the same disadvantages. Here are some excerpts taken from the ideas and some solutions from Black/African Women Scholars on African development. These ideas support my philosophy of the need to develop an interdisciplinary cultural science for Black/African Scholarship and culture. Black/African Women have tried every ideal there is in the development of Africa. Now it is time be creative and productive with our own authenticity and genius. Let us take a look at what Anthinia C. Kalu and Dr. Frances Welsing has to say.

### **A. Continental Africa**

After reading chapter 12 of ,*“The Feminization of Development Processes in Africa, Current and Future Perspectives Edited by Valentine Udoh James & James S. Etim”* I was very encouraged by Anthonia Kalu support of the perpetuation of African ideology and her stands on the Black/African Women and her experience as unique. It is always motivating to here Black Women talk about maintaining their culture. Whenever a Black/African Women stands up for her Cultural Traditions it give the whole people an increase in strength for the struggle for independence and self determination. Also Kalu answered the question of feminism and the European influence on Black/African Women in African development. Let us listen to what she has to say.

### **Chapter12**

#### **Women and Development in West Africa: Traditional Views in Contemporary Literature**

Anthonia C. Kalu

Most analysts of development tend to focus explanation on traditional Western conception, the stages, the sequences, or the structural imperatives that enhance or constrain development within the international capitalist economic system (Chilcote and Johnson 1983; Frank 1969; Mittelman 1988; Rodney 1982; Rostow 196()).

This remains true for Africans in general and for African women in particular.

The Western-educated African writer has tended to escape into the world of literature as a strategy for facilitating self and community reflection and reevaluation.

A persisting problem for Africanists in general and African scholars in particular is that most of the records that they must use are based on anthropological and historical accounts that are either too expensive or not readily available.

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I call intellectual anthropologist to excavate African histories, thought, and values from a wealth of resources available within the lived African world.

Used objectively, this approach asserts African action as a logical outcome of African thought systems emanating from African life and experiences. This means that researchers engage in efforts to reclaim and maintain African rights, dignity, and privilege from colonization and enslavement to the present will undertake the infusion of African memory, creativity, and initiative as primary to the premise of a African development enterprise.

The creation of African support system in the service of African development.

This chapter examines African development from the point of view of African Women writers' efforts to reclaim a neglected Africa from the colonizer using the colonizers' languages.

The works of selected African women writers and personal interviews with Nigeria's Flora Nwapa' and Chana's Ama Ata Aidoo` provide the background for the claim that specific uses of woman-as-female-and-principle in the works of African women writers portray and maintain Africa's knowledge bases on issues and strategies inherent in African traditional thought about development.

Although the groups of women identified in these works do not fit generally accepted feminist modes, prevailing scholarship tends to analyze African women's experiences using conclusions and predictions from Western feminist thought. Places some African women writers who do not see themselves as writing from or against a Western feminist viewpoint on the guard.

The late Flora Nwapa identifying feminism as a Western-based project, she insisted that it was not preferred reference point. She chose to discuss African women's issues are problems from an African experiential base,

There is no inherent conflict in Nwapa's refusal to accept an intrinsic relationship between Western feminisms and the work she accomplishes Explicitly Igbo.

Nwapa "ideology is integrative rather than adversarial, as it is child directed and community centered rather than self oriented or solely woman centered" ( 1966: 5).

Igbo conception of woman

Nwapa is purposefully involved in the presentation of a system of thought that is uniquely Igbo (Nigerian and/or African) even when it sometimes expresses ideas that are significant to Western feminism.

Purposeful and successful deployment of African narrative traditions and worldview does not here imply that these women writers find all African traditions and customs advantageous,

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supportive, or oppressive of Africans. Additionally, the successes or failures of these attempts do not indicate alliances between African thought and Western feminist theoretical frameworks such that these theories will subsume African views of the world.

She finds that Nwapa can be misread or "partially" read as "feminist" (1966: 134) even though Nwapa refuses to be labeled as such (133).

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The most plausible strategy, an African experience-based approach African women's contributions, autonomy, and liberation not coextensive with received Western feminists thought. Asserting the relevance of this essential difference is necessary to initiating the process of giving full credence to the vision and creativity of continental and Diaspora African woman writers. In this regard, for example, it is necessary to formulate conclusions that do not derive the impetus for the Aba Women's War of 1929 from a latent Western feminist imperative, as this invariably calls for a research agenda that ignores and/or erases the capabilities for uniqueness and creativity that African women scholars claim for African womanhood.

Ama Ata Aidoo addresses this difference and uniqueness in her works. "I don't think we are alien to writing. Orality does not preclude writing. Among the Akan, Adinkra cloth is full of writing.... The fact that we are writing in the Roman script does not mean that we never wrote" (1962: 21). Although African writing cannot be confused with others, what is not so obvious is that Africans may not be writing from the same exigencies and purposes as Westerners or people of other cultures.

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Social, political, economic, and religious traditions unique to the African experience continue to exist and manifest in the postcolonial state.

This proposal is based on the assumption that African archives exist whose contents can be excavated using intellectual anthropology. Given the complex relationships between society, language, and culture and their impact on development projects in the postcolonial state and experience, it is necessary to reevaluate knowledge bases grounded in:

- (1) African languages and cultures and
- (2) The intersections between the colonizers' languages and cultures and the Africans'.

Deprived of meaningful advancement in the political and military domains during colonial interference, colonized Africans engaged issues of disfranchisement through exploration and rearticulation of African languages and culture.

This method of reengagement of African thought is also observable in the case of African enslavement in the New World. The history of Africans written in Roman script had to wait for anthropologists, archaeologists, oral historians, and other scholars with innovative ideas about retrieval systems.

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'Though the African woman's activities and participation did not gain recognition, acclaim, and relevance in the predominantly male-oriented new order, the African woman remained visible in traditional arenas. In contemporary African literature, works like Achebe's *Things Fall Apart*, Okot p'Bitek's *Song of Lawino*, Ngugi wa Thiong'o's *Weep Not Child*, and, later, Flora Nwapa's *Efuru*, Mariama Ba's *So Long a Letter*, and Bessie Head's *The Collector of Treasures* explore aspects of a disfranchised Africa in which the African female, the female principle, or both are ignored, maimed, shelved, or deleted. Most of these works maintain that a dynamic female principle is essential to the core of African survival and advancement.

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Consequently, it is difficult to ignore the obvious impact of the African woman writer's use of this tool of Africa's self-regeneration.

What is at issue here is global advancement. If it is accepted that women do not have to become men in order for progress to be made, then it cannot be true that Africans should become Europeans for global advancement to continue.

### **B. Diaspora ( United States)**

The development of Black/African Women has reached international concerns. When one looks at this crisis of Black/African Women it is only wise and noteworthy that Dr. Frances Cress Welsing would be one to consider as a Blacological Thinker with much to elaborate and contribute to the discussion of "Women in African Development". In her book, "The Isis Papers, The Keys To The Colors" in the section, Black Women Moving Towards the 21<sup>st</sup> Century (May 1975) is very much relevant to the present struggle of Black/African today in Africa and in the Diaspora. Dr. Welsing has an international messages one that is traditional and can stand the test of time. It is good to be able to change with the time but Black/African people must have some foundations that do not wavier under any conditions. These are the words of Dr. Frances Welsing let us learn from what she has to say about Black/African Women in Development of their culture and redemption of their people. If you have not read this book as a Black/African Women everything you know about racism white supremacy will confuse you.

**Dr. Frances Cress Welsing "The Isis Papers, The Keys To The Colors" in the section, Black Women Moving Towards the 21<sup>st</sup> Century (May 1975)**

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Today, the world is going through a period of great turmoil and change. Individually, we are aware of this turmoil because social and environmental chaos brings an attendant increase in the stress we feel in our daily lives as women, workers in all capacities: wives, mothers and individual members of a total collective that for 400 years has been oppressed.

However, another possible behavioral response, which channels the body energy upward and onward as opposed to downward, is the use of the crisis as a stimulus for analysis, challenge, responsibility, growth and great creativity.

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Both men and women throughout the world have key roles to play in the resolution of this crisis, but my singular emphasis here is on the role of Black women.

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We must contemplate our identity, a result of that picture of "self," derived from our total experiences from birth onward. Unfortunately, a major part of these self- and group-images for all too many of us Blacks consists of a brief and inaccurate history. Finally, this history insists that many of us now are just like the whites. If Black people are at all disappointed in our present level of achievement, it may be because our roots are not planted deeply enough in the past - resting upon such a shallow, inadequate and faulty data input of only 400 years of history.

The facts of our true identity are that we, as Black people, are persons whose dominant genetic and historic roots extend to Africa, "the land of the Blacks."

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I am reminded of some ancient and important wisdom of Africa, as seen in the following two proverbs:

- 1.) "When you educate women, you educate a nation," and
- 2.) "The hand that rocks the cradle rules the nation and its destiny."

With this wisdom of our Black ancestors in mind, let us examine the current world crisis and the role of Black women in its resolution. What is the nature of this crisis?

Critical in the history of white supremacy was the decision not to control Black and other women of color, but to control the men of color. Ultimately, women are dependent upon their men for protection because of the greater physical strength of men compared to women. If one simply controls the men of a people, the women are controlled also. Thus, the white collective went about the business of systematically developing a plan and power mechanism worldwide to bring all of the world's men of color under their ultimate control.

White males understood that they needed white women as well as Black women to help them achieve and maintain this power relationship. White women always have known what they stood to gain - their own survival as whites.

Black women have been confused and less clear in fully understanding how they have been led to cooperate in this deadly power game of white supremacy. Further, Black women do not understand fully that they have nothing to gain and everything to lose if this deadly game continues.

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Black women were given extra food, money, clothing and other gifts for their special personal favors to the masters. They were rewarded for correctly teaching their children to conform to the masters' wishes, as well as for telling their men to calm down and be patient so that they too could be; rewarded. Perhaps we (Black women) really became seduced by the illusion of power, being so close to white males.

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But, again, there is something to be learned from our African past. And we must never forget that those who do not learn from "history," "their-whole story," are bound to repeat it

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What must we as Black women do? It is my conviction that the African proverb "The hand that rocks the cradle rules the nation and its destiny" is true. Black women are the mothers and, thus, the first teachers of Black females and Black males alike. With increased consciousness of their importance as the first teachers, Black women can determine whether future generations of Black children will be warriors or if we will continue to be slaves living in a highly refined state of psychological oppression, which is no less a death than direct physical destruction.

Black women as mothers and teachers can teach the first powerful lessons in pride and respect for cultural, historical and genetic Blackness, while steadfastly refusing to impart any part of the white oppressors' lesson in Black self hate that we learn as children: "If you're Black, stay back; if you're brown, stick around; if you're yellow, you're mellow; and if you're white, you are all right." Black mothers must cease making their first concern whether or not their babies will have light skin and straight hair.

Black women can be the first to inform their sons, with loving kindness, that they did not bring them into the world to be oppressed. Rather, they brought them into the world to be free men, warriors who have to war to be free, and to die if they so happen to die in the fight for their right to be full men under the stars.

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Black women can teach their daughters that respect is not given to women by men, but that Black women carry in themselves the highest possible level of self-respect that commands respect from men and women of all races. Black women can teach their daughters how they possibly assist in the destruction of Black men and Black people by allowing Black men to hide out in the vagina. To allow this hiding out (attempts to climb in the womb to be babies or fetuses again) when they know the men should turn and face their oppressors is an extreme level of self-destruction.

Finally, Black women can teach their daughters that they can change the; tide of Black destiny by only giving their most intimate pleasures to the providers who also prove themselves as warriors against all enemies of the Black collective.

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These lessons will not be: practiced until we Black women reach a new level of respect for ourselves. We must struggle as individuals to build this essential new Black: self-respect through the following exercises:

- 1) We must stop gossiping about one another;
- 2) We must stop name-calling one another;
- 3) We must stop squabbling with one another;
- 4) We must stop competing and comparing ourselves with one another;
- 5) We must stop making babies of our sons and lovers and then calling them incompetent behind their backs;

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6) and instead of looking into the mirror each morning asking, "mirror, mirror on the wall, am I the fairest one of all?," we should begin to ask, "Mirror, mirror on the wall, am I fooling my Black self at all?"

Racism is war against Black people, against the Black family, against Black men, against Black women and against Black children, throughout the world. There is no war in history that has gone away with a wish or a prayer. Wars must be fought with the willpower, knowledge, courage and determination of people.

There is not a Black problem that I mentioned in this book, which is not related to the reality of white domination of Black people. We are not "Americans," just as the Jews were not considered "Germans." In code language, both "German" and "American" mean white! We, as Blacks, are the victims of the Americans, like the Jews were the victims of the Germans. We are the victims of those who classify themselves as white. The Jews gave their response to their white oppressors. What will be our response as Black women? How will we decide to influence the course of Black destiny as we rapidly approach the 21st century? Mothers of mankind, the decision is ours.

## **IV. Conclusion (Blacological Analysis)**

Blacologically speaking, it has been taught to Black/African Women that they should be interested in the struggle of all women. This is problematic and a falsehood because Black Women are not in a position where they can afford to clean some one else's home before they clean their own. Black Women should most of all be concern about the injustices that are committed against all women and who is benefiting from it. First of all Black Women must be concerned about who are committing injustices against her people. Black/African Women cannot forget the uncompromising struggle of her heritage and tradition. Black/African Women have been taking care of the homes of others far to long, now it is time to take care of their own home.

With Blacology Black/African Women can organized and structure in a way that is beneficial from a monolithic and autonomous perspective. This is needed so that each ethnic group can know their own value. Without this type of education and preparation Black/African Culture cannot develop global recognition. The Black/African Culture is an extended culture that reaches to all four corners of the earth. Through the regional approach these goals can be accomplished. Kwame Nkrumah said, the freedom of Ghana meant nothing, if the rest of Africa was not free. The Black/African women must keep this in mind. She cannot join the rest of the female population in the freedom of women when her children are held in captivity.

I must remember what Dr. John Hendrik Clark said about the Million Man March Of 1995. I must paraphrase what he said. This is not an exact quote, but it goes something like this. I cannot buy the notion that Black Women needs to say at home and watch the children. If our

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movement does not include half of our population, 50% of our power base it is not worth the fight. Black/African Woman must be apart of our struggle. We cannot carry on our name without Black Women. If our movement does not include Black Women, it is not worth the fight. I equate this philosophy to the Women's Movement. If the Women's Movement does not include the Black Man which is 50% of the Black Family power base. It is not worth the fight. What ever the injustices are that face Black Woman in our culture the woman must turn in word and concentrate on those problems before she leaves to go into some other culture or movement.

After reading Anthonia Kalu I was very inspired with her explanation of Black/African Woman-as-female-and-principle. I was also impressed with her philosophy on African intellectual tradition. I was most proud of how she was able to maintain and perpetuate Black/African Culture in the advent of feminism and European cultural supremacy. Kalu made it clear that Black/Africans could do for themselves. Kalu tended to agree with my Philosophy of Blacology. The fundamental bases for the growth and development of Black/African Woman is the utilization of traditional views. The Black Woman does not need for anyone to give them solutions to the problems facing African development. Kalu was very direct in showing that Black/African Culture is rich in creativity and talent.

After reading chapter V of April A. Gordon book I believe that if Black/African People use the talents and gifts that have been given to them by the creator they would be better off and more productive. Even the European philanthropy agrees with this notion or thought. Some of what the author says that agrees my beliefs. It has been said that in this world that Black People are inferior and white people are superior and the manifestation of that thought is that Black people are under estimated, marginalized, and devalued. This is the perpetuation of racism white supremacy. I challenge Black/African Women to join me in the perpetuation and the development of the Interdisciplinary Cultural Science of Blacology. As a Solution to the problems that face Black people living in a system of European cultural supremacy. Black/Africans cannot see themselves as equal if their frame of reference to knowledge, is that of another culture. This book has provided us with some reason why we as Black/African Scholars must start doing some thinking of our own. When you look at Black/African People through the eyes of European interdisciplinary sciences you do not see them as evolving. Blacks are not considered as human beings who are endowed with the talents or elements of evolution. The Europeans see Black Women and Men as inferior and less intelligent species. The conclusion of Europeans on Blacks is that they will be always be depended on Euro-centric ideology for survival. This is why Black/African Women must be education on the necessity of a Black/African Cultural Science. As long as Black People are subject to the sciences of other cultures we are second-class or inferior. I would like to share with you a stanza from, "The Way of Blacology", written by Professor Walter Cross from the Article, "A Brief Introduction to Blacology", written in 1990, 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".*

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It is my contention through research and study that the best program for Black/African people to have for the advancement and redemption of Black people and the redevelopment of their culture is to utilize their own cultural knowledge. Black/African people must learn to use the knowledge of their culture. There must be research and study conducted on Black/African culture and its people by its own cultural scientist. The information is there. Our ancestors have left us the keys to our success. If we are to be something, it is up to us. When you take a look at our history we will find that there are no better people than ourselves. When people ask me what time is it? I tell them it is time for Black/African people to start thinking and doing some creating to back it up.

I have a challenge to all Black/African Women and Men to join me in the development of the interdisciplinary Cultural Science of Blacology. It has told and taught us that by seeing what other cultures have will help to educate Black/African Women and people. This will bring to their conscious new ideals. Once Black/African Women observe the development of Europeans, Oriental, and other countries they will be able to translate this information to their struggle and better our condition. This has not been the case. Black/African Woman and her family have become more confused due to training, watching, and listening to other cultures. The only thing that has happened is that Black woman has become employees and servants for the perpetuation of other cultures. When you learn to build up businesses in the European culture you have been trained to do just that. But when you go back to Black/African culture you cannot build it up. Because someone has taught to build up and maintain their culture, not yours. If you want to know how to build your culture, you must study your own culture.

The traditional languages of Black/Africa must be written out so that each individual ethnic group can see what he or she is saying. This would be a task taken on by Black/African scholarship. Black/African Women must be able to read their language. This should be a major concern of technological development of all of Black/Africa. This will lift up the culture of Black/Africans so they can see their culture is real. Black/Africans must see their culture as something worth obtaining and something of value.

What Black/Africa Women need to understand and acknowledge is the necessity of striving for a monolithic, authentic and autonomous culture that is productive and creative. Black/Africa Women must think about developing Africa from the beginning and going back to basics, building from scratch. Building Africa as though you would build one person at a time. The development of Africa must be from the indigenous people and their extended cultures. It may seem far fetched and extreme to talk about building as all countries have begun. That may be more realistic for some of the international theories that have been utilized by Europeans in the past 230 - 440 years. Africa is a continent not a country. It is made up of many cultures. Each culture needs to be developed. Each culture needs sustainable development. Each culture must have its own means of collective bargaining. When you take a look at the United States you must look at how it was developed. The research has revealed that there are two types of means, legitimate and illegitimate means. In building a country one must utilize both these means to have a sustainable developed country. When you

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take a look at European colonialism wherever they went, they occupied the land by force. Set up a means for collective bargaining and brutal mind control. Now that they are stable they are more covert in their endeavors. As once stated before, this is not an example of how to develop Africa. Black/Africa must be more humane and educated in the development of technological growth process. Black/Africans Women must utilize the knowledge and the wisdom of their scholars and ancestors. Black/Africans must be as wise as the serpent and as harmless as a dove.

v. Definitions:

1. Blacology - refers to the scientific research and study of the evolution of Black/African People and their culture from the past and present, which includes video, audio, oral, and written documentation. The perpetuation and utilization of Black/African ideas, philosophies, theories, beliefs, concepts, notions of the past and present as cultural knowledge. The acclamation, affirmation and proclamation of Black/African Scholarship as an Interdisciplinary Cultural Science.
2. Blacologically Speaking - To speak from a perspective that is operatively Black, that is of, from, by, for and about Black/African people and their culture; developed by Black people.
3. Black Cultural approach - To approach an ideal or program from the perspective of Black culture and experience.
4. 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.
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 Chronological evolutionary acknowledgement of your ethnical orientation, and cultural development. (Spiritual substance and ethnicity)
9. Blacological Thought - Thought that is productive, positive, creative for the advancement, and development of Black people and their culture, utilizing the ideas of successful Black people for the advancement of Black people; thought that is relevant to Black people out of the Black experience. Through a thinking that is of, from, by, for and about Black/African people now, past, and futuristically.
10. Blacological Thinker – one who bases his principle philosophy and ideals on the research and study of Black/African Scholarship. One who is trained or conditioned in the Black Culture and utilizes it for advancement or acquisition for both individual and collective goals. To utilize the ideals, philosophies, theories, and beliefs of Black People for the redemption of Black People and redevelopment of Black/African Culture.

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