

**THE SECOND COMING OF
DR. AMOS M.D. SIRLEAF (PH.D.) BLACOLOGIST
TO LIBERIA: THE MISUNDERSTOOD LIBERIAN
CULTURAL SCIENTIST AND
INTELLECTUAL, WHOM OTHER SCHOLARS DO NOT
WANT YOU TO KNOW**

INTRODUCTION

It is paradoxical, yet true to say that the more we know the more ignorant we become. In absolute sense, for it is only through enlightenment that we become conscious of our limitations. Precisely, one of the most gratifying results of intellectual evolution is the continuous opening up of new knowledge.

Why am I misunderstood by my people at home especially within few so-called skeptical and sometimes repentant intellectuals in Liberia since my matriculation from the USA from 2011 to 2015 specifically at Cuttington University where I served as professor? It must be mentioned that at Cuttington University, my most intellectual and scholastic admirers have been the student population and few level minded local Liberian professors.

Why our people must reduce themselves to this? Is it because of competitive western education from the western deceptive perspective? What is Education? Education, fundamentally, is the vital channel

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through which culture is transmitted from generation to generation. As a Blacologist, a Black African Cultural Scientist, in essence, it is this process of my intellectual values meaning are made out of my life's experiences, both local and global, that constitute the fabric of the life of my people. It must be mentioned that in most societies, education became an instrument of control in the hands of the powerful few; a means by which inequality is at best maintained, at worst exacerbated Africans or Third World Nations keep knowledge in the hands of the few and reduces the many to apathy or despair through the twin strategies of (a) information-overload (b) and ignorance. Liberia, my land of nativity is an embodiment of the above socio-political cultural construction of reality.

Why is it that I am culturally, Blacologically, Religiously, Ideologically, Scholastically, and Intellectually misunderstood, mostly by my own people since my returned to Liberia from 2011 to 2015? In an attempt to constructively engage this unique subject, I would like to share to my readers the difference between the making of Intellectual and an Intelligent person, and Nature's gift of knowledge and intelligence as an intellectual and scholar.

(a) The intelligent person, in many instances, is someone, who has the capacity to respond to mental challenges, deducing logic, inferring hints and understanding complex subject matter upon explanation.
(Education through Training)

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(b) This individual may have varying degrees of curiosity and interest, and it would depend on the subject that he/she has become familiar with. (Education through Training). Even unknown subjects, when explained coherently, they would be well adapted to pick up the logic of it and conduct intelligent conversations around them. (Education through Training).

Under street slang, there is the generally known difference between book-smart and street-smart, and both categories would fit well with the description of an intelligent person. The book-smart, reading books most of his time, can relate what he/she has read through his reasoning ability, and that builds a formidable trove of knowledge and reasoning power. That, so popular culture recognizes, is the mark of intelligence.

Especially, it is pointed out, the street-smart should also be considered as intelligent, because intelligent merely means to understand facts and their relationships when presented with them. A book-smart person relishes on abstract-theoretical applications, a street-smart person enjoys social challenges and practical problems. I am caught up between these two schools of thought, which, in many instances, might had precipitated my misunderstood situation by my people, mainly in Liberia, especially when it comes to Blacology. Based on my life learned lesson and the applications of both Intelligent and Intellectual along with my Black African tradition and philosophical Cultural Scientific knowledge, I have come to be misunderstood.

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It is significance to elucidate that the youth and few culturally conscious indigenous elders, men, and women in Liberia embraced me in Bong County where I served as a professor at Cuttington University from 2011 to 2015 through Blacology. A Scientific Study of the evolution of Black African People and their Culture. I am optimistic that Blacology can be receptive to the Liberian people nationwide. This, of course, will come to fruition during my "Second Coming". Of course the return of the Black Messiah...Black Jesus (Blacologist). The Black African Liberian Cultural Scientist.

(c) The intelligent person is, therefore, the umbrella term, and the intellectual belongs to the category of the intelligent person. What distinguishes the intellectual from the intelligent person is his or her curiosity and interest that goes significantly beyond the person, who can merely respond to mental challenges when posed to him/her. For instance, (street-smart). In fact, the intellectual is actively looking for mental challenges, i.e., to ask questions that yield to some answers, but open up more questions that need to be answered. (Can the African People or the Liberian tell me why Jesus is white, Mary is white, Joseph is white, the Angles are white, and the Devil is Black)? (Will they accept from me that Jesus was a Black Man and God is a Black Person)? (Will they be able to tell me that Black African People are the first species created by the divined Creator)? (Will the Liberian People' Christians and Muslims not ask me from their Churches and Mosques when I tell

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them that Jesus/Mohammed were Black Men)? Reading books, discussing heavy topics with friends and family, writing and publishing articles and essays etc., an intelligent person goes through life, sometimes curious, but most of the time content when more tranquil times prevail, and not ask for much more. University degree? Perhaps, but more as a means to an end (job, income), rather than an end in itself. I returned to Liberia on September 11, 2011 to 2015 to help the post conflict Liberian peace building process. I was called by Cuttington University as a Professor.

On the other hand, the intellectual is not content with mentally tranquil times, but once when having found out the pleasure of inquiry cannot stop inquiring and setting his life around the solution of problems. Blacologically finding a solution to Black African problems, by no means, means that an ultimate answer can be found, and the thirst has been quenched. The method counts, not the tool. For the intelligent person, mental challenges, again, are a means to an end, and when once discovering a satisfactory answer or solution, holds on to this precious knowledge, and does not bother about questioning its foundations. This is not the case of Blacology. The search for knowledge continues through life. It is essential for me to insert below some of my Blacological activities in Liberia for the purpose of public awareness as to whether there is a justification for me to be misunderstood by my own

people:

Commencement Protocol

We kindly ask that you:

- Follow all directions from the ushers/marshals.
- Refrain from going/walking in and out of the arena after the program begins.
- Silence all mobile phones.

To our guests, parents, well-wishers, & students

Welcome to the First Commencement Convocation of the Blacology, Liberia Mission. We highly appreciate your cooperation in helping to sustain the dignity and solemnity of the occasion. We however, respectfully request that you refrain from engaging in loud conversation, as well as moving about while the commencement exercises are in progress. Once the exercises have begun, only members of the authorized

←—————→
accredited press and photographers are permitted to move about.
Opportunities for taking photos will be provided at the end of the program.

**BLACOLOGY, STUDY OF BLACK
AFRICAN PEOPLE AND THEIR
CULTURE**

PRESIDENT, BLACOLOGY UNIVERSITY, USA

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DR., PROF. BLACOLOGIST, XROZZ, BSC, MSC, PHD, UBZD*

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VICE PRESIDENT, BLACOLOGY, WASHINGTON D.C./PRESIDENT, DR. AMOS M.D. SIRLEAF (PH.D.) BLACOLOGIST

BLACOLOGY – LIBERIA MISSION

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National Program Director of Blacology, Liberia Mission



**Prof., Dr. Mogana S. Flomo, Sr., Blacologist, BSc, MBA,
PHF, BZD***

Commencement Speaker and Honoree



**REV., DR. DANIEL (DAN) EDWARD BOEGER, BZD*,
DEACON, ST. TIMOTHY'S EPISCOPAL CHURCH, GRIDLEY,
CALIFORNIA, USA**

Honorary Degree Citation

**HONORABLE DANIEL (DAN) EDWARD BOEGER
FIRST COMMENCEMENT CONVOCATION SPEAKER**

Rev. Dr. Dan Boeger, your family immigrated to the United States from Germany just before the First World War and built successful farms of orchards, rice, and other crops in California. Your father graduated from Stanford just before the great depression of the 1930's.

His father also became a farmer and invented many modern farming tools.

You graduated from Oregon State University in Agricultural and Natural Resource Economics where you were president of Farm Economics Club and selected to Ag Honorary Society, and you were awarded the Dad Potter Award for outstanding student.

After graduation, you started AgData®, a company that writes, provides, and services computer software for agriculture. AgData's farm management software has been used throughout the United States and in some foreign countries, including Morocco and China and even in Liberia. You were elected as a charter board member of American Agricultural Computing Companies – the only board member elected west of the State of Iowa.

You have served 12 years as mayor and city councilman of Gridley, California, you have also served as a member of Butte County Water Commission, and you also served as member and chairman of Butte County Economic Development Committee. You have further used your macro and micro economic skills to serve Liberian Children's Schooling Project (LCSP) working in co-ed schooling in Liberia and more recently in promoting modern irrigated agriculture, clean water & sanitation, and recently in the fight against Ebola in Liberia. You led a team of five medical and construction volunteers to Liberia in a Rotary Global Grant, "Liberian Villages Clean Water and Sanitation." This grant is using modern, portable, equipment to drill safe and sanitary water wells in Liberia.

Because of your public service in your home community and abroad, and because of your Christian leadership and service, in 2014 you were ordained a permanent Deacon of the Episcopal Church of the United States. As such, you represented your diocese of Northern California in Global Episcopal Ministries Network (GEMN) national

conferences to promote global ministries as well as Christian Peace and Reconciliation missions.

Rev., Dr. Dan E. Boeger, you are married to Mary Boeger (also an ordained deacon of the Episcopal Church) and both of you have two sons who are farmers and outside businessmen, and you have three grandchildren.

Therefore, with the several humanitarian positions you have occupied, serving mankind in general, and Africans in particular, the College of Blacology, Research, and Development, Liberia Mission, is pleased to present you to the President to receive an Honorary Doctorate Degree in Blacology. Congratulations!

Order of the procession

Candidates for Degrees (Blacology)

Honorary Degree for Supporting Blacology

Honorary Master's (MNZ) in Blacology

Officials of Student Government

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Secretary to the Liberia Mission

Faculty and Staff

National Program Director

Commencement Speaker

Government Officials

Other Invited Guests

Vice President of the University of Blacology, USA &
President, Liberia Mission

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ORDER OF THE EXERCISE

Dr. Amos M. D. Sirleaf
President of Blacology, Liberia Mission
Presiding

Processional

The Invocation

The Rev. Jacob Q. Sameway
President, Bong Christian Association (BOCA)

Welcome & Special Honor

Mr. James S. K. Miller and Others
Blacology Students Association

Recognition of Guests

Blacologist, V. Alexander Johnson

THE PRESIDENT CONVENES THE FIRST COMMENCEMENT CONVOCATION

President's Charge to the
Graduates and Honorees

Amos M. D. Sirleaf, PhD, UBZD*
President, Blacology, Liberia Mission

The Conferring of the First
Honorary Degree on the National
Program Director of Blacology

Amos M. D. Sirleaf, PhD, UBZD*
President, Blacology, Liberia Mission

Presentation of Candidates for
Honorary Degrees

Liberia Mission

Prof., Dr. Mogana S. Flomo, Sr., BSc, MBA, PHF,
BZD*
National Program Director, Blacology,

Conferring of Honorary
Doctorates

Amos M. D. Sirleaf, PhD, UBZD*
President, Blacology, Liberia Mission

Presentation of Candidates for
Honorary Degrees

Prof., Dr. Mogana S. Flomo, Sr., BSc, MBA, PHF,
BZD*

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Honorary Master's Degrees Liberia Mission	National Program Director, Blacology,
Conferring of Honorary Certificates	Amos M. D. Sirleaf, PhD, UBZD* President, Blacology, Liberia Mission
Remarks:	a) The Honorees b) Emmanuel N. B. Flomo, Africa Award
Recipient	c) NGos d) Other Dignitaries e) Government Officials
Selection	-----
The Commencement Address:	Rev., Dr. Daniel (Dan) Edward Boeger, PHF, BZD* Deacon, St. Timothy's Episcopal Church in Gridley City, California, USA, Chairman, Vocational Training Team, USA
The Conferral of Degrees in Course	Amos M. D. Sirleaf, PhD, UBZD* President, Blacology, Liberia Mission
The Petition & Presentation of Graduates Mission	Mogana S. Flomo, Sr., MBA, PHF, BZD* National Program Director, Blacology, Lib.
Conferring of Degrees and Certificates in Blacology	Amos M. D. Sirleaf, PhD, UBZD* President, Blacology, Liberia Mission

VOTE OF THANKS AND ANNOUNCEMENT- Albert Cole ---- Student Association

The President Closes the First Commencement Convocation

The National Anthem (Words by: Daniel B. Warner & Music by Ms. Olmstead Lucas)	Audience
The Blessing	Rev. Jacob Q. Sameway

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HONORARY DOCTORATE, HUMANE LETTERS (BZD)*

<u>NO.</u>	<u>NAME</u>	<u>COUNTRY OF ORIGIN</u>
1.	Prof., Dr. Mogana S. Flomo, Sr.	Liberia
2.	Rev., Dr. Dan E. Boeger	USA
3.	Dr. Joseph Saye Guannu (PhD)	Liberia
4.	Clr. Dr. J. Boima Kontoe	Liberia
5.	Prof., Dr. John Y. Gormuyor	Liberia
6.	Prof., Dr. Bengaly M. Kamara	Liberia
7.	Dr. Mogana S. Flomo, Jr. (PhD)	Liberia
8.	Dr. Andrew S. Allakamenin (PhD)	Liberia
9.	Dr. Charles K. Mulbah (PhD)	Liberia
10.	Dr. Edward L. Wonkeryor (PhD)	Liberia
11.	Dr. Joshua D. B. Giddings (PhD)	Liberia
12.	Dr. Augustus J. Flomo	Liberia
13.	Dr. Theodore V. K. Brown, Sr.	Liberia
14.	Dr. Andrew Jlay	Liberia
15.	Dr. Sunday-gar E. Duwah	Liberia
16.	Dr. George Gbakolay	Liberia
17.	Rev. Dr. James M. Tambah	Liberia
18.	Dr. H. Boimah Fahnbulleh (PhD)	Liberia
19.	Dr. K. G. S. Kapu, Sr.	Liberia
20.	Prof., Dr. John S. Flomo, Jr. (PhD)	Liberia
21.	Dr. Richard K. Sondah	Liberia

HONORARY MASTERS DEGREE IN BLACOLOGY (MNZ)

<u>NO.</u>	<u>NAME</u>	<u>COUNTRY OF ORIGIN</u>
1.	Christopher D. Sankolo	Liberia
2.	Jackson Dumoe	Liberia
3.	Julie S. Duwah	Liberia
4.	Rev. Jacob Q. Sameway	Liberia
5.	William K. Howard	Liberia
6.	James Dorbor Sao	Liberia

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HONORARY BACHOLOR DEGREE IN BLACOLOGY (BNZ)

<u>NO.</u>	<u>NAME</u>	<u>COUNTRY OF ORIGIN</u>
1.	Chief Moses Joko Kuyon	Liberia

HONORARY CERTIFICATE IN BLACOLOGY

<u>NO.</u>	<u>NAME</u>	<u>COUNTRY OF ORIGIN</u>
1.	Viola Nyamah Cooper	Liberia

Candidates for the Master (MNZ) Degree in Blacology

<u>NAME</u>	<u>PREVIOUS DEGREE</u>	<u>COUNTY/COUNTRY OF ORIGIN</u>
Samuel Sahr Siafa	BSc. Econ	Lofa
Leonid W. Dunn	BA	Bong
James S. K. Miller	BSc. Rural Dev.	Bong
Laye M. Kamara	BA	Bong
Edwin G. Kwakpae	BA & MA	Bong
Edwood C. Dunn	BSc. /Law	Bong
Jennifer K. Ansumana	BSc. Nursing	Lofa
Bertina S. Gomeh	BSc.	Nimba
Roland S. Yowah	BA	Bong
Ernestine N. Clark	BSc.	Bong

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CANDIDATES FOR THE BACHELOR OF ZCYNZZ IN BLACOLOGY

<u>NAME</u>	<u>COUNTY/COUNTRY OF ORIGIN</u>
Albert B. Cole	Bong
David S. K. Dangale	Bong
David Suahkollie	Bong
Emmanuel B. Sulonteh (Deceased)	Bong
Emmanuel K. Lavela	Lofa
Isaac G. Paye	Bong
John Smith	Lofa
Joanna B. Gbawoquiya	Bong
Jimmy M. Dolo	Bong
Louis K. Porte, III	Bong
Lawrence N. T. Senkeh	Nimba
Oscar Dolo	Bong
Paul H. P. Boko	Bong
Edwin K. Sackor	Bong
C. Winston Kerkula (Deceased)	Bong
Terence A. Stewart	Bong
Paul S. Kamara	Bong
Philip T. Singbah	Bong
Phillip W. Barning, II	Bong
Shebel P. Dorley	Bong
Stephen F. Paye	Bong
Togbah G. Matthew	Bong
Adela K. Kpatiquelleh	Bong
V. Alexander Johnson	Bong
Nathaniel Peanick	Bong
Shirley Norris	Bong
Reubean B. Goah	Nimba
Aaron Massalay	Cape Mount
Mulbah Howard	Lofa
Emmanuel J. Belleh	Lofa
Amos G. Sumo	Bong
J. Lahand Stewart	Bong
Paul Tilifakpeh	Bong

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Candidates for Certificate in Blacology

<u>NAME</u>	<u>COUNTY/COUNTRY OF ORIGIN</u>
Beatrice K. Mulbah	Bong
Abraham D. K. Varney	Cape Mount
Alfred B. Saryonkpain	Bong
Levi N. White	Grand Gedeh
John T. Suah	Bong
Moses Flomo	Bong
Enoch G. Paymah	Montserrado
Joshua Lablah	Bong
Maxine Kongh	Nimba
Luke T. Yartoe	Montserrado
Bossay B. T. Korlah	Bong
Tanneh N. Flomo	Bong
Leelie Gibson	Bong



FIRST COMMENCEMENT COMMITTEE

INVITATION & DISTRIBUTION

Mr. Albert B. Cole, Blacologist

LOGISTICS & ACCOMMODATION

Mr. David S. K. Dangale, Blacologist

RECEPTION & FOOD

Mr. V. Alexander Johnson, Blacologist

DECORATION & BEAUTIFICATION

Mr. B. Togbah G. Matthew, Blacologist

PROTOCOL

Mr. James S. K. Miller, Blacologist

ACADEMICALS

Dr. Mogana S. Flomo, Sr., Blacologist

SEATING AND USHER

Ms Shirley Norris, Blacologist

SECURITY

Police, Bong County

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NATIONAL ANTHEM

All hail Liberia, hail
All hail Liberia, hail
This glorious land of liberty
Shall long be ours
Tho' new her name
Green be her fame
And mighty be her powers
In joy and gladness
With our hearts united
We'll shout the freedom
Of our race benighted
Long live Liberia, happy land,
A home of glorious liberty
By God's command.

All hail Liberia, hail
All hail Liberia, hail
In union strong success is sure
We cannot fail
With God above our rights to prove
We will o'er all prevail
With heart and hand
Our country's cause defending
With valor unpretending
Long live Liberia, happy land,
A home of glorious liberty
By God's command.

Blacology is an interdisciplinary cultural science. This science entails a cultural scientific study for black people, specifically, the "Dark Skinned Black/African people. The "K" is eliminated to deduce more scientific implications and universal relevance, i.e., "science". The "K", of course, implies the strength, wisdom, and the unique "Dark" pigmentation of the original inhabitants of the continent of Africa. Many researchers, readers, and observers of this paper would like to know the actual role and significance of Blacology, or "Black Cultural Science" as it relates to "Dark Skinned People of Africa" in the midst of a multi-racially diverse black cultures in contemporary society. As a young African boy growing up from a traditional Mandingo Muslim Kpelle/Vai background in Liberia West Africa during the early 1960s and 1970s, the consciousness of race relations with specific emphasis on the white racism other than the black

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race has never been a profound significant with the exception of the "Light-Skinned-Dark-Skinned-Mulatto phenomena among the Americo-Liberians in Liberia. Black/African is all I am, is all I will be, and that all I have ever been before getting in contact with Europeans from Germany, United States, Russia, London, Swaziland, and many European nations.

I believe this statement could be true for many Africans, most especially, those of my age and experience at the time. As ones' eyes becomes open, one can only say that "our eyes have open and the time of the people has come, the struggle continues". The question of Blacology in the context of an interdisciplinary cultural science for black people, most particularly the "Dark skinned/black People", is not an easy question. As a matter of historic and political fact, many African Nationalists, Black Nationalists, and Pan-Africanists alike, have taken to the African people, in the streets of Africa and the Diaspora, the questions, who are Africans. Among those nationalists were the late Dr. Kwame N'Krumah, Julius Nyerere, Ahmah Saku Toure, Ali A. Mazrui and many others. Before approaching the debate of these African scholars, I would access the views of Victor C. Frekiss, an American writer, who states: that "the unity of African was target by the common experience of European domination and the common venture of overthrowing that domination".

Africa, according to Frekiss," is a creation not of common race or geography or culture but of a common experience in world politics...It was not economic or political domination that was the essence of colonial rule, but racial subordination. It is this which has determined the essence of African self-identity - not a common genetic heritage but a common reaction a racial attitudes on the part of colonial rulers". In reaffirming Frekiss' views,

Dr. Nyang also points out that, this interpretation of African experience has not become the dominant understanding of what Africa nationalism or Pan-Africanism means. In other worlds, according to Dr. Nyang," that African identity is generally defined negatively, and this is largely due to the fact that it is assumed to be the psychological and psychohistorical adhesive which unites the variegated members of the colonially created community of African suffering".

Viewing from the above perspective of the dynamics inherent in the processes of fragmentation of concepts, ideas, phenomenon; experience, reactions, and preventive collective actions to save the African traditional culture and its black people, the question of who is African, in my belief, has never been answered. Many African nationalists, as stated in previous paragraph, have tried to give some political, philosophical, and liberated responses to who is an African. Ever since the early days of independence.

African scholars and politicians have been deeply divided on the issues of African unity. A frist group (the Panafricanists) favored political integration as a perquisite to economic integration. Its members (Cheikh Anta Diop, Modibo Keita, Kwame N'krumah, Sekou Toure). These men advocated the immediate and total integration of the African Continent, and the setting up of a single continental government with common institutions. The researchers is an activist and

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advocate of the above concept (Pan- Africanism). As a matter of fact, the researcher was an admirer of the Nkrumahs' "young Pioneer" phenomenon, in the context of the breeding young African revolutionaries to take over the revolution and carry it forward. For the youths, according to Dr. Nkrumah, "have a hiding leadership and grow through a revolutionary struggle and emulation".

Another group, (Gradualists or Functionalist), anxious to preserve the African states recently acquired sovereignty, favored a more gradual approach to African integration. This group (felix Houphouet-Boigny, Jomo Kenyatta, Leopold Senghor). These men held that "economic integration should precede political integration". Its members favored a loose. (Ann Seidman and Frederick Anang 21st Century Africa, Atlanta, GA 1992, p. 73.) Its members favored a loose cooperation in non-controversial (technical and economic) areas and reviewed regional institutions as a stepping-stone for the progressive political and economic unification of the continent. This debate, of course, has created more damages for many progressive young African scholars, whom I believe that if our so-called founding fathers could not conform to the total unification of African, as we see in Europe and other countries, that the consciousness of black and who are considered African must be approached from different perspectives that will give credits and compensations to the bonafide original occupants of the continent. This, I believe will justify the development of "Blacology" (Black Cultural Science). In addition to this, one needs to follow up with the definitions of who is an African from the continental Pan-Africanists prospective. There are scholars who believe in the unity and sanity of the geographical entity called Africa. These advocates, as Dr. Nyang points out in his writing, stated "that the term African can be legitimately applied to anyone who makes African his or her home, takes part in African history, proudly labors for her political and economic development, and modestly and devotedly follow the principles of majority rule in the governmental process of Africa's societies".

Many scholars including the researcher have problem with the above definition. However, the first position of this definition was embraced by Dr. Kwame N'krumah who spelled out his views on this subject early in his political career. During a very successful visit to the Republic of Liberia, N'krumah of Ghana addressed himself to the racial question and to the African identity crisis in these words": I do not believe in racialism or tribalism. The concept African for the Africans does not mean that other races are excluded from it. No, it only means that Africans can and must govern themselves in their own countries without imperialist or foreign impositions, but that peoples of other races can remain on African soil, carry on their legitimate avocation, live on terms of peace, friendship and equality with Africans on their own soil....". (Dr. Sulayman S. Nyang, Islam, Christianity, and African Identity, Vermont United States of America

1990. P 7.)

The researcher shares many concepts of African with many progressive founding fathers and scholars, among them were Dr. N'krumah. But N'krumahs' definitions of African I believe, were much of a political, social, and ecumenical nature. This, of course, was appropriate for Africa at that time. N'krumahs' concept of racialism, I also believe that was his personal perception,

THE SECOND COMING OF DR. AMOS M.D. SIRLEAF (PH.D.) BLACOLOGIST TO LIBERIA: THE MISUNDERSTOOD LIBERIAN CULTURAL SCIENTIST AND INTELLECTUAL, WHOM OTHER SCHOLARS DO NOT WANT YOU TO KNOW

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because of his matrimonial companionship with person out of his race, (i.e., his Jewish wife). It is essential; therefore, to also point out that Nkrumah was not only the only founding father of African independence to have marriage out of his race causing him to be very conservative on the racial problem and African identity. For instance, Jomo Kenyatta was also married to a (British white woman), W.E. Dubois did look white and he was a strong advocate of justice for Jews. These social integration's in many ways, affected the thinking of many of our founding fathers for fear of personal embarrassment with their white families. On the continent of Africa, while some Africans were fighting for the total emancipation, Liberation, and freedom from colonial regime, some Africans were enthusiastic and fascinated about colonial relationship.

This, I believe created diversion from the absolute definition to African and who are Africans. In this light therefore, the development of "Black Cultural Science, (Blacology), has been one of the following major reasons, (1) that no African scholars have tried to align a "Dark Skinned Black African people as absolute symbols of the African continent, (2) and that the concepts of many African scholars of "Africa for the African" is undefined, (3) and that the concept of we are all Africans is not an acceptable fact. Therefore, the concept of Blacology is specifically geared toward the development of an interdisciplinary cultural science. This science will at least help bring out the absolute biological and genetic definitions of Africa. This definition, I believe will create some positive self-concept for the dark-Skinned Black people of Africa who have been considered a historic shame, laughing stocks, and mockers in the world of racism and

prejudices. These and many instances are my mission and objectives of my knowledge sharing with my people. Change has enemies. Change is difficult. Change is inevitable. Change must come to Liberia intellectually, culturally, morally, peacefully and democratically through Blacology.