
INTRODUCTION

— MOVING BEYOND IGNORANCE —

*“Professor Richards in her book asks this revealing question: ‘What is the relationship between the way in which Europeans conceive of the world and the way in which they relate to majority peoples?’ Put another way: ‘What is the relationship between the dominant modes of European thought and the dominant modes of their behavior towards others?’” — John Henrik Clarke’s Introduction to **Yurugu***

Under the current system of social control, Black people are systematically herded through society in a way that ‘keeps them in check,’ and ‘in their place.’ Even Blacks who have qualified themselves by getting an education that allows them to better serve white interests, they too face humiliation and receive little truth that might be empowering. This is why when we read the great works of thinkers like Carter G. Woodson’s *Mis-Education of the Negro*, Marcus Garvey’s *Message to the People*, Elijah Muhammad’s *Message to the Blackman in America*, W.E.B. Dubois’ *The Souls of Black Folk*, and others that depict the condition of Black people, the common message is the same—that every Black man, woman, and child has been purposefully and systematically mis-educated. This is evidenced by the fact that today, in the 21st century, we (Blacks) continue to ignore our history, and our God-given right to pursue our own self-interests. Because of this, most of our energies, in one manner or another, go towards furthering the aims and objectives of the white world.

By ‘systematic mis-education’ is meant that political and education establishment leaders lie to us about what is a ‘fact,’ thus affecting our subsequent behaviors. For instance, anthropologists lie to us about the origin and development of man, while politicians lie to us about which social organizations will best serve humanity’s interest. Many Black scholars and scientists perpetuate these false and limiting ideas of reality, as they too are products of this mis-education and media propaganda. It is because of this ‘mis-education’ that Black people must seek alternative views and interpretations of ‘facts.’ This book strives to provide such an alternative.

One subtle way the white establishment mis-educates and controls us is by dissuading Blacks from attaining a basic knowledge of words and their

meanings. For example, what comes to mind when you hear or think of the word *Black or Blackness*? If you are like most people, you might think of ideas like darkness, night, outer space, ‘dark’ people, or *black* paint. Perhaps more advanced thinkers will envision romantic notions of Afrikan history. But do these ideas and images truly represent the length and breath of *Blackness*? In fact, are most of them even accurate or logical depictions of *Blackness*?

The fact is we need a deeper understanding of nature, as well as the story of our humanity, before we can truly answer such a fundamental question. Without such an understanding, we stand the extreme risk of someone else perpetually defining who and what we are, and imposing their definitions on us.

If we are to be truly free, we must necessarily begin taking a sober, thorough and penetrating look at what and who we are. Furthermore, it is a self-examination that must be scientifically, theologically, and historically objective and subjective. It must also be presented in a way that is meaningful to the masses. *THE MEANING OF BLACKNESS* now provides an alternative view of reality and truth. It is a view of reality that conforms with facts, rather than making facts conform to another people’s reality.

Despite our mental conditioning, Black people today would love to live in a world where there is no hatred, no crime, and no war. We would love to live in a world where our children and elders can aspire to be all that they are committed to being. We would love to live in a world where health problems are rare and poverty is even rarer, a world where love is the natural basis of our relationships, rather than the exception. We would love to live in a world in which each of us has access to fine homes, quality food, pure water, and to beautiful parks and vistas. Some might argue that the fulfillment of such desires can only be found in the dreams of utopian dreamers, or in the minds of fools. Still others think that you must first die and ‘go to heaven’ to experience such a reality. The sorrowful fact is that in the back of many people’s minds, they believe that humanity will never be worthy of such a world. Unfortunately, there are only a very small number of people who now honestly believe that the attainment of such a world is possible.

But regardless of which view corresponds to your ‘headset,’ one central truth remains. As long as we fail to understand our nature and purpose, we have no hope of ever even approximating paradise, or even a humane existence in this world. Logic confirms that neither heaven, paradise, nor a secure and peaceful place to live can ever be built on luck or on lies. Therefore, before we can hope to produce the beginnings of a desir-

able world, it is essential that every man, woman and child know who and what they are as a child of God, and as a part of the family of man. By not knowing 'who' and 'what' we are, or holding on to false definitions of self diminishes each and every one of us. It is this false knowledge that causes some of us to inflict harm on others, and on ourselves as well.

To be unaware of one's nature and character is like living on the side of a mountain and being nearly blind. The inherent danger and constant challenges such an environment normally poses would, in this case, be magnified since you are hard-of-seeing. And, if you were a caring person, you would naturally want to help others who are blinder than yourself. This exemplifies that old question: "What happens when the blind leads the blind?" Answer: Sooner or later both of them will fall into a ditch; or, in this case, you might well fall off the face of the mountain.

Symbolically, this description also suggests why, as people of color, *Blacks* stay in psychological and economic ditches (or chasms) in this hostile, racist world. As participants in this society we cannot clearly see beneficial opportunities that present themselves, nor can we interpret the winds that bring adversity. We just are unable to read the signs!

The obvious solution to our dilemma is to somehow regain our vision. The corrective prescription offered in *THE MEANING OF BLACKNESS*, is one that re-attunes our mental self-image, causing all who read it to take a thorough look at what *Black* people are and who we are, both as a phenomenon of nature and as spiritual beings. To this end, this work explores *blackness* by examining the most fundamental insights that characterize our universe and our culture. More specifically, it utilizes the domains that characterize our objective 'facts' and our subjective 'beliefs.' The logic here is that together the 'objective' and 'subjective' will yield greater insights into the true nature and reality of *blackness* than either can alone. By using their combined insights, we are able to construct a deeper understanding of the origin, structure, character, and purpose of *blackness* in the universe. When combined, these 'facts' and 'beliefs' are capable of making even esoteric (or hidden) knowledge more understandable. This means that even knowledge that has been overshadowed and kept from view can more easily be understood.

Consider that many of the ancient and sacred texts that survived the initial conquest period, around 4,000 years ago, were later encrypted, and many were embedded with lies and half-truths so that we might never learn the wisdom of 'what' and 'who' we are. Today, the fact remains that the white establishment neither wants nor intends for us to learn the truth about 'what is' and 'who is *Black*.'

Despite their intent, however, the time for us to recover our lost knowledge of self has come. To help recover the true knowledge of ‘what’ and ‘who’ we are as Black family members, this work utilizes two portals of knowledge that best represent our ‘facts’ and our ‘beliefs.’ They are *science* and *theology*. Both of these knowledge bases define *blackness* in their own way, and tell the story of who and what we are as human beings. Furthermore, within the bounds of *science* and *theology*, we draw on fundamental insights from such disciplines as archeology, anthropology, psychology, history, and philosophy, as well as several religious texts that span both Eastern and Western cultures. Using basic insights from these subjects, *THE MEANING OF BLACKNESS* is able to shed light on one of the most sensitive and carefully guarded secrets in the white world—the truth about ‘What is *Black*’ and ‘Who is *Black*,’ and it does so in a way that is understandable and uplifting to the soul.

Part I serves as a ‘problem statement,’ or an experiential backdrop, so that the current state of *Black* people and all humanity can be put into perspective. This is important, as it highlights the strategy and tactics the agents of white supremacy have used for over 500 years to exploit and oppress people of color around the globe. It shows that the basis of this oppression and control is predicated on word manipulation, mental programming, and on a policy of enforced fear and ignorance. White-racism then serves as the filter through which the white establishment institutes its policy of global inhumanity and selfish control over the factors of production and wealth creation. This section is entitled, *The Language of Oppression*.

In Part II, entitled, *The Science of Blackness*, we peer into the first portal—our *facts*—to find the meanings of certain key words. As it is the most objective source of knowledge remaining in this world, the domain of science is best qualified to answer the question regarding ‘what’ something is or isn’t. Thus, it is from the insights and definitions derived here that we are able to answer the first fundamental question, ‘what is *Black*?’

Next, we switch direction as we travel through the portal that represents our *beliefs*. This third section is called *The Theology of Blackness*. Here, you will find that theology means much more than we were taught in school. Yes, it includes revelations, supplication, and worship of a deity. However, a true search for God’s purpose for man must also take into account the disciplines of history, anthropology, archeology, biology, and others so that we might better understand the culture and experiences of those people who planted the seeds that gave birth to human civilization and to spiritual revelations. Although it also utilizes science, the domain of

theology still corresponds to the ‘subjective’ realm. These disciplines only serve to make our beliefs more rational. Moreover, when this knowledge is integrated properly, it allows us to more fully understand ‘who’ we are, in a cosmological sense. Viewing life through its lens, we are then able to answer our second fundamental question, ‘who is *Black*?’

This manual on *Blackness* would be incomplete if it did not point a way out of the confusion, in which we seem to be stuck. Entitled *A Re-Evolutionary Solution*, Part IV calls for a rational, holistic response to our over 4,000 year old dilemma of white expansion and conquest. As you will see, the counter-strategy it outlines is very much in tandem with those ancient principles and practices that facilitated survival during our ancient ancestor’s early days on the planet. Here, it offers simple steps to help one effect change—first within his or herself, then in the family, the community, and finally in our world. It shows that by applying ancient wisdom into your life, positive change can and will take place.

This *re-evolutionary solution* works naturally and spiritually—from the inside out. In fact, the insights provided here, and the dialog it hopefully generates, could well challenge and alter our current mode of operation, by refocusing our thoughts about the past, the present, and our future. It asserts that once we gain a proper knowledge of ‘what’ and ‘who’ we are as *Black* people, it will astonish us, to no end, especially as we learn what our Creator has in store for our future.

The intent of *THE MEANING OF BLACKNESS* is to help re-establish our vision of ourselves, by providing a factual basis for knowing who and what we are as a global and cosmic humanity. In addition, it affirms *Black* people’s historical and theological preeminence. Perhaps more important is the fact that it strives to remind us of the limitless future that awaits *Black* people.

Although *Black* people’s search for clarity, identity, and purpose will no doubt continue, it is my sincere desire that this work will be worthy to serve as a connecting verse in our continuing ‘song of freedom.’ In this regard, *THE MEANING OF BLACKNESS* takes into consideration the fact that ‘*all of us stand on the shoulders of those who came before.*’ It asserts that we must be vigilant because if one generation fails to exceed the knowledge of the previous generation, the knowledge we possess will erode and our culture will begin to slide towards failure, and toward oblivion. It is my hope that this work will help minimize this possibility.

I sincerely pray that the Creator and the ancestors will be pleased with that which is offered here for the elevation of our global family.