

## BEING RELIGIOUSLY BLACK IN THE POLITICS OF ANTIBLACK CULTURE

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### Abstract

*The adoption of Black Consciousness Philosophy (BCP) aligns that the operational politics of most world religions have been hinged on the values of integral humanism to be based on the understanding of people's culture. This is done through the moral advocacies for love, peace and justice, irrespective of one's racial affiliation and coloration, and for the Blacks, this is long pushed for the realization of African Sustainable Development (ASD), which has not achievable due to the influences of the Politics of Antiracial Culture (PAC). Problematically, the western dominance over some other racial entities and economies has long indicated that religion has been away from being for the attainment of human salvation, especially in relation to the respect for African (Black) humanism and its sense of hope and salvation. This is evident from the influences of the illogical socio-economic consciousness of PAC by Whiteness of History. By such conviction, one can only be saved by believing in western religions. BCP also precipitates that the political and socio-economic operability of foreign religions, especially Christianity and Islam, have been towards the sustainability of the Culture of War as against the Culture of Peace in Africa, as associated with the influences of religious particularism, bigotry, fanaticism, isolationism and escapism. Adopting the phenomenological method of analysis, the essay concludes that the values of African humanism has been undermine by anti-development policies of PAC through usage of religions, especially the political operationalities of Christianity and Islam, as against the promotion of African Traditional Religions (ATRs), and it will be as a measure of African civilization, where the Whiteness of History contemporarily presents an imposing relativistic, hedonistic and nihilistic consciousness for development to imperialistically that have been undermining the growth of Blackness of History.*

**Keywords:** African Humanism, Blackness of History, Black Consciousness Philosophy (BCP) Decolonization, Politics of Antiracial Culture (PAC), Religion, Whiteness of History.

### Introduction

The morality of purpose, as inherent in cultures, indicates that love, peace and justice are the factors of development which any society attained irrespective of one's religious belief system and political conviction. This social and cultural conviction is about the true and sincere valuation of the human person in a given situation (see, Uzomah & Isanbor 2023; Uzomah, Isanbor & Uzomah 2023; Isanbor 2022). This conviction is the

propelling force of relevance inherent in the functionality of Black Consciousness Philosophy (BCP) through the understanding of African existential ontology. Such truth on existence is hinged on the values of reinventing and reforming thrusts of BCP (This is a philosophy of African mental decolonization and liberation as promoted by Steve Biko. This is based on the political thought influences through the writings of Leopold Senghor and Frantz Fanon). These are on the operational valuations of African blackness which have been about the knowledge of the black-past, and then, looking forward for black-future through the valuation of Black-present (cf. Sithole 2016<sup>b</sup>: 10-12, Uzomah, Isanbor & Uzomah 2023: 30). The operability of BCP in the midst of its decolonial limitations has remain the attainable of African Sustainable Development (ASD) (Isanbor 2016: 89; 2017: 50). The fight against such limitations are eschewing from the decolonial reflection on the black-present from the black-past with the minds and hopes of achieving the robust, vibrant and sustainable black-future.

For many African thinkers like Tendayi Sithole, Godwin Azenabor, Obi Oguejiofor, Marcel Onyibor, George Ukagba, and Gregory Ogbenika, the black-past has remains what it is and as the black-present remains enduring as far as there is black existence, born out of slavery, suppression and subjugation, these that have sustained by “Politics of Antiracist Culture” (PAC). The black future then longs for total liberation and emancipation as projected by BCP. The praxis of BCP, we recognize that any culture, ethics, religion, politics and sociality as factors of development are in an opposition to the operability of nature, and as nature is the same everywhere and anywhere (See, Uzomah, Isanbor & Uzomah 2023; Zdybicka 1980; Sithole 2016<sup>b</sup>). The factors of ASD are covering all that formed the human person intentionally and purposely who has been changing surrounding realities, that is, the world and the human person as a subject of lived-experience. This is done according to his or her own concepts and plans for the realization of self-authenticity and self-identity as a subject of lived experiences, and as these factors of ASD are the process of the transformation of nature that leaves on it a sign that is essentially human.

To many scholars like Aime Cesaire, Steve Biko, Frantz Fanon, Kwame Gyekye, even Leopold Senghor who politically and academically initiated the courses of revamping black humanism in the midst of its suppression by the white supremacy of values, recognized that “the enslavement and colonization of Africans was based on their removal from the category of the human” (see, Npofu & Steyn 2021:2). As to the *Whiteness of History*, the Blacks lack the capacity to think rationally and logically, especially for the management of their resources, and since they can be convinced to be enslaved, and then, they can also be convinced to enslave themselves, especially through the adoptions religions and politics that are foreign to them. For Npofu & Steyn (2021: 2), “those who were to be enslaved and colonized first had to lose their human equality and be characterized as inferior and incomplete beings.” This is because, the Blacks are made themselves seen to be less human and be left to the fate of the *Whiteness of History* to be classified to be human or non-human. With such inequality of cultural interests and religiosity, “the work of decoloniality in Africa, therefore, becomes a search for completeness through the recovery, restoration and recognition of the equal belonging of black people to the world” (Npofu & Steyn 2021; Uzomah, Isanbor & Uzomah 2023). Hence, the decolonial fights against the concerns of PAC on the illogicality of Antiracism are of those concerns against the dehumanizing African humanism from

the vintages of their rights and dignity, by racially imposing the values of the *Whiteness of History* on the subjugated *Blackness of History*.

### **BCP and the Resilience of African Self-Identity**

With the conceptual democracy of Africanity as contemporary way of living by the Africans, BCP continually makes the Blacks to see themselves as being black, entirely in themselves as the only source of their redemption and liberation, politically and religiously (See, Sithole 2016: 106). For the sake to resuscitating the values of African humanism, BCP remains the pragmatic and conscientious closure of the unimaginable imperial gap of existential demarcation of interests between the *Whiteness of History* and the rationally and imperialistically non-recognized *Blackness of History*. This condition is existentially leading the consequences of African demonization, exploitation, enslavement, epistemicides, cultural death and genocides (Cf Zondi 2021: 226; Sithole 2016<sup>b</sup>: 101; 2016<sup>a</sup>: 220; Njoku 2008: 1-2). The resilience of African self-identity is hinged on the valuation of African-past, and it restates the thrust of dehumanizing operations of PAC. In the promotion of PAC through racial mimicry, elucidation, contextualization and application of Western ideologies, values and politics, the courses of African humanism have become the avenues for colonial humanism despite being decolonized (Isanbor 2016: 90; 2017: 56, Zonbi 2021: 240). What politically preventing the blackness coming into being as a shared independent humanism is racially legitimized consciousness based on the values of white religion, ethics and culture over the black subjectivity, then, causing a portion of violence and institutionalizing the *Culture of War* in African existential society.

Hence, the basic concern of BCP is to understand the African existential ontology to be beyond the influences of her limitations. It projects the values of peace and unity in the African minds through the promotion of African self-identity, self-participation and self-dynamism. The longing for an enduring *Culture of Peace* through sincere political utility of available and sustained African social institutions, projects that the African persons have been coursed to understand the developmental trajectories of African history along the influences of PAC: the Past Conditioned-Blackness (suppressed entity of values)- the colonized; the Present-Blackness (the dehumanising inferior entity of values)- the decolonized; and the Future-Blackness (the self-identified and defined entity of values-the liberated) (Isanbor 2017: 34). The future Blackness will be the real fountain of ASD, that is, the functionality of liberated minds in valuing one's ethics, religious belief systems and cultural cosmology, owing to the values of being black.

Hence, it is indispensably necessary to establish, in this paper, the relationship of culture and religion, and as the basis of human personality in relations to the divine. This is by stating that the operational contemporariness of African Blackness as the cosmological identity, beyond their religiosity and political affiliations (Onebinne & Kanu 2022). It is important to state that the influential context of African Blackness makes the African personality uniquely and unending, and the racial-artistic expression of the mass consciousness of Black society, and then, the valuation of African personality of all racial and socio-economic boundaries. With African philosophy and religions, the understand the culture and beliefs are learned the valuable means of communication of values, which by importance, politics and economies strongly landscaping the sustainability of any nations, and more viable imposing on African nations.

### **The Problematique of Being Black**

With religious, moral or ethical consciousness, we ought to live a life of complete solidarity with one another, irrespective of one's racial affiliation or ontology. Such racial respect in relation to human commonness defines African personality or identity as being black (Isanbor & Egbonu 2024). But, this consciousness has been long undermined by the operationality of whiteness against the blackness of African person on African soil (Ogbo & Ndubisi 2024). Such philosophy recognized that the black person possesses two dimensions: one with his or her fellow Blacks, the other with the Whites (Egbonu & Isanbor 2024). A black person behaves differently with a white person than he or she does with another black person. There is no doubt whatsoever that this spuriousness is a direct consequence of the colonial undertaking for the enthronement of White superiority (Isanbor & Ukagba 2024<sup>a</sup>; 2024<sup>b</sup>). As ideologically recognized by many advocacies of the philosophy of liberation like Leopold Senghor, Kwame Nkumah, Frantz Fanon, Mabogo Moore, Martin Nkafu Nkemnkia and Steve Biko, in order to enlarge the coast of *Whiteness of History* in other racial otherness, and that the *Whiteness of History* came up with the idea of globalization to make everyone feel at home and as one family- a family where the Weak perpetually feed the Strong with their resources.

Hence, the thrust of BCP as the ideological reawakening of African consciousness towards the possibilities inherent in African Blackness for the realization of ASD is to realize the effects of having been colonized physically, mentally and religiously (Isanbor & Egbonu 2024). It projects that blackness is an identity that or which cannot deceive itself, as its realness and actuality are ontological seated beyond the operationality of mental construct. It is a reality that its politics of relevance (Egbonu & Isanbor 2024). For Biko, “the quintessence of it is the realization by the black that, in order to feature well in the game of power politics, they have to use the concept of group power and to build a strong foundation for this wave of thinking and existence” (Biko 1978: 83). No one can really value the blackness of being black more than the blacks themselves. So, the thrust of BCP calls on the blacks to value themselves of being black in order to overcome the racial operationality of PAC. From the words of Francis Njoku (2008);

If African identity is to go beyond the judgment of circumstance of law premised on external statements, racial classifications imposed by the West and the reading of social and human affairs in genetic categories, there must be an alternative line of inquiry that funds African identity from within the ontology of its subjects, that is, how those who call themselves Africans, whoever they are, rationalize their identity as a internal statements of their being (pp. 1-3).

In a nutshell, With the imperialistic operationality of PAC, the social and developmental consciousness for religion have become more political when values of African or Black humanism are deliberately violated or abused through the misguided socialization and civilization of African Traditional Religions (ATRs) (See, Isanbor 2022: 89). This has been possible when the consciousness of being black is non-existentially valued as against being historically, politically, socially and economically disoriented, disinherited and dispossessed on the sanctuary of the illogicality of antiblackness. For the existentiality of “being black” is something people become by wishing or being forced upon them especially in relation to something else outside their cosmological beingness. This is because, there is no such thing as a given blackness, but ontologically earned. This shows

the existential –ontology of being black through reminiscence of black subjectivity and authenticity. But, the subjectivity of blackness becomes very problematic to the politics of white supremacy in the bit of promoting the *Whiteness of History* in the blackness of the blacks through their misguided existence.

By recognizing the ontology of existential racial entities, there is an indispensable value to unmask the inferiority of whiteness in the ontologised reality of blackness, with the consideration of BCP as the basis of the operational values of the philosophy of liberation, as Tendayi Sithole reportedly accounted that: “the lived experience of being black is that of being existentially militated against. The rules that apply to black bodies do not apply to white bodies. The posture of the world is antiblack, and it is the better world without black” (Sithole 2016<sup>b</sup>: 54). Such lived experiences were not met to permanently dehumanize the blacks, rather, to remind them on the needs to revalue themselves on overcoming the entanglement of the *Whiteness of History*. With BCP, the blacks are to remind themselves of the imperialistic deceptions by the *Whiteness of History* that “what is opposed here is the very act of denying racism and claiming that it is not relevant” (Sithole 2016<sup>b</sup>: 58). In the adoption of BCP as a way of inventing blackness, the blacks should never forget that “blackness emerged as a matter of racial 'othering,' involving tormented and trouble psyches. Blackness is related to pathology and stands in a position that renders it devoid of being” (Sithole 2016<sup>b</sup>: 63).

According to Ogbo and Ndubisi (2024), there is a saying about foreign missionaries to African continent that goes like this: “When the white man came to Africa, he had the Bible and the black man had the land. The white man said, 'Let us close our eyes and pray.' And when they opened their eyes, the white man had the land and the black man was left with the Bible.” This relationship has a long way in understanding the Past-Africans in reference to the Present-Africans who have been to be religiously colonized rather than being saved. With religion, nobody, even the blacks, dream of challenging their reality as being black, and recognizing that its principal inspiration is nurtured by the core of theories which represent the black person as the missing link in the slow-evolution from ape to the human person. In his book, *Black Skin, White Mask*, Frantz Fanon opens the first chapter on the issue of language saying thus,

We the blacks are religiously and culturally attached their fundamental importance to the phenomenon of language and consequently consider the study of language essential for providing us with one element in understanding the black person's dimension of being-for others, it being understood that to speak is to exist absolutely for the other (Fanon 1967: 1).

With white language in the black community, being black becomes very problematic in knowing the level of intelligence and rationality of the blacks. It is only to be determined on what the *Whiteness of History* can say of them. This gives a clearer picture to how some black, with time, accept the white ideologies to be theirs. It also determines, even with their black skin, how they become white in their way of doing things. With such knowledge division, there is the town, there is the country, there is the capital, and there are provinces. Apparently, the problem is the same. Even till today that there is no colonialism, but various forms of westernization and neo-colonialism, and which, the problems of subjugation, suppression and alienation continue to linger in the minds of many persons.

### **Being Religiously Black in the Politics of Antiblack Culture**

The pursuit of African humanism is ontologically valued in the courses of integral humanism which is the basis of true development of any society. The central concern for the possibility of integral humanism is on the rational expression of lived experiences in “truth”, through the exercises of responsive actions and valued choices (see, Uzomah & Isanbor 2023; Uzomah, Isanbor & Uzomah 2023). The contents of “truth” should be humanity's openness to the power of human togetherness and communality where the society should be seen in the consideration of the wholeness or fullness of the human person in relation of the *beingness* of God. To know God as the *Ultimate Truth* is through truthful and ethical exercises of human actions and valued choices, and this is by the human person as a subject of lived-experience to have the capacity of mirroring his or her existence, always as an existential condition that makes the individual very integral and authentic.

The problematic of being religiously black in an antiblack culture is a concern that is hinged on black's berated perceptions of themselves, as a community of persons without a genuine god or God. This is a consciousness fashioned into the paganized religious mindset of the Blacks by the *Whiteness of Culture*. The contents of the *Ultimate Truth* as the values of creation show the human person is the same anytime, anywhere and in anyway. It shows the commonness of existence as it is same God who is the cause of existence. It is the existence Himself, and made the human person as the pinnacle of His created order, and in extension, made the human person as the extending hands of creation. The ontological character of the human person as a people is the source of this knowledge-claim (Opara 2023: 37). It is the claim that characterized the nature of the society along the values of the human person, especially through which the human person remains the subject of lived-experiences. In anyways, we recognized, as Gyekye (1997: 217) holds that

The society characterized as 'traditional' has a large proportion of beliefs and practices inherited from the past, it nevertheless does experience varieties of changes over time. It is undoubtedly true that the rate at which changes take place in one human society is slower, perhaps much slower, than that in another society. But this does not mean that the society with a much slower rate of development or change is static or unchanging or resistant to change or resiliently tradition – bound. A less rapid rate of change is still a change. No human culture is absolutely unchanging, totally refusing to take advantage of possible benefits that often accompany encounters between cultures.

From many indications, the pragmatic capacity of human's religiosity showcases the sense of belongingness and reliability. It shows its dependency on the power of the supernatural forces and figures, in whom presence, the human person is limited in actualization of his or her interests and purposes (Isanbor & Egbonu 2024). The human person strongly rely on faith and hope to his or her nature, and put his or her truth on the powers which are greatly powerful than his or her own. This religiosity in expressing the true nature of the human person in relation to the issues of development is situated within all cultural mentalities (Isanbor 2017: 10). With BCP, some critical observations have been made that the values of Black humanism has been imperialistically determined by the PAC, and that of the concerns of ASD by the *Whiteness of History* have being of the

philosophy of domination rather than the philosophy of liberation. This Africentric concern on peace and development is known to be stimulated religiously by the root Africentric study of the black race, traceable to the assertions of Asante (1988), when he argued that;

If your God cannot speak in your own language, then he is not your God. Pilgrimages should be to the holy place of the ancestors in the Africa and not in Mecca or Jerusalem. That is not to say that, Africentrism does advocate hatred for other religions or cultures rather the people of African descent should first of all cling to their African heritage before consideration of others.

Asante's summation encouraged the thrust of African resilience to hold on to their belief system, and to always remember that we as Africans were once enslaved and suppressed in the history of existential recognition as an entity, and been denied of their own history as non-entity, then remained as a mark of bad faith (Egbonu & Isanbor 2024). But, we cannot forget that the thrust of integral humanism is a condition or state of human person to be alive in knowing oneself in truth being expressed in right conscience and freedom, especially as a being of all possible changes and advancements, and then acts to sustain their racial values and identity (Dussel 2011; Gordon 1999, Moore 2004). This is on the knowledge that, without the currencies of truth in human dealings and associations, no viable and concrete human future is possible, otherwise, only a shadow of existence and forced dilemmatic living will be realizable in such arrangement. As Zondi (2021: 224-225) greatly observed that

The colour line is of principal significance in considering what happened to the constitution of the human, the humanity of peoples. But it is only one of many lines on which Western modernity as a civilization is based, including the line between Western culture as superior and other cultures as inferior, the gender line that places the male above the female in a globalised patriarchy, the line between Christianity and other religions, the line between Eurocentrism as the source of rationality and other ways of knowing as mere traditions and cultures, the line between rich and poor on a global scale, and so forth.... The lines of division that run through Western modernity militate against the ideal of a common humanity based on shared human values, ethics, interests and pursuits. The human line, which often takes the form of the myth of race, leaves a large part of humanity with no true self-consciousness until they rebel against the norm of modernity.

The concerns for integral humanism are indispensably based on the origin of religion, ethics and culture (Isanbor & Izibili 2024). As contemporarily observed, the thrust of BCP is to pragmatically recognize the Lazarus' imagery in fighting the phenomena of poverty and corruption in Africa, the helpless monologue of the Blacks in the fate of Whites who have created a world of non-entity of the Blacks, only to be dependently possible and real on the self-acclaimed superiority of the Whites (Dussel 2011; Gordon 1999, Moore 2004). The monologue of racial demarcation by the *Whiteness of History* has never long to create and sustain an ordered and harmonious world of values. It is a condition where colonialization and mimicry of racial identities exist as a world that lack wisdom; but of knowledge of racial suppression and oppression. Wisdom unites, but knowledge, when not properly applied, divides and creates a world of hatred and disharmony (Agbakoba 2022). Wisdom is profitable to the eyes of reasoning and relevance to accept that racial

unity and equality is on the recognition of ontological self-identity, self-participation and self-authenticity, that is, the decolonial fate for the contemporary recognition and sustainability of African humanism away from the imperialistic valuation of PAC.

With the imperial waves of modernism and globalism, Christianity and Islam have been politically mis-represented and mis-construed by the many African faithful, especially in the administration of social justice and equity. Such misconstrued conceptualization of both Christianity and Islam was and has been a product of the social operability of PAC for the development of African minds (Isanbor & Izibili 2024; Isanbor & Ukagba 2024). The voices of Christian and Islamic consciousness in the cries of culture and ethics have the Africans have recognized or realized in their conviction the anomalies in their practices of religion as against the values of identity and personality. The convinced voices only be heard when the Africans know the need to adapt their faith with the values of their ethics and cultures (Uzomah, Isanbor & Uzomah 2023; Uzomah & Isanbor 2023). The imperial waves of *Whiteness of History* that brought the foreignness of Christianity and Islam majorly to African soils were with the political manipulations to undermine the African religious faith as non-effectual and salvifically non-relevance, then enthroning its cultural and ethical values on Africans (Onebinne & Kanu 2022). Such manipulations had made the African religious as fetish and devilish as overly possible, and Christianity and Islam as only means of reaching God (Esirah 2016; Falaiye 2012; Idamarhare 2014). The operability of faith belongs to every racial community which is expressed through one's racial ethics and culture, for God is present in everyone, and Christianity and Islam are not the only avenue of reaching God, for God is universally neutral and non-racially limited (Isanbor 2017). Religious faith works through cultural and ethical convictions and practices based on the respect for natural law principles, and we understand that no culture is intrinsically perfect, and as such, God understands and accommodates such limitations, even those inherent in any human culture and ethics.

With religion, irrespective of cultural and racial orientations, the human persons situate the intricate unity of faith and reason in projecting the common quest for development and growth in our common world, where God cannot be separated from their existence (Uzomah, Isanbor & Uzomah 2023; Uzomah & Isanbor 2023). It projects the understanding that the human beings as subjects of lived-experiences are both the children and the parents of the culture in which they are immersed, and it define the sustained essence as beings with the sense of almightiness as the source of their beginning and their last (John Paul 199b, no 71). The sense of faith and reason make everything we do help to express the consciousness to know ourselves beyond the senses can offers. With the unity of faith and reason, they bring something which sets them apart from the rest of creation, and then, helps recreating our existence through our undying intelligences as marks of the presence of the Almighty. With it, we have the unfailing openness to the divine mystery that inherent in nature and our boundless desire for knowledge (Uzomah, Isanbor & Uzomah 2023; Uzomah & Isanbor 2023). This helps us to be conscious of our past inference to our present and future. This consciousness of the Almighty in the life of the person is no respecter of any particular culture (Zdybicka 1980). It lies deep in every culture, where it appeals to the developmental impulse towards a fulfillment of every one's beginning and end. It is where every culture has the “an intrinsic capacity to receive divine revelation” that helps to sustain the human race in the eyes of the Almighty (John Paul 199b, no 71).

With the undying importance of the operations of the unity of faith and reason, we recognize the needs for political responsibility of African religious consciousness, especially in and for the courses of their true freedom in the reign of westernization and Europeanization of history (Npofu & Steyn 2021). Unlike the tenet and values of ATRs, the *Whiteness of History* through PAC imperialistically advanced Christianity and Islam to further enslaved and colonized the African minds. Such religious consciousness is met to advance Western and Arabian culture, ethics and religion, and for the social and moral representation of God as White-entity, and that the blackness of African entity to be worthy to classify the personality of God. Over the times, the *Whiteness of History* projected and long sustain the convictions, which are alien to the Blacks, that the promises of salvation only lies in Christianity and Islam, never in ATRs. The latter is only very fetish and deserving to be discarded. To know this western advancement and policy is political than religious or salvific, the Africans are yet to well-internalized the tenets of these foreign religions rather they continually use them to further impoverished themselves as a people- seeing themselves as a people without a religion in the first place. For the values of Christianity and Islam in Africa have been majorly to convert persons, and so doing, invert the courage of Africans with religious indoctrinated faith by the embraces of non-violent approaches, measures and paradigms to development and socialization, even when they are exploited and suppressed, even as long represented by the imperialistic paradigms of PAC (Uzomah, Isanbor & Uzomah 2023; Uzomah & Isanbor 2023). Such paradigms of development milk the Africans of their resources in the name of God, and this development, the Church and Mosque planting are of the increase sardonically, and in a bit of advancing the kingdom of imperialistic God in African developmental landscapes, and then, having a huge misguided business of exploitation of African minds and resources, rather than investing in African human-capital development (Isanbor & Egbonu 2024; Egbonu & Isanbor 2024). This is where BCP precipitates that the political and socio-economic operationalities of foreign religions with their racial philosophies, especially Christianity and Islam, have been towards the sustainability of *Culture of War* as against *Culture of Peace* in Africa, as associated with the influences of religious particularism, bigotry, fanaticism, isolationism and escapism (Uzomah, Isanbor & Uzomah 2023; Uzomah & Isanbor 2023). Assessing the fate of being religious black in an African environment, the essay concludes that the values of African humanism has been undermine by anti-development policies of PAC through usage of Christianity and Islam as against the promotion of ATRs as a measure of African civilization, where the *Whiteness of History* contemporarily presents an imposing relativistic, hedonistic and nihilistic consciousness of development to imperialistically undermine the growth of *Blackness of History*.

## Conclusion

In all, the thought of ASD calls to mind on the needs to recognize the particular-racial and communal beliefs and belief systems for the development of people, and that, the African persons are not an exception. They have a God, and they know their God in very special ways, and they don't need a foreign authentication or western mediations in testing the spirit in order to validate the personality of God before them as an ontological entity that is defined by its culture. With this development of reawakening African consciousness towards the values of ontological and cosmological identities, the issues of the politics of racial religion, and even ethics and culture, are indispensably issues of the politics of

racial self-identity, self-definition and self-authenticity, and should remain the interests of BCP to reposition the proper conception of the African Blackness in relation to her religious consciousness. This awareness or conviction should be not seen as selfish and particularistic, but normally acceptable way of considering the universalistic enthronement of one's racial values.

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