

africa mother of western civilization

Africa Mother of Western Civilization: Unveiling the Roots of Modern Society

africa mother of western civilization—this phrase encapsulates a profound truth often overlooked in mainstream historical narratives. While many associate Western civilization with ancient Greece or Rome, the origins of many foundational aspects of Western culture, science, and philosophy can be traced back to Africa, the cradle of humanity. Understanding Africa's pivotal role not only reshapes our historical perspective but also enriches our appreciation of the interconnectedness of civilizations.

The Birthplace of Humanity and Early Civilization

Africa is widely recognized as the birthplace of *Homo sapiens*, with fossil evidence from East Africa dating back over 200,000 years. This fact alone establishes the continent as the starting point of human history. However, Africa's influence extends far beyond anthropology; it was home to some of the earliest complex societies that laid the groundwork for ideas and technologies later adopted by Western civilization.

Ancient Egyptian Contributions

One cannot discuss Africa as the mother of Western civilization without highlighting ancient Egypt. This civilization flourished along the Nile River thousands of years ago, developing advanced systems of writing, mathematics, and governance. The Egyptian hieroglyphic script is one of the earliest known writing systems, enabling record-keeping, literature, and administration.

Moreover, Egyptians made significant strides in medicine, astronomy, and engineering. The construction of the pyramids stands as a testament to their architectural genius and understanding of geometry. Their calendar system and knowledge of celestial movements influenced Greek and Roman scholars, who later inherited and adapted these concepts.

The Kingdoms and Empires of Sub-Saharan Africa

While ancient Egypt is often spotlighted, Sub-Saharan Africa also contributed richly to the tapestry of civilization. Empires like Mali, Ghana, and Songhai thrived with sophisticated political structures and economies. Timbuktu, in particular, became a beacon of learning and culture, housing vast libraries and universities that attracted scholars from across the world.

The gold and salt trade routes facilitated not only economic exchange but also the spread of ideas, technologies, and religious beliefs, including Islam, which would eventually reach Europe and influence its development during the Middle Ages.

Philosophy, Mathematics, and Science: African Roots in Western Thought

Many early Western thinkers stand on the shoulders of African intellectual giants. The Greeks, often hailed as the founders of Western philosophy, were influenced by earlier African and Middle Eastern ideas.

Mathematics and Geometry

The mathematical concepts used by the Egyptians and other African societies predate many Greek discoveries. For example, the Rhind Mathematical Papyrus demonstrates Egyptian proficiency in arithmetic and geometry, which Greek mathematicians like Euclid later expanded upon. African contributions to algebra and number theory indirectly shaped Western mathematical traditions.

Philosophical Ideas

Philosophical systems emerging from ancient African societies provided frameworks for ethics, governance, and cosmology. For instance, the concept of Ma'at in Egypt emphasized truth, balance, and order—ideas mirrored in later Western philosophical discourses on justice and morality.

Transmission of Knowledge: How Africa Influenced Europe

The exchange of knowledge between Africa and Europe was not a one-way street but a dynamic process involving trade, conquest, and intellectual collaboration.

The Role of the Mediterranean

The Mediterranean Sea was a bustling hub where African, European, and Middle Eastern cultures intersected. The Phoenicians, originating from the North African region of modern-day Lebanon and Tunisia, played a crucial role in spreading writing systems, including the alphabet that would evolve into the

Latin script used in the West.

Medieval Scholarship and African Influence

During the Middle Ages, Africa's intellectual centers, especially in North Africa and Andalusia (Muslim Spain), preserved and expanded upon classical knowledge. African scholars translated and commented on Greek and Roman texts, reintroducing them to Europe during the Renaissance. This intellectual bridge helped fuel the scientific and cultural rebirth in Western Europe.

Cultural and Artistic Legacies

Art and culture form the soul of any civilization, and Africa's artistic heritage has profoundly impacted Western aesthetics.

Artistic Techniques and Symbolism

African art, characterized by its rich symbolism and innovative techniques, influenced Western art movements, particularly during the 20th century. Cubism, for instance, drew inspiration from African masks and sculptures, challenging Western notions of perspective and representation.

Music and Rhythm

The rhythmic patterns and musical instruments originating in Africa found their way into Western music genres, from classical compositions to jazz, blues, and rock. This cultural fusion showcases Africa's enduring influence on Western cultural expressions.

Why Recognizing Africa as the Mother of Western Civilization Matters

Acknowledging Africa's foundational role in shaping Western civilization is more than a historical correction; it's a vital step toward fostering a more inclusive understanding of our shared human heritage.

- **Breaking Stereotypes:** This recognition challenges outdated stereotypes that diminish Africa's contributions to global history.

- **Promoting Cultural Pride:** It empowers African descendants worldwide by validating their rich heritage and achievements.
- **Enhancing Education:** Integrating African history into mainstream education promotes a holistic view of civilization's evolution.
- **Encouraging Global Dialogue:** Understanding the interconnectedness of cultures fosters mutual respect and collaboration.

In exploring Africa as the mother of Western civilization, we uncover a narrative that celebrates the continent's ingenuity, resilience, and profound impact on the world. This perspective invites us to appreciate history not as isolated chapters but as an ongoing story of human creativity and exchange.

Frequently Asked Questions

Why is Africa referred to as the 'Mother of Western Civilization'?

Africa is called the 'Mother of Western Civilization' because many of the earliest human ancestors and some of the first advanced societies originated on the African continent, laying foundational cultural, technological, and intellectual groundwork that influenced later Western civilizations.

Which ancient African civilizations contributed to Western civilization?

Ancient African civilizations such as Ancient Egypt, Nubia, and Carthage made significant contributions through developments in writing, architecture, governance, and trade, which influenced later Western societies.

How did Ancient Egypt influence Western civilization?

Ancient Egypt contributed to Western civilization through innovations in writing (hieroglyphics), mathematics, architecture (pyramids), law, and organized governance, many of which were studied and adapted by later Greek and Roman cultures.

What role did Africa play in the development of human civilization?

Africa is the birthplace of Homo sapiens and early human societies, providing the earliest evidence of tool use, agriculture, and social organization,

which are essential components of all human civilizations.

Are there misconceptions about Africa's role in Western civilization?

Yes, a common misconception is that Africa had little influence on Western civilization, when in fact, African cultures and innovations significantly shaped the development of Western societies, though this has often been overlooked in mainstream historical narratives.

How is modern scholarship changing the perception of Africa as the 'Mother of Western Civilization'?

Modern scholarship increasingly recognizes Africa's foundational role in human history and Western civilization by highlighting archaeological discoveries, cultural exchanges, and intellectual contributions, thereby challenging Eurocentric historical perspectives.

Additional Resources

Africa Mother of Western Civilization: Unraveling the Origins and Influence

africa mother of western civilization is a phrase that invites a deep exploration into the origins of human culture, science, and societal development. Often overlooked in mainstream historical narratives, Africa's contribution to the foundational aspects of Western civilization is both profound and multifaceted. This article seeks to analyze the historical, archaeological, and cultural evidence that supports the assertion that Africa played a pivotal role in shaping the trajectory of Western societies.

The Historical Context of Africa as the Cradle of Civilization

The idea that Africa is the mother of Western civilization stems from a growing body of research that positions the continent as the birthplace of humanity and early cultural advancements. Modern science confirms that *Homo sapiens* originated in Africa roughly 200,000 years ago, making the continent the starting point for human evolution. This biological origin set the stage for the diffusion of human populations and the eventual emergence of complex societies.

Africa's ancient civilizations, such as those in Egypt, Nubia, and the broader Nile Valley, are often cited as direct precursors or influencers of Western civilization. Ancient Egypt, in particular, contributed significantly to the fields of mathematics, architecture, governance, and philosophy. The

pyramids, hieroglyphic writing system, and early forms of democratic governance in city-states reflect a sophistication that predates many Western counterparts.

Ancient Egypt: The Nexus Between Africa and the West

Ancient Egypt stands out as a crucial link in understanding Africa's role in the development of Western civilization. Located in northeastern Africa, Egypt's innovations laid foundational stones for Greek and Roman societies—the cornerstones of Western culture.

Key contributions from Ancient Egypt include:

- **Mathematics and Geometry:** The Egyptians developed advanced knowledge in geometry, crucial for architectural marvels like the pyramids. These mathematical principles later influenced Greek scholars such as Euclid and Pythagoras.
- **Writing and Record-Keeping:** Hieroglyphics represent one of the earliest writing systems, facilitating administration and the transmission of knowledge. This concept of written language was integral to Western civilization's development.
- **Philosophy and Religion:** Egyptian religious beliefs and philosophical ideas regarding the afterlife and cosmic order permeated Greek thought, shaping metaphysical inquiries.
- **Governance and Law:** The centralized administration and legal systems of Egypt provided models that can be seen echoed in later Western political structures.

The transmission of Egyptian knowledge to Greece, particularly during the Hellenistic period, underscores Africa's centrality in shaping early Western intellectual traditions.

Sub-Saharan Africa's Role in Human Progress

Beyond North Africa, Sub-Saharan Africa's contributions are equally significant though less documented in traditional Western accounts. Archaeological discoveries in regions like West Africa reveal ancient kingdoms such as Ghana, Mali, and Songhai, which exhibited complex trade networks, advanced metallurgy, and rich cultural traditions.

The trans-Saharan trade routes connected African empires with the Mediterranean world, facilitating the exchange of goods, ideas, and

technologies. Notably, the wealth of the Mali Empire under Mansa Musa highlighted Africa's economic power and influence during the Middle Ages, contemporaneous with European feudal societies.

Tracing the Cultural and Intellectual Transmission

The concept of Africa as the mother of Western civilization also involves investigating how African knowledge and innovations were transmitted to Europe and the wider Western world. This transmission was not always direct but occurred through various channels such as trade, conquest, and scholarly exchanges.

Greek and Roman Interactions with African Civilizations

Greek historians such as Herodotus acknowledged Egyptian civilization's antiquity and influence. The city of Alexandria in Egypt became a hub of learning in the ancient world, housing the famed Library of Alexandria, a melting pot of African, Greek, and Middle Eastern knowledge.

Roman interactions with Africa, particularly through the province of Africa Proconsularis (modern Tunisia and parts of Libya), further integrated African resources and cultural elements into the Roman Empire. African-born figures like Augustine of Hippo made lasting contributions to Western philosophy and Christian theology.

The Impact of African Innovations on Western Scientific Thought

Several African innovations predate and inform Western scientific developments:

- **Metallurgy:** The ironworking techniques developed in Africa were among the earliest and most advanced, influencing later European metal industries.
- **Medicine:** Ancient African medical practices, including surgical techniques and herbal remedies, contributed to early medical knowledge that circulated in the Mediterranean basin.
- **Mathematics and Astronomy:** African societies developed calendars and

astronomical observations that paralleled and occasionally informed Greek and Babylonian systems.

These advancements demonstrate that African civilizations were not isolated but active participants in the broader tapestry of human knowledge.

Reevaluating Western Civilization's Origins: Contemporary Perspectives

Modern scholarship increasingly challenges Eurocentric narratives that marginalize Africa's role in the genesis of Western civilization. The field of Afrocentrism, for example, advocates for recognizing African contributions as central rather than peripheral.

Critics of traditional historiography point out that:

1. Ignoring Africa's role distorts the historical record and underestimates the interconnectedness of ancient societies.
2. It perpetuates cultural biases that affect contemporary perceptions of African history and identity.
3. Integrating African origins enriches understanding of human development and promotes a more inclusive global history.

This reevaluation aligns with archaeological discoveries that continue to surface, revealing the depth and complexity of Africa's ancient civilizations.

Challenges in Documenting Africa's Historical Contributions

Despite the evidence, several factors complicate the full acknowledgment of Africa as the mother of Western civilization:

- **Scarcity of Written Records:** Many African societies relied on oral traditions, which are harder to verify and document compared to written texts.
- **Colonial Disruptions:** European colonization led to the loss or destruction of indigenous records and artifacts, hindering historical

continuity.

- **Academic Bias:** Persistent Eurocentric frameworks within academia have historically sidelined African perspectives.

Addressing these challenges requires multidisciplinary approaches and a commitment to integrating diverse sources of evidence.

Implications for Modern Understanding of Civilization

Recognizing Africa as the mother of Western civilization has profound implications for how history is taught, understood, and valued globally. It encourages a more nuanced appreciation of the shared human heritage and the cross-cultural exchanges that have shaped societies over millennia.

In contemporary discourse, this perspective fosters:

- **Cultural Respect:** Acknowledging Africa's foundational role combats stereotypes and promotes respect for African heritage.
- **Educational Reform:** Curriculums that incorporate African contributions provide a balanced view of world history.
- **Global Identity:** Understanding civilization as a collective human achievement rather than a Eurocentric construct enhances global solidarity.

Such efforts contribute to a richer, more accurate narrative of civilization's origins that transcends geographical and cultural boundaries.

Exploring Africa's role as the mother of Western civilization is not merely a matter of historical correction; it is an invitation to reconsider the interconnectedness of human progress. By examining archaeological findings, historical records, and cultural exchanges, it becomes clear that Africa's legacy permeates the very foundations of Western society, underscoring the continent's enduring influence on global civilization.

[Africa Mother Of Western Civilization](#)

africa mother of western civilization: *Africa* Yosef Ben-Jochannan, 1988 In lecture/essay

format, Dr. Ben identifies and corrects myths about the inferiority and primitiveness of the indigenous African peoples and their descendants. Order *Africa Mother of Western Civilization* here.

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africa mother of western civilization: Mothership Connections Theodore Walker Jr., 2012-02-01 Bringing a black Atlantic approach to constructive postmodern efforts to understand and transcend modern worldviews and modern world orders, *Mothership Connections* draws upon the work of scholars in the tradition of W. E. B. Du Bois, Charles H. Long, Alfred North Whitehead, and Charles Hartshorne. The author shows that connections to the originating influences of transatlantic slavery and black Atlantic experiences are essential to any adequate account of modernity and postmodernity. He also argues that metaphysics is essential to theology and moral theory, synthesizing neoclassical metaphysics and black theology to develop a black Atlantic account of metaphysical aspects of struggle, power, and ethical deliberation.

africa mother of western civilization: The SAGE Encyclopedia of African Cultural Heritage in North America Mwalimu J. Shujaa, Kenya J. Shujaa, 2015-07-13 The *Encyclopedia of African Cultural Heritage in North America* provides an accessible ready reference on the retention and continuity of African culture within the United States. Our conceptual framework holds, first, that culture is a form of self-knowledge and knowledge about self in the world as transmitted from one person to another. Second, that African people continuously create their own cultural history as they move through time and space. Third, that African-descended people living outside of Africa are also contributors to and participants in the creation of African cultural history. Entries focus on illuminating Africanisms (cultural retentions traceable to an African origin) and cultural continuities (ongoing practices and processes through which African culture continues to be created and formed). Thus, the focus is more culturally specific and less concerned with the broader transatlantic demographic, political and geographic issues that are the focus of similar recent reference works. We also focus less on biographies of individuals and political and economic ties and more on processes and manifestations of African cultural heritage and continuity. FEATURES: A two-volume A-to-Z work, available in a choice of print or electronic formats 350 signed entries, each concluding with Cross-references and Further Readings 150 figures and photos Front matter consisting of an Introduction and a Reader's Guide organizing entries thematically to more easily guide users to related entries Signed articles concluding with cross-references

africa mother of western civilization: Teaching what You're Not Katherine Mayberry, 1996-07 Examines the roles of historical, cultural, and personal identities in the classroom Can whites teach African-American literature effectively and legitimately? What is at issue when a man teaches a women's studies course? How effectively can a straight woman educate students about

gay and lesbian history? What are the political implications of the study of the colonizers by the colonized? More generally, how does the identity of an educator affect his or her credibility with students and with other educators? In incident after well-publicized incident, these abstract questions have turned up in America's classrooms and in national media, often trivialized as the latest example of PC excess. Going beyond simplistic headlines, *Teaching What You're Not* broaches these and many other difficult questions. With contributions from scholars in a variety of disciplines, the book examines the ways in which historical, cultural, and personal identities impact pedagogy and scholarship. Essays cover such topics as the outsider's gaze as it applies to the study of non-white literature; an able-bodied woman's reflections on teaching literature by disabled women; and the challenges of teaching the Western canon at an African American college.

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africa mother of western civilization: We Are an African People Russell Rickford, 2016-01-14 During the height of the Black Power movement of the late 1960s and 1970s, dozens of Pan African nationalist private schools, from preschools to post-secondary ventures, appeared in urban settings across the United States. The small, independent enterprises were often accused of teaching hate and were routinely harassed by authorities. Yet these institutions served as critical mechanisms for transmitting black consciousness. Founded by activist-intellectuals and other radicalized veterans of the civil rights movement, the schools strove not simply to bolster the academic skills and self-esteem of inner-city African-American youth but also to decolonize minds and foster a vigorous and regenerative sense of African identity. In *We Are An African People*, historian Russell Rickford traces the intellectual lives of these autonomous black institutions, established dedicated to pursuing the self-determination that the integrationist civil rights movement had failed to provide. Influenced by Third World theorists and anticolonial campaigns, organizers of the schools saw formal education as a means of creating a vanguard of young activists devoted to the struggle for black political sovereignty throughout the world. Most of the institutions were short-lived, and they offered only modest numbers of children a genuine alternative to substandard, inner-city public schools. Yet their stories reveal much about Pan Africanism as a social and intellectual movement and as a key part of an indigenous black nationalism. Rickford uses this largely forgotten movement to explore a particularly fertile period of political, cultural, and social revitalization that strove to revolutionize African American life and envision an alternate society. Reframing the post-civil rights era as a period of innovative organizing, he depicts the prelude to the modern Afrocentric movement and contributes to the ongoing conversation about urban educational reform, race, and identity.

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africa mother of western civilization: AIDS, Opium, Diamonds, and Empire Nancy Turner Banks, 2010-05 It is a mistake to think that wars only concern armies involved in active engagement.

Nothing is farther from the truth. The real forces of evil wage a financial war. The dark princes of debt finance have gained leverage over every important social, economic, and political institution-including the health care delivery system. In *AIDS, Opium, Diamonds, and Empire*, author Nancy Turner Banks draws the connections between free market strategies, the destruction of national sovereignty by the process of globalization, and AIDS as one of the health consequences of a neo-Darwinian philosophy. Through meticulous research, Banks found a medicalpharmaceutical-industrial complex that was taken over one hundred years ago by the titans of financial capitalism. Their aim was to create profit, not to conquer disease. This book of social history points to a cauldron of historical events that contributed to the HIV/AIDS crisis. *AIDS, Opium, Diamonds, and Empire* tells the dramatic story of a financial ideology that is damaging to everything that it means to be human. It is the story of profits over people. In the end, it is the story of hope and how we can regain our sanity and our health in a world gone mad.

africa mother of western civilization: Goddesses in World Culture Patricia Monaghan, 2010-12-01 This collection of accessible essays relates the stories of individual goddesses from around the world, exploring their roles in the cultures from which they came, their histories and status today, and the controversies surrounding them. *Goddesses in World Culture* brings readers the fascinating stories of close to 100 of the world's goddesses, ranging from the immediately recognizable to the obscure. These figures, many of whom derive from ancient cultures and civilizations, serve as points of departure for examining questions that go well beyond the role of women in religion and spirituality to include social organization, environmental awareness, historical developments, and psychological archetypes. Each volume of this groundbreaking set is composed of 20-25 previously unpublished articles written by expert contributors from diverse disciplines. Volume one covers Asia and Africa, volume two covers the Eastern Mediterranean and Europe, and volume three covers Australia and the Americas. Goddesses from cultures often overlooked in texts on religion, such as those of the Australian Aborigines, Korea, Nepal, and the Caribbean, are included here. In addition, the work offers new translations of ancient texts, introduces little-known folklore, and suggests new approaches to contemporary religious practices.

africa mother of western civilization: British Churches Enslaved and Murdered Black Atlantic Slaves: Contextualization and De-Contextualization of British Slave Trade: 17Th-19Th Century: a Critical Socio-Theological Study DR. R. A. Milwood PhD D.Min., 2014-03-05 *British Churches Enslaved and Murdered Black Atlantic Slaves: Contextualization-De-contextualization-Marginalization of the Transatlantic Chattel Slave Trade.* DR. Milwood has written this thesis on Contextualization as a companion to his other two books on African Humanity. *Shaking Foundations: A Sociological, Theological, Psychological Study and Western European and British Barbarity, Savagery and Brutality in the Transatlantic Chattel Slave Trade: Homologated By The Churches and Intellectuals in the Seventeenth- Nineteenth Century.* These should be read says DR. Milwood synoptically in order to fully understand the tremendous impact and significance of the heinous and nefarious slave trade in African bodies. The transatlantic chattel slave trade has shaped the world. The transatlantic chattel slave trade is the singular system-institution that has literally shaped the world economically, industrially, politically, technologically and theologically. On this foundation, contextualization is supremely significant to the study of the transatlantic chattel slave trade, social history, systematic theology, philosophy of religion, historical history and theology. The slave trade was not a congenial institution executed by the Royals, Churches, ie the ministers of religion, bishops, Archbishops, Intellectuals, theologians, philosophers of religion, Quakers, Society for the Propagation of the Gospel in Foreign parts, intellectuals, historians and scientists. It was rather the most egregious holocaust- genocide in mans chronological history. The slave trade was motivated by profound cultural racism expressed in psychic distance psychologically by Britain. It was a nefarious and nefarious brutal system that defied imagination and rationality. DR. Milwood has unearthed the historical facts of historical distortions, intellectual suppression and historical falsification of facts practiced by Britain who was the pre-eminent protagonist in the brutal and profligate enslaved and murdered Black Atlantic

slave trade. Using the study and tools of social history, systematic theology and historical history DR. Milwood now recognized how Britain consciously used de-contextualization and marginalization techniques to make recondite the profligate-ness of the horrendous transatlantic chattel slave trade in African bodies. What DR. Milwood finds most sardonic is that Britain used semantic cultural Christianity and messed up the biblical and theological concepts of Africans and African descendants. On top of this moral crime, Britain refused consistently to make Reparations to Africa and the Caribbean for crimes against humanity according to International Laws and Moral Christianity. DR. Milwood therefore has laid the foundation with historical veritable that the crimes committed by Britain demands an un-equivocal apology to black people and full Reparations for the nefarious, racial, avaricious and brutal crimes committed in the name of a white God and the apparition of a Caucasian Jesus Christ as Redeemer of the World without any historical evidence invented by Britain. For DR. Milwood, contextualization is the hermeneutic cadence-force and challenge to Britains de-contextualization and marginalization of the greatest holocaust- genocide crimes committed against Almighty God and humanity according to International Laws. Full Reparation from Britain is the only redemption and means for reconciliation and justice.

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Contextualization-De-contextualization-Marginalization of the Transatlantic Chattel Slave Trade. DR. Milwood has written this thesis on Contextualization as a companion to his other two books on African Humanity. Shaking Foundations: A Sociological, Theological, Psychological Study and Western European and British Barbarity, Savagery and Brutality in the Transatlantic Chattel Slave Trade: Homologated By The Churches and Intellectuals in the Seventeenth- Nineteenth Century. These should be read says DR. Milwood synoptically in order to fully understand the tremendous impact and significance of the heinous and nefarious slave trade in African bodies. The transatlantic chattel slave trade has shaped the world. The transatlantic chattel slave trade is the singular system-institution that has literally shaped the world economically, industrially, politically, technologically and theologically. On this foundation, contextualization is supremely significant to the study of the transatlantic chattel slave trade, social history, systematic theology, philosophy of religion, historical history and theology. The slave trade was not a congenial institution executed by the Royals, Churches, ie the ministers of religion, bishops, Archbishops, Intellectuals, theologians, philosophers of religion, Quakers, Society for the Propagation of the Gospel in Foreign parts, intellectuals, historians and scientists. It was rather the most egregious holocaust- genocide in man's chronological history. The slave trade was motivated by profound cultural racism expressed in psychic distance psychologically by Britain. It was a nefarious and nefandous brutal system that defied imagination and rationality. DR. Milwood has unearthed the historical facts of historical distortions, intellectual suppression and historical falsification of facts practiced by Britain who was the pre-eminent protagonists in the brutal and profligate enslaved and murdered Black Atlantic slave trade. Using the study and tools of social history, systematic theology and historical history DR. Milwood now recognized how Britain consciously used de-contextualization and marginalization techniques to make recondite the profligate-ness of the horrendous transatlantic chattel slave trade in African bodies. What DR. Milwood finds most sardonic is that Britain used semantic cultural Christianity and messed up the biblical and theological concepts of Africans and African descendants. On top of this moral crime, Britain refused consistently to make Reparations to Africa and the Caribbean for crimes against humanity according to International Laws and Moral Christianity. DR. Milwood therefore has laid the foundation with historical veritable that the crimes committed by Britain demands an un-equivocal apology to black people and full Reparations for the nefarious, racial, avaricious and brutal crimes committed in the name of a white God and the apparition of a Caucasian Jesus Christ as Redeemer of the World without any historical evidence invented by Britain. For DR. Milwood, contextualization is the hermeneutic cadence-force and

challenge to Britain's de-contextualization and marginalization of the greatest holocaust- genocide crimes committed against Almighty God and humanity according to International Laws. Full Reparation from Britain is the only redemption and means for reconciliation and justice.

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africa mother of western civilization: Empower the People Theodore Walker, 2023-01-31 Out of such different voices as the political philosophy of Martin Luther King, black power, and black nationalism, the social science of William Julius Wilson and Nathan and Julia Hare, the music and dance of Stevie Wonder and the blues, black womanist theology, and the preaching of his own home church, Walker conducts a choir that is more than a chorus in a hymn that is more than a song. The words call for a common struggle for comprehensive social empowerment, black family by black family, and black church by black church, as he sets an agenda for the 1990s. The rhythm and the harmony are his own as, on occasion, is a clear and strong solo voice. Philip E. Devenish, University of Chicago Divinity School

africa mother of western civilization: Afrocentricity in AfroFuturism Aaron X. Smith, 2023-10-30 Contributions by Taharka Adé, Molefi Kete Asante, Alonge O. Clarkson, John P. Craig, Ifetayo M. Flannery, Kofi Kubatanna, Lehasa Moloi, M. Ndiika Mutere, and Aaron X. Smith In the twenty-first century, AfroFuturism—a historical and philosophical concept of the future imagined through a Black cultural lens—has been interpreted through a myriad of writers, artists, scientists, and other visionary creatives. In *Afrocentricity in AfroFuturism: Toward Afrocentric Futurism*, editor Aaron X. Smith curates a collection of interdisciplinary essays that critiques existing scholarship on Black futurity. In contrast to much previous work, these essays ground their explorations in African agency, centering the African within historical and cultural reality. Situating Afrocentricity as the field's foundational root and springboard for an expansive future, contributors detail potential new modes of existence and expression for African people throughout the diaspora. Divided into two parts—Representations and Transformations—this book examines the tensions created by historical and cultural dislocation of African peoples and consciousness. Contributors cover varied topics such as the intersections of culture and design; techno culture; neuroscience; and the multiplicity of African cultural influences in aesthetics, oratory, visual art, hip hop, and more. Essays range from theoretical analyses to close readings of history and popular culture, from the Haitian Revolution to Sun Ra, Janelle Monáe's *Dirty Computer*, and Black Panther. *Afrocentricity in AfroFuturism* offers an expansive vision of AfroFuturism and its ranging significance to contemporary culture and discourse.

africa mother of western civilization: Black Fathers Michael E. Connor, Joseph White, 2011-06-02 This book offers a broader, more positive picture of African American fathers. Featuring case studies of African-descended fathers, this edited volume brings to life the achievements and challenges of being a black father in America. Leading scholars and practitioners provide unique insight into this understudied population. Short-sighted social policies which do not encourage father involvement are critically examined and the value of father engagement is promoted. The problems associated with the absence of a father are also explored. The second edition features an increased emphasis on: the historical issues confronting African descended fathers the impact of health issues on Black fathers and their children the need for therapeutic interventions to aid in the healing of fathers and their children the impact of an Afrikan-centered fathering approach and the need for research which considers systemic problems confronting African American fathers community focused models that provide new ideas for (re)connecting absent fathers learning tools including reflective questions and a conclusion in each chapter and more theory and research throughout the book. Part I provides a historical overview of African descended fathers including their strengths and shortcomings over the years. Next, contributors share their personal stories

including one from a communal father working with underserved youth and two others that highlight the impact of absent fathers. Then, the research on father-daughter relationships is examined including the impact of father absence on daughters and on gender identity. This section concludes with a discussion of serving adolescents in the foster care system. Part II focuses on the importance of a two-parent home, communal fathering, and equalitarian households. Cultural implications and barriers to relationships are also explored. This section concludes with a discussion of the struggles Black men face with role definitions. The book concludes with a discussion of the impact of adoption and health issues on Black fathers and their children, and the need for more effective therapeutic interventions that include a perspective centered in the traditions and cultures of Afrika in learning to become a father. The final chapter offers an intervention model to aid in fatherhood. An ideal supplementary text for courses on fathers and fathering, introduction to the family, parenting, African American families/men, men and masculinity, Black studies, race and ethnic relations, and family issues taught in a variety of departments, the book also appeals to social service providers, policy makers, and clergy who work with community institutions.

africa mother of western civilization: The Predicament of Blackness Jemima Pierre, 2013
What is the meaning of blackness in Africa? This title tackles the question of race in West Africa through its post-colonial manifestations. Pierre examines key facets of contemporary Ghanaian society, from the pervasive significance of 'whiteness' to the practice of chemical skin-bleaching to the government's active promotion of Pan-African 'heritage tourism'.

africa mother of western civilization: Revolutionary Change and Democratic Religion
Celucien L. Joseph, 2020-04-15 In *Revolutionary Change and Democratic Religion*, Celucien Joseph provides a fresh and careful reexamination of Haiti's intellectual history by focusing on the ideas and writings of five prominent thinkers and public intellectuals: Toussaint Louverture, Joseph Antenor Firmin, Jacques Roumain, Dantes Bellegarde, and Jean Price-Mars. The book articulates a twofold argument. First of all, Haiti has produced a strong intellectual tradition from the revolutionary era to the postcolonial present, and that Haitian thought is not homogeneous and monolithic. Joseph puts forth the idea that the general interweaving themes of rhetoric, the race concept, race vindication, universal emancipation, religious pluralism, secular humanism, the particular and the universal, and cosmopolitanism are representative of Haiti's intellectual tradition. Secondly, the book also contends that Haitian intellectuals have produced a religious discourse in the twentieth century that could be phrased religious metissage. The religious ideas of these thinkers have been shaped by various forces, ideologies, religious traditions, and philosophical schools. In the same way, the religious experience of the Haitian people should be understood in terms of conflicting, heterodox, and pluralistic manifestations of religious piety, as the people in Haiti reacted to the crisis of slavery, Western colonialism and imperialism, and the arrogance of race in modernity in their striving to reposition themselves within the framework of universal and human metanarratives. The book departs from the dominant (contemporary) Vodou scholarship that is often characteristic of North American and Western studies on the religious life of the Haitian people and Haitian thinkers.

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