

The African Origin Of Civilization: Myth Or Reality

Cheikh Anta Diop

Français d'Afrique Noire No. 21. (1974) The African Origin of Civilization: Myth or Reality (translation of sections of Antériorité des civilisations négres

Cheikh Anta Diop (29 December 1923 – 7 February 1986) was a Senegalese historian, anthropologist, physicist, and politician who studied the human race's origins and pre-colonial African culture. Diop's work is considered foundational to the theory of Afrocentricity, though he himself never described himself as an Afrocentrist. The questions he posed about cultural bias in scientific research contributed greatly to the postcolonial turn in the study of African civilizations.

Diop argued that there was a shared cultural continuity across African people that was more important than the varied development of different ethnic groups shown by differences among languages and cultures over time. Some of his ideas have been criticized as based upon outdated sources and an outdated conception of race. Other scholars have defended his work from what they see as widespread misrepresentation.

Cheikh Anta Diop University (formerly known as the University of Dakar), in Dakar, Senegal, is named after him.

Serer religion

African origin of civilization: myth or reality L. Hill (1974), p. 197, ISBN 1-55652-072-7. African forum, Volumes 3–4, American Society of African Culture

The Serer religion or Serer spirituality (Serer: A ?at Roog, meaning "the way of the Divine", "path of God", or "religious life"), is the original religious beliefs, practices, and teachings of the Serer people living in the Senegambia region in West Africa. The Serer religion believes in a universal supreme deity called Roog (or Rog). In the Cangin languages, Roog is referred to as Koox (or Kooh), Kopé Tiatie Cac, and Kokh Kox. Doctor of ethnology and lecturer in ethnosciences, Professor Simone Kalis writes that:

"Religious life or "path of God" / a fat Roog is based on the cult of the ancestors / pangool. They are the pivot around which all the rituals that make up religious and therapeutic practices originate. The priest / o yaal pangool, master of the cult, is located halfway between the world of the beyond and the here below; the invisible and the visible, the dead and the living."

The Serer people are found throughout the Senegambia region. In the 20th century, around 85% of the Serer converted to Islam (Sufism), but some are Christians or follow their traditional religion. Despite resisting Islamization and jihads for almost a millenia - having been persecuted for centuries, most of the Serers who converted to Islam converted as recently as the 1990s, in part, trying to escape discrimination and disenfranchisement by the majority Muslim groups surrounding them, who still view the Serers as "the object of scorn and prejudice."

Traditional Serer religious practices encompass ancient chants and poems, veneration of and offerings to spirits (pangool), Serer initiation rites, folk medicine, divination, and preservation of Serer history, culture, and identity which includes forbidding mixed-marriages, and preserving one's sexual purity until marriage ? a practice that is strongly adhered to by the Serer-Noon, where the consequence of breaking this custom could mean being sentenced to celibacy for the rest of one's life.

Religion in Africa

The African Origin of Civilization: Myth or Reality, Chicago, L.Hill, 1974. ISBN 1-55652-072-7 Vontress, Clemmont E. (2005), "Animism: Foundation of Traditional

Religion in Africa is multifaceted and has a major influence on art, culture and philosophy. Today, the continent's various populations and individuals are mostly adherents of Christianity, Islam, and to a lesser extent traditional African religions. In Christian or Islamic communities, religious beliefs are also sometimes characterized with syncretism with the beliefs and practices of traditional religions.

Creation myth

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A creation myth or cosmogonic myth is a type of cosmogony, a symbolic narrative of how the world began and how people first came to inhabit it. While in popular usage the term myth often refers to false or fanciful stories, members of cultures often ascribe varying degrees of truth to their creation myths. In the society in which it is told, a creation myth is usually regarded as conveying profound truths – metaphorically, symbolically, historically, or literally. They are commonly, although not always, considered cosmogonical myths – that is, they describe the ordering of the cosmos from a state of chaos or amorphousness.

Creation myths often share several features. They often are considered sacred accounts and can be found in nearly all known religious traditions. They are all stories with a plot and characters who are either deities, human-like figures, or animals, who often speak and transform easily. They are often set in a dim and nonspecific past that historian of religion Mircea Eliade termed *in illo tempore* ('at that time'). Creation myths address questions deeply meaningful to the society that shares them, revealing their central worldview and the framework for the self-identity of the culture and individual in a universal context.

Creation myths develop in oral traditions and therefore typically have multiple versions; found throughout human culture, they are the most common form of myth.

Negroid

the prototype of the White race as the 'Negroid' is the prototype of the Black race." C. A. Diop, The African Origin of Civilization: Myth Or Reality

Negroid (less commonly called Congoid) is an obsolete racial grouping of various people indigenous to Africa south of the area which stretched from the southern Sahara desert in the west to the African Great Lakes in the southeast, but also to isolated parts of South and Southeast Asia (Negritos). The term is derived from now-disproven conceptions of race as a biological category.

The concept of dividing humans into three races called Caucasoid, Mongoloid, and Negroid (originally named "Ethiopian") was introduced in the 1780s by members of the Göttingen school of history and further developed by Western scholars in the context of "racist ideologies" during the age of colonialism.

With the rise of modern genetics, the concept of distinct human races in a biological sense has become obsolete. In 2019, the American Association of Biological Anthropologists stated: "Race does not provide an accurate representation of human biological variation. It was never accurate in the past, and it remains inaccurate when referencing contemporary human populations."

Aethiopia

for the Royal Asiatic Society. 1892. p. 823. Retrieved 20 January 2015. Diop, Cheikh Anta (1974). *The African origin of civilization: myth or reality* (1st ed

Ancient Aethiopia, (Greek: Αἰθιοπία, romanized: Aithiopía) first appears as a geographical term in classical documents in reference to the skin color of the inhabitants of the upper Nile in northern Sudan, of areas south of the Sahara, and of certain areas in Asia. Its earliest mention is in the works of Homer: twice in the Iliad, and three times in the Odyssey. The Greek historian Herodotus uses the appellation to refer to regions south of Egypt when describing "Aethiopians," indicating Nubia, not the modern nation of Ethiopia.

List of flood myths

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Flood myths are common across a wide range of cultures, extending back into Bronze Age and Neolithic prehistory. These accounts depict a flood, sometimes global in scale, usually sent by a deity or deities to destroy civilization as an act of divine retribution.

Grimaldi man

(1974). *The African origin of civilization: myth or reality* (1st ed.). New York: L. Hill. p. 266. ISBN 1556520727. Cheikh Anta Diop, *Civilization or Barbarism*:

Grimaldi man is the name formerly given to two human skeletons of the Upper Paleolithic discovered in Italy in 1901. The remains are now recognized as representing two individuals, and are dated to possibly being of the same age as the five Cro-Magnon skeletons discovered by French palaeontologist Louis Lartet in 1868, and classified as part of the wider Early European modern humans population.

Frontier myth

The frontier myth or myth of the West is one of the influential myths in American culture. The frontier is the concept of a place that exists at the edge

The frontier myth or myth of the West is one of the influential myths in American culture. The frontier is the concept of a place that exists at the edge of a civilization, particularly during a period of expansion. The American frontier occurred throughout the 17th to 20th centuries as European Americans colonized and expanded across North America. This period of time became romanticized and idealized in literature and art to form a myth. Richard Slotkin, a prominent scholar on the subject, defines the myth of the frontier as "America as a wide-open land of unlimited opportunity for the strong, ambitious, self-reliant individual to thrust his way to the top."

Afrocentric education

period include: The Destruction of Black Civilization (1971) by Chancellor Williams *The African Origins of Civilization: Myth or Reality* (1974) by Cheikh

Afrocentric education refers to a pedagogical approach to education designed to empower people of the African diaspora with educational modes in contact and in line with the cultural assumptions common in their communities. A central premise behind it is that many Africans have been subjugated by having their awareness of themselves limited and by being indoctrinated with ideas that work against them and their cultures.

Like educational leaders of other cultures, proponents assert that what educates one group of people does not necessarily educate and empower another group, so they assert educational priorities distinctly for the

Africans in a given context.

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