

**Chapter 1 : SBA: The Reawakening of the African Mind by Asa G. Hilliard, III**

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Career[ edit ] In , Hilliard introduced the concept of " Baseline Essays " short stories "of the experience of a particular geo-cultural group within a particular academic area from earliest times to the present" [1] to the Portland, Oregon school district. This resulted in a collection of essays advocating Afrocentrism , authored by "six scholars," [2] known as the African-American Baseline Essays , which were adopted by the district in Hilliard was a member of Omega Psi Phi fraternity. He declared of his work: As such, I am interested in the aims, the methods and the content of the socialization processes that we ought to have in place to create wholeness among our people. The keys to achievement were high expectations, well-trained teachers, and the abandonment of standardized testing. Hilliard authored more than a thousand publications on subjects including educational policy, teaching strategies, testing, child growth and development, and African history and culture. Several of his programs for teaching, assessment, and pluralistic curricula became national models. Death[ edit ] Hilliard was traveling with his wife and a tour group in Egypt in when he died unexpectedly of what was determined to be Malaria. The Maroon Within Us: National Association for the Education of Young Children, The Reawakening of the African Mind, rev. Cecil Reynolds and Robert E. Brown, Plenum Press, , pp. Ivan Van Sertima, Transaction, , Ivan Van Sertima, Transaction, What Is the Problem? Thoughts on Language and Culture in the Classroom, ed. Glickman, Teachers College Press, Diasporic Studies in the Americas, ed. First People, Our People: Quality Control or Decoy? Atlanta Journal-Constitution, April 8, , p. JD9; August 14, , p. The Magazine, February , p. Educational Leadership, May , pp. New York Beacon, October 11â€™17, , p. Washington Post, August 16, , p.

**Chapter 2 : Asa G. Hilliard III: To Be an African Teacher**

*"The deep well of traditional African education and socialization processes were rooted in a worldview where there was a belief in human perfectibility, the belief that humans could indeed become more like God.*

Clinton is asking too much of us regarding the education of our childrenâ€”Asa Hilliard III moves in the opposite direction: The words here suggest that it takes a refined and nurturing cultural foundation to raise a childâ€”and the teachers of our children take up their task as one dutifully follows a religious calling. A man teaches as he actsâ€”The wise person feeds the soul with what endures, so that it is happy with that person on earth. The wise is known by his good actions. The heart of the wise matches his or her tongue and his or her lips are straight when he or she speaks. The wise have eyes that are made to see and ears that are made to hear what will profit the offspring. The wise is a person who acts with MAAT [truth, justice, order, balance, harmony, righteousness and reciprocity] and is free of falsehood and disorder. Many of us do not know it, but African people have thousands of years of well-recorded deep thought and educational excellence. Teaching and the shaping of character is one of our great strengths. In our worldview, our children are seen as divine gifts of our creator. Our children, their families, and the social and physical environment must be nurtured together. What a pity that we cannot readily recall the names of our greatest wise men and women. What a pity that we have come to be dependent on the conceptions and the leadership of others, some of whom not only do not have our interests at heart, they may even be our enemies. Some actually seek to control us for their own benefit through the process of mis-education. Henry Berry of the Virginia House of Congress during the antebellum period said this about African people: We have closed every avenue through which light may enter their minds. If we could only extinguish the capacity to see the light, our work would be complete. So we have two primary reasons for knowing our heritage in education and child raising, or socialization. We have the best teaching and socialization practices ever developed anywhere in the world. These practices are still good for others and for us now. The primary tool of our oppression is mis-education by our oppressors. We must regain control over the primary education and socialization of our children. Everywhere on the African continent, from the time of the Pharaohs in Ancient KMT Egypt to the modern era, great African civilizations in many river valleys, from the Nile to the Niger and to the Cape, were the center of the most sophisticated education and socialization systems ever developed on the Earth. Some of these civilizations developed in Africa long before other civilizations developed anywhere else in the world. The vestiges of these brilliant African creations can still be found in Africa and throughout the African Diaspora see Finch, We must consider our ancient traditions; traditions that made us respected teachers all over the globe. Our people must hold their heads high in all matters that pertain to teaching and learning. African traditional teachers were and are people of high character, who have deep respect for ancestors and for community tradition. African teachers accept the calling and the obligation to facilitate inter-generational cultural transmission. African teachers also strive for the highest standards of achievement in emerging science and technology, areas that have always owed much to African scholarship. Our genius is a part of the foundation of the revolution in knowledge in physics, mathematics, engineering and cyber-technology. Our genius is present at the deepest levels of the arts and humanities. All of this is in spite of overwhelming resistance to our learning by determined oppressors. Therefore, for many African Teachers, tapping the genius and touching the spirit of African children is not a mystery. Not only can our children learn, they bring awesome intellects to the task. Along with teaching content, teaching good character and social bonds are our historical and contemporary strengths. This world-view channels the focus of African teachers, providing them with appropriate patterns for thought and practice. While it certainly is a practical necessity to get academic degrees and certification from non-African institutions, such teacher training and legitimation is really minimal preparation for African teachers. We go far beyond these things to reach our traditional higher standards, whether we work in public or in independent settings, whether we teach our own children or also teach the children of others. For the African teacher, teaching is far more than a job or simply a way to make a living. No sacrifice is too great for that family, for its growth and enhancement. What is special about an African

teacher? It is the world-view and the practice that comes from our world-view, even when it is a dim memory. A teacher of African ancestry who does not go beyond certification and degrees to know or to embrace an African world-view is not an African! Cultural excellence is the essence of an African teacher. In all of our learning, we must acquire an understanding of ourselves and our heritage. This does not mean that we cannot learn from others. However, we must be critical learners, rejecting anything that is anti-African. African teaching functions must be embedded in and must serve an African community. Traditionally, African communities have been identified by a shared belief in several key elements. It is these elements that are the foundation for African teachers. The belief that the cosmos is alive. The belief that spirituality is at the center of our being. The belief that human society is a living spiritual part of the cosmos, not alien to it. The belief that our people have a divine purpose and destiny. African teachers place a premium on bringing their students into a knowledge of themselves and a knowledge of their communities. African people place great value on WHO each person is, on WHO the community is and the honored place that each member of the family occupies within the community. African teachers respect mastery, and seek through apprenticeship to learn from truemasters, masters who are valued agents of the African community, who are steeped in the deep thought and behavior of the community, who exhibit an abiding unshakable primary loyalty to the community and who are in constant communication with the wise elders of the community. In touching the intellect, humanity and spirit within children, African teachers recognize the centrality of relationships between teachers and students, among students, and within the African community as a whole. The African teacher is a parent, friend, guide, coach, healer, counselor, model, storyteller, entertainer, artist, architect, builder, minister, and advocate to and for students. A brief sample of African socialization can be found in the work of K. Lukondo-Wamba, master teachers and authors of *Kindezi: The Congo Art of Babysitting*. The Kindezi can only be perceived and understood through the social context of the community it serves as an art and a big social responsibility. It is through the role that Kindezi plays in the community that one can appreciate its importance in the dingo-dingo process of shaping African social patterns. Since it is the ndezi with whom the child stays all day long, the future of the child will greatly reflect the impact of Kindezi, the art of babysitting, not only upon the child but upon the society itself. The contribution of Kindezi in Bantu societies in general, and the Kongo in particular, cannot be under-estimated or denied. The role it plays in all aspects of community life is so great that it merits erection of a monument. Dingo-dingo diena it is a process by which one discovers the mystery of human growth and reaches the total understanding of the psychology of the child. Through Kindezi, Africans acquire this skill, a skill that has made the African not only one of the most religious human beings on earth but, also, one of the most humanistic. As such, great attention is paid to whoever has a role to play in the life of a child—the human being with the quickest copying mind. This basic understanding that childhood is the foundation that determines the quality of a society is the main reason that prompted African communities to make Kindezi and art, or kinkete, to be learned by all their members. Thus Kindezi is required in societies that want to prepare their members to become not only good fathers and mothers, but above all, people who care about life and who understand, both humanely and spiritually, the highly unshakable value of the human being that we all are. In this social process, the destinies of the students are connected to each other, to their families, to their communities, to their ancestors, to those who are yet to be born, to their environment, to their traditions, to MAAT as a way of life, and to their creator. Africans who use the proverb understand it. It is a part of their world-view, their value system, a world-view and value system that may not be shared by those who quote Africans out of context. As Fu-Kiau and Lukondo-Wamba show above, the proverb is really about raising a village, not merely raising a child. It is not a matter of welfare as it is understood in the West. Africans never take teaching lightly. It is a sacred calling. The long night of slavery, colonization, apartheid, and White supremacy ideology ruptured the traditional bond between African teachers and their nurture, and even their memories of that nurture. We have been reduced in our expertise, lowered in our expectations, and limited in our goals. We have even been dehumanized and de-spiritualized. We must return to the upward ways of our ancestors. We have forgotten our aims, methods and content. We must not bring shame on ourselves and upon our descendants. We must bring light to the world again. Selected References and Bibliography.

Chapter 3 : - SBA: The Reawakening of the African Mind - BooksPrice

*SBA is must reading for anyone interested in the liberation of our people. DA. Read more. 17 people found this helpful. Helpful. Comment Report abuse. See all 8 reviews.*

Hilliard died Sunday in Cairo, Egypt, 10 days shy of his 74th birthday. The cause of death has not been confirmed, but one source says that he died of malaria, which he contracted in Ghana where he was enstooled as a king and another says that he was sick before he left the United States. Whatever the cause of his death, Hilliard joined the pantheon of ancestors doing what he loved – teaching about the contributions of ancient Egypt to human civilization, in a place that he loved – the Nile Valley. He will also leave a legacy as the celebrated conductor of the modern African-centered educational movement. He has inspired generations to see ancient Egypt as the classical civilization of the Black World. I have known him for more than 35 years and during that time he has been a lightning rod for social, educational, and political transformation. He has also consulted with various school districts, universities and government agencies on those topics. From , until his death, Hilliard had been the Fuller E. In addition to being an integral part of the African-centered educational community and the Black Studies family, Hilliard was a vital constituent of Black Atlanta. He was the chairman of the programs committee of the highly influential Black Men of Atlanta Inc. The organization is mourning his death, issuing a statement that in part says: Hilliard served as a formidable catalyst for social change as well as a beacon for the preservation and advocacy of African cultures throughout the world. His impact upon our organization, its members and the communities we serve has been immeasurable. The nation has experienced a significant loss. His lecture was titled: He consistently emphasized that we pursue intellectual excellence, really be responsible to our communities and teach our children how to explore and engage. Hilliard flew to Cairo and over the next four days his conditioned worsened until he passed away on Sunday. Hilliard and his wife, Patsy Jo, have four children. It was at the tomb of Thutmose IV, who was the eighth pharaoh during the 18th Egyptian dynasty. He believed in the natural genius of African children and he believed in the purpose and function of education as it relates to developing our people.

**Chapter 4 : SBA: The Reawakening of the African Mind by Asa G. Hilliard III**

*Page 2 of 8 SBA: The Reawakening of the African Mind By: Dr. Asa G. Hilliard, III Chapter Extract- REAWAKENING RBG Afrikan- Centered Cultural Development and Education Wikizine Dedication video to Dr. Asa G. Hilliard III "SBA: The Reawakening of the African Mind is a key.*

A Short Biblio-Guide Contemporaneous to the Aryan European, Arab, Asian invasions and decimation of African civilizations was the development of a philosophy and pseudo-science to proclaim African people as non-human and incapable of, or contributing to, civilization; in this dimmed light Aryans went about proclaiming African civilization as part of their history while denying their African origins, or even presence. The following bibliography presents responses from the African world debunking the myths and fabrications of Aryan origins and in the process establishing the truth of the African origins of civilizations and of the benefit the Aryan world derived there from. Defending the African Identity African World Revolution - Africans at the Crossroads - John Henrik Clarke "In looking at African history from the Africentric point of view, my honest attempt is to correct some of the prevailing misconceptions about Africa and its people in order to see the global significance of Africa. It must be remembered that more than one-half of human history had occurred before the people now referred to as Europeans played any significant part in the shaping of world history. His is an excellent survey of the terrain. Intellectual Warfare - Jacob H. The argument was intended as a challenge to African thinkers to decisively continue our project to dismantle the European intellectual campaign to commit historicide against African peoples. The European atrocity which has been continuous for two and one half centuries must be unconditionally halted. Carruthers builds on the foundation mapped by Dr. Carruthers identifies the battle grounds as the fight for Kemet, and Greece, and the Aryan university - the bastions of the pseudo-science progeny. Kemet, Afrocentricity and Knowledge - Molefe Asante "The Afrocentric method seeks to transform human reality by ushering in a human openness to cultural pluralism which cannot exist without the unlocking of the minds for acceptance of an expansion of consciousness. I seek to overthrow parochialism, provincialism, and narrow Wotanic visions of the world by demonstrating the usefulness of an Afrocentric approach to questions of knowledge. Asante offers a framework, Afrocentricity, a tool the scholars can use in dismantling the Aryan myth-making apparatus. The framework of Afrocentricity Africentricity, African-worldview uprights the scholar from the use of a flawed perspective and methodology for engaging the truth and confronting falsehoods. Rather than set up an interview schedule containing the great issues of European philosophical inquiry, African champions must break the chain that links African ideas to European ideas and listen to the voice of the ancestors without European interpreters. Such is the purpose of the following contribution. Carruthers explores the philosophic and scientific explorations of our African antecedents gleaned from the a theme and framework that he uses in critiquing post-modern African philosophers and scientist towards a methodology for reconnecting with our forebears. The Reawakening of the African Mind, I have wanted to look at the mental encapsulation of our people. I wanted to look at how we are derailed in our quest for wholeness. I wanted to look at the elements that contribute to our confusion as we struggle to solve our problems in education and socialization. I wanted to look at our absence of focus and grounding. Especially important in this study was the examination of the environment that keeps us moving from crisis to crisis with no real introspection. In his assessment Dr. Hilliard points out the flaw and what must be done to liberate ourselves, and to defeat our Aryan enemies and their collaborator. Through engaging the forces of white supremacy on the battlefields of Civil Right, Black Power, Pan Africanism and Afro-Centrism it has become clear that Black liberation depends upon knowledge of our enemy and knowledge of ourselves. This book reconnects the umbilical cord between us and our antecedents. Chandler "Before the dawn of the present era was a period known to the ancient historian as antediluvian, Mythological tradition holds that during this antediluvian period was born the great Egyptian Sage Tehuti or Thoth His axioms provided humanity with a comprehensive analysis of the nature of creation and the universe Thus, an examination of the origin, development and contributions of an entity such as Tehuti from the African myth perspective makes the incomprehensible comprehensible, and allows a true

understanding of what would have been lost as historic ephemera. Wright "This presentation is based upon a very simple premise: Wright in his seminal essay, as is the title of this publication, set the framework by which African people must view Aryan behavior - they are psychopaths he contends. Further, he contends that it is the psychopathic behavior that must be studied and remedied if we are to address the racism engendered symptoms exhibited by African Black people. Keys to the Colors - Frances Cress Welsing "The papers in this collection were written over the past 19 years Welsing advanced a theory titled "The Cress Theory" to explain Aryan behavior as due to "genetic inferiority" complex. It is an assault upon the European paradigm; a repudiation of its essence. It is initiated with the intention of contributing to the process of demystification necessary for those of us who would liberate ourselves from European intellectual imperialism. Ani gives us an exhaustive anthropological critique of the development of the Aryan psycho-cultural orientation and behavior. This is a very extensive examination of the European irrational rationale and pathology. Ani illustrates the Aryan materialist obsession and the need to possess and control. Ani, shows the Aryan to be a spiritless and soul-less human, identifying with nothing in life, only objectifying. For example, whereas Africans celebrate Nature, Ani demonstrates that Aryans see themselves at war intent upon conquering and dominating Nature and everything therein. Aryan Psychopaths Black Athena: According to it, Greek culture had arisen as the result of colonization, around BC, By Egyptian and Phoenicians who had civilized the native inhabitants. Furthermore, Greeks had continued to borrow heavily from Near Eastern cultures. Additionally, Bernal usurps the theses of George G. The semite question is addressed in the writings of Cheikh Diop who points out that they are but one branch of the Aryan race having the same historical experiences vis-a-vis Africans - invaders, predators and thieves. The negative purpose is to show that the Afrocentric myth of ancient history is a myth, and not history. The positive purpose is to encourage people to learn as much about ancient Egypt and ancient Greece as possible. The ancient Egypt described by Afrocentrist is a fiction. I would like our children and college students to learn about the real ancient Egypt and the real ancient Africa, and not about the historical fiction invented by European. Throughout her book she dismisses, without facts, evidence or proof, all claims by African people to their own civilizations. As the African scholars have pointed out Kemet is ground zero, and Aryans must lay claim to it if they are to have a roll in, besides destroying, ancient civilizations. These writers are so absurd as to claim "Egyptian culture was monolithic and highly interconnected and inward-looking in its organization and style. Egyptian society appears to have been more homogeneous than that of its Near Eastern contemporaries. Perhaps in part for this reason, many Egyptian cultural traits did not travel well. However this nonsense flies in the face of African migrations throughout the Euro-Asian continents for thousands of years before and during the appearance of the Aryan. It flies in the face of the successive Kemetite societies established in Mesopotamia and of the successive campaigns into Mesopotamia to support those societies. One must conclude the Kemetians must have lied about their presence in Mesopotamia since these Aryans said so! It is this type of pathology throughout the book that ignores the facts for pernicious aims. Here the authors travel back and forth falling over each other to make one absurd claim after the other to the absence of Kemet Black peoples influence on Greece and Rome, and even to the point of proclaiming no Black Egyptians, only White ones who "painted themselves red and yellow" and Black but not white. These pseudo-scholars travel through time assassinating character and all anyone who would so ever dare to suggest Africans had anything to do with Kemet Egypt, Greece or Rome, unless maybe as slaves.

## Chapter 5 : Georgia State Professor Asa Hilliard Dies in Egypt - Higher Education

*In SBA: The Reawakening of the African Mind, Hilliard provides a detailed description of the disorder. He describes the history of it, focusing on the impacts of slavery, colonialism and neo-colonialism on the current "world order."*

## Chapter 6 : Sba Ra - Beirut, 04, Lebanon (3 books)

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and*

*fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

### Chapter 7 : SBA The Reawakening of the African Mind | Kentake Page

*"SBA: The Reawakening of the African Mind is a key. It is a roadmap. It is a call to destiny. With SBA: The Reawakening of the African Mind, Dr. Hilliard helps us to comprehend why education is so critical to African liberation and advancement.*

### Chapter 8 : Cultural Circles – IKG Cultural Resource Center

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### Chapter 9 : The Narrative of the Life of Frederick Douglass by David Collins on Prezi

*African American, African American author, Black Firsts, Black Poets, Famous Libra, History Makers, Shero Recent Ten 'Black Body' Quotes from Ta-Nehisi Coates' "Between The World And Me".*