



A look at the scientific and technical discoveries of the black man

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REVIEW

Review of the work *Inventors and Black Sages*, by Ives Antoine (2009).

Ives Antoine is an intellectual whose works are dedicated to correcting historical gaps and epistemological aspects related to the contribution of black people to scientific development and technician. Graduated in Pedagogy and French Literature, with diplomas from the universities of Montreal and Ottawa, and winner of the Carter G. Woodson Prize in 1999, the author offers a bold and refreshing vision of the black man's contribution to science, challenging the representations established by Western culture (Antoine, 2009).

According to Antoine (2009), the work not only rescues, but also highlights the importance of black discoveries and innovations throughout history, which were, in largely silenced by Western historiography. The author points out the difficulties of find references to these contributions, especially in Portuguese-language literature, in contrast with the works in English and French that already revealed part of this legacy. The book's main strength lies in dismantling a deeply ingrained stereotype: the view of black people as incapable of producing technical and scientific knowledge (Antoine, 2009). This image, according to the author, was reinforced by white supremacy and the idea of superiority Western cultural. Antoine (2009) explains that the association of black people only with music, dance or sport is the result of a long process of systematic misinformation since colonization. The author also highlights the complicity of great names in black literature, such as Aimé Césaire and Léopold Sédar Senghor, who, although defenders of blackness, ended up endorsing, in part, this limited view. Senghor went so far as to say that "emotion is black, reason is Hellenic" (apud Antoine, 2009, p. 98), reflecting a reductionist conception that separates the rationality of black culture.

For Antoine (2009), misinformation about black science was a strategy for maintaining power, which is expressed in the silencing of inventors like Garrett A. Morgan, creator of traffic light; Jay B. Rhodes, inventor of the water closet; and Richard B. Spikes, responsible by the automatic gearbox. Despite the relevance of inventions for modernization, these names remain little recognized outside the North American context.

The author's criticism also covers the role of the media, which prioritizes promotion of black people in areas such as music and sports, but omit achievements in science and technology. This erasure, according to Antoine (2009), contributes to the perpetuation of racism structural and a distorted image of black people as "inferior" or "limited".

However, Antoine (2009) does not limit himself to criticism. He proposes a reassessment of the role of black people in science, highlighting their contributions even in contexts of exclusion and hostility. This historical reinterpretation is, for the author, a path to restoring the dignity of the black man and allow new generations to recognize themselves as protagonists not only in entertainment, but also in science and technology.

Thus, the work goes beyond historical rescue: it constitutes a reflection on how narratives scientific and cultural influences shape the identity, self-esteem and confidence of black people (Antoine, 2009).

CONCLUSION

Ives Antoine's (2009) contribution in *Black Inventors and Sages* is fundamental not only for the reconstruction of scientific history, but also for the redefinition of the role of black people in human development. The author exposes the systematic silencing of black achievements and challenges racial and cultural structures that still dominate Western thinking. Through analysis critical and documented, the importance of a plural and fair history is reaffirmed, which recognizes the contributions of all peoples to the progress of humanity.

REFERENCE

ANTOINE, Ives. *Black Inventors and Sages*. 1st ed. Luanda: N'zila, 2009. 165 p. (Collection Essay, 32).