

## Afrocentricity The Theory Of Social Change

Molefi Kete Asante explores major intellectual themes confronting African people Copyright © Libri GmbH. All rights reserved.

Most Western-driven theories do not have a place in Black communicative experience, especially in Africa. Many scholars interested in articulating and interrogating Black communication scholarship are therefore at the crossroads of either having to use Western-driven theory to explain a Black communication dynamic, or have to use hypothetical rules to achieve their objectives, since they cannot find compelling Black communication theories to use as reference. Colonization and the African slave trade brought with it assimilationist tendencies that have dealt a serious blow on the cognition of most Blacks on the continent and abroad. As a result, their interpersonal as well as in-group dialogic communication had witnessed dramatic shifts. Black/Africana Communication Theory assembles skilled communicologists who propose uniquely Black-driven theories that stand the test of time. Throughout the volume's fifteen chapters theories including but not limited to Afrocentricity, Afro-Cultural Mulatto, Venerative Speech Theory, Africana Symbolic Contextualism Theory, HaramBuntu-Government-Diaspora Communications Theory, Consciencist Communication Theory and Racial Democracy Effect Theory are introduced and discussed. Debating the development of civilization in Egypt and Greece, this collection of essays explores European misconceptions of African history. Featuring contributions from some of the top scholars in African American studies, this book analyzes the inconsistencies erupting from academic and Eurocentric reports on ancient culture. It explores such questions as If the pyramids were built in 2800 B.C. and Greek civilization began around 700 B.C., how could the Greeks have contributed or taught Africans math and science? and If the Greeks built pyramids in Egypt, why did they not build a few in Greece?

Molefi Asante is a pioneering thinker who delves deeply into the complex dynamics of the legacy of white supremacy in America. In this book, his most profound and probing work, he lays bare the obstacles and challenges to American democracy in the twenty-first century. This book must be read by all those concerned about the future of the American nation.-CORNEL WEST, Princeton University Did the election of Barack Obama to be President of the United States signal real progress in bridging America's longstanding racial divide? In this profound study of systemic racism, Molefi Kete Asante, one of our leading scholars of African American history and culture, discusses the greatest source of frustration and anger among African Americans in recent decades: what he calls the wall of ignorance that attempts to hide the long history of racial injustice from public consciousness. This is most evident in each race's differing perspectives on racial matters. Though most whites view racism as a thing of the past, a social problem largely solved by the civil rights movement, blacks continue to experience racism in many areas of social life: encounters with the police; the practice of red lining in housing; difficulties in getting bank loans, mortgages, and insurance policies; and glaring disparities in health care, educational opportunities, unemployment levels, and incarceration rates. Though such problems are not expressions of the overt racism of legal segregation and lynch mobs-what most whites probably think of when they hear the word racism-their negative effect on black Americans is almost as pernicious. Such daily experiences create a lingering feeling of resentment that percolates in a slow boil till some event triggers an outburst of rage. Asante argues that America cannot long continue as a cohesive society under these conditions. As we embark upon new leadership under America's first African American president, he urges more public focus on redressing the wrongs of the past and their continuing legacy. Above all, he thinks that Americans must seriously consider some system of reparations to deal with both past and present injustices, an apology, and our own truth-and-reconciliation committee that addresses both the history of slavery and present-day racism. Only in this way, he feels, can we ever hope to heal the racial divide that never seems to be erased. This is a powerful, deeply perceptive analysis of a crucial social problem by one of America's leading thinkers on race. Molefi Kete Asante (Philadelphia, PA), the creator of the first doctoral program in African American Studies, is professor of African American Studies at Temple University and the author of more than 50 books, including *Erasing Racism: The Survival of the American Nation and Race, Rhetoric, and Identity: The Architecton of Soul.*

*Research Methods in Africana Studies, Revised Edition* is a major contribution to the discipline of Africana studies and social science involving people of African descent in general.

This book compares two challenges made to American public school curricula in the 1980s and 1990s. It identifies striking similarities between proponents of Afrocentrism and creationism, accounts for their differential outcomes, and draws important conclusions for the study of culture, organizations, and social movements. Amy Binder gives a brief history of both movements and then describes how their challenges played out in seven school districts. Despite their very different constituencies--inner-city African American cultural essentialists and predominately white suburban Christian conservatives--Afrocentrists and creationists had much in common. Both made similar arguments about oppression and their children's well-being, both faced skepticism from educators about their factual claims, and both mounted their challenges through bureaucratic channels. In each case, challenged school systems were ultimately able to minimize or reject challengers' demands, but the process varied by case and type of challenge. Binder finds that Afrocentrists were more successful in advancing their cause than were creationists because they appeared to offer a solution to the real problem of urban school failure, met with more administrative sympathy toward their complaints of historic exclusion, sought to alter lower-prestige curricula (history, not science), and faced opponents who lacked a legal remedy comparable to the rule of church-state separation invoked by creationism's opponents. Binder's analysis yields several lessons for social movements research, suggesting that researchers need to pay greater attention to how movements seek to influence bureaucratic decision making, often from within. It also demonstrates the benefits of examining discursive, structural, and institutional factors in concert.

*The Concept of Self* examines the historical basis for the widely misunderstood ideas of how African Americans think of themselves individually, and how they relate to being part of a group that has been subjected to challenges of their very humanity.

This book critically examines the collection, interpretation, and analysis of quantitative and qualitative data from an Afrocentric perspective. The necessity of interpretive Afrocentric research is relevant to position agency and to locate Africana studies in place, space, and time. This study will provide readers with a compilation of literary, historical, philosophical, and social science essays that describe and evaluate the Africana experience from a methodological perspective. Paradoxically, the collection presents measurable and qualitative research, in order to flush out a global Pan-Africanist consciousness.

There is a paradox about Africa: it remains a subject that attracts considerable attention yet rarely is there a full appreciation of its complexity. African historiography has typically consisted of writing Africa for Europe—instead of writing Africa for itself, as itself, from its own perspectives. *The History of Africa* redresses this by letting the perspectives of Africans themselves take center stage. Authoritative and comprehensive, this book provides a wide-ranging history of Africa from earliest prehistory to the present day—using the cultural, social, political, and economic lenses of Africa as instruments to illuminate the ordinary lives of Africans. The result is a fresh survey that includes a wealth of indigenous ideas, African concepts, and traditional outlooks that have escaped the writing of African history in the West. The new edition includes information on the Arab Spring, the rise of FrancAfrica, the presence of the Chinese in Africa, and the birth of South Sudan. The chapters go up to the present day, addressing US President Barack Obama's policies toward Africa. A new companion website provides students and scholars of Africa with access to a wealth of supporting

resources for each chapter, including images, video and audio clips, and links to sites for further research. This straightforward, illustrated, and factual text allows the reader to access the major developments, personalities, and events on the African continent. This groundbreaking survey is an indispensable guide to African history.

Clovis Semmes extends Afrocentric social theory by formulating the problem of structured inequality for African Americans in terms of cultural hegemony. *Cultural Hegemony and African American Development* challenges oppositional and segmented analyses that look at Black inequality in terms of either economic dislocation or racial oppression, and introduces the idea that what is at stake are the issues of progressive cultural adaptation, cultural reconstruction, and institutional development. What emerges is a new way of seeing and understanding the intellectual tradition and body of knowledge called Black, African American, or Africana Studies. In chapter 1 Semmes defines the relationship between cultural hegemony and the African American experience and establishes how this relationship creates distinctive and recurring problems for development. The following two chapters analyze the works by sociologists E. Franklin Frazier and Harold Cruse. Chapter 4 explores the role of legitimacy in psychological and social psychological adaptation, and inter- and intra-group relations. In Chapter 5, Semmes analyzes the relationship between the political economy of the mass media and African American aesthetic and artistic production, and argues that the expropriation of African American cultural products is a structural problem contributing to cultural negation. Chapters 6 and 7 examine two important institutional forms: religion and health. Next Semmes looks at the significance of cultural revitalization efforts which reveal the collectively-felt need to transcend destructive hegemony. He concludes with a chapter on factors affecting the production of knowledge in African American studies and the implications for cultural development. Sociologists and scholars in Ethnic and American Studies, as well as African American Studies, will find this study useful. Asante's spirited engagement with culture warriors, neocons, and postmodernists updates this classic.

(Not enough room in Review field) "In this marvelous collection of essays by one of the gifted American historians of our time Sterling Stuckey brings together his ripe knowledge of the rich interplay of history, anthropology, folklore, musicology, and literature in our understanding of the African American experience. Stuckey is relentless in his pursuit of the African connection and of the central importance of African American culture in American life and history. *Going through the Storm* is one of those books that will have to be taken seriously by students of American culture for years to come."--Otey M. Scruggs, Syracuse University "Going through the Storm is a work of intellectual breadth and compelling insight....Sterling Stuckey, with remarkable brilliance and insight, cuts through the centuries of obfuscation to rescue intact the black aesthetic which informs the common culture of black and white America in significant ways. *Going Through the Storm* renders all apologies for African art in any of its forms, obsolete, and all questions of its pervasiveness superfluous. The history of the African American aesthetic has finally been placed in its proper perspective as a significant component of American cultural history."--C. Eric Lincoln, Duke University "Written with elegance, imagination, passion, commitment, and a profound understanding of art and history, *Going through the Storm* is a compelling, multi-disciplinary study of major importance. Underscoring the "revolutionary ethic at the heart of song," Professor Stuckey demonstrates with brilliant insight and poignant sensitivity the ways in which African American culture (language, music, dance, folklore, poetry, and fiction) functions in interpreting the past, affirming Black humanity, and resisting forms of oppression. With an intimate knowledge of African artistic traditions and of the sacred and secular art forms of Negro slaves, Stuckey reconstructs the aesthetic and spiritual history of Blacks through exciting and exacting research on the achievements of artists and intellectuals such as Frederick Douglass, Sterling Brown, W.E.B. Du Bois, Paul Robeson, and Bernice Johnson Reagon."--Miriam DeCosta-Willis, University of Maryland, Baltimore

Discover how human services professionals can help to eliminate cultural oppression! *Human Services and the Afrocentric Paradigm* presents a new way of understanding human behavior, attacking social problems, and exploring social issues. This excellent guide shows that understanding the simultaneous forces of oppression and spiritual alienation in American society serves as a foundation for understanding the societal problems here. The first book to offer a comprehensive exposition of how the Afrocentric paradigm can be used by human service professionals and community advocates, *Human Services and the Afrocentric Paradigm* discusses why and how human service work is hampered by Eurocentric cultural values and will help you to offer fair and effective services to your clients. *Human Services and the Afrocentric Paradigm* provides you with a concrete description of how the Afrocentric model can be applied in human services to help people of all races and ethnicities. You will expand and diversify your knowledge base in human services by understanding the cultural values, traditions, and experiences of people of African ancestry. Some of the issues and concepts in the Afrocentric paradigm that you will explore are: defining the Afrocentric worldview, complete with a discussion of its philosophical assumptions and its shortcomings understanding traditional helping assumptions and methods of West African societies and how these have influenced the helping strategies of African-Americans exploring the strengths and weaknesses of some early African-American human service scholars, with special concern placed on their rejection of traditional African methods in favor of Eurocentric ideas resolving youth violence and helping people with substance abuse problems examining Afrocentric assumptions about resource distribution, morality, and societal relationships identifying organizational and conceptual differences in Eurocentric and Afrocentric paradigms creating organizational empowerment and an enhanced work environment via the Afrocentric paradigm *Human Services and the Afrocentric Paradigm* will help you understand, solve, and prevent problems that are confronted by several races, especially individuals of African descent. This timely and relevant worldview is thoroughly explained to assist you in better serving people of color. The Afrocentric paradigm will help human services practitioners, administrators, policy advocates, analysts, educators, and black studies professors and students achieve educational and treatment objectives by showing you the importance of various cultural values and how to integrate them to make a difference!

*The Afrocentric Praxis of Teaching for Freedom* explains and illustrates how an African worldview, as a platform for

culture-based teaching and learning, helps educators to retrieve African heritage and cultural knowledge which have been historically discounted and decoupled from teaching and learning. The book has three objectives: To exemplify how each of the emancipatory pedagogies it delineates and demonstrates is supported by African worldview concepts and parallel knowledge, general understandings, values, and claims that are produced by that worldview To make African Diasporan cultural connections visible in the curriculum through numerous examples of cultural continuities—seen in the actions of Diasporan groups and individuals—that consistently exhibit an African worldview or cultural framework To provide teachers with content drawn from Africa's legacy to humanity as a model for locating all students—and the cultures and groups they represent—as subjects in the curriculum and pedagogy of schooling This book expands the Afrocentric praxis presented in the authors' "Re-membering" History in Teacher and Student Learning by combining "re-membered" (democratized) historical content with emancipatory pedagogies that are connected to an African cultural platform.

The African American People is the first history of the African American people to take a global look at the role African Americans have played in the world. Author Molefi Kete Asante synthesizes the familiar tale of history's effect on the African people who found themselves forcibly part of the United States with a new look at how African Americans in later generations impacted the rest of the world. Designed for a range of students studying African American History or African American Studies, The African American People takes the story from Africa to the Americas, and follows the diaspora through the Underground Railroad to Canada, and on to Europe, Asia, and around the globe. Including over 50 images documenting African American lives, The African American People presents the most detailed discussion of the African and African American diaspora to date, giving student the foundation they need to broaden their conception of African American History.

A historical rationale and the proper translations and usage of African names from the four comers of the continent Selected portions of chapters 1-2 were previously presented by the author as speeches; chapter 3 is adapted from The American Demagogue by the author; selected parts of chapter 5 and 6 appeared in conference papers in Vancouver, British Columbia and Harare, Zimbabwe; and portions of chapter 9 were presented in Guangzhou, Chi a as part of the Chinese Communication Conference in 2011. Alphabetically arranged entries offer a comprehensive overview of the definitions, politics, manifestations, concepts, and ideas related to identity.

Ever since the first contacts between Europe and Africa, African people have operated from the fringes of Eurocentric experience in the Western mind. Much of what we have studied in African history and culture, or literature and linguistics, or politics and economics, has been orchestrated from the standpoint of Europe's interests. Whether it is a matter of economics, history, politics, geographical concepts, or art, Africans have been seen as peripheral. This volume reviews the past in order to evaluate the present and move ahead with appropriate policies for the future. The articles in this volume, the first in a new serial publication in Africana studies, cover a broad range of subject matter and methodology. Topics range from the W.E.B. DuBois-Booker T. Washington schism that led to the formation of the Niagara movement, to the popular dissemination of black hip-hop culture. It opens with a description of Afrocentricity by Molefi K. Asante. Kobi K.K. Kambon and Reginald Rackley discuss the construct, that produces European cultural "misidentification" among Africans. Nell Irvin Painter, in discussing the Shoah and Southern history, parallels the rhetoric of hate that permeated the late nineteenth- and early twentieth-century German diatribes against Jews with that of the Southern white supremacists against blacks. Anthony B. Pinn notes similarities that tie together slavery and colonialism in a bond of existential and ontological destruction. Anthony J. Lemelle, Jr., examines critical issues about black masculinity. James B. Stewart elaborates on the development of Africana studies. Julius E. Thompson explores the historical importance of the African-American writer in Mississippi history. Cary DeCordova Wintz the basis of the conflict between W.E.B. DuBois and Booker T. Washington in an effort to expose its underlying causes. James L. Conyers, Jr. summarizes social and cultural movements, in particular the popular black hip-hop culture. Rounding out the pres

AfrocentricityThe Theory of Social ChangeAfrican Amer Images

The International Encyclopedia of Intercultural Communication employs a broadly-based taxonomy of intercultural communication (ICC) that consists of six organizing themes. Those themes are the traditional ICC core theme—known as "intercultural communication"—and five associated themes recognized as "cross-cultural communication," "cultural communication," "intergroup communication," "intercultural training," and "critical intercultural communication." This encyclopedia addresses issues of ethnicity and race in intercultural communication—not as a separate theme, but as an integral part of each thematic area. It also provides entries outside the ICC's discipline of communication, such as cross-cultural psychology, cultural anthropology, and social psychology. This work features 256 articles written by 249 authors representing 19 different countries. The articles address issues, theories, and concepts that have substantively contributed to the development of ICC theory and research (ie: Hall's high- and low-context communication systems; Hofstede's four dimensions); methodological issues of importance to ICC research (ie: emic and etic; sampling equivalence); and summaries of findings from original studies directly pertaining to the ICC domain (ie: cross-cultural psychological studies of cultural differences in variables pertaining to message processing and verbal/nonverbal communication behavior). Overview of the ICC domain as a whole Key research topics in the field with a strong global editorial team Overview essays on the six thematic areas of study Cross-over information from cross-cultural psychology, cultural anthropology, and social psychology The International Encyclopedia of Intercultural Communication is an ideal book for international communication undergraduate and graduate students as well as for academic researchers and professional practitioners of intercultural communication.

Traditional Eurocentric thought assumes that Greece was the origin of civilization. This book dispels this and other myths by showing that there is a body of knowledge that preceded Greek philosophy. The author documents how the great pyramids were built in 2800 B.C., 2,100 years before Greek civilization. The popular myth of Hippocrates being the father of medicine is dispelled by the fact that Hippocrates studied the works of Imhotep, the true father of medicine, and mentioned his name in his Hippocratic oath. Eleven famous African scholars who preceded Greek philosophers are profiled: Ptahhotep, Kagemni, Duauf, Amenhotep, Amenemope, Imhotep, Amenemhat, Merikare, Sehotepibre, Khunanup, and Akhenaten. These scholars' ideas on a variety of topics are discussed, including the emergence of science and reason, the moral order, books and education, and the clash of classes.

The Afrocentric method seeks to transform human reality by ushering in a human openness to cultural pluralism that cannot exist without the unlocking of our 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, based on beginning with ancient Kemet, to questions of knowledge. Without a plausible ideology we can never march in the same direction; Afrocentricity is essential for the collective vision. I must alert you to the overpowering value of realizing an Africa truth that has been staring us in the face for thousands of years: the permanence of the pyramids. There is nothing profound in such a pronouncement, there have been similar pronouncements by various other

writers, but what is different, I hope, is the identification of the principal cause of the failure in those other formulations. In the West there have been theories and critiques that are fraught with problems whether you call them by the names of existentialism, phenomenology, structuralism, post-colonialism, or deconstruction. What we have come to know is that the proponents of these views have hedged their bets in a European worldview that is moribund when it comes to looking at the outside world. They cannot truly grasp the significance of a revolutionary idea that would challenge the Eurocentric projection of its method as universal. However, the time has come for a total re-evaluation of both intellectual privilege and the assertion of European dominance in knowledge.

Ama Mazama: *The Ogunic Presence in Africology* is a critical analysis of the ideas of Ama Mazama, a prominent and leading female theorist in Africology and African American Studies. Molefe Asante studies the creative and productive power of Mazama's intellectual work as it emerges from the personal wrestling with spiritual elements of consciousness as well as Mazama's attention to ancestral and perhaps epigenetic relationships to African spirituality in the making of theory and practice. Painting a picture of an activist intellectual concerned as much with mental as well as spiritual liberation, Asante demonstrates how and why Ama Mazama has evolved into one of the most popular Africologists in the field.

*Facing South to Africa* is a bold synthesis of the ideas that have made Afrocentric theorists the leading voices of the African renaissance. Written from the vantage point of the philosophical and political discourse that emerged over the past twenty-five years, this is a highly readable and accessible introduction to African social and cultural criticism. Molefi Kete Asante engages in the practice of critical thinking by raising fundamental questions about how Africans view themselves and the world. Tackling the themes of culture, education, social sciences, the university, politics, African unity, and the prospects for peace in Africa, *Facing South to Africa* is a fresh, daring, and popularizing synthesis of the best critical thought on the issues of modern knowledge. Asante's plan is to reorient our thinking on Africa by asking questions of Africa and Africans rather than imposing preconceived, external ideas on African issues.

"... groundbreaking... clear, straightforward, and economical.... seminal..." ?American Anthropologist "This is a challenging book... a remarkable contribution to African intellectual history." ?International Journal of African Historical Studies "Mudimbe's description of the struggles over Africa's self-invention are vivid and rewarding. From Blyden to Sartre, Temples to Senghor, Mudimbe provides a bold and versatile resume of Africa's literary inventors." ?Village Voice Literary Supplement "... a landmark achievement in African studies." ?Journal of Religion in Africa In this unique and provocative book, Zairean philosopher and writer V. Y. Mudimbe addresses the multiple scholarly discourses that exist?African and non-African?concerning the meaning of Africa and being African.

The author has written this book entitled 'Afrocentricity' especially for those Africans still in a confused state in order to show them the way to peace. Further he indicates that the book has created its own supporters and detractors and has also been at the core of intense debates about the de-colonizing of the African mind, the dismantling of America, and the destabilizing of the Eurocentric hegemony. This book is not meant to be unread, un-remarked upon, or unheard.

Afrocentrists have multiplied in the theaters, universities, unions, political organizations, schools, and corporations. The challenge to the white racial hierarchy has been intense and severe; there can be no hiding from the agency of awakened Africans. In the next few decades it is anticipated that a mighty revolution of values, symbols, and actions might bring about a more equitable society. This revolution for justice and liberty shall be led by the aroused black nation committed to a world of peace.

*Africology: An Interdisciplinary Study of Thought and Praxis* provides students with diverse and thought-provoking readings that encourage them to examine Africana culture through the lenses of social science, humanities, and professional studies. The carefully selected readings in this volume features Afrocentric perspectives and support the study of the global Africana experience. The anthology begins with chapters that explore the interchange and migration o Articles presents an analysis of the key individuals, events, and issues that are important to African Americans.

*The Handbook of Black Studies* is the first resource to bring together research and scholarship in the field of African-American studies in one volume. Editors Molefi Kete Asante and Maulana Karenga, along with a pre-eminent group of contributors, examine various aspects of the field of Black Studies. Organized into three parts, this Handbook explores historical and cultural foundations, philosophical and conceptual bases, and critical and analytical concepts.

Employs a critical Afrocentric reading of Western constructions of knowledge so as to overcome the dehumanizing tendencies of modernity. Afrocentricity is the most intellectually dominant idea in the African world, one that is having a growing impact on social science discourse. This paradigm, philosophically rooted in African cultures and values, fundamentally challenges major epistemological traditions in Western thought, such as modernism and postmodernism, Marxism, existentialism, feminism, and postcolonialism. In *The Demise of the Inhuman*, Ana Monteiro-Ferreira reviews what Molefi Kete Asante has called the "infrastructures of dominance and privilege," arguing that Western concepts such as individualism, colonialism, race and ethnicity, universalism, and progress, are insufficient to overcome various forms of oppression. Afrocentricity, she argues, can help lead us beyond Western structures of thought that have held sway since the early

A profound statement of the Afrocentric perspective.

*Issues Around Aligning Theory, Research and Practice in Social Work Education* provides a reflection on social work education with a slant towards an Afrocentric approach, aiming to facilitate strong reflective thinking and to address local realities about social work education on the African continent as well as in broader global contexts. This volume focuses on issues around aligning theory, research and practice in social work education. A significant contribution is made here to the scholarly understanding of opportunities to sustain the academic discourse on social work education. Social work as a profession and a social science discipline is dynamic, and it ought to meet the challenges of the realities of the societies in which it serves, given the history of the changing society of South Africa from apartheid to democracy. Over the years, social work education and training has undergone tremendous curricular changes with the enactment of the White Paper for Social Welfare and the national review, respectively, by the South African Council for Social Services Professions (SACSSP) and the Council on Higher Education (CHE) for the re-accreditation of all Bachelor of Social Work (BSW) programmes in South Africa fulfilling the prescripts of the Higher Education Act (No. 101 of 1997, as amended) and Social Service Professions Act (No. 110 of 1978). It is worth mentioning that the curricular changes will also continue with the current reviewing of Social Service Professions Act (No. 110 of 1978), as

amended, which is underway in South Africa. This book is really ground-breaking! The Afrocentric perspective on social work practice contributes to the current discourse on decolonisation of social work teaching and practice. From a methodological perspective, the book is premised on multi-, inter- and trans-disciplining in social sciences. It covers aspects of social work education and practice through research (narrative, qualitative, African methodology, secondary data analysis, etc.), engendering values and ethics, report writing, supervision in fieldwork as well as exchange programmes and international service-learning, addressing a number of concepts such as cultural competency, cultural awareness and sensitivity are addressed.

This new edition of "The Afrocentric Idea" boldly confronts the contemporary challenges that have been launched against Molefi Kete Asante's philosophical, social, and cultural theory. Expanding on his core ideas, Asante recasts his original ideas in the tradition of provocative critiques of the established social order. 256 p. Copyright © Libri GmbH. All rights reserved.

Molefi Kete Asante's Afrocentric philosophy has become one of the most persistent influences in the social sciences and humanities over the past three decades. It strives to create new forms of discourse about Africa and the African Diaspora, impact on education through expanding curricula to be more inclusive, change the language of social institutions to reflect a more holistic universe, and revitalize conversations in Africa, Europe, and America, about an African renaissance based on commitment to fundamental ideas of agency, centeredness, and cultural location. In An Afrocentric Manifesto, Molefi Kete Asante examines and explores the cultural perspective closest to the existential reality of African people in order to present an innovative interpretation on the modern issues confronting contemporary society. Thus, this book engages the major critiques of Afrocentricity, defends the necessity for African people to view themselves as agents instead of as objects on the fringes of Europe, and proposes a more democratic framework for human relationships. An Afrocentric Manifesto completes Asante's quartet on Afrocentric theory. It is at the cutting edge of this new paradigm with implications for all disciplines and fields of study. It will be essential reading for urban studies, philosophy, African and African American Studies, social work, sociology, political science, and communication.

Afrocentricity is a philosophical and theoretical perspective that emphasizes the study of Africans as subjects, not as objects, and is opposed to perspectives that attempt to marginalize African thought and experience. Afrocentricity became popular in the 1980s as scores of African American and African scholars adopted an Afrocentric orientation to information. The editor of this collection argues that as scholars embark upon the 21st century, they can no longer be myopic in their perceptions and analyses of race. The seventeen essays examine a wide range of variations on the Afrocentric paradigm in the areas of history, literature, political science, philosophy, economics, women's studies, cultural studies, ethnic studies and social policy. The essays, written by professors, librarians, students and others in higher education who have embraced the Afrocentric perspective, are divided into four sections: "Pedagogy and Implementation," "Theoretical Assessment," "Critical Analysis," and "Pan Africanist Thought."

Cultural practices have the potential to cause human suffering. The Tension Between Culture and Human Rights critically interrogates the relationship between culture and human rights across Africa and offers strategies for pedagogy and practice that social workers and educators may use. Drawing on Afrocentricity and emancipatory social work as antidotes to colonial power and dehumanization, this collection challenges cultural practices that violate human rights, and the dichotomous and taken-for-granted assumptions in the cultural representations between the West and the Rest of the world. Engaging critically with cultural traditions while affirming Indigenous knowledge and practices, it is unafraid to deal frankly with uncomfortable truths. Each chapter explores a specific aspect of African cultural norms and practices and their impacts on human rights and human dignity, paying special attention to the intersections of politics, economics, race, class, gender, and cultural expression. Going beyond analysis, this collection offers a range of practical approaches to understanding and intervention rooted in emancipatory social work. It offers a pathway to develop critical reflexivity and to reframe epistemologies for education and practice. This is essential reading not only for students and practitioners of social work, but for anyone seeking a deeper understanding of African cultures and practices.

Organized by major themes—such as creation stories, and resistance to oppression—this collection gather works of imagination, politics and history, religion, and culture from many societies and across recorded time. Asante and Abarry marshal together ancient, anonymous writers whose texts were originally written on stone and papyri and the well-known public figures of more recent times whose spoken and written words have shaped the intellectual history of the diaspora. Within this remarkably wide-ranging volume are such sources as prayers and praise songs from ancient Kemet and Ethiopia along with African American spirituals; political commentary from C.L.R. James, Malcolm X, Mary McLeod Bethune, and Joseph Nyerere; stirring calls for social justice from David Walker, Abdias Nascimento, Franzo Fanon, and Martin Luther King, Jr. Featuring newly translated texts and ocuments published for the first time, the volume also includes an African chronology, a glossary, and an extensive bibliography. With this landmark book, Asante and Abarry offer a major contribution to the ongoing debates on defining the African canon. Author note: Molefi Kete Asante is Professor and Chair of African American Studies at Temple University and author of several books, including The Afrocentric Idea (Temple) and The Historical and Cultural Atlas of African Americans. Abu S. Abarry is Assistant Chair of African American Studies at Temple University.

For centuries, racist, colonial, and Eurocentric bias has blocked or distorted knowledge of Africans, their histories and cultures, resulting in a counter mythology claiming the innate superiority of African-descended peoples. In this provocative study, historian Stephen Howe challenges this Afrocentric rewriting of African history. 16 photos. Copyright © Libri GmbH. All rights reserved.

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