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Defining Eurocentrism  
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Dr. Rebecca Futo

*Page 8/65*



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title={Afrocentricity,  
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Afrocentrism, also called Africentrism, cultural and political movement whose mainly African American adherents regard themselves and all other Blacks as syncretic Africans and believe that their worldview should positively reflect traditional African

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values. The terms Afrocentrism, Afroecology, and Afrocentricity were coined in the 1980s by the African American scholar and activist Molefi Asante.

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Change: Author:

Molefi Kete Asante:

Edition: 2, revised:

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0913543799,

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Length: 148 pages:

Subjects

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The Theory Of

Afrocentricity By Dr.  
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newly-formed Black Studies departments at universities began to formulate novel ways of analyzing information.

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centeredness of Africans as a result of Arab and European and military, cultural, and social intrusions that have dislocated African people.

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The abstract noun

"Afrocentricity" dates

to the 1970s, [page

needed] and was

popularized by Molefi

Asante's

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Change (1980).

Afrocentrists led by

Molefe Asante have

organised their critics

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into three categories,  
Capitulationists,  
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Afrocentricity is a theory that emerged in the early 1980s in the United States within the academic context of African-

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American studies.

Afrocentricity was articulated by Molefi Kete Asante, a professor of African-American studies at Temple University and creator of the first Ph.D. program in African-American studies in the nation, in three major essays published between 1980 and 1990.

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As an academic exercise,  
Afrocentricity is defined in terms of the methodology, theory, and ideology that should be employed to achieve its objectives towards attaining the proposed change.

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In 1980, Asante  
authored,

Afrocentricity: The  
Theory of Social  
Change, the first of a  
quartet of books  
mandating that  
Africans be viewed as  
subjects rather than  
objects. From 1973 to

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1981 Asante was professor and head of the Department of Communication at State University of New York at Buffalo.

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In 1980 Asante

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Change, which initiated a discourse around the issue of African agency and subject place in historical and cultural phenomena. He maintained that Africans had been moved off-center in terms on most questions of identity , culture, and history.

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at universities began to formulate novel ways of analyzing information.

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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

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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

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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

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led by the aroused  
black nation  
committed to a world  
of peace.

Afrocentricity is a  
philosophical and  
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perspective that  
emphasizes the study  
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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



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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,"

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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

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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

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essential reading for urban studies, philosophy, African and African American Studies, social work, sociology, political science, and communication.

Asante's spirited engagement with culture warriors, neocons, and postmodernists



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