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Defining Eurocentrism and Afrocentrism ~

Dr. Rebecca Futo Kennedy Afrocentricity

The Theory Of Social

Afrocentricity seeks to re-locate the African person as an agent in human history in an effort to eliminate the illusion of the fringes.

For the past five hundred years Africans have been taken off of cultural, economic, religious, political, and social terms and have existed primarily on the periphery of Europe. Because of this existence we

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Change ed. by Asante, Molefi Kete (ISBN: 9780913543795) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

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Afrocentricity: The Theory of Social Change. by. Molefi Kete Asante. 4.07 · Rating details · 109 ratings · 7 reviews. The central topic of this cross-disciplinary work is the theory of “ Afrocentricity, ” which mandates that Africans be viewed as subjects rather than objects; and looks at how this philosophy, ethos, and world view gives Africans a better understanding of how to interpret issues affecting their communities.

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Asante1988AfrocentricityTT,  
title={Afrocentricity, The Theory Of Social  
Change}, author={Molefi Kete Asante},  
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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 values. The terms Afrocentrism, Afroecology, and Afrocentricity were coined in the 1980s by the African American scholar and activist Molefi Asante.

~~Afrocentrism | Definition, Examples,  
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~~Change~~: Author: Molefi Kete Asante:  
Edition: 2, revised: Publisher: African  
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—Molefi Kete ...~~

Afrocentricity By Dr. Molefi Kete Asante.  
Published 4/13/2009. Afrocentricity is a  
paradigm based on the idea that African  
people should re- assert a sense of agency in  
order to achieve sanity. During the 1960s a  
group of African American intellectuals in  
the newly-formed Black Studies  
departments at universities began to  
formulate novel ways of analyzing  
information.

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In Afrocentricity, the opening consciousness  
is assumed to be an awareness of the off-  
centeredness of Africans as a result of Arab

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and European and military, cultural, and social intrusions that have dislocated African people.

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Afrocentricity is a paradigm based on the idea that African people should re-assert a sense of agency in order to achieve sanity. During the 1960s a group of African American intellectuals in the newly-formed Black Studies departments at universities began to formulate novel ways of analyzing information.

~~Afrocentricity | Dr. Molefi Kete Asante~~

The abstract noun "Afrocentricity" dates to the 1970s, [page needed] and was popularized by Molefi Asante's *Afrocentricity: The Theory of Social Change* (1980). Afrocentrists led by Molefe Asante have organised their critics into three

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Change, Categories, Capitulationists, Europeanised Loyalists, and Maskers.

~~Afrocentrism—Wikipedia~~

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Afrocentricity is a theory that emerged in the early 1980s in the United States within the

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academic context of African-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.

~~Afrocentricity | Encyclopedia.com~~

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.

~~The development of Afrocentricity: A historical survey~~

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

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1973 to 1981 Asante was professor and head of the Department of Communication at State University of New York at Buffalo.

## ~~Afrocentricity International | The History Makers~~

In 1980 Asante published Afrocentricity: The Theory of Social 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.

## ~~Molefi Kete Asante - Wikipedia~~

Afrocentricity is a paradigm based on the idea that African people should reassert a sense of agency to achieve sanity. During the 1960s a group of African American intellectuals in the newly formed black studies departments at universities began to

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