

Afrocentricity The Theory Of Social Change

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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.

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.

As I Run Toward Africa is Molefi Kete Asante's memoir of his extraordinary life. He takes the reader on a journey from the American South to the homes of kings in Africa. Born into a family of 16 children living in a two bedroom shack, Asante rose to become director of UCLA's Centre for Afro American Studies, editor of the Journal of Black Studies and university professor by the age of 30. The government of Ghana designated Asante as a traditional king in 1996. Asante recounts his meetings with personalities such as Wole Soyinka, Cornel West and others. This is an uplifting real-life story about hope and empowerment.

The Tension Between Culture and Human Rights

The Handbook of Social Research Ethics

The Inter-ethnic Dimensions of Afrocentricity

Essays on Theory and Practice

African American Communication

Alphabetically arranged entries offer a comprehensive overview of the definitions, politics, manifestations, concepts, and ideas related to identity.

"... 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.

Renowned Critical Africana scholar and philosopher, Molefi Kete Asante demonstrates the multidimensionality of Afrocentricity as a paradigm of theoretical perspectives advancing the agency of African people. Examining orientations to culture, society, values, and communication, Asante's essays face South first, and then to the rest of the world.

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.

The Afrocentric Idea

Encyclopedia of Black Studies

An Afrocentric Manifesto

Cultural Hegemony and African American Development

Afrocentricity

The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge

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.

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.

Wiley-Blackwell and the International Communication Association are pleased to announce this forthcoming addition to the landmark The Wiley Blackwell-ICA International Encyclopedias of Communication series. Out November 2017, The International Encyclopedia of Intercultural Communication will be available in 3-volume print and online. In 256 entries written by 249 authors representing 19 different countries, The International Encyclopedia of Intercultural Communication addresses issues, theories, and concepts that have substantively contributed to the development of intercultural communication theory and research. Five themes of intercultural communication: cross-cultural communication, cultural communication, intergroup communication, intercultural training, and critical intercultural communication, address issues of ethnicity and race in intercultural communication as an integral part of each thematic area. This encyclopedia features the perspective of communication scholars as well as cross-cultural psychology, cultural anthropology, and social psychology.

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

Africentric Social Work

Rainbow Theology

A Study of Black Identity and Self-Esteem

Afrocentricity, Modernism, and Postmodernism

Critical Pedagogy and Race

The History of Africa

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.

Articles presents an analysis of the key individuals, events, and issues that are important to African Americans.

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.

African Thought in Comparative Perspective showcases how adept Ali Mazrui, the most prolific writer on Africa today, is at using complex conceptual apparatuses to categorize and synthesize Africa's political and social thought. This book, thus, offers an original interpretation of the knowledge that has been accumulated over the years, and which is of timeless relevance. It covers such themes as the legacy of the African liberation movements, the convergence and divergence of African, Islamic and Western thought, nationalist ideologies in Africa, the role of religion in African politics, and the impact of Ancient Greek philosophy on contemporary Africa.

Kemet, Afrocentricity and Africology

A Global History

Issues Around Aligning Theory, Research and Practice in Social Work Education

Afrocentricity and the Academy

The Theory of Social Change

The Afrocentric Paradigm

Postcolonial discourses on African Diaspora history and relations have traditionally focused intensely on highlighting the common experiences and links between black Africans and African Americans. Afrocentric scholars and supporters who use Africa to construct and validate a monolithic, racial, and culturally essentialist worldview. Publications by Afrocentric scholars such as Molefi Asante, Karenga, and the late John Henrik Clarke have emphasized the centrality of Africa to the construction of Afrocentric essentialism. In the last fifteen years, however, countervailing critical scholars have offered alternative interpretations of Diaspora history. Critics such as Stephen Howe, Yaacov Shavit, and Clarence Walker have questioned and refuted the intellectual and cultural underpinnings of Afrocentric essentialism. This book deconstructs Afrocentric essentialism by illuminating and interrogating the problematic situation of Africa as the foundation of a racialized worldwide African Diaspora. He attempts to fill an intellectual void by exposing the contradictions in Afrocentric representations of the continent. These include multiple, conflicting, and ambivalent portraits of Africa; the use of the continent as a global, unifying identity for all blacks; the nullification of New World acculturation; and the ahistoric construction of a monolithic African Diaspora worldwide.

"This book presents, one by one, the different groups of Black Jews in Western central, eastern, and southern Africa and the ways in which they have used and imagined their oral history and tradition to maintain a distinct Jewish identity. It explores the ways in which Africans have interacted with the ancient mythological sub-strata of both western and African ideas of Judaism."--Résumé de l'éditeur.

In spite of the double burden of racial and gender discrimination, African-American women have developed a rich intellectual tradition that is not widely known. In Black Feminist Thought, Patricia Hill Collins examines the words and ideas of Black feminist intellectuals as well as those African-American women outside academe. She provides an interpretive framework for the work of such prominent Black feminist writers as bell hooks, Alice Walker, and Audre Lorde. The result is a superbly crafted book that provides the first synthetic overview of Black feminist thought.

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, with a 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 basic concepts.

Revolutionary Pedagogy

Handbook of Black Studies

Black Feminist Thought

History, Religion, Identity

Kemet, Afrocentricity, and Knowledge

The Ogunic Presence in Africology

Woodson's classic work of criticism explores how the education received by blacks has failed to give them an appreciation of themselves as a race and their contributions to history. Woodson puts forward a program that calls for the educated to learn about their past and serve the black community. (Education/Teaching)

Now in its third edition, this text examines how African Americans personally and culturally define themselves and how that definition informs their communication habits, practices, and norms.

This edition includes new chapters that highlight discussions of gender and sexuality, intersectional differences, contemporary social movements, and digital and mediated communication. The book is ideally suited for advanced students and scholars in intercultural communication, interpersonal communication, communication theory, African American/Black studies, gender studies, and family studies.

Brings together international scholars across the social and behavioural sciences and education to address those ethical issues that arise in the theory and practice of research within the technologically advancing and culturally complex world in which we live.

Molefi Kete Asante is the seminal theoretician of Afrocentric infusion into curriculum by virtue of four of his 82 books being directly related to examining and advancing an agency centered ideological position in the realm of education, culture, and science. In *Afrocentricity*, *The Afrocentric Idea*, *An Afrocentric Manifesto*, and *The Pyramids of Knowledge*. Asante's book are widely read and consulted and have become inspirational for educators in the United States, South Africa, Nigeria, Canada, and Brazil. Born in Valdosta, Georgia, of Yoruba and Nubian DNA heritage, Asante studied communication and history at the University of California, Los Angeles where he received his doctorate at the age of 26. After teaching at Purdue, UCLA, Florida State, Howard University, SUNY-Buffalo, and the Zimbabwe Institute for Mass Communication, he moved to Philadelphia where he founded the first PhD program in African American Studies. Revolutionary Pedagogy is Asante's passionate appeal to teachers to take what George Dei has called a "transgressive" position toward the status quo of education. Since Molefi Kete Asante's first work with school districts in Baltimore, Maryland and Chester, Pennsylvania in the early 1990s he has become one of the most popular experts on teacher development and Afrocentric training of administrators, teachers and community leaders. Having worked for schools from California to New York and many districts in between, Dr. Asante knows the terrain as well as any one. Asante is currently professor and chair of the Department of Africology and African American Studies at Temple University. He holds a Guest Professorship at Zhejiang University in Hangzhou and is Professor Extraordinarius at the University of South Africa. "The book, *Revolutionary Pedagogy*, is sure to become one of the most important weapons in the battle for the lives and minds of African American children. I believe that all stakeholders, including parents and community leaders, scholars and schoolteachers, will be well served by this provocative book." - George Sefa Dei, University of Toronto

Encyclopedia of Identity

Emancipatory Social Work and Afrocentricity in a Global World

Philosophy of African American Studies

The Mis-education of the Negro

African Pyramids of Knowledge

Ama Mazama

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.

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.

A profound statement of the Afrocentric perspective.

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?

Bridging Race, Sexuality, and Spirit

Toward an African Renaissance

Black/Africana Communication Theory

Afrocentric Traditions

Branches of Asanteism

Knowledge, Consciousness, and the Politics of Empowerment

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. Critical Pedagogy and Race argues that a rigorous engagement with race is a priority for educators concerned with equality in schools and in society. A landmark collection arguing that engaging with race at both conceptual and practical levels is a priority for educators. Builds a stronger engagement of race-based analysis in the field of critical pedagogy. Brings together a melange of theories on race, such as Afro-centric, Latino-based, and postcolonial perspectives. Includes historical studies, and social justice ideas on activism in education. Questions popular concepts, such as white privilege, color-blind perspectives, and race-neutral pedagogies. 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 20th century. *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.

The Black Jews of Africa

A Methatheoretical Framework for Intercultural Agency and Psychological Fortification

As I Run Toward Africa

Toward an Afrocentric Critical Orientation

The African American People

Facing South to Africa

This book engages deeply with the epistemologies and methodologies that have emerged from Mwalimu Molefi Kete Asante's work on Afrocentricity.

In this ground-breaking book, Stephen C. Ferguson addresses a seminal question that is too-often ignored: What should be the philosophical basis for African American studies? The volume explores philosophical issues and problems in their relationship to Black studies. Ferguson shows that philosophy is not a sterile intellectual pursuit, but a critical tool to gathering knowledge about the Black experience. Cultural idealism in various forms has become enormously influential as a framework for Black studies. Ferguson takes on the task of demonstrating how a Marxist philosophical perspective offers a productive and fruitful way of overcoming the limitations of idealism. Focusing on the hugely popular Afrocentric school of thought, this book's engaging discussion shows that the foundational arguments of cultural idealism are based on a series of analytical and historical misapprehensions. In turn, Ferguson argues for the centrality of the Black working class—both men and women—to Black Studies.

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."

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.

The Case against Afrocentrism

Towards a New Paradigm

A Memoir

The International Encyclopedia of Intercultural Communication

Egypt Vs. Greece and the American Academy

The Quest for Eternal Harmony

This book reflects upon the theological significance of the intersections of race and queer sexuality across multiple ethnic and cultural groups.

A critical study of both Afrocentrism as an approach and Eurocentric political science as a discipline, building from both without abandoning the best of either. This work challenges Eurocentrism to abandon hegemony and Afrocentrism to be scientific.

This edited collection focuses on Africentric social work practice, providing invaluable assistance to undergraduate students in developing foundational skills and knowledge to further their understanding of how to initiate and maintain best practices with African Canadians. In social work education and field practice, students will benefit from the depth and breadth of this book's discussions of social, health, and educational concerns related to Black people across Canada. The book's contributors present a broad spectrum of personal and professional experiences as African Canadian social work practitioners, students and educators. They address issues that African Canadians confront daily, which social work educators and potential practitioners need to understand to provide racially and culturally relevant services. The book presents students with an invaluable opportunity to develop their practical skills through case studies and critical thinking exercises, with recommendations for how to ethically and culturally engage in African-centred service provision. In addition, scholars with an interest in Africentric social work practice and research will find this text useful to help support their commitment to advancing racially and culturally relevant learning and teaching.

The following exposition adds to the literature on one of Africana Studies most regarded as well as animadverted theoretical approaches. Namely, this work seeks to provide commentary on the transcultural dimensions of Molefi Asante's theory of Afrocentricity; explicitly, the intercultural dimensions of one of the theory's core conceptual frameworks i.e. "centrism." More specifically, this project illustrates how Afrocentricity has provided a theoretical configuration that can and has been adopted by cultural groups outside of the black experience as orienting platforms from which to establish their own cultural centeredness. With this in view, we focus primarily on how Afrocentricity provides a schema for the eventual articulation of Asiacentricity. However, the present writer also wishes to make an intervention in the existing discourse by bridging the world of terror management theory, a social psychological theory, with that of Afrocentric and Asiacentric research. The aforesaid proposition will be discussed in the future directions portion of this paper as the present study is a preliminary work that lays the foundation for that later study.

Examining the Complexities of Lived Experiences

African Thought in Comparative Perspective

Afrocentrism and World Politics

The Demise of the Inhuman

The Concept of Self

Nothing Left of Blackness