

The graphic features a central red double-headed staff. At the top, the staff splits into two large, rounded, red shapes. Below this, a golden crown with multiple points sits atop the staff. The lower portion of the staff is a vertical red bar that ends in a black, downward-pointing triangle. This triangle is superimposed on a black circular face. The face has red eyes, a red nose, and a red mouth with a dotted pattern. The entire design is set against a dark blue background.

THE
AFROCENTRIC
IDEA

Revised and Expanded Edition

MOLEFI KETE **ASANTE**

The Afrocentric Idea

Molefi Kete Asante



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Afrocentric Idea Revised Molefi Kete Asante, 1998-01-07 Discusses the ways in which Black people communicate in terms of African culture

An Afrocentric Manifesto Molefi Kete Asante, 2007-12-17 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

Living the Intersection Cheryl Jeanne Sanders, 1995-01-01 Womanism and Afrocentrism are the two most influential currents in contemporary African American culture Yet are the two compatible Social ethicist Cheryl Sanders marshals some leading womanist thinkers to take the measure of the Afrocentric idea and to explore the intricate relationship between Afrocentric and womanist perspectives

The Painful Demise of Eurocentrism Molefi Kete Asante, 1999 Asante challenges the basic arguments of the critics and reiterates the correctness of the Afrocentric vision for the African world BOOK JACKET

Encyclopedia of Black Studies Molefi Kete Asante, Ama Mazama, 2005 In the 1960s Black Studies emerged as both an academic field and a radical new ideological paradigm Editors

Molefi Kete Asante and Ama Mazama Black Studies Temple U both influential and renowned scholars have compiled an encyclopedia for students high school and beyond and general readers It presents analysis of key individuals events a

The Afrocentric Paradigm Ama Mazama,2003 The Blackness of Black William David Hart,2020-10-16 This book explores the relations among blackness antiblackness and Black people within the discourse of the blackness of black This critical discourse developed during the last two decades as scholars explored what Saidiya Hartman describes as the afterlife of slavery Hartman s concept which argues for a troubling continuity between the status of enslaved and emancipated Black people is the pivot between discursive tributaries and trajectories Tributaries of the discourse of the blackness of black comprise five foundational concepts Frantz Fanon s phobogenic blackness Orlando Patterson s social death Cedric Robinson s racial capitalism and the black radical tradition and Hortense Spillers flesh The book traces three trajectories within the afterlife of slavery Frank Wilderson s Afropessimism Fred Moten s generative blackness and Calvin Warren s black nihilism This ensemble of concepts enable us to understand what is at state in how we understand the relations among blackness antiblackness and Black people African American Vernacular English Janna Falkenstein,2007-03-08 Seminar paper from the year 2006 in the subject American Studies Linguistics grade 1 3 Free University of Berlin Englische Philologie language English abstract The subject of this paper is the variety African American Vernacular English AAVE formerly known as Black English Vernacular among linguists and often called Ebonics in the media I will use the term AAVE throughout this paper AAVE is a variant of English that shows some unique features no other variant of English shares Aside there is a huge amount of commonalities between AAVE and Standard English SE and English vernaculars Most of the commonalities AAVE shares with non standard variants of the south of the United States But even Caribbean languages resemble AAVE a fact that has led to discussions about the origins of AAVE and its status There are two theories in competition the dialectal hypothesis and the Creole hypothesis The discussion is not only linguistically interesting but also of political importance This will be discussed in the first two chapters of this paper It is very difficult to say how many people speak AAVE There may be speakers who use AAVE pronunciation and vocabulary but none of the grammatical features Others may use other distinctive aspects of the variant Linguists generally use the term AAVE for those variants that show certain distinctive grammatical features like copula deletion losing of third person singular s or double negation Since these grammatical features occur variably that means in alternation with features of Standard English it remains difficult to say how many people speak AAVE This variability shows the complex social attitudes that surround AAVE Among other things that is why it has attracted the attention of many sociolinguists and has been the main focus of several public discussions Ten years ago a resolution passed by the Oakland School Board hit the headlines In comparison to their white contemporaries black children come off badly in school As a result the members of the School Board claimed that AAVE should be officially recognized as the predominantly primary language of African American students **Molefi Kete Asante and Afrocentricity** Dhyana Ziegler,1995 Edited by

Dr Ziegler this book generates a dialogue that articulates the meaning behind Asante's work by examining the roots of Afrocentric thought and exploring Asante's contributions to communication and education

Self-glorification in Zimdancehall and Sungura Music Patrick Dhire, 2017-08-23 Master's Thesis from the year 2016 in the subject Literature Africa grade 1 Midlands State University course MA African Languages language English abstract This study pursues the struggle for space voice and recognition in Zimdancehall and Sungura music In this study intense interest has been on names and metaphorical constructs of self glorification in Zimdancehall and Sungura music It established that artists deploy metaphorical constructs and nommoic creativity in the struggle for space voice and authority It is inspired by the growing interests in boasts in Zimbabwean music Informed and guided by Afrocentricity the study holds that artists are using nicknames to glorify themselves as a strategy of winning the hearts of the audience The study argues that boasts are not new in the Shona culture and they are as old as language itself It is argued and maintained in the study that Zimdancehall and the Sungura musicians are tapping from African cultural heritage to express individuality in a competitive industry Metaphors imagery and nicknames are deployed in the struggle for prominence

Afrocentric Thought and Praxis Cecil Conteen Gray, 2001 Adding clarity and definition to the history of African centred thought and praxis this book functions as an intellectual and practical bridge assisting African people in their historical intellectual practical and transformational journey from where they are to where they need to be from current realms of humanness and harmony to ever higher and deeper realms of humanness and harmony

Revolutionary Pedagogy Molefi Kete Asante, 2017-02-24 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

Nommo ,1994 *Afrocentricity* Erskine Peters,1994 *South Asia Bulletin* ,2006 **Multicultural Education** Don Bragaw,Scott D. Thomson,1992 *Kimira* Errol Anthony Henderson,1993 *Ethnicity and Identity in Contemporary Afro-Venezuelan Literature* Marvin A. Lewis,1992 In this study Marvin A Lewis examines from a literary perspective two central issues of Venezuelan culture ethnicity and racial identify By analyzing thematic and structural similarities among four important contemporary works of Venezuelan literature by authors of diverse backgrounds two black and two nonblack writers Lewis reveals ethnicity and racial identity to be crucial concerns of these works and their authors

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