

Pan-Afro-Centricity: An Alternative Pedagogical Framework.

The [Non-]Physical Geography of Africa, or . . . The Geography of our Philosophical Imagination, or . . . Reflections by a Recovering Victim of a Eurocentric Education, or . . . Thoughts on 'Cultural Sustainability.'

Afro-centricity: Carter G. Woodson and "The Mis-Education of the Negro" (1933): "African American have been educated away from their own cultural and traditions and attach themselves to the fringes of the European culture."

- "The Afrocentric Idea in Education" (1991), Molefi Kete Asante.

The tragedy of ignorance: "Hegemonistic education can exist only so long as true and accurate information is withheld" (177).

"Most of America's teaching force are victims of the same system that victimizes today's youth" (175).

"A person educated in a truly centric fashion comes to view all groups' contributions as significant and useful . . . Thus, a truly centric education is different from a Eurocentric, racist (that is, White supremacist) education" (1991: 171).

- "In education this means that teachers provide students with the opportunity to study the world and its people, concepts, and history from an African world view."
- **How, we must ask, can we teach geosciences in a manner that makes African Americans see themselves as "subjects rather than the objects of education" (ibid.).**

I am because we are [*'motho ke motho ka botho'* in Setswana*] as opposed to *cogito ergo sum*.

- Vindicationist scholarship constitutes a call to service, as Charles W Mills calls it, though, as Diop says, "African history and Africa need no defense."
- Relational humanism: "the argument at the heart of relational humanism is that the individual human being only finds meaning in community" (2016: 5).

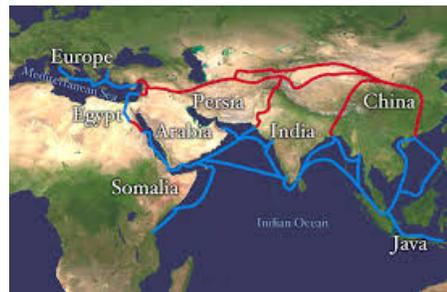
"Thus . . . Afrocentricity is not a Black version of Eurocentricity" because "[u]nlike Eurocentricity, Afrocentricity does not condone ethnocentric valorization at the the expense of degrading other groups' perspective" (1991: 170 ff.).

- “. . . the particular historical reality of Europeans as the sum total of human experience.”
- On this model, there is no center anywhere: Like Spinoza’s God, the European experience and the western Weltanschauung comprises a center that is everywhere, and a circumference that is nowhere.

Thus, e.g., it is possible to teach ancient philosophy in a way that does not valorize Greek philosophy at the expense of degrading the philosophical thought of ancient Africa, or Kemet, which predates Greek philosophy by millennia, or, contemporaneous with Socrates, philosophical canons from China, India, Persia, or Judea.*

“Asante also suggests that “the centrist paradigm is supported by research showing that the most productive method of teaching any student is to place his or her group within the center of the context of knowledge” (Asante, 1990).

Applying Afrocentric Education to Philosophy: “For example, one cannot remain comfortable teaching that art and philosophy originate in Greece if one learns that the Greeks themselves [e.g., Herodotus] taught that the study of these subjects originated in Africa, especially ancient Kemet” (178).



PHI 310: Ancient Philosophy (see posted syllabus and “Apologia”).

- Stretching the Timeline and Expanding the Geography of Ancient Philosophy.
- Charles Finch, Ayi Kwei Armah, Asa Hilliard, Theophile Obenga, and Cheikh Anta Diop.

PHI 201: Introduction to Philosophy.

- Textbook: *I Am Because We Are*, Opara and Lee (1996/2016).
- Teaching philosophy using African, Afro-Caribbean, and African American Philosophers.

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