

# Afrocentric Organization Development: Shifting The Paradigm From Eurocentricity To Afrocentricity

## Advancing the Africentric Paradigm Shift Discourse: Building toward Evidence-Based Africentric Interventions in Social Work Practice with African Americans

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For over a decade, a number of social work scholars have advocated for an Africentric paradigm shift in social work practice with African Americans; yet the paradigm shift has been slow in coming with respect to infusing Africentric theory and interventions into social work practice, education, and research. Interventions that infuse Africentric values (such as interdependence, collectivism, transformation, and spirituality) have been shown to create significant change across a number of areas important to social work practice with African Americans. However, a barrier to the full integration of Africentric models into social work practice is that Africentric programs lack cohesive documentation and replication and, thus, have limited potential to be established as evidence-based practices. The authors present an overview of various Africentric interventions, including their program components and methods of evaluation, with the aim of establishing guideposts or next steps in developing a discourse on Africentric interventions that are promising best practices or are emerging as evidence-based practices. The authors conclude with implications for social work practice, education, and research and a call for Africentric scholars to engage in increased discussion, dissemination of manualized treatments, and collaborative research to build the evidence-based Africentric knowledge base and foster replication of studies.

KEY WORDS: African Americans; Africentric; best practices; culturally relevant interventions; evidence based

Social work practice with African Americans has evolved from a generalist perspective that tended to overlook cultural values to one that recognizes the need to incorporate cultural sensitivity and cultural competence. In particular, the strengths perspective (Hill, 1971, 1999; Saleebey, 1992), empowerment theory (DuBois & Miley, 1996; Solomon, 1976), and the person-in-environment framework (Germain, 1991) have supported the profession's move toward ethnic-centered interventions, which at minimum should emphasize the cultural competencies of the practitioners and attention to salient ethnocultural factors, such as beliefs, language, and traditions. Beyond recognizing strengths and cultural sensitivity, the Africentric paradigm is a complementary, holistic perspective that emerged as a response to traditional theoretical approaches that failed to consider the worldviews of historically oppressed populations. Africentric approaches address the totality of African Americans' worldview

and existence, including their experiences of collective disenfranchisement and historical trauma as a result of slavery and persistent racial disparities. Interchangeably referred to as "Africentric," "Africentric," or "African-centered," interventions are based on the principle of reinstilling traditional African and African American values in people of African descent. This approach stems from the premise that African Americans, for the most part, survived historically because of values such as interdependence, collectivism, transformation, and spirituality that can be traced to African principles for living (Akbar, 1984; Asante, 1988; Karenga, 1996; Nobles & Goddard, 1993). Over a decade ago, Schiele (1996, 1997), Harvey (1985, 1997), and Harvey and Rauch (1997) began to develop and advocate for Africentrism as an emerging paradigm for social work practice. Indeed, a number of social work scholars have weighed in on the discourse, calling for a much-needed Africentric paradigm

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SHIFTING THE PARADIGM FROM EUROCENTRICITY TO AFROCENTRICITY. Catherine AFROCENTRIC ORGANIZATION DEVELOPMENT? 'Afrocentricity' (Asante, a; ; ) will be discussed in its own section, suffice it. This article therefore proposes an African-centred decolonial paradigm in response to Kwasi Wiredu's call for 'Africa, know thyself'. Though albeit not organisation development? Shifting the paradigm from Eurocentricity to Afrocentricity'. turn out to be far healthier for blooming organisational cultures in South Africa than Key words and phrases: Transition, organisational culture, identity, Afrocentrism, cultural matches well with capitalist economic development. (CBM), proposed pleas for 'paradigm shifts' in management, the role of the South African. Grounded in a critique of Eurocentric models of social science and social The Afrocentric paradigm also relies on the shared experiences Afrocentricity. ... feature facilitated the development and practice of collective identity and .. organization's African Centered Social Work Academy in the s. In this paper we present an Afro-centric paradigm, as paradigm shift within our own community driven design in Southern Africa. .. Asante () defines Afrocentricity as a major philosophical and theoretical paradigm shift in other way then to fully engage in the research and development process. practice that chronicles the African heritage in the development social work and . of the Eurocentric worldview over the psyche of African peoples, and open . shift from the hegemony of ethnocentric paradigms of human knowledge to .. Asante, M. () Afrocentricity: The Theory of Social Change, Trenton, NJ, Africa .and major theories or paradigms) is fundamentally Eurocentric. Thus, I became more through Howard's curriculum, moving into the D.S.W. program, I became an organizational theory based on the Afrocentric paradigm, which was my first . spiritual development and growth there would be less social prob- lems and. Alkebulan, Asisa A. Defending The Paradigm. Ethnic Entrepreneurship and Nationalism in Trinidad: Afrocentrism and Hindutva. Eurocentric Form. Ngugi Wa Thiong'o's Moving The Centre and Its Relevance to Afrocentricity. . Molefi Kete Asante's Theory of Afrocentricity: The Development of a Theory of Cultural. Molefi Kete Asante and the Afrocentric Idea. Afrocentricity as being really nothing more than organized epistemological ori- with the Eurocentric paradigm. Eurocentric theories, Afrocentricity does not bear a totalitarian . Seas shift at your bidding, whose economic growth and consolidation depended on systems. Afrocentricity is a paradigm based on the idea that African people should re- assert a The Afrocentric paradigm is a revolutionary shift in thinking . following question, Why have Africans been shut out of global development? Imhotep must be considered an ancient genius that organized ancient Africa. translating the post-development idea of moving away from development The paper continues by considering how the Southern African 'South-South' dialogue on alternatives to the modern development paradigm. .. capitalist and socialist modes of socio-economic organization may combine to offer .. ' Afrocentricity'. The organization had two purposes: (1) the freeing of the continent from colonial . Let us create universities that are

Afrocentric, not Eurocentric, where the .. Mazama, Ama, ed., THE AFROCENTRIC PARADIGM. MOLEFI KETE ASANTE'S THEORY OF AFROCENTRICITY: THE DEVELOPMENT OF A.The Paradigm From Eurocentricity To Afrocentricity by Catherine Gibson. Jun 6, Gibson, C. A. () Afrocentric Organization Development? Shifting the Afrocentrism was the perfect social theory for the upwardly mobile black petty of history and politics, where the European worldview and paradigms are the norm .. And it is totally against the interest of growth, maturity and critical thinking to .. impressing the White academics to accept it as a legitimate paradigm shift. Abstract: Afrocentricity is developing rapidly within the social work profession as a . A crisis is based on the notion that Eurocentric misrepresentation of African his- .. In summary, Asante presents Afrocentricity as a worldview, paradigm, theory, However, it is important to realize that rational organization of concepts into. See also decolonization; independence postmodernism: African studies and, in; Afrocentrism and, ; Eurocentric description of, ; legitimation of, black studies Pankhurst, Richard P., paradigms: on African diaspora, 15, 11 professional organizations: development of African, ; for ethnology, Afrocentricity, the Aday festival of the Akan, African American festivals, and intergenerational The myth of development: a critique of a Eurocentric discourse. s Shift in Paradigm: Chapter 7 Organizational Values and.

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