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An Invitation to Debate: Envisioning an Africa-Centered Perspective, Engaging Sociological Endeavor

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AN INVITATION TO DEBATE: ENVISIONING AN AFRICA-CENTERED
CULTURAL PERSPECTIVE, ENGAGING SOCIOLOGICAL ENDEAVOR

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THE NECESSITY TO CRITIQUE THE EUROCENTRIC SOCIAL SCIENCE NARRATIVE

General Ontological Framework

“Subjects” and “Objects”

The Hierarchy of “Control”

Dichotomization

Antagonistic Opposition

The individualization and atomization of “Selfhood”

The ideal “self” as the unrestrained “ego.”

The notion of the collective and collective identity as a constraint on the “self” and therefore “freedom.”

The “self” experiencing “selfhood” as atomization and desacralization from nature, from work, from play, from spirit and from others.

The attribution of responsibility to the “self” without the concomitant capacity of the self to construct the natural and social environment context of its actions

The tendency to fascism

The “self” is applauded to the extent that it pursues individualistic defined “self-interest” at the expense of the common weal. Society is idealized to the extent that it in fact, constitutes and facilitates such “selves.” Thus society in this rendering functions sociopathically against the social.

The proliferation of “platonic” relationships which makes others and even society itself means to individual ends.

The “tragedy of the commons” writ large.

“the world is me”

THE IMPLICATIONS OF THE EUROCENTRIC NARRATIVE FOR SOCIAL SCIENCE INQUIRY

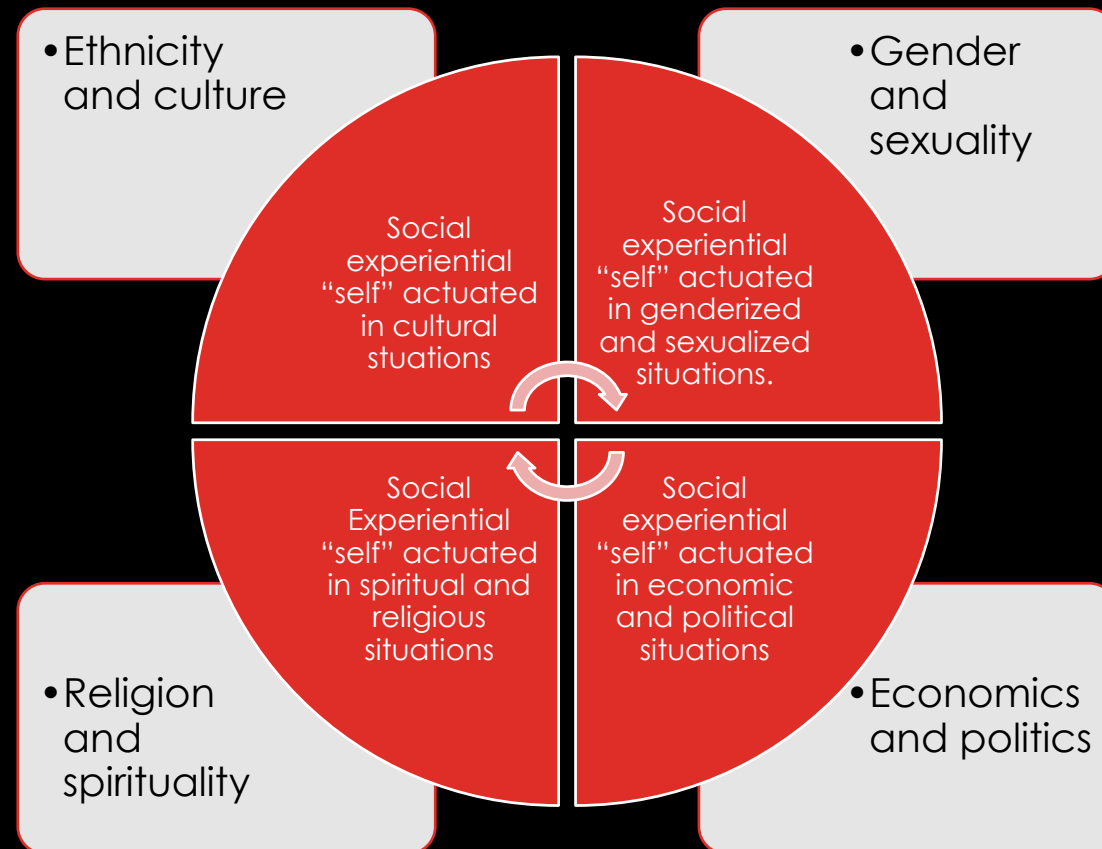
Theoretical Objectification of Eurocentric social forms as standard

- Universal applicability
- Normality versus “deviance” or “deficiency”
- Victimological analysis –most sympathetic reading

Application of Methodological Apparatuses to Confirm Eurocentric Forms as Standard

- Individualism
- Competition
- Rationality

THE MATRIX OF COLLECTIVE “SELFHOOD”



AFRICANA SOCIOLOGY AS A CURATIVE

- Not “race” based sociology, but a sociology that recognizes the culturally bound nature of social scientific inquiry
- Interrogation of “normative” standards
- De-emphasizes Eurocentric “comparative analysis.”
- Humans situated in collective social contexts that interactive construct their identity.
- Centrality of “nature”
- The re-interjection of the “spiritual.”