

A COSMOCENTRIC CRITICAL APPROACH TO AFROCENTRICISM AND EUROCENTRICISM

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Abstract

This paper is a cosmocentric approach to afrocentricism and eurocentricism as they help in examining the identity crisis and dichotomies seen in the emerging global world. However, the crisis of *who we are* remains a critical issue for the welfare of humanity. In addition to this problem is the crisis of acceptance and peaceful coexistence of all human beings within the umbrella of humanity. Welfarism, therefore, is very crucial and central to this identity. This is why the concepts of afrocentricism and eurocentricism are constructive ideas in trying to establish our humanity with every sense of prideful responsibility while questioning the identity crisis and dichotomy threatening our emerging new world order. The researchers, very critical in their approach, dwells on the place of afrocentricism (as focus on African Weltanschauung) and the place of eurocentricism (as centering on European world-views) for the needed differential equipoise for different world trade-cultural studies for an emerging global world. The researchers, however, find out that a balance application of and a sincere appreciation of afrocentricism and eurocentricism will definitely guarantee bridging the yawning-gap of the contemporary great splits: global and digital divides with the conceptual idea of cosmocentricism.

Keywords: afrocentricism, eurocentricism, humanity, humanism, global world, cosmocentricism.

Understanding Humanity

Humanity is the common name for that animal with potentiality for unaided critical reasoning and aided intellection. This act of rational thought singles him out from animality while at the same time links him to divinity. The word *humanity* is from the Latin *humanitas* for "human nature, kindness." Humanity includes all the humans: mankind, human race, humanity, human beings, *homo, et cetera*. Wikipedia (n.d.) explains that "humans or modern humans are the most common and widespread species of primate, and the last surviving species of the genus *Homo*. They are great apes characterized by their hairlessness, bipedalism and high intelligence". Hence Procter, (1995) compliments this explanation by opting that humanity is the human race, which includes everyone on Earth. It's also a word that qualifies us as human than animals with many quotients or balances in life like intelligent quotient, emotional quotient, social quotient and adversity quotient. Merriam-Webster. (n.d.) defines humanity as "the quality or state of being being human". Humanity is the human race that englobes everyone on the surface of the earth. Many scholars see it also a word for the qualities that make us human, such as the ability to love and have compassion, be creative, and not be a robot or alien (Vocabulary English Dictionary. (2023). From this contemporary appreciation and lexical perspectives, humanity has something to do with sympathy, empathy and the heart as the seat of human feelings. Hence, humanity is understood from the point of caring for and helping others whenever and wherever possible. Humanity is, therefore, complete within the boundaries of socio-emotional equipoise as expressed in all forms of intelligent-adversity quotient. Muhammad Muneed in Medium.com (n.d.) maintains that kindness is the best form of humanity. This understanding of humanity relates and boosts the idea of humanism in humankind.

Humankind as Created Creatures

Nature has shown us that opposites compliment each other. Physical law has it that negatives and positives attracts while likely charges dispel each other, (Sciencenotes.org, n.d.). In nature, realities were created in pairs of opposite nature and contrasting forces. The Scripture was bold in recognizing that in the story of creation, God made them male and female, in His

own image and likeness (cf. Gen. 1:28f). Humankind, beyond scriptural exegesis, recognized that the biblical record shows that humanity is male and female since God created them one species, the humankind, in two sexes. However, Ayoola-Amale (2022) observes that “the apparent gap and imbalance between the boy-child and the girl-child is attributed to patriarchy, lack of quality education, poverty and gender disparities, and consequently, the differences in access to human, financial, and social capital”.

Equally, nature, reality as we see, seems to support the opinion that opposite existence of realities. Everything happens in twos because to every action there is always an equal and opposite reaction. Physical laws tend to favour this statement and spiritual law equally complements this idea. Hence, there is always the option of choice, a sure proof of man’s freedom. Existence of opposites seems to show complementarity in nature: good and bad, extremes, night and day, light and darkness, hot and cold, positive and negative charges, yin and yang, *et cetera*. Such concept of opposites or dualities is a common theme and phenomenon in many philosophical and scientific traditions. For, Quora, (n.d.), in nature, we often see phenomena that appear to have opposites or counterparts. In philosophical tradition, the concept of duality or polarity is often discussed in various contexts. The idea of complementary opposites is prevalent in many belief systems and philosophies around the world. The notion that everything has an opposite is sometimes referred to as the principle of polarity or the principle of duality, (Quora, n.d.). While the idea of opposites or dualities can be a useful framework for understanding certain aspects of the world, it is important to recognize that not everything neatly fits into this paradigm. Quora, (n.d.) maintains that nature is diverse and complex, and while some phenomena may have clear opposites, others may not fit into such a binary framework. In some Eastern philosophies, such as Taoism, the concept of yin and yang represents the idea of dualism and the interdependence of opposites. According to this concept, seemingly opposite forces are actually interconnected and interdependent, creating a harmonious whole. In African Philosophy especially Igbo Philosophy the concepts of *Egbebere Ugobere* and *Oha na Eze* show this idea of complementarity. However, while the concepts of opposites or dualities are a common theme in many philosophical traditions and scientific discussions, not everything in nature necessarily has a clear opposite, and the idea of pairs or opposites should be understood within the context of the specific phenomena being considered, (Quora, n.d.). Creatures of God were created as such. Male and female, as in an opposites view than a multiple perspective is the enduring significant of realities as products of God’s creative activities. This unique act of God’s creation defines the specific sex and gender roles in nature. However, the whole idea of humanity and humankind nevertheless takes us to the idea of humanism.

Humanism

The idea or theory of humanism is an offshoot of the proper understanding of humanity in contradistinction from Divinity and animality. Cambridge Advanced Learner's Dictionary & Thesaurus, (2023) defines humanism as a “ a rationalist outlook or system of thought attracting prime importance to human rather than divine or supernatural matters”. Continuing, it maintains that, humanism is a renaissance cultural movement which turned away from medieval scholasticism and revived interest in ancient Greek and Roman thought, (Concise Oxford English Dictionary, 2023). Contemporary scholars see it as system of thought that centres on the notion of man in line with Protagoras’ idea that man is the *measure all things* with his rationality. Wikipedia (n.d.) explains that humanism is a philosophical stance that emphasizes the individual and social potential, and agency of human beings, whom it considers the starting point for serious moral and philosophical inquiry. As a philosophical theory, humanism is an appreciation of mankind and human values with great concern for human welfare. Hence, concepts like humanness, humanity, empathy, compassion, altruism and humanitarianism as well as generosity is greatly associated with humanism. In ancient Greece, it was visible in many aspects of the society, art, ethics and customs that were based

on the human-focused principles. As a literary culture, Merriam-Webster. (n.d.) defines humanism as a devotion to humanities and a revival of classical letters. It is, however, a kind of devotion to human welfarism. Humanism is simply standing by human beings and their well-being. Humanism remains a critical thought pattern that appreciates humanity as focal locus of operation. This is why humanism is *modus vivendum* as well as *modus operandum* of humankind as they try to conquer and change the world. It is, therefore, a secular tradition that projects the welfare of man as a unique creature.

American Humanist Association (n.d.) explains that humanism is a progressive philosophy of life which without theism or other supernatural beliefs, affirms our ability and responsibility to lead ethical lives of personal fulfilment that aspire to the greater good. Therefore, humanism is all about proper knowledge of human beings, understanding the world, the one life, humanist ethics, society. The Humanist Magazine (n.d.) explains that humanism is a rational philosophy informed by science, inspired by art and motivated by compassion as it champions the maximization of individual liberty and opportunity consonance with social and planetary responsibility. Humanists International(n.d.) continues to explain that humanism is a democratic and ethical lifestance which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. The Bristol Humanist Group (n.d.) equally maintains that humanism stands for the building of a more humane society through an ethics based on human and other natural values in a spirit of reason and free inquiry through human capabilities. Humanism is an alternative in making human being the locus of all human operations. In this view, Steven Schafersman (n.d.) maintains that “humanism is a philosophy, world view, or lifestance based on naturalism-the conviction that the universe or nature is all that exists or is real”. More so, humanism’s focus, then, is on using human efforts to meet human needs and wants in this world. Humanism seems to say that people can find purpose in life and maximize their long-term happiness by developing their talents and using those talents for the service of humanity...while rendering service to others is a major focus of humanism, (Joseph C. Sommer, n.d.). The concept humanism is primarily a philosophy, an outlook and a system of thought as well a way of thinking within the bounds of humankind in the world with regard to their condition of existential operations. People who hold this set of ethics are called humanists. The concept of humanism refers fundamentally to a trend of thought that places man at the centre of existential activities as well as focusing on the autonomy of the individual person. As a consequence, humanism is a product of renaissance and reformation in Europe which found its fullest expression in the American and French Revolutions, (Indian Institute of Legal Studies, n.d.)

Watkins, D. (n.d.), however, opines that to help stem the fluidity of Western society, Pope Francis calls for a renewed Christian humanism that is informed by human culture in a video message he sent to the participants in the plenary assembly of the *Pontifical Council for Culture* held in a virtual format. According to Pope Francis, the Church offers Christian humanism to overcome society’s fluidity. Christian humanism, therefore, is a necessary humanism. Moreover, Pope reiterates that the pandemic has revealed the weaknesses of our social and economic models, including the working methods, social life and religious practices. At the same time, the pandemic has rekindled people’s desire to face the fundamental questions of existence, such as, the question about God and the human being. Hence, the need for new humanistic perspectives. The papal documented comment describes our time as the end of ideologies and “the age of liquidity or gaseousness”. While emphasizing the “fluidity of contemporary cultural vision”, Pope Francis maintains that despite proposing the model of the Good Shepherd of the Church, who has “immense sympathy for the human being”, the Church still has something to offer even as the threat of secularism heightens, new perspectives on humanism dawns a vigorous search for meaning which can be found in the rich Christian culture as well as drawing from the richness found in

the Biblical tradition. According to Pope Francis, “the Sacred Scripture offers us the essential coordinates to outline an anthropology of the human being in relation to God, in the complexity of the relations between man and woman, and in the nexus with the time and the space in which we live.” In conclusion, Pope Francis maintains that “biblical humanism, combined with classical humanism from Greek and Latin thought, can become even more fruitful when informed by the values which various modern cultures can offer”, (Watkins, n.d.).

Humanity remains the foundation of humanism. Mondin, B. (2011) regards humankind as an impossible possibility who remains a supreme question for himself. Complementing this idea, Shakespeare (Hamlet, Act 11, Scene 11) appreciating this unique human nature questioningly writes: What a piece of work is a man? How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an Angel! In apprehension how like a god! The beauty of the world! The paragon of animals. And yet to me, what is this quintessence of dust? The nature of human person created in the image and likeness of God (cf. Gen. 1:27ff) as well the incarnation endows man with inexorable dignity known as human dignity from where then comes human rights. This is the thrust of Pope John Paul II encyclical *Redemptoris Hominis*. Pope John Paul II has through his teachings and world tours expressed his critical views and approaches on humanism, or what one may call new Christian humanism. Coughlin (2003) compliments this view thus, “the theological foundation of John Paul II's defence of human dignity may be discussed in terms of the biblical themes of creation, redemption and consummation. From the theological perspective that is quite critical, the most fundamental reason for respecting the dignity of the human being is that each person is created in the image of God”. This started with the idea that life, human life in particular, is primarily a fundamental value. Humanism, therefore, places human values and its dignity with rights attached at the centre of human activities and interactions.

However, Löffler, K. (1910) maintains that “humanism is the name given to the intellectual, literary and scientific movement of the fourteenth to the sixteenth centuries. As a movement, it aims at basing every branch of learning on the literature and culture of classical antiquity”. Continuing he averred that humanism is so much interested in classical training alone of the perfect man. However, the humanists so called themselves in opposition to the Scholastics, adopted the term *humaniora* (the humanities) as signifying the scholarship of the ancients. Though the interval between the classical period and their own days was regarded by the Humanists as barbarous and destructive alike of art and science, humanism (like every other historical phenomenon) was connected with the past, (Löffler, 1910). Humanism was also favoured by the Popes as there reigns an incredible freedom of thought with some of them and revival of Vatican library antiquities. Indeed, humanism in general helped to open up the real sources of ancient culture and drew from these, as a subject of study for its own sake, the classic literature which till then had been used in a merely fragmentary way. Philological and scientific criticism was inaugurated and historical research advanced, (Löffler, 1910).

Review of Educating to Fraternal Humanism Building a “Civilization of Love” 50 years after *Populorum Progressio* by Congregation for Catholic Education, Given in Rome, on the Feast of the Resurrection, April 16, 2017 by Cardinal Giuseppe Versaldi, (Prefect) and Archbishop Angelo Vincenzo Zani, (Secretary)

The content of this document xrayed current scenarios against human beings by proposing a humanizing education through a culture of dialogue that will globalize hope for a future and true inclusion of cooperation networks in the crusade for Christian humanism. This review recognised that fifty years ago, in the encyclical letter *Populorum Progressio* (policy document for the Church's mission in the era of globalization), the Church announced to men and women of good will the global nature assumed by the social question. The announcement did not merely suggest a broader look, able to embrace larger portions of humanity, but

offered a new socio-ethical model. One had to work for peace, justice and solidarity, with a vision able to grasp the global horizon of social choices. The conditions of this new ethical vision had emerged a few years earlier, during the Second Vatican Council, with the formulation of the principle of global interdependence and the common destiny of all peoples on earth. In the following years, the value of such principles was confirmed several times. Modern man has repeatedly experienced that what happens in one part of the world can affect others, and that no one may *a priori* feel more secured in a world in which there is suffering or misery. If, back then, one hinted at the need to look after the good of others as if it were one's own, that same recommendation now becomes a clear priority for the political agenda of our civil systems.

Currently, in line with our project at hand, Pope Francis in his Encyclical *Laudato Si*, (Praise be) maintains that “we need to realize that certain mindsets really do influence our behaviour. Our efforts at education will be inadequate and ineffectual unless we strive to promote a new way of thinking about human beings, life, society and our relationship with nature”. This document from the *Congregation for Catholic Education* aims to describe the main elements of an education to fraternal humanism. The current scenarios shows that the contemporary world, multifaceted and ever changing, is hit by multiple crises of different kind: economic, financial, labour; political crises including participatory democracy; environmental and natural crises; demographic and migratory crises, *et cetera*. The phenomena triggered by these crises reveal their dramatic character every day. Peace is constantly threatened and, alongside traditional wars fought by regular armies, the insecurity generated by international terrorism is widespread, leading to feelings of mutual distrust, hatred and promoting the development of populist, demagogic sentiments, which are likely to exacerbate problems, thereby radicalizing the clash between different cultures. Wars, conflicts and terrorism are sometimes the cause, sometimes the effect of economic inequality and of the unjust distribution of the goods of creation. From these inequities, poverty, unemployment and exploitation are generated. The statistics provided by international organizations provide a snapshot of the humanitarian emergency under-way, which will also affect the future, if we measure the effects of underdevelopment and complex phenomenon of migration on young people, especially the Jappa syndrome in Nigeria and many African Nations.

Therefore, it is ironic that modern man has achieved important goals in knowing the forces of nature, science and technology and, at the same time, he's lacking in ideas for adequate coexistence within society so as to give everyone an acceptable and dignified existence. What perhaps has been missing so far is the joint development of civic opportunities with an educational plan that promotes the reasons for cooperation in a united world. The social question, as Benedict XI said is now an anthropological question, which involves a form of educational components and competencies that can no longer be deferred. For this reason, one needs to have “*a new trajectory of thinking in order to arrive at a better understanding of the implications of our being one family; interaction among the peoples of the world calls us to embark upon this new trajectory, so that integration can signify solidarity rather than marginalization*”. Amidst all these, there is need for a kind of humanizing education, that is an educational humanization. That is a kind of education with a human face of values and reorientation towards ethical morality. It is a humane education. Hence, the document insists that “an expert in humanity”, as pointed out fifty years ago in the *Populorum Progressio* and the Church has both the mission and the experience to work out educational programmes adapted to current challenges. Her educational vision is at the service of the achievement of the highest goals of humanity. These goals were anticipated in the Council's Declaration *Gravissimum educationis*: which expresses the harmonious development of physical, moral and intellectual abilities, aimed at the gradual maturation of a sense of responsibility; the conquest of true freedom; and positive and prudent sex education. Within this perspective, it became clear that education should be at the service of a new humanism, in which the social person was willing to talk and work for the realization of the common good. The document define thus that “humanizing education” means putting the person at the centre of education,

in a framework of relationships that make up a living community, which is interdependent and bound to a common destiny. This is fraternal humanism. Humanizing education also means to realize that we need to modernize the educational pact between generations and in-between the divides inherent in our generation.

The Church always affirms that “good family education is the backbone of humanism”, and from there unfold the various implications of education at the service of the society, based on mutual trust and reciprocity of duties. For these reasons, educational and academic institutions wishing to place the person at the centre of their mission are called to respect the family as the first natural society, and to put themselves at its side, in line with a correct understanding of subsidiarity. A humanized education, therefore, does not just provide an educational service, but deals with its results in the overall context of the personal, moral and social abilities of those who participate in the educational process. It does not simply ask the teacher to teach and students to learn, but urges everyone to live, study and act in accordance with the reasons of fraternal humanism. It does not aim to create division and divergence, but rather offers places for meeting and discussion to create valid educational projects. It is an education – at the same time – that is sound and open, that pulls down the walls of exclusivity, promoting the richness and diversity of individual talents and extending the classroom to embrace every corner of social experience in which education can generate solidarity, sharing and communion.

This form of humanized education will entertain a culture of dialogue in this contemporary era so as to confront the challenges of multicultural coexistence. In global societies, citizens of different traditions, cultures, religions and world views coexist every day, often resulting in misunderstandings and conflicts. In such circumstances, religions are often seen as monolithic and uncompromising structures of principles and values, incapable of guiding humanity towards the global society. Pope, however, that Catholic Church, on the contrary, “rejects nothing that is true and holy in these religions”, and it is her duty to “proclaim the cross of Christ as the sign of God as the source of all grace”. She is also convinced that such difficulties are often the result of a lacking education to fraternal humanism, based on the development of a culture of dialogue. A culture of dialogue does not simply suggest an exchange of views, to know one another so as to mitigate the alienating effect of the encounter between citizens of different cultures. True dialogue takes place within an ethical framework of requirements and attitudes for formation, as well as social objectives. The ethical requirements for dialogue are freedom and equality: the participants in the dialogue must be free from their contingent interests and must be prepared to recognize the dignity of all parties. These attitudes are supported by the consistency with one’s own specific universe of values. This results in the general intention to match actions with words, in other words, to link the ethical principles we proclaim (e.g. peace, fairness, respect, democracy, justice, etc.) with social and civic choices. It is a “grammar of dialogue,” as pointed out by Pope Francis, to be able to “build bridges and... to find answers to the challenges of our time”. Education to fraternal humanism has the weighty responsibility of providing a formation of citizens so as to imbue them with an appropriate culture of dialogue. Moreover, the inter-cultural dimension is frequently experienced in classrooms of all levels, as well as in universities, so it is from there that we must start to spread the culture of dialogue. In globalizing the hope in the humanized education, the document reiterates the unique place of development. It emphasizes that “development is the new name for peace,” is how *Populorum Progressio* ends. That statement has found support and confirmation in the following decades, with clarifications about how to proceed with sustainable development from the economic, social and environmental standpoints. Development and progress, however, are still process descriptions, and do not say much about the ultimate ends of the socio-historical evolution. Far from exalting the myth of progress immanent to reason and freedom, the Catholic Church connects development to the announcement of Christian redemption, which is not an indefinite and futuristic utopia, but is already the “substance of reality”, in the sense that “the things we

hoped for: everything, a true life, are already present in us". One needs, therefore, through the hope of salvation, to be living signs of the same. How can the message of salvation in Jesus Christ be spread in a globalized world? "It is not science that redeems man. Man is redeemed by love". Even science-technology thrives more as a result of the civilization of love inaugurated by Jesus Christ. Christian charity proposes universalizing and inclusive social grammars. Such charity informs knowledge that, so imbued, it will accompany man in the search for meaning and truth in creation. Hence, the education to fraternal humanism must start from the certainty of the message of hope contained in the truth of Jesus Christ.

It is up to education, then, to offer this hope to the peoples of the world, as a message conveyed by reason and active life. Globalizing hope is the specific mission of education to fraternal humanism. Globalizing hope also means supporting the hopes of globalization which has multiplied the opportunities for growth and opened up new social relations and new possibilities. Education to fraternal humanism must make sure that learning knowledge means becoming aware of an ethical universe in which the person acts. In particular, this correct notion of the ethical universe must open up progressively wider horizons of the common good, so as to embrace the entire human family. This inclusive process goes beyond the category of people living now on earth. Intellectual or technological progress has shown in recent years that the choices made in the present are able to influence the lifestyles, and in some cases the very existence of future citizens. Education to fraternal humanism develops cooperation networks in the various fields of education, especially within academic education. Firstly, it calls for educators to take a reasonable approach to collaboration. In particular, one must prefer joint efforts of the teaching staff in preparing their formation programmes, as well as cooperation among students as regards learning methods and formation scenarios. Moreover, as living cells of fraternal humanism, interconnected by an educational pact and intergenerational ethics, solidarity between teachers and learners must be ever more inclusive, plural and democratic. The university should be the main breeding ground for forming people to cooperate in academic research, so that – within the framework of fraternal humanism – there is a preference for establishing joint research in all areas of knowledge, the results of which can be confirmed by academic objectivity in the application of suitable logic, methods and techniques, but also by the researchers' own experience of solidarity.

It is a question of encouraging the formation of integrated research groups among teachers, young researchers and students, which also calls for cooperation among academic institutions operating internationally. Cooperation networks should be established between educational subjects and subjects of other kinds, for example from the professions as well as from the arts, commerce, business and all the organizations within society where fraternal humanism needs to be advanced. There is widespread call for education to overcome the pitfalls of cultural standardization processes, which produce the harmful effects of homogenization, and, at the same time, consumer manipulation. The establishment of cooperation networks, within the framework of an education to fraternal humanism, can help to overcome these challenges, because it offers decentralization and specialization. Education and school and university education were always at the centre of the contribution of the Catholic Church to civic life. She defended the freedom of education when, in secular and secularist cultures, the space for forming people to religious values seemed to be shrinking. Through education, she continued to support the principles and values of public coexistence when modern societies, deluded by scientific and technological (as well as legal and cultural) achievements, believed the Catholic culture to be meaningless. Today, as in every age, the Catholic Church still has the responsibility to contribute, with her heritage of truths and values, to building a fraternal humanism for a world ready to accomplish what was foreseen in the encyclical letter *Populorum Progressio*. To give a soul to our ever-changing global world, the Congregation for Catholic Education gives new impetus to the priority of building a "civilization of love", and urges all those who, by profession and vocation, are engaged in educational processes, at all levels, to live their experience with dedication and wisdom, in the name of the above-mentioned principles and values. The Dicastery—following the World

Congress “*Educating today and tomorrow. A renewing passion*” (Rome-Castel Gandolfo, November 18-21, 2015)—therefore, reinforces the reflections and challenges described by teachers, learners and parents, as well as by representatives of particular Churches, religious congregations and associations working in the vast domain of education. To this extent the reviewed document has reflected on the dynamism in fraternal humanism typified in the humanization of contemporary education.

Dynamism in Humanism

Science and reason over the time, and in contemporary times, through artificial intelligence (AI) has continued to challenge everyone with stupefying inventions leaving humanity with inevitable relational questions on the actual nature of humanity and automaton as well as questioning the future of man as *homo sapiens*, *homo cogitans* and *animal rationale*. In the midsts of all these challenges, Pope John Paul II reaffirms such *via* his encyclical *Fides et Ratio* (Faith and Reason) on the harmony of reason and faith. This harmonization while addressing the erosion of the moral laxity and all man’s inhumanity to mankind will activate the capacity of reason to reach the true humanity. Such achievement in human welfare is very essential for the survival of free, democratic socio cum politico-economic societies. This is why Pope Benedict XIV equally maintains in the definition of humanism as “a moral and spiritual mission to create a culture of peace, to rededicate resources from military spending to solving global economic and environmental problems and to agree to universal disarmament. Personal development and the elimination of violence are essential components of this ‘new humanism’ as are compassion and a widespread commitment to solidarity in working for peace and social justice”. However, an abuse of humanity and an extreme understanding and application of humanism have led to many forms of man’s inhumanity to mankind like racism and other great divides in our time.

Racism

Wikipedia (n.d.) defines race as “a categorization of humans based on shared physical or social qualities into groups generally viewed as distinct within a given society. The term came into common usage during the 16th century, when it was used to refer to groups of various kinds, including those characterized by close kinship relations”. Humanity has been categorized and spiced into races for natural appreciation than inherent separation and division that make one race simply and merely superior than the other based on colour than the supposed criticality and wherewithal. The idea of racism has over the centuries of chequered history of humanity misled humankind into all forms of institutionalised evil of man’s inhumanity to mankind that has been expressed in apartheid, xenophobia, ethnicism, ethnocentrism, tribalism, slavery, colonialism and neocolonialism. Modern expressions of these institutionalised evil is the extended in all forms afrocentricism and eurocentricism that have championed global and digital divides. Racism is a spring board for many differential dichotomies in the world as well as the inherent great divides. However, Kwamem Nkrumah was moved to remind humanity that there is only one race and that is human race. Racism therefore is an institutionalised evil theory of suppression and intimidation.

Appreciation of Eurocentricism

Wikipedia (n.d.) explains that the ideology eurocentricism (also eurocentricity or Western-centrism) refers to the West’s definition of their prowess as well as viewing the West as the center of world events or superior to all other cultures. The exact scope of eurocentricism varies from the entire Western world to just the continent of Europe. Chronically applied, it may be used in reference to the presentation of the European perspective on history as regards colonialism and imperialism. Sundberg, (2009) defines eurocentricism as “the belief system that positions Europe as the central force in shaping world history, promoting universal values, and representing progress and development. It is closely linked to colonial violence and justifies the domination of European cultures through narratives of superiority and advancement”. This form of Eurocentric ideas or narratives has been variously defined as an

attitude, conceptual apparatus or set of empirical beliefs that frame Europe as the primary engine and architect of world history, the bearer of universal values and reason and the pinnacle and therefore model of progress and development, (Sundberg, 2009). As an adjective, Merriam-Webster (n.d.) defines eurocentric as something that is “centered on Europe and Europeans”. Eurocentricism considers Europe and Europeans as focal to world culture, history, economics, *et cetera* or viewing everything through the lens of European values, attitudes, and interest.

Therefore eurocentricism is all about superiority of one continent against other continent, one race against another. It is the idea propelling the exploration of African continent and other worlds that ended in exploitation and partitioning of African continent into European savagery. In this Eurocentric narratives, the superiority of European nations stands out. Sundberg, J. (2009) explains such narrative thus “the superiority of Europe is evident in its achievements in economic and political systems, technologies and the high quality of life enjoyed by its societies. Eurocentricism is more than banal ethnocentric prejudice, however, as it is intimately tied to and indeed constituted in the violence and asymmetry of colonial and imperial encounters. Eurocentricism is what makes this violence not only possible, but also acceptable or justifiable”. Against these backdrops, Europe assumes in contra-position as well as in contradistinction of the role of Egypt as the oldest and the cradle of ancient civilization without which the eurocentricism may have not have any spring board on what it can stand to shoot itself out. The claim of Europe and America by this extension is shocking that they are the engineers and architects of modern agricultural, cultural, socio-economic *cum* political, and scientific innovations, including capitalism, democracy, and industrial, medical, and green revolutions,(Sundberg, 2009).

Eurocentricism or the rise of Europe or the European miracle were achieved first in imperial England and then the United States of America – hence the term ‘Euro-Americanism’ as well as the idea of orientalism. The term eurocentricism dates back to the era of anti-colonialism in the 1970s but it did not become prevalent until the 1990s, when it was frequently applied in the context of decolonization and development and humanitarian aid that industrialised countries offered to developing countries. The term has since been used to critique Western narratives of progress by Western scholars who have downplayed and ignored non-Western contributions, and to contrast Western epistemologies with indigenous ways of knowing. Eurocentricism was championed more during the 15th to 18th centuries when a great divergence took place, comprising the European Renaissance, the European Age of Discovery, the formation of European colonial empires, the Age of Reason. Hence, the progress is associated with great advancement in science and technology and the development of capitalism against communism and early industrialisation as the 19th century European powers dominated world trade and world politics, (Wikipedia, n.d.). Eurocentricism refers to a worldview or perspective that places Europe and European culture at the center of historical narratives, knowledge, and achievements. Eurocentricism is characterized by centrality of Europe, marginalization of others and challenging colonial Legacies.

Understanding Afrocentricism

The terms afrocentricism, afrocology, and afrocentricity were coined in the 1980s by the African-American scholar and activist Molefi Asante, (Early, 2023). The whole idea of eurocentricism was simply fighting the natural endowment of Africa as the cradle of ancient civilization. Equally afrocentricism may be another reactionary response to the European savagery of African continents. Which ever one, the idea of afrocentricism not only complements that of the eurocentricism or it matches up with it as a voice against modern slavery in European garbs. Afrocentricism otherwise referred as African-centred, afrocentrist, black-focused or Pan-Africanism is simply a movement or theory of reaction. Wikipedia (n.d.) appreciates afrocentricism as a *Weltanschauung* “that is centered on the history of people of African descent or a biased view that favours it over non-African civilizations. It is in some respects a response to Eurocentric attitudes about African people and their historical

contributions”. The conceptual idea of afrocentricism argues that for centuries Africans and other nonwhites have been dominated, through slavery and colonization, neocolonization, debt-strategies and capital flight by Europeans. This European culture is at best irrelevant—and at worst diametrically opposed—to efforts by non-Europeans to achieve self-determination (Early, 2023).

Early (2023) defines afrocentricism as the “cultural and political movement whose mainly African American adherents regard themselves and all other Blacks as syncretic Africans and believe that their worldview should positively reflect traditional African values”. Afrocentricism is often the people of African descent response to the Europeans demeaning strategies in keeping Africans in perpetual servitude. Afrocentricism challenges the people on the need to develop an appreciation of the achievements of traditional African civilizations. Indeed, through the spirit of afrocentricism, Africans need to articulate their own history and their own system of values, Early, 2023). To all forms of stolen legacies and intellectual thievery by the exploiters of Africans, afrocentricism comes as a reminder on how African has been victimized and how the imperial masters and colonial lords have wittingly exploited the savaged colonized states. However, afrocentricism was influenced by trends and systems in African Philosophy (as a disciplinary movement and love of African wisdom) like the Black nationalist movements: Ethiopiansim, Okereism, Pan-Africanism, Consciencism, Garvism, Rastafarianism, Negritude, of the traditionalist African Philosophers and other budding African intellectuals. Accordingly and as a rude reminder, afrocentricism makes bold to complement the Eurocentric yawning gap in articulating properly that African history and culture began in ancient Egypt, which was and remains the birthplace of world civilization. Egypt presided over a unified Black Africa until its ideas and technologies were stolen and its record of accomplishments obscured by Europeans. Who then knows why the famous Alexandrian library of ancient antiquities were burnt? Afrocentrists assert that traditional African culture contrasts with European culture in being more informed by its history (“circular” rather than “linear”); more cooperative; more intuitive and more closely integrated with the spiritual world of gods and ghosts. In addition to emphasizing the past, afrocentricism encourages the preservation and elevation of contemporary African American culture as manifested in language, cuisine, music, dance and clothing, (Early, 2023).

The neologism afrocentricity of 1980 in Wikipedia (n.d.) is identified by Molefi Kete Asante as an academic theory and approach to scholarship that seeks to center the experiences and peoples of Africa and African diaspora within their own historical, cultural and sociological contexts. It was propagated in the *Temple School of Thought*, *Temple School of Afrocentricity* or *Temple Circle of Afrocentricity*. Equally, it was greatly admired by a number of Africans and African-diaspora intellectuals including Cheik Anta Diop, George James, Harold Cruse, Malcolm X, Marcus Garvey and W. E. B. Du Bois. Afrocentricity was coined to evoke African-centeredness as well as African Communalism and as a unifying paradigm, draws from the foundational scholarship of Africana studies and African Studies. Those who identify as specialists in afrocentricity, including historians, philosophers, and sociologists, call themselves "Africologists" or "Afrocentrists." (Wikipedia, n.d.) Hence, the Africologists, who produce afrocentric academic works, identify their professional field as afrocentricity and not afrocentricism.

However, the differential relation between afrocentricism and afrocentricity is appreciable. Molefi Kete Asante explained that afrocentricity and afrocentricism are not synonymous. Instead, they are distinct from one another. and should not be mistaken for one another. In his explanations, Molefi Kete Asante explains: “by way of distinction, afrocentricity should not be confused with the variant afrocentricism. The term “afrocentrism” was first used by the opponents of afrocentricity who in their zeal saw it as an obverse of eurocentricism. The adjective “afrocentric” in the academic literature always referred to “Afrocentricity.” However, the use of “afrocentricism” reflected a negation of the idea of afrocentricity as a

positive and progressive paradigm”. Afrocentricity is all about the idea of African centeredness. However, it has come to refer to a broad cultural movement of the late twentieth century that has a set of philosophical, political, and artistic ideas which provides the basis for the musical, sartorial, and aesthetic dimensions of the African personality. On the other hand, afrocentricity, as I have previously defined it, is a theory of agency, that is, the idea that African people must be viewed and view themselves as agents rather than spectators to historical revolution and change. To this end afrocentricity seeks to examine every aspect of the subject place of Africans in historical , literary, architectural, ethical, philosophical, economic, and political life, (Wikipedia). Afrocentricism seems to be a negative paradigm in line with eurocentricism. Afrocentricity as a paradigm shift ought to be a positive concept. Afrocentricity is distinct from afrocentricism, and that afrocentricism is frequently confused with ethnonationalism, often simplified to black pride or romanticized black history, often misconstrued for being a black version of white nationalism, or mischaracterized as being a black version of eurocentricism. Afrocentricism has been fallaciously characterized as being, a notion based on black supremacy, hence, it is the black equivalent of hegemonic eurocentricism. Afrocentricism emphasizes the centrality of African culture, history and contributions to human civilization. Its sole purpose can be linked to responding to eurocentric claims. Hence, afrocentrists argue that European dominance required devaluing African legacies and perspectives. Afrocentricism seeks to liberate people of African descent from Eurocentric oppression while it affirms the value of African humanity and challenges negative stereotypes. Afrocentricism is built on the key ideas of African perspective (as afrocentricity encourages viewing knowledge and history from an African viewpoint) and agency and participation (when Africans see themselves as central agents in their own history, they become active participants rather than marginalized observers).

Dichotomies for New World Order

The term *old world order* can refer to different contexts, so let’s explore a couple of interpretations. *The Documentary Film, Old World Order* (2024) directed by Sean Hibbeler that challenges the official historical narrative. It questions the timeline of our recent past and suggests that our understanding of history has been fabricated. Before the twentieth century, the world order was primarily about creating a stable balance of power among states to secure peace and independence. Our world order ought to be one than the inherent and already thriving dichotomies. The dichotomies between eurocentricism and afrocentricism give possibility to a *new world order* coming from an *old world order*. The differential relationship between eurocentricism and afrocentricism is simply unique. These concept, eurocentricism, has been criticized for ignoring or downplaying the rich contributions of other civilizations and perpetuating cultural biases. Equally, afrocentricism has faced opposition from both black and white scholars, with debates about its viability and impact. However, as eurocentricism places Europe at the center, afrocentricism and more afrocentricity aim to empower African perspectives and challenge historical omissions based on Eurocentric narratives. Nevertheless both perspectives speak on the unique individuality and commonness of humanity. This can be describe as the beauty in diversity if properly pursued. All the same, the conceptual ideas of eurocentricism and afrocentricism have led to many forms of global dissonances and splits often referred to as global or digital divides and recently the intellectual divide.

The idea of eurocentricism as well as afrocentricism have crystallized in many forms of global divides, hence, the *new world order*. Wikipedia (n.d.) reassures us that the term *New World Order* (NWO) came into operation in the 20th century with political figures like Woodrow Wilson and Winston Churchill being regarded as the first ones to use them to describe a period of dramatic change in global politics after World Wars I and II. As a conspiracy theory, the concept of *new world order* posits that a secret-power-elite with a globalist agenda as a totalitarian world government is secretly emerging. It is a sort of government that aims to replace sovereign nation-states and an all-encompassing propaganda promoting the NWO as the culmination of history’s progress, (Wikipedia, n.d.). The conceptual ideas embedded in eurocentricism and afrocentricism (and more in afrocentricity)

have lead to the contemporary great divides: global, digital, continental and intellectual divides. Some of these divides have left Africa Nations without one currency, one passport and one language. The current intellectual divide has kept Africa down while it continues to enslave us again with the current academic savagery through which someone lecturers in our institutions of higher learning especially in Nigeria must publish in *Scopus* for the so called high *impact factor* to the detriment of our local enterprising and budding journals. Against the consuming ideas of eurocentricism and afrocentricism, cosmocentricism emerged in line with a NWO, all for an equipoise.

Cosmocentricism

The conceptual ideas of afrocentricism and eurocentricism are *in tandem* with the view of contentiousness. Both conceptual ideas would have been for *unity in diversity* or *diversity in unity*. But, they express a divisive and factious entities thereby connecting us with the same idea of great divides. As the West, especially Europe, champions eurocentricism, the Africans were busy contending and balancing for afrocentricism. There remains a cold war in the wake of a new global world era. However, one may query: what is wrong with championing the cause of one world. Against these dissenting voice of divisions and acrimony in our world, the only continent that is ours, the researchers thought within the boundaries of an emerging new world, of a more uniting concept like cosmocentricism, appearing here for the first time, used in a biblical sense in many anthropocentric research and usages.

The coinage of cosmocentricism is meant to diffuse the inherent divides of global north and global south as well as the digital north and digital south as well as the intellectual divides already rocking our world of conviviality (of which I will prefer convivialism) as well as ravaging the world-citizenship of her unity with dissensions. The concept cosmocentricism is of two words: cosmos, *kosmos*, (Greek word for the orderly-arrangement often referring the world, earth or the one continent) and *centricism* (a borrowed prefix from *afro* and *euro*) referring to a form of centredness, (Wikipedia, n.d.). Hence, the concept of cosmocentricism should express one world, one humanity, for the proposed emerging new world. Instead of one-world as engraved in Bob Marley's *One Love* there are many factions, many races against the view of Kwame Nkrumah that that there is only one race, the human race! Racism from this point of view is not only inhuman but diabolic. Instead afrocentricism or eurocentricism, the world should be talking about cosmocentricism. Cosmocentricism is, therefore, a new focus on the world as humanity's inheritance.

Cosmocentricism is a human conscious activity that relates humanity to the entire cosmos. Merriam-Webster. (n.d.) defines cosmos as "an orderly harmonious systematic universe". Cosmos often simply means *nature* or *universe*; generally suggesting an orderly or harmonious universe, as originally used by Pythagoras in the 6th century B.C. Cosmos therefore has to do with all realities and entities, rational or irrational.

Cosmocentricism en-globes the idea of human activity as reality which places the highest importance or emphasis on the universe or nature. The idea of cosmocentricism was seen in Gabriel Marcel who spent most of his life developing a phenomenology of human intersubjectivity discovering the authentic human community relationship it has to nonhuman nature, that is the relationship in our cosmos. As one explores Marcel's critique of technology and religious phenomenology, there is this proximity to ecophilosophy alongside Marcel's philosophy to the contemporary egalitarian response of the radical ecology movement. In addition to these works, most of Marcel's corpus within human intersubjectivity borders on transcendence of anthropocentricism and he later refers to them as "cosmocentricism". His concept of cosmocentricism remains an existential attitude towards the world which submits to the sacredness of all beings, as well as the earthly creatures that share in the realities of life. His idea of cosmocentricism was religious bound, (Polk, 1994). However, contemporary theologies in discussing ecological issues within the East Asian theological perspective

consider ancient Greek dualism: anthropocentrism or cosmocentrism as alternatives and the root cause of contemporary ecotheological problems. Christian theology may need a major paradigm shift in its worldview (cosmology), hermeneutics and theological root metaphor harmonizing worldview of an organismic unity of Heaven, Earth, and Humanity, (Kim, 2017).

The human quest to know has really gone too far as to justify the very first statement of Aristotle in his metaphysics (Aristotle 142): *all men by nature desire to know*. This quest has given birth to philosophy and the branches of philosophy as well as all aspects of human knowledge of the world we are in a special way. In these perspectives the world stands at the centre of human knowledge as cosmocentrism against eurocentricism and afrocenricism. However, May of 2015, Pope Francis issued to the Roman Catholic Church, the first authoritative document on the environment: *Laudato Si*, Praise Be! Pope titled the encyclical (or teaching letter) after a prayer by Francis of Assisi (that patron saint of animals and the Pope's namesake), who proclaimed: *Laudato Si* (or 'Praised Be') to you, Oh Lord, for our sister, Mother Earth, who sustains us and keeps us." The encyclical is revolutionary one as it addresses not only Bishops and Priests alongside religious nor the laity but to all humans, who share this planet, "our common home." It is a universal message that crossing all humans, religious and cultural boundaries. *Laudato Si* highlights our human connectedness as well as our common dependence on this planet, our *common home*. Pope in his eco-friendly encyclical expands humanity's interconnectedness and connection with non-human nature as he notes thus: "The created things of this world are not free of ownership: 'For they are yours, O Lord, who love the living' ... As part of the universe, called into being by one Father, all of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect." We are, in Pope Francis's words, an *universal family*, a *sublime communion*. In this Papal teaching theocentrism is reflected in cosmocentrism.

Changes, which is permanent, happen as a constant thing in this world as humans will always want a better life style. Such changes include transformational human interactions and relationships that affect our social and cultural life. Equally, Science, technology and spiritual knowledge contribute to this transformation. Battista Mondin (2011) observes: The Ancient period, medieval and modern periods are characterized by cosmocentrism, theocentrism and anthropocentrism respectively. In a nutshell, cosmocentrism is man's search centred on the world, our common home; theocentrism is man's searched centred on God and anthropocentrism is man search as it is centred on man. That is to say, there is a cyclic nature of man's quest for an interconnected in nature that is universal than segregated. In the times past as ancient times, humans believe in the cosmocentrism where the world should remain as it is. Whilst in medieval, this belief changed into theocentrism, a belief that God is the central aspect of human life. In the modern century, this belief transforms into anthropocentric, which sees humans as the most important being in the world. In this era, a post- modern era, humans believe in logocentrism where a thing or symbol is the most important thing. Historicism is another unique concept that emphasizes the importance of history and all forms of historicity. Today, the important symbol of human life can usually be seen in the clothes they wore, the gadget they use, the transportation they ride and many other forms. The corporations are using all these forms for profit, therefore, causing a hedonistic society. The digital revolution that begun in the late 1950s is now with us *via* digital revolution unto digital technology. There is this shift in the centredness within human family, (Prianto, Y., Sumantri, V. K. & Sasmita, P.Y. (n.d.).

Concluding Remarks

Eurocentricism is a routine of perceiving matters through a European and Western-centered lens characterized by European Standard. Eurocentricism judges everything in favour of the European norms. It gave room for historical distortions as it perpetuates myths about Africa as a "dark continent" and marginalizes non-European cultures. The historical origins (since

the 15th century) of eurocentrism has conditioned European attitudes toward Africans. Afrocentricism is a pan-African concept that emphasizes African agency in history, philosophy, and culture. African perspective appreciates afrocentricism as it centers on African experiences, contributions, and cultural heritage as it tries and seeks to liberate people of African descent from Eurocentric oppression while focusing on the authentic culture. Afrocentricism presents an authentic and specific African cultural history and pre-European History. It recognizes that African history predates European emergence by thousands of years, (Wikipedia, n.d.). Afrocentricism celebrates African heritage, while eurocentricism centers on European perspectives, (Science.com, n.d). Both viewpoints shape our understanding of history and culture from different perspectives. As eurocentricism is European-centred and afrocentricism places everything within the bounds of continental Africa, cosmocentrism while placing everything within the edges of humanity en-globes the idea of human activities as realities which place the highest importance or emphasis on the universe or nature being conquered by humankind.

Cosmocentrism refers to the worldview that centers around the cosmos. It englobes the tapestry of the Universe, the fauna and flora, the animate totality of the astronomical world and planetary terraforms alongside humanity's future. Cosmocentrism has man at the centre of the Universe as the measure of all things (as one echoed by Protagoras). Cosmocentricity, therefore, deals with placing cosmos at the center of individual's entire Physical and spiritual living, intellectual, socio-economic and political life while achieving the essential and existential purpose of humanity. In exploring complex relationships between afrocentricism, eurocentricism and cosmocentrism, one comes face to face with humanity's limitedness as one race feels more superior than the other irrespective of what the past as history has made every one of us go through. In the language of Nkrumah, there is, however, only one race and that is the human race. Afrocentricism is a theoretical and philosophical stance that places pan-African experience at the center of African-descendant people's lives. Eurocentricism with European cultures believed to be very superior to Africans culture, is a worldview that perceives matters with an European-centred understanding. As afrocentricism tries to include and accommodate eurocentricism in her story; eurocentricism tries to exclude Africans as social equals and perpetuates racist ideologies falsely promulgated with the myth that African were bush men filled with cannibals, savages, and inferior, uncivilized peoples. However, unlike afrocentricism and eurocentricism, cosmocentrism focuses on the global and broader cosmic context rather than specific cultural or racial perspectives. As afrocentricism emphasizes African contributions, eurocentricism centers on European perspectives, and cosmocentrism looks beyond Earth unto the Cosmos with the human family determining as conquering and subduing every creature (Quora, n.d). This is a humanocentrism.

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