



Afrocentricity and the Quest for Identity in the African Diaspora

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Abstract

Africa as a continent has experienced and still going through lot of negative, derogatory and dehumanizing experiences. This, in turn formed the basis of the identity crises that rock the continent. Some Western philosophers, historians, sociologist and so on are of the opinion that Africans do not have an identity nor history of their own; this is emboldened in the idea that Africa is not part of world history. This view may not necessarily be unconnected with the clash of culture occasioned by the colonization of the continent of Africa by the Western world. Against this backdrop, the discourse examines what constitute African identity before the advent of colonialism. This is done to unravel the content and context of Africa(n) identity before the subjugation of the continent's identity by the colonial master. This search, which seems to have formed the basis of the contemporary contention of the Africans' diaspora wanting to know if they are truly Africans or a hybrid of different cultures remain the fulcrum of this discourse. In driving home the argument of the paper, different philosophies such as afrocentricity, *afropolitanism*, negritude, transnationalism as articulated by African scholars are reviewed with the aim of reconstructing the misconception and misrepresentation of the images alluded to Africa. Hence, using the analytical method of philosophical investigation, the paper project *afrocentricity* as a philosophy that is basic to the quest of identity in the African diaspora than *afropolitanism*.

Keywords: Africa; Identity; Afrocentrism; Afrocentricity; *Afropolitanism*

Introduction

Over the year, there seems to have been a deliberate, systematic and callous attempt to deny the individuality and the fundamental human right of self-determination and self-identity of Africans. The unholy denial of self-identity of Africans motivates the quest for self-recognition and African identity as championed through the Black Consciousness Movement in Africa, the United States, the Caribbean, Europe, South America, and throughout the Pan-African world was an attempt towards reaffirming the identity of Africa" [1]. It is

within this contention that the idea of Afrocentricity suffices in intellectual discourses. Afrocentricity portrays the unique and rich culture of African. As an ideology, it emphasizes on the centrality of African culture, traditions, history and their identity, specifically Africans in diaspora. Afrocentricity as a movement centered on encouraging a positive outlook and also reinventing or reclaiming the identity and self-image amidst African diasporic communities that are been oppressed and exploited previously. There have been claims that Africa does not have an identity of her own, and so when Africans travel to other parts of the world they take up the

identity of the country they now reside on, while some even introduce what they have learnt to their African communities. The question however is, is it the case that Africa has an identity or self-image? Is it the case that Africans in diaspora has an identity different from the African identity? or are they an hybrid of different cultures?

In order to answer the above questions, it is important to examine the image or identity of Africa before the advent of colonialism, during and after colonialism. This is, done within the context of different philosophies that are been propounded by different scholars in the quest to proffering solution to the problem of African identity, with specific reference to Afrocentricity as a viable representation of the identity of Africans in diaspora.

Colonialism as a Catalyst to Africans Missing Identity

Africans are a people bonded by history, culture and belief unique and peculiar to them. The African culture before colonialism is believed to be communitarian in nature [2]. Though, there are other continents that also adopt the communal system of government, that of Africa is unique to them. Colonialism brought about a major shift to the African outlook. It sure played a significant role in influencing the loss of identity in Africa. Colonialism brought about lot of alterations to the traditional African philosophy, through the imposition of foreign values, exploiting resources and so on. Chinua Achebe in one of his famous book *Things Fall Apart* recalibrates the effects of colonialism on African identity. In his words, “the white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one” [3]. Explicitly from Achebe’s deduction, the advent of colonialism in Africa is utterly responsible for the loss of her cultural and traditional heritages. In essence, colonialism pushed Africans to forget who they are by embracing western identity. This to some extent has created a delusional image for Africans that resulted into disintegration. Nabay in his opinion held that:

Under colonialism, human rights were extensively violated for decades, African kings and chiefs lost their power to European rulers who imposed their own laws and customs to keep the people of the land degraded and exploited. Some high points of European influence include the introduction of Christianity and colonial education, impact of the civilizing mission, cultural alienation and colonial mentality [4].

He further argues that colonialism brought about identity crises for Africa. One of which is the massive glamour for “light skin” which some African women believe

is the standard or hallmark of beauty [4]. Not only this, the adoption foreign language as her official language while hers is regarded as “vernacular” is not only negative but self-molesting. This in a way is suggestive of Africans as inferior to their counterparts from the Western world. No wonder Hume one of the western philosopher as cited by Chukwudi writes, I am apt to suspect that the Negroes to be naturally inferior to the whites. There scarcely ever was a civilized nation of neither that complexion, nor even an individual eminent in action or speculation [5]. To him Africans are group of black people without an identity, alien to world civilization and void of a unique philosophy. In like manner, Hegel holds:

In Negro life, the characteristic point is the fact that consciousness had not yet attained to the realization of any substantial existence.... Thus, distinction between himself as an individual and the universality of his essential being, the African in the uniform, undeveloped oneness of his existence has not yet attained [6].

This is saying that Africans have no history, capacity for reasoning and so cannot or have not attained self-consciousness. This assumption for us is derogatory and unguided. However, it is important to note that this work is not attempt to argue if, or not Africa has an identity, as doing so will further justify the contention of the likes of Hume and Hegel. This is because, it is obvious that Africa being a continent occupies by human beings who are in themselves conscious of their existence is suggestive of identity. Against this, the current engagement is an attempt to unravel the fact that the identity of Africa is right in every African and to present the right image of Africa as against the wrong representation. The contention therefore is that traveling miles away from the continent for decades or whether born outside the continent does not in any way take away that identity from Africans. Thus, the quest for identity is to correct the wrong label and representation subscribe to the Africa continent. Baldwin holds as reiterated by Kanu that:

The quest for an African identity, evolved from the structure built by racial discrimination, slavery and colonialism. It is a conscious effort to reaffirm the Africa history and heritage that was over-shadowed by western prejudice. The riches and promise of their culture and also to open dialogue with the West. As part of the process of self-affirmation and identification, a college of intellectuals created images to project the African identity [1].

The colonial masters during colonialism exploited Africa in so many ways, the message however passes was one of redemption. That is, Africa was been projected as a continent in dire need of salvation and redemption and so they came

to the rescue to elevate Africans to some human status. Kanu reiterated the position of Njoku when he holds that “colonialism became a gospel of redemption and elevation of the black man to some human status” [1].

The negative identity attached to Africa by the westerners has gradually begin to run off on Africans themselves, whereby they see themselves lesser and not worthy of world history. According to Bergus “Whilst it is necessary for us to tell Westerners to develop a less self-centered view of the world, which inevitably places them in an undue position of superiority, we Africans must struggle to come out of our negative ethnocentrism” [7]. Corroborating this thought, Constance Mwikamba argues, “Many Africans today believe that the Western value system and world-view are of universal validity, which, as such, must be applicable also to Africa. Many believe that Africans can catch up, and be like people of the ‘developed’ countries. Such mental enslavement is the worst side-effect of colonialism and of the missionary activity” [8]. Derogatory terms such as primitive, local, pagan, native, uncivilized and so on were terms used in describing the continent and this stuck as a representation for the continent. This necessitated the need for the right identity that takes into cognizance the history, traditions, culture, philosophy of Africans. Against this backdrop, Ezebuilo is of the view that there is need to reshape and reclaim the lost identity of Africa. Thus, it is imperative to give priorities to the project of decolonization while retaining some of the relevant contents of that which was inherited from the colonial masters [9]. This is akin to the suggestion that one of the most effective means to decolonize Africa from the apron string of her colonizer is to adopt a moderate approach to her modernity by means of moderating Western civilization and ideologies in such a way that conforms to African realities and historical experiences [10].

By implication, Africans have the responsibility of searching for its identity and upholding such in order to negate the wrong representation of the continent. One might be tempted to ask why it is important to ask what the identity of Africa is after all such is not known in the westerners world. This question is fundamental as responding to it might not necessarily follow the trends ascribed to laws of identity and excluded middle as prevalent in Aristotelian logic. Reflecting on this, Kwame Appiah submits that, it is, of course true that the African identity is still in the making. There isn’t a final identity that is African. But, at the same time, there is an identity coming into existence. And it has a certain context and a certain meaning. If somebody meets me, say, in a shop in Cambridge [England], he says ‘Are you African?’ Which means that Africa means something to some people. Each of these tags has a meaning, and a penalty and a responsibility. All these tags, unfortunately for the black man, are tags of

disability ... I think it is part of the writer’s role to encourage the creation of an African identity [11].

A good number of scholars agree that the negativity is linked to the colonial experiences. Africa has an identity, a history before the invasion of the colonial masters. Given this, any identity propounded must be one that is deeply rooted in Africa culture. In this search, there have been so many philosophies that have been presented by different proponents as the identity that suits the continent some of these philosophies draw our attention in the next moment.

Negritude and Transnationalism

Africa is a continent with over 50 countries with diverse cultures, languages, philosophies, tradition and so on. This is profound in the argument of some scholars that is suggestive of an unrealistic essence of a search for Africa identity. For instance, Ezebuilo believes that the contact of Africa with Europe gave rise to Africa’s psychological and cultural alienation that aided the loss of collective identity [9]. The question is, has there ever been a time Africa had a collective identity? This however is not the focus of this study. The focus is the search for the collective identity of Africa. Despite the diversities in Africa, there is however something that brings them all together and that is the alienation and subjugation they have experienced, and so it is not out of place to search for a collective identity for the continent. This is not unconnected with the reality that confronts us that might have been responsible for the configuration of the Black people from all over the world as one. Galafa put this in a perspective by arguing that “the idea behind the inclusion of Black people from all over the world resonates well with the common struggle of the people of African descent in every society around the world where they have been subjected to racial discrimination and other forms of oppression” [12].

Negritude is a political movement in the early 1930s and 1950s that focused on the liberation of Africa from the exploitation and subjugation of colonialism [12]. The word negritude is derived from the word ‘negro’ which means black person [12]. Pre-independence time, the word negro was used to refer to a African person irrespective of where he or she lives. However overtime it became a derogatory term used to refer to Africans who are residing in the west, particularly in United States of America [13]. Campbell is of the opinion that negritude refers to being black. It is accepting ones cultural affinity and associating with it regardless of the present location of a person. For instance an African who although is in America identifies that he is black, not in terms of his colour but in terms of upholding the shared values of his culture. Senghor is also of the opinion that negritude is the collection of cultural value of Africa; it is in fact culture

[14]. While for Galafa “it is a collection of economic, political, intellectual, moral, artistic and social values of the African people and Black minorities in America, Asia and Oceania” [12]. Asuquo and Ubani assert:

The main thrust of Negritude was to prove to the Europeans that Africa, the black continent, has a civilization and was also capable of contributing to the growth of the world in her own capacity and according to her worldview. That cultural superiority as practiced by the West then (and even till now) is a mistaken idea, hence, if the world must progress, all cultures must have to contribute their own quota [13].

It implies that Africans have a culture that is unique to them, which is in fact their identity. This unique culture makes them an indispensable part of world history such that they are able to contribute to the growth and advancement that is taking place in the world. It is important to note that negritude does not advocate for the superiority of the African culture over other culture, it preaches taking pride in one’s culture and also been open to positive influence from other culture [13]. It means that an African is proud of his culture and also respect that of other such that it is open to learn from other cultures without jettisoning her own because no society can survive or develop outside its culture [15].

Negritude, as a movement however seems to be about Africans who are encultured in Africa belief system. The poser however is how do we get to synchronize African culture and other cultures that have influence the contemporary Africa worldview within the understanding of the dynamic nature of culture? Onwuatuegwu and Okeke seem to provide an avid explanation on the dynamic of culture. They submit: culture being what it is, something dynamic and fleeting, the qualities of being-with can be lost with time with the incursion of alien cultures and values for example in the interplay of industrialization and urbanization. Thus, being with as a distinguishing cultural characteristic of the African is today, more or less fluid. It does not mean that being-with, in its qualities and dimensions can be lost, regained or even lost forever, but implies what we said earlier that it is not automatic with blackness. One is born black but becomes African and people of any race could become African with the African being-with. Albeit, through the process of colonialism, the African culture was not only influenced by the dynamic and fleeting characteristics of culture, but suffered from a cultural corrosion from the cultures of the colonial masters [16].

Inferable from Onwuatuegwu and Okeke is the preponderant of cultural influence that seems to play down African heritages and culture. This for long had made it

difficult for a distinction from who and what Africa is. Ali Mazrui’s *Triple Heritage* captures this conundrum in its real sense. Hence, if it is difficult to have an undiluted African culture how then can we advocate for it? This poses a problem to negritude.

The question however is what happens or what identity does an African is born and raised outside the continent? Is it that Africans in diaspora are less Africans? Is it the case that a person who though is of African descent but has little or no knowledge about the African culture less African? Put in a simple way, what identity does the African in diaspora has?

The ‘*Japa syndrome*’ as Nigeria calls the increasing migration of Africans to other part of the world is on the increase. It is however not a new phenomenon to have people travelling, studying and living outside the four walls of the continent. This invariably leads to the formulation of various identities and affinities [17]. It is within this context that the concept of transnationalism becomes inevitable. Transnationalism in the context of Africa’s quest for identity refers to the interconnectedness of people, ideas, and cultures across national borders. It recognizes identity, in Africa as a concept that is not bounded by the borders of individual countries but a concept that is influenced by a complex web of transnational connections. Transnationalism in the view of Kabir Ahmed is:

The movement of persons across national boundaries where the migrants live their lives across borders, participating simultaneously in social relations that embed them in more than one nation-state, and in which there is a process by which such immigrants forge and sustain multi-stranded social relations that link together their societies of origin and settlement [18]. Contextualizing this within the Africa situation, one is poised to argue that transnationalism has to do with Africans who have left the continent, and are exposed to the culture of other people. Sometimes this makes Africans to be aware and influenced by other cultures. Sometimes it makes them forget or loss their own culture or make it difficult to identify an African. According to Goran Therborn, “a single human being may act as an almost unlimited number of subjects, and in the course of a single human life a large number of subjectivities are acted out. . . A given human being usually has several subjectivities [19]. This, is, as a result of interaction with other cultures

Afropolitanism and Afrocentrism

The identity of Africans in diaspora is a combination of more than one culture. This is because of their networks and affiliations that goes beyond the Africa continent. Africans in diaspora are the ones in this category. They are tie to more

than one culture, geography, history, culture etc., unlike when they owe allegiance to one nation. This makes it a bit complex to say who an African is, what makes an individual an African? What are the criteria for defining an African? Is being an African limited or constrained by boundaries? Does a person stop being an African based on relocation from the continent?

Afropolitanism and Afrocentrism are two different philosophies proposed by different proponents as a viable solution to the quest of African identity. Afropolitanism is one of the responses to the problem of identity of Africans in diaspora. Proponents of this philosophy are of the opinion that it is sufficient to provide perspectives and ways through which Africans relate with the world. Afropolitanism as an ideology is not just a philosophy that is concerned about pointing out the effects of colonialism on the continent. Rather, it focused on explaining how Africans interact with the world. This reflects in Kasanda's position when he submits:

The proponents of this concept argue it can better express the struggle for African identity and emancipation than conventional narratives. Some of them consider the concept to embody a revolutionary sense of space, sensibility and relationship between Africa and the world. They highlight the emergence of new configurations resulting from the current flows of globalization and their impact through literature, folktales, art and fashion, for example [20].

Afropolitanism adequately constructed is "the description of a new phenomenology of Africanness - a way of being African in the world" [21]. It is a philosophy that is concerned about redeeming the image of Africa that has previously been wrongly represented. Hence, as a concept Afropolitanism fits within African theories critical of both the Western universal claim and hegemony. In other words, it can be viewed as part of the contemporary critiques of the colonial library because it aims to dismantle the Western myths aimed at ensuring both the subjugation and exploitation of Africa" [20]. Describing Afropolitanism, Taiye Selasi posits that:

It's moments to midnight on Thursday night at Medicine Bar in London. Zak, boy-genius DJ, is spinning a Fela Kuti remix. The little downstairs dance floor swells with smiling, sweating men and women fusing hip-hop dance moves with a funky sort of djembe. The women show off enormous afros, tiny t-shirts, gaps in teeth; the men those incredible torsos unique to and common on African coastlines. The whole scene speaks of the Cultural Hybrid: kente cloth worn over low-waisted jeans; African Lady over Ludacris bass lines; London meets Lagos meets Durban meets Dakar. Even the DJ is an ethnic fusion: Nigerian and Romanian; fair, fearless

leader; bobbing his head as the crowd reacts to a sample of Sweet Mother [22]. She went on to say, It isn't hard to trace our genealogy. Starting in the 60's, the young, gifted and broke left Africa in pursuit of higher education and happiness abroad. A study conducted in 1999 estimated that between 1960 and 1975 around 27,000 highly skilled Africans left the Continent for the West... Some three decades later this scattered tribe of pharmacists, physicists, physicians (and the odd polygamist) has set up camp around the globe. The caricatures are familiar. The Nigerian physics professor with faux-Coogi sweater; the Kenyan marathonist with long legs and rolled; the heavyset Gambian braiding hair in a house that smells of burnt Kanekalon... The Africans that left Africa between 1960 and 1975 had children, and most overseas. Some of us were bred on African shores then shipped to the West for higher education; others born in much colder climates and sent home for cultural re-indoctrination [22].

Afropolitans are mostly offspring of Africans who migrated from Africa to other parts of the world based on different reasons. However, they do not idolize the geographical entity, but the cultures embedded in it and are concerned about correcting the wrong portrait of media of Africa. The picture of Afropolitanism as portrayed by Selasi seems more of a side narrative of the rich and well to do Africans on diaspora, how do we account for the identity of the other Africans. Relating with this, Dabiri echoes:

While Afropolitanism may appear to offer an alternative to the single story, we run the danger of this becoming the dominant narrative for African success. The traditional Afro-pessimistic narratives, while obsessed with poverty, denied the poor any voice. While Afropolitanism may go some way in redressing the balance concerning Africans speaking for themselves, the problem lies in the fact that we still don't hear the narratives of Africans who are not privileged. While Afropolitans talk and talk about what it means to be young, cool and African, are many of them concerned with addressing the world beyond their own social realities, to the issues that concern other Africans? [23].

This philosophy although has a good representation of Africa it is however not a viable solution to the quest for identity of African diaspora based on the fact that it is the narrative of the few privileged and not all Africans.

Aftocentricity, as an idea and/or philosophy seems to have projected a more feasible and viable answer to the problem of African diaspora. It focuses on the history of Africa. Molefi Asante is prominent for the coinage of the word afrocentricity. For him, Africans should be at the center of their own history, he believes that the problem of identity faced in Africa is because of the off-centeredness from Africa.

He held that "In Afrocentricity, the opening consciousness is assumed to be an awareness of the off - centeredness of Africans as a result of alien military, cultural, and social intrusions that have dislocated African people, basically taking Africans off of their own physical and spiritual terms" [24].

Asante identified eight key concepts in explaining Afrocentricity. These concepts are; Centeredness/Off-centeredness, Agency and Agency Reduction, Location/Dislocation, Lexical Refinement, Position, Orientation, and Disorientation, Lossness/Lostness, Invisibility and Disappearance and Search for Maat [25]. "Off - centeredness" relates to the impact of colonialism, racial discrimination, and slavery, which forced Africans away from their own culture and values and led to a lack of confidence in their heritage. This resulted in self - hate for their continent. The second concept, "agency," goes beyond advocating for Africa's centrality in history; it emphasizes the need to actively demonstrate this centrality. These concepts aim to eliminate the off - centeredness, dislocation, and invisibility of Africa in its historical narrative. Thus, he projects Afrocentricity as the heir to negritude in that it goes beyond just stating the Africa culture it's makes it the focus [26]. Afrocentricity considers the African people as centered, located, oriented and grounded [26]. It emphasizes on taking the cultural heritage as paramount. This is because Africa had been moved socially, politically, philosophically and economically from it's history. Thus, it is necessary that in building the identity of Africa, it has to be built on the culture of Africa and her worldview, not on the culture or perspective of the west.

Afrocentricity focus on the centeredness of Africa given the fact that colonialism and imperialism had resulted into the loss of the African identity. Despite this fundamental stand of Afrocentricity, it is not without its shortcomings. For instance, Tunde Adeleke in one of his papers "Africa and Afrocentric Historicism: A Critique" holds that, "Afrocentric historicism developed as a medium of black protest against what was perceived as the universalistic, absolutist and fundamentalist claims of Western historiography in relation to the interpretation and determination of the place and role of Africa in history" [27]. It means that for Adeleke Afrocentricity is a reactional philosophy to eurocentrism. Just like eurocentrism that holds that Europe is the center of world history, Afrocentricity is also advocating that Africa is the center of world history. If this is the case, then Afrocentricity could also be defeated to have committed the fallacy of *Tu quoque*. He went on to say that:

Afrocentric scholars prioritize three objectives: establishing the antiquity of history and civilization in Africa; affirming the influence of Egyptian civilization on ancient

Greece, and by extension, Africa's superiority over European civilization; and finally proclaiming the universality of the African worldview. Consequently, they substitute Afrocentric diffusionist theory for the Eurocentric, proclaiming Africa the epicenter of world civilization. Most telling, Afrocentric scholars represent ancient Egypt as the birthplace of Science, Philosophy, and Mathematics; the place Greek scholars went to study, before returning to shape Western civilization [27].

In a counter reaction to the argument of Adeleke that suggests a sentimental diffusion, Asante holds that Adeleke's position along with other critics of Afrocentricity is because of misunderstanding of what Afrocentricity is. Thus, Asante states that the critics of Afrocentricity:

Reflect either a misunderstanding of Afrocentricity or an attempt to relaunch the Eurocentric domination in knowledge, criticism, and literature. They see Afrocentricity as either a counterpoint to Eurocentricity or a form of racism; it is neither. In fact, Eurocentricity is only problematic where it seeks to claim universality. Otherwise, it is a legitimate perspective for people of European culture. Afrocentricity does not seek to assert that African people's cultural or social experience is universal; it is just important for Africans to be seen as agents in any phenomenon that involves African people [24].

Onyewuenyi in the same vein holds that "Afrocentrism, which means African centeredness, does not violently confront any person or people, but is a resolute attempt to put the records right. It is about placing African people within their own historical framework. It is a demand that the contributions of Africans in all areas of civilization be reflected in world history" [28]. Hence, Afrocentricity does not mean that Africa culture is more important to others. It however prioritized Africa culture in telling the History of Africa.

Afrocentricity as a Panacea to the Quest for Identity of Africans in Diaspora

Africans in diaspora not minding how long they have been away are still Africans. They have that African identity. Afrocentricity emphasizes a reconnection with African roots, exploring the history, traditions, and customs of various African cultures. It aims to foster a sense of pride and self-awareness among African diasporic communities, leading to a more positive self-identity. And so even when Africans are far away from home they are self - aware of their culture which is their identity, it helps individuals and communities recognize the richness of their heritage, resist negative stereotypes, and build a stronger sense of identity and unity. It focuses on Africa as the cultural centre for the study of African experiences and interprets research data from an

African perspective [26].

The identity that suit African in diaspora should be one that recognizes first, their origin and their adopted homeland. A philosophy that only recognize the origin of Africans may result into Africans outside the continent not been useful and contribute to the development of the world. This is suggestive of Magu's views that "the African diasporic identity has much to do with the immigrant's adopted homeland as it does with their origin. The identity bridges the originating past (tribe) and the contemporary/future (diasporan) living in the adopted homeland, where the importance of the tribe is somewhat diminished" [29]. Afrocentricity as a philosophy stresses the need to for peaceful coexistence between people of different cultures and the respect for each other. Every culture has the right to write its own history and Africa is not an exception. This is one of the tenets of Afrocentricity. In expounding this, it is the view of Chawane that "Afrocentricity is constructive, primarily because it does not deny others their place. It is based on harmonious coexistence of an endless variety of cultures. Equally, there can be no true multiculturalism without Afrocentrism" [30]. With this, it is arguable to suggest that Afrocentricity does not deny the right of Europe to view the world from its cultural centre, it only clamour for balance of justice such that one culture will not be subjugated by the other. Thus, it is evident that central to the argument of the Afrocentrists is that the European view must not be imposed as universal. Just as much as Europeans, Africans are entitled to give their own perspective on the African experience, making Afrocentricity an exercise in self-knowledge. With this, Africans in diaspora would be making impact as they would be writing the history of the continent as a part of world history.

Conclusion

Africa has been labeled with different derogatory terms. This brought about a wrong representation of the continent. Colonialism aided this wrong representation and the exploitation of Africa. This prompted Africans scholars at different times to come up with philosophies to address the derogatory and dehumanizing identity that have been alluded to Africa by some Western philosophers. The image ascribed to Africa obviously is wrong, hence the need to correct it. A way to correct this is to show the real identity of Africa, an identity that resonance with all Africans including those in diaspora. In attempting a solution to this quagmire, two major philosophies, namely afropolitanism and Afrocentrism were brought to light. Out of these philosophies, Afrocentricity is projected as a viable identity for Africans in diaspora. This is built on the fact that Afrocentricity focused on Africa centeredness as the off - centeredness of Africa history is one of the major cause for its loss of identity. When Africans in diaspora though not within the continent have that mindset

and the African consciousness they will always consider themselves as Africans and will represent the history of the continent. The like of Buchi Emecheta, Chimamanda Adichie, Chinua Achebe are Africans who though not stationed in Africa make their focus to be Africa centered. Their inputs have helped in the development of the continent. Thus, Afrocentricity in our view presents a realistic identity for Africans in diaspora.

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