

Examining the Profound Global Influence of the African Diaspora: A Comprehensive Analysis of Cultural, Social, and Economic Contributions¹

Gold Sunday Chukwuemeka²

Abstract:

The African diaspora is a dilatory typology of a history of dispossession, slavery, and oppression. The pain of the Diaspora is not only that of the displacement of more than 400 years, but also one of the spirits that haunts each of the communities of African descent around the world. The paper through analytical and historical methods of research attempts to peel back the layers of this shared agony blocking and as well examine the profound global influence of the African diaspora: a comprehensive analysis of cultural, social, and economic contributions. The transatlantic slave trade left behind one of humanity's darkest periods. The African diaspora. slavery that saw the forced displacement of millions of Africans, with the human beings treated as property and forced to endure unenviable living conditions in the Americas and elsewhere. The paper notes the far-reaching impact of the African diaspora on the global structures of culture, music, artwork, cooking, language, and religion, where each retains a distinct mark of African tradition. However, the paper also explores wide-ranging social benefits that the African diaspora continues to offer, with particular emphasis on the lasting influence of diasporic peoples through art, economics, political activism, and social movements in the nations that they call home.

Keywords:

Slave; Diaspora;
Oppression; African;
Social; Diaspora;
Oppression.

¹ DOI: <https://doi.org/10.12700/jceas.2025.5.3.381>

² Senior Lecturer at Dennis Osadebay University, Asaba, Nigeria; ORCID: 0009-0006-0528-6820; gold.chukwuemeka@dou.ng/goldchukwuemeka@gmail.com.



Introduction

The African diaspora started with the scourging of millions from their motherland, a process that was not only physical but also violently deracinating in every other way. During the transatlantic slave trade, which lasted from the 16th to the 19th century, historical account estimates that between 12 and 15 million¹ Africans were forcibly displaced (Eltis, 2001). This mass extraction of people and entire communities is the first layer of this pain of the diaspora.

Following the transatlantic odyssey of millions of people to the Americas reveals a history of agonies and brutalities. Enslaved Africans endured a brutal regime of plantation labour, savage punishment, and routine dehumanization. It left behind an existential wound, a palpable and deeply felt sense of “unbelonging” that reverberates across generations. The narratives of slaves, as is the case with those collected in the 1930's witnessed and seen the harsh realities of the physical living conditions of slaves as well as their psychological torment (Yetman, 2000).

The damage done by slavery was not limited to the physical but also to the psychological, affecting the identity, self-image, and interactions of those in the African diaspora. The concept of Post-Traumatic Slave Syndrome (PTSS) coined by Joy De Gruy posits that the centuries of slavery and systematic racism left lasting psychological scars on the offspring of enslaved Africans. DeGruy (2005). The result is generations of social dysfunction from internalized racism to cycles of violence, passed down through African-American communities. Joy DeGruy's work lays the groundwork for understanding the ways in which the traumas of subjugation have been inherited intergenerationally which manifests in an overall impact of collective mental health of people of African diasporic descent today.

While displacement and subjugation have debilitating effects, the African diaspora has displayed incredible resilience and agency. For the erasure of African identities, cultural retention and adaptability have become marked areas of resistance. The Black Atlantic as a transcultural space is a concept devised by Paul Gilroy, wherein African diasporic forms have developed in dialogue yet in opposition and resistance to one another and, in so doing, shaped the aesthetic practices of the contemporary world, influencing best global art, music, and literature.

The African diaspora today faces myriad social, economic and political challenges, many of which have deep-seated roots in the original trauma of uprooting and enslavement. As more expansive histories of the African diaspora of the last two decades such as "The African Diaspora and the Discourses of Displacement," which was edited by Isidore Okpewho and Nkiru Nzegwu, (2009) point out, the struggles of diasporic from identity to the battle for reparative justice tend to remain as eternal as the widest tropics and highest mountains. In their anthology, Okpewho and Nzegwu compile several scholarly viewpoints that together "analyse the ways in which the past haunts the present" and advance the diaspora's contemporary search for healing and empowerment.

Literature Review

A lot of pieces of literature have existed on the topic of discussion. As a result, some work by other scholars will be explored. The African Diaspora has considerably impacted the globe with many aspects including cultural, social and economic. The African Diaspora has not only transformed the economies of countries around the globe but has also had a tremendous impact on global culture and society. This may include works such as Campt (2012) who interrogates the relevance of archives, photography and the African Diaspora in Europe to show how diaspora can gain cultural significance by creating links to transnational identities and narratives. It suggests that the African Diaspora is not simply as a question of forced migration and cultural interaction, but as a complex genealogical history formed by colonial outgrowth and human displacement that has shaped global cultures.

Additionally, the impact of the African Diaspora transcends both economic and cultural, but social and political as well. Wado et al, adds to a growing body of research on the risk and protective factors related to pregnancy and early motherhood among East African (EA) adolescents and young women (Welch et al 2019) at multiple levels of analysis, emphasizing social and health-related challenges experienced among at-risk and vulnerable groups with the African Diaspora. This further highlight why it is necessary to interrogate the social and health inequities that coy individuals of African descent, especially within the diasporic enclaves. Although the African Diaspora has been widely studied in terms of its economic, cultural, and social influence, it has not been fully understood, and there are gaps in knowledge that need to be addressed. The African Diaspora claims complex roles that we do not yet fully understand; it would be beneficial to explore the layers of impact that make up economic opportunities and cultural flows in various locations.

The Origin of the African Diaspora

The African diaspora sometimes called one of the largest forced migrations in human history has guided the formation of cultures, economies, and societies around the world. To comprehend how millions of Africans were scattered and assimilated into a whole new and alien places, and how that fed into the enormous tapestry of human civilization in many ways, it is important to follow the threads of its true origins.

The transatlantic slave trade – which extended from the 16th to the 19th centuries – lay at the epicentre of the African diaspora. Enslaved Africans were captured and taken from their homeland, with most coming from what is now Nigeria, Ghana, Senegal, and Angola. They were then shipped over the Atlantic Ocean to toil in plantations throughout the Americas and the Caribbean, working under conditions that were brutal and inhumane. The Trans-Atlantic Slave Trade Database estimates that up to 12.5 million Africans were embarked onto transatlantic slave ships, and as many as 10.7 million survived the dreaded Middle Passage and arrived in the New World (Eltis and Richardson, 2008).



European colonial powers played a leading role in facilitating the transatlantic slave trade. All these countries — Portugal, Spain, Britain, France and the Netherlands — were significant in the transportation and exploitation of Black slaves from Africa. As an example, the British Empire is mentioned as having transported over 3.4 million Africans, with Britain's ports of Liverpool and Bristol being the hotspots of the expansion of the slave trade (Rediker, 2007). The former role was so predominant, to the point that until the Abolition of the Slave Trade Act (1807), Britain was regarded as the largest slave-trading nation ever (Williams, 1944). As they struggled through these insurmountable adversities and beyond, Africans and their descendants tenaciously held onto and reconstituted elements of their vast cultural legacy — as well as challenged their oppression in multiple ways. As well as slave insurrections and rebellions, covert acts of resistance were common. In some cases, these were graphic and brutal, like the Haitian Revolution, where enslaved Africans were able to lead an uprising that led to the overthrow of their French colonizers and the establishment of Haiti as a free republic in 1804 (Dubois, 2004). This indomitable spirit has been passed down through generations, helping fuel civil rights movements and the fight for equality across the globe.

The migration of Africans has also had a considerable impact on the countries they have settled in culturally. There are African influences on music, cuisine, language, religion, and many more facets of life. In the United States, the diverse cultural contributions of African Americans—the unique musical styles of blues, jazz, gospel, even hip-hop—have been a part of the very fabric of American society (Gates Jr 1988,) whilst in Brazil the African impact on Brazilian Portuguese—full of words deriving directly from African languages—has been linked with Afro-Brazilian cults including Candomblé (Hayes 2012.).

The African diaspora grows today, with new generations of Africans seeking better opportunities for education, wealth, or to escape oppressive regimes. Such later movements have led to dynamic African communities in Europe, Asia, and elsewhere, often serving as conduits for cross-cultural exchanges, evolving into an expansive conception of diaspora as a state of cultural fluidity and hybridity (Gilroy, 1993).

While it initially designated the historical experience of the Jewish people, for the last several decades the term diaspora has been largely applied to African peoples as well. The African diaspora is most understood as a term of the interconnectedness in its time, culture, and ethnicity of various people in the world resulting from the historical movement their ancestors left Africa, specifically to the Americas, Europe, Asia, and the Middle East, amongst other places. Indeed, one of the earliest harbingers of this trend was the transatlantic slave trade from the 16th to 19th centuries that forcibly displaced millions of African peoples and initiated the widespread diffusion of African cultures and peoples around the globe (Smallwood, 2008). But the diaspora did not start with this trade and did not end with its abolition; it has ancient roots and is a living heritage, as people of African descent have been shaping society, culture and politics in the spaces in which they find themselves through ages.

The political inheritance of the African diaspora is also considerable. The transatlantic slave trade birthed new communities that have battled for recognition, rights and political power. The US civil rights movement is another leading example of this, pioneering legal and social changes regarding racism (King, 1963). The resonance of the movement in contemporary movements like Black Lives Matter serves as a reminder of the persistent nature of racism and inequality, and the diaspora's continuing struggle for justice and equality (Cullors, Tometi, & Garza, 2013).

Social and economic systems around the world are likewise stamped with the African diaspora. Most African-descendants populations remain oppressed and denouncing the systemic racism and poverty generated by the historic injustices they have suffered. Despite these challenges, diasporan people have also been significant economic contributors to their new countries through their roles as labourers, entrepreneurs, scholars, and icons, helping to challenge negative stereotypes. (Olaniyan & Sweet, 2010). For continuations, the African diaspora experiences a kind of renaissance at the time of globalization and migrations. Transportation and communication advancements have brought African migration to a new stage, as skilled professionals and students now look for options around the world. The assimilation of these diasporic communities into unfamiliar surroundings has been at times fraught with friction; however, it serves as an ever-evolving conversation between historical struggle and the continually shifting global landscape (Zegeye & Harris, 2011).

The Fabric of Our Shared Humanity: Weaving Together the African Diaspora

The African Diaspora which is considered one of the greatest movements in human history has been forced through slavery, migration and colonization through transatlantic ways, calling tens and millions of peoples from wide range of cultures all over the world (Shepperson), 1966. Historically, the African Diaspora is traced to the transatlantic slave trade when approximately twelve million Africans were forcibly carried to the Americas, effectively transforming the demographic and cultural make-up of the continent (Eltis et al., 2015). This grim experience of diaspora and slavery shaped not only the spread of African culture across the ocean, but the world in which contemporary societies were made.

Written culture is probably the most explicit evidence of the broad spread of the African Diaspora. The impact of Africa can be felt in the syncopated rhythms of jazz and the soulful cadences of blues music as well as in artistic and literary contributions (Thompson, 1983). That cultural heritage continues to echo in modern societies today in the form of African diasporic cuisine, dance, clothes, and linguistic tones. The African diaspora makes significant contributions economically. Slavery was an engine of agricultural and early industrial revolutions in the Americas, which helped to drive European economies and spur global capitalism (Williams, 1944). Today, the diasporic



network continues to foster international trade and entrepreneurship in the African and African-descended communities, strengthening economies across continents.

Psychologically, the impact of the African Diaspora has defined identity and consciousness, both of individuals and of collectives. The legacy of imperialism and resistance to racial oppression paint a complex picture of self-awareness and collective unity (Gilroy, 1997). Across the diaspora, those of African descent have woven intertwined tapestries of identity brought about by plural histories and collective struggles and victories. And a testament to the undeniable bonds of the African Diaspora, testaments of human tenacity that moulds the discomfort of struggle our seat of artistic exhibition and economic growth. The implications and insights that remain from the displacement and resistance of millions of Africans are profound in connection with our international community now.

The transatlantic slave trade began the large-scale dispersion of Africans across the world, and although traders sought to commoditize human life, these people brought with them the indestructible seeds of African culture (Eltis & Richardson, 2008). The forced migration formed new societies in the Americas and the Caribbean societies that were, while grounded in African traditions and rhythms, becoming increasingly mixed with the influence of indigenous and European societies. This resulted in a peculiar set of syncretic, or mixed, cultures such as the practice of religions like Vodou in Haiti and Santería in Cuba (Hall, 1990).

The African Diaspora has a rich and nuanced culture composed of diverse artistic, musical, and literary forms. This pivotal time known as the Harlem Renaissance was when African American writers, poets, and artists celebrated and critiqued their cultural identity beginning a legacy that would move on to inspire black artistic movements across the globe (Locke, 1925). In music, African impact exists in styles like reggae, samba, and hip-hop, reflecting a continual artisanal process reorienting African musical templates in different cultural landscapes (Floyd Jr. 1995). Furthermore, the ongoing global success of the Afrobeat genre is a yet another example of a moving diasporic cultural exchange.

The African Diaspora Economy is intricate, a patchwork quilt of exploitation torn asunder, patch worked with, empowerment. The slave trade and its legacy, however, did produce resistance and adaptation, as well as economic differences (Inikori, 2002). African Americans helped to grow the economic infrastructure of the United States and after emancipation sought education and entrepreneurship, despite systems barriers (Woodson, 1915). The African diaspora today continues to impact the global economy, and leaders must recognize the economic potential of connection among the many dispersed population origins and destinations.

The African Diaspora's Stain is Permanent on World Culture

The shaping of the world cultural landscape — brought on, of course, by the African Diaspora. What started out of the bumpy streets of the trans-Atlantic slave trade turned

into a thrilling mix of traditional African way of life and countless cultures across the world. The migration and dispersal of Africans and their descendants across the globe is being performed through forced migrations, for slavery, followed by voluntary diasporic movements (Gilroy, 1993). Blending indigenous cultures across the southern coast with African cultural elements has produced rich, hybrid identities. The global contribution of the African diaspora is neither monolithic nor static; it is dynamic and reflects diverse experiences and adaptations.

The Musical and Dances Cultural Mix

African music and dance have left lasting marks in performing arts around the globe. From blues, jazz, salsa, samba, and reggae — all have their roots in African rhythms and melodies. As Holloway (2005) explains, these genres serve an emotional function as articulation for an African Diaspora history rendered into a complex sonorous and kinetic narrative. For instance, hip-hop was birthed within African American communities in the 1970s, yet now this form of cultural expression is one of the most widely engaged with forms of music in the world.

Artistic Expressions

In visual arts, African influence can be seen in several artistic movements, particularly during the Harlem Renaissance and much later. Artists such as Picasso have famously admitted the influence of African sculpture upon their own (Vogel, 1997). Mime artists and theatre performers as well as fashion designs also have parlayed African aesthetics to vibrant works that cross cultural borders.

Infusion in Global Cuisine

The global food scene is another aspect of life in which the influence of the African diaspora is palpable. Traditional ingredients, culinary techniques, and flavour profiles originating from Africa have mixed with local practises to produce unique cuisines. With Edna Lewis's "The Taste of Country Cooking" (Lewis, 1976) as no better evidence of the power of African-American cooking to alter the American South, and by extension the world at large.

Linguistic Influence

Language is a powerful vessel for culture, and the impact of the African diaspora is evident in numerous Englishes across the world. For instance, the European and African vernacular integration in Caribbean Creole languages embodies the adaptive quality of diaspora communities (Faraclas, 1996). The lexical innovations alongside the buttressing of the respective national literature with words of anglicised Indian origin have included narratives of conquest, survival and cultural interactions too.

Religious Syncretism

African diaspora countries have experienced much syncretism in their religious practices, the original African spiritual elements being preserved alongside the tenets of Christianity and Islam. The result is an overlapping religious mosaic that includes Vodou, Santería and Candomblé. Today these religions, based on African spiritual traditions, have spread across the world and they not only provide spiritual nourishment to many, but also complement research on religion as a dynamic and integrative phenomenon.

The Pan African Roots of the Diaspora

The African diaspora, the large and expanding collection of people of African origin that live outside of their homeland, has offered a lot to social structure of societies all over the world. This dispersion through voluntary and involuntary migration – mainly the transatlantic slave trade – has endowed them with so many cultural, economic and political influences that are still shaping and enriching the communities in which they live.

Cultural Excitement and Creativity

Their impact on art, music and literature is truly powerful. Jazz, blues, reggae and hip-hop, genres with dominant African roots, have transformed the world music stage, producing soundscapes that connect cultures and communities. Notable among these are publications like "African Diaspora in the Cultures of Latin America, the Caribbean, and the United States" (Braham, 2014), a text that explores cultural expressions produced from the effects of the diaspora's dispersals.

Economic Contributions and Acumen

The diaspora communities' economic engagement has been transformative, too. Money sent back home by those who have gone abroad is a major source of income for many African countries. In addition to remittances, the diaspora has created networks that promote trade and investment, which in turn, spurs job creation and technology transfer. (Toyin Falola, and Niyi Afolabi) (2017).

The High Cost of Political Engagement and Civil Rights:

In the political sphere, the diaspora has been a driving force behind civil rights movements worldwide, fighting for equality and justice. In the U.S., for instance, figures such as Martin Luther King Jr. and Malcolm X who had African ties in their ancestry were among the leaders who pushed the fight for rights for African Americans. (Van Deburg, 1997).

Solidarity and Community Networks:

It has been significant in establishing community and solidarity amongst diasporic groups, leading to resource sharing and cultural exchange. A key work is Robin Cohen's *Global Diasporas: An Introduction*, which is partly an extended discussion of these dynamics, and how diasporic consciousness can serve as a building block for the formation of global communities (Cohen, 2008).

Academic Qualifications and Activism Engagement:

One of the most prominent social contributions the African diaspora has made is in education. They actively fight for better educational opportunities and add to the academic culture of their adopted countries as scholars, educators and students. West, Darrell M. "Brain Gain: Rethinking U.S. Immigration Policy." (2010): mention of the reasons and benefits of diasporic educational advancement as a form of intellectual capital (not just for the diaspora but their host countries too).

Critical Role of the African Diaspora in Global Education

Educational contexts of the African diaspora are not monolithic rather are instead reflective of the diaspora itself. Socioeconomic status, immigration, language barriers, racial discrimination, and resource availability are essential factors in determining the educational outcomes of diasporic communities (Tettey & Pupilampu, 2005). Research indicates that systemic issues impact these communities, but they continue to thrive and engage in academic excellence (Thomas, 2014).

African immigrants in the United States, for example, are often well-educated: a substantial number hold bachelor's and advanced degrees (Thomas, 2014). In 2016, "29% of the U.S. African immigrant population had a bachelor's degree or higher compared to 19% of adult native-born Americans" according to the American Immigration Council (American Immigration Council, 2016).

Members of the African diaspora have contributed significantly to global discourse and practice both in K-12 classrooms and ivory towers alike (Walters, 2017). They have introduced multicultural curriculums, pioneered research and scholarship across a wide array of disciplines.

The African diaspora has contributed immensely to global education, one way being through enriching curricula with a multicultural perspective. Educators of African descent — Paulo Freire, bell hooks, and similarly motivated scholars have problematized Eurocentric educational modalities and created educational models based on critical pedagogy and culturally relevant pedagogies (Freire, 1970; hooks, 1994). Their works highlight the need to recognize students' diverse cultural backgrounds to improve students' engagement and learning (Banks & Banks, 2010; Berry, 2010; Ladson-Billings, 1994). From ivory tower to global fieldwork: African Studies and Black Studies Development Scholars of the African diaspora have pioneered programs and disciplines in African Studies and Black Studies and have expanded knowledge and understanding



of African history and cultures, global African experiences. Such programs often focus not just on African content but methods that empower African perspectives (Collins, 2001).

African diaspora Science, technology, engineering and mathematics (STEM) achievement can be found around the world. Their contributions range from history makers like Lewis Howard Latimer, who collaborated with Thomas Edison as an inventor and electrical engineer, to modern-day trailblazers like Mae Jemison, the first African American woman in space (Brandon, 2019; Jemison, 2001). Groundbreaking academic scholarship by diasporic scholars has also provided insight into some of our world's most pressing challenges. Such as agricultural scientist George Washington Carver, whose work gave way to sustainable farming practices that still resonate today (McMurry, 1981). Individuals like Tebello Nyokong, a chemist from Lesotho, today carry on this legacy by applying nanotechnology to medical and environmental uses (Nyokong, 2008).

Policy Advocacy and Leadership

These policies have been championed in some cases by educators and activists of the African diaspora. One of these initiatives was that of fighting against apartheid education in South Africa that ultimately brought the end of the system of oppression and, subsequently, the emergence of reform in the sector of education (Chisholm, 2005). Additionally, internationally recognized figures like Kofi Annan, former Secretary-General of the UN, have also promoted global educational programs, highlighting the significance of education regarding international advancement and poverty cessation (Annan, 2000).

Impact on Arts and Humanities

The influence of the African diaspora in the arts and humanities has transformed academia. Likewise, Chinua Achebe in the 1950s and Chimamanda Ngozi Adichie in the twenty-first century have explored post-colonial African identity and migration-related challenges through novels that remain foundational in education (Achebe, 1958; Adichie, 2003). In the performing arts field, African diasporic experiences and contexts are exemplified in the educational curricula developed to make sense of and translate into tangible, actionable means what are often fraught social realities and historical events, often through the arts of music, song, dance, and theatre (Gilroy, 1993).

Conclusion

The history of the African diaspora, filled with the anguish of displacement, the brutality of slavery and the humiliations of subjugation, is not just a sad episode in the past, but an ongoing story whose impacts determine the lives of millions. A people shattered across the ages reminds us that pain is a reminder of the resilience and creativity of the

human spirit in the darkest hours. It is also a statement in support of the recognition, reparations, and healing that all the descendants of this tragic past deserve. As we explore their tribulations, we also discover their suffering and celebrate their lasting contributions to the weave of humanity. Through this painful lexicon, we not only honour the struggles and triumphs of those who did come before us, but we create the scaffolding for a more just and empathetic future. The legacy of pain experienced by the African diaspora is a powerful reminder of our shared humanity and the pressing need for reconciliation and progress.

The African Diaspora is the quilt of pretty much every story of millions who, having been torn from their African motherland against their will, have touched the very fabric of the social, cultural, and economic world. The vastness of the diaspora is a rubric that encapsulates our collective humanity, demonstrating how the human spirit can rally around adversities that bridge cultures, breakthroughs, and what transcendence is beyond the parochial. We now look back on the vast influences—past and present—of the African Diaspora, and the unbreakable threads that connect us all as part of an intricate human tapestry.

The African diaspora has influenced world culture in wide-ranging and deep-seated ways, from music, art and cuisine to language and religion. That journey, in its duality of suffering and overcoming conquest, is precisely what makes this people so special. The experience of the African diaspora's connection to global educational efforts is one of struggle but also one of meaningful contributions to both the raising of educational standards and the expansion of horizons. Such is the diversity afforded by the diaspora, generating multiple voices and talents working together to change the landscape of people and fortify the forces for global education in infinite ways multicultural perspectives that bring new perspectives to the classroom, cross-cutting innovation and policy advocacy that fosters inclusive and equitable educational practices.

Conflict of Interest

The author hereby declares that no competing financial interest exists for this manuscript.

Notes on Contributor

Apostle Professor Gold Sunday Chukwuemeka is a highly respected figure in the religious and academic communities. He hails from Utagba-Uno, Ndokwa West Local Area of Delta State, Nigeria. From a young age, Apostle Chukwuemeka showed exceptional intelligence and hunger for knowledge. His passion for education led him to pursue a PhD in History and International Studies, from Unizik, Awka, PhD in Christian Education, from MAS, Lagos, PhD in Biblical, from DTS, Port Harcourt, Affiliated to HBU, USA, Master Degree in History and International Studies from Unizik, Awka, Master in Divinity from CTS, Abeokuta Affiliated to Ekiti State University, Master of Arts Degree in Pentecostal Studies, Post Graduate Diploma in Biblical and Theological Education, B.A in History and International Studies from Delta State University, Abraka



and Diploma in Theology from Grace Theological Seminary, Anambra State. Besides his primary assignment as a pastor and a spiritual leader, ApostleChukwuemeka is also a highly respected academic. He has served in the cadre of Head of Department, History and International Studies, ECU, University Faculty Chairman of Research and Publication, ECU, Member of the University Senate, ECU etc.

References

- Achebe, C. (1958). *Things Fall Apart*. Heinemann.
- Adichie, C. N. (2003). *Purple Hibiscus*. Algonquin Books.
- Adichie, C. N. (2009). The Danger of a Single Story. Retrieved October 25, 2025 from https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story
- Akbulaev, N., Mammadov, I., & Aliyev, V.. (2020). Economic Impact of COVID-19, Other Specific Diseases or Therapies, DOI: <http://doi.org/10.2139/ssrn.3649813>
- Allam, Z., Sharifi, Ayyoob., Bibri, Simon Elias., Jones, David S., & Krogstie, J.. (2022). The Metaverse as a Virtual Form of Smart Cities: Opportunities and Challenges for Environmental, Economic, and Social Sustainability in Urban Futures.. DOI: <http://doi.org/10.3390/smartcities5030040>
- American Immigration Council. (2016). African Immigrants in America: A Demographic Overview. Retrieved October 25, 2025 from <https://www.americanimmigrationcouncil.org/research/african-immigrants-america-demographic-overview>
- Annan, K. (2000). *We the peoples: The role of the United Nations in the 21st Century*. United Nations.
- Baines, D. (1991). *Emigration from Europe 1815-1930*. New York: Cambridge University Press.
- Bose, S. (1993). *Peasant Labour and Colonial Capital: Rural Bengal since 1770*. Cambridge University Press.
- Braham, P. (2014). *African Diaspora in the Cultures of Latin America, the Caribbean, and the United States*. University of Delaware Press.
- Brandon, P. R. (2019). Lewis Howard Latimer. MIT Inventor of the Week: Archive. Retrieved October 25, 2025 from <http://web.mit.edu/invent/iow/latimer.html>
- Campt, Tina M.. (2012). *Image Matters: Archive, Photography, and the African Diaspora in Europe*. DOI: <http://doi.org/10.1215/9780822394457>

- Castles, S., & Miller, M. J. (2003). *The Age of Migration: International Population Movements In The Modern World*. Guilford Press.
- Castles, S., & Miller, M.J. (2003). *The Age of Migration: International Population Movements in the Modern World*.
- Chisholm, L. (2005). The State Of Curriculum Reform In South Africa: The issue of curriculum 2005. In P. Kallaway (Ed.), *Education Policy and Democracy* (pp. 106-116). HSRC Press.
- Cohen, R. (2008). *Global Diasporas: An Introduction*. Routledge.
- Collins, P. H. (2001).
- Cullors, P., Tometi, O., & Garza, A. (2013). *Black Lives Matter*. Retrieved October 25, 2025 from <https://blacklivesmatter.com/about/>
- Das, S. (2014). *India, Empire, and First World War Culture: Writings, Images, and Songs*. Cambridge University Press.
- DeGruy, J. (2005). *Post Traumatic Slave Syndrome: America's Legacy of Enduring Injury and Healing*. Portland, Uptone Press.
- Dery, M. (1994). Black to the Future: Interviews with Samuel R. Delany, Greg Tate, and Tricia Rose. In M. Dery (Ed.), *Flame Wars: The Discourse of Cyberculture*. The University of North Carolina Press.
- Docquier, F., & Rapoport, H. (2012). Globalization, Brain Drain, and Development. *Journal of Economic Literature*, 50(3), pp. 681-730.
- Dubois, L. (2004). *Avengers of the New World: The Story of the Haitian Revolution*. Retrieved October 25, 2025 from <http://www.laurentsreasonable.com/Haitian-Revolution.html>
- Eltis, D. (2001). The Volume and Structure of the Transatlantic Slave Trade: A Reassessment. *The William and Mary Quarterly*, 58(1), 17-46.
- Eltis, D., Lewis, H., & Richardson, D. (2015). *Slave Voyages: The Transatlantic Trade in Enslaved Africans*. Economic History Society.
- Fairlie, R. W.. (2020). *The Impact of COVID-19 on Small Business Owners: The First Three Months after Social-Distancing Restrictions*. Public Finance Topic. Retrieved October 25, 2025 from DOI: <http://doi.org/10.3386/w27462>
- Falola, T., & Afolabi, N. (2017). *The New African Diaspora in the United States*. Routledge.
- Fanon, F. (1961). *The Wretched of the Earth*. Grove Press.



- Fanon, F. (1967). *Black Skin, White Masks*. Grove Press.
- Faraclas, N. (1996). *An Introduction to Caribbean Language Issues: Creole Language in Creole Societies*. Retrieved October 25, 2025 from <https://www.languagesoftheworld.info/student-papers/creole-languages-caribbean.html>
- Floyd Jr., S. A. (1995). *The Power of Black Music: Interpreting its History from Africa to the United States*. Oxford University Press.
- Freire, P. (1970). *Pedagogy of the Oppressed*. Continuum.
- Gates Jr, H. L. (1988). *The Signifying Monkey: A Theory of Afro-American Literary Criticism*. Retrieved October 25, 2025 from <https://www.henrylouishgates.com/>
- Gilroy, P. (1993). *The Black Atlantic: Modernity and Double Consciousness*. Cambridge, MA: Harvard University Press. Retrieved from <https://www.hup.harvard.edu/catalog.php?isbn=9780674076068>
- Gilroy, P. (1993). *The Black Atlantic: Modernity and Double Consciousness*. <http://www.hup.harvard.edu/catalog.php?isbn=9780674076068>
- Gilroy, P. (1993). *The Black Atlantic: Modernity and Double Consciousness*. Verso.
- Gilroy, P. (1993). *The Black Atlantic: Modernity and Double Consciousness*. Retrieved from <https://www.hup.harvard.edu/catalog.php?isbn=9780674076068>
- Gilroy, P. (1997). *The Black Atlantic: Modernity and Double Consciousness*. Harvard University Press.
- Glick Schiller, N., Basch, L., & Blanc-Szanton, C. (1995). From Immigrant to Transmigrant: Theorizing Transnational Migration. *Anthropological Quarterly*, 68(1), 48-63.
- Green, R. E. et al. (2010). A Draft Sequence of the Neandertal Genome. *Science*, 328(5979), 710-722.
- Griffiths, M., Gundry, L., & Kickul, Jill R.. (2013). The Socio-Political, Economic, And Cultural Determinants Of Social Entrepreneurship Activity: An Empirical Examination, *Journal of Small Business and Enterprise Development*, 20, 341-357. DOI: <http://doi.org/10.1108/14626001311326761>
- Hall, S. (1990). Cultural Identity and Diaspora. In J. Rutherford (Ed.), *Identity: Community, Culture, Difference*. Lawrence & Wishart.

- Hayes, K. (2012). *Words of African Origin in the Brazilian Portuguese Language*. Retrieved October 25, 2025 from <http://www.brazilianportuguese.com/candomble/>
- Hobsbawm, E. (1962). *The Age of Revolution: Europe 1789-1848*.
- Holloway, J. E. (2005). Africanisms in American Culture. Retrieved October 25, 2025 from https://www.iupress.indiana.edu/product_info.php?products_id=80671
- Hooks, B. (1994). *Teaching to Transgress: Education as the Practice of Freedom*. Routledge.
- Inikori, J. E. (2002). *Africans and the Industrial Revolution in England*. Cambridge University Press.
- Jemison, M. (2001). *Find Where the Wind Goes: Moments From My Life*. Scholastic Press.
- Kais, S., & Mbarek, Mounir Ben. (2017). Dynamic Relationship Between CO2 Emissions, Energy Consumption And Economic Growth In Three North African Countries, *International Journal of Sustainable Energy*, 36 , 840 - 854 .
- King, M. L. Jr. (1963). *Letter from Birmingham Jail*. Retrieved October 25, 2025 from https://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html
- Lan, Shanshan. (2017). *Mapping the New African Diaspora in China: Race and the Cultural Politics of Belonging*. . DOI: <http://doi.org/10.4324/9781315562162>
- Lewis, E. (1976). *The Taste of Country Cooking*. Retrieved October 25, 2025 from <https://www.ednalewisfoundation.org/the-taste-of-country-cooking>
- Locke, A. (Ed.). (1925). *The New Negro: An Interpretation*. Albert and Charles Boni.
- Massey, D. S., Arango, J., Hugo, G., Kouaouci, A., Pellegrino, A., & Taylor, J. E. (1993). Theories of International Migration: A Review And Appraisal. *Population And Development Review*, 19(3), 431-466.
- Massey, D.S., Arango, J., Hugo, G., Kouaouci, A., Pellegrino, A., & Taylor, J.E. (1993). Theories of International Migration: A Review and Appraisal. *Population and Development Review*, 19(3), pp. 431-466.
- McMurry, L. O. (1981). *George Washington Carver, Scientist, and Symbol*. Oxford University Press.
- Meltzer, D. J. (2009). *First Peoples in a New World: Colonizing Ice Age America*. University of California Press.



- Mohamed, Sh. Callkala. "The World is a Book and Those Who Do Not Travel Read Only One Page: The Significance of Long-Term Migrations, with a Particular Overview of the Somali Experience." *Journal of African Studies and Development* 11.12 (2019): 539-44.
- Nembhard, J. G. (2014). *Collective Courage: A History of African American Cooperative Economic Thought and Practice*. DOI: <http://doi.org/10.5860/choice.185215>
- Nielsen, R., Akey, J. M., Jakobsson, M., Pritchard, J. K., Tishkoff, S., & Willerslev, E. (2017). Tracing the people of the world through genomics. *Nature*, 541(7637), 302-310. <http://nature.com/articles/nature21347>
- Nyokong, T. (2008). Medicinal Applications Of Phthalocyanines And Related Compounds. *Coordination Chemistry Reviews*, 252(12), 1387-1408
- O'Connell, J. F. et al. (2018). When did Homo sapiens first reach Southeast Asia and Sahul? *Proceedings of the National Academy of Sciences*, 115(34), 8482-8490.
- Organisation for Economic Co-operation and Developme (OECD). (2020). *International Migration Outlook 2020*.
- Okpewho, I., & Nzegwu, N. (Eds.). (2009). *The African Diaspora and the Discourses of Displacement*. Africa World Press. <https://www.africaworldpressbooks.com/the-african-diaspora-and-the-discourses-of-displacement-edited-by-isidore-okpewho-and-nkiru-nzegwu/>
- Ozili, Peterson K. (2020). *COVID-19 in Africa: Socio-economic Impact, Policy Response and Opportunities, Respiratory Tract Infections*. DOI: <http://doi.org/10.2139/ssrn.3574767>
- Paul Gilroy. (1993). "The Black Atlantic: Modernity and Double Consciousness"
- Rediker, M. (2007). *The Slave Ship: A Human History*. <https://www.marcusrediker.com/books/the-slave-ship>
- Renzaho, A.. (2020). The Need for the Right Socio-Economic and Cultural Fit in the COVID-19 Response in Sub-Saharan Africa: Examining Demographic, Economic Political, Health, and Socio-Cultural Differentials in COVID-19 Morbidity and Mortality. *International Journal of Environmental Research and Public Health*, DOI: <http://doi.org/10.3390/ijerph17103445>

- Rodney, W. (1972). *How Europe Underdeveloped Africa*. Bogle-L'Ouverture Publications.
- Said, E. (1978). *Orientalism*. Pantheon Books.
- Sassen, S. (1999). *Globalization and Its Discontents: Essays on the New Mobility of People and Money*, Retrieved October 25, 2025 from <https://www.sassen-globalcities.com>
- Shepperson, G. (1966). The African Abroad or the African Diaspora. *African Forum*, 1(3), 92-100.
- Sjaastad, L. A. (1962). The costs and returns of human migration. *Journal of Political Economy*, 70(5, Part 2), 80-93.
- Smallwood, S. E. (2008). *Saltwater Slavery: A Middle Passage from Africa to American Diaspora*. Retrieved October 25, 2025 from <https://www.hup.harvard.edu/catalog.php?isbn=9780674030688>
- Soares, P., et al. (2009). Correcting for Purifying Selection: An Improved Human Mitochondrial Molecular Clock. *American Journal of Human Genetics*, 84(6), 740-759.
- Spivak, G. C. (1988). Can the Subaltern Speak? In C. Nelson & L. Grossberg (Eds.), *Marxism and the Interpretation of Culture*. University of Illinois Press.
- Stark, O., & Bloom, D. E. (1985). The New Economics of Labor Migration. *The American Economic Review*, 75(2), 173-178.
- Stoler, A. L. (1989). Making Empire Respectable: The Politics of Race and Sexual Morality in 20th-Century Colonial Cultures. *American Ethnologist*, 16(4), 634-660.
- Stringer, C. (2000). Coasting out of Africa. *Nature*, 405(6782), 24-27. <http://nature.com/articles/405024a0>
- Tettey, W., & Puplampu, K. (2005). *The African Diaspora in Canada: Negotiating Identity & Belonging*. University of Calgary Press.
- Thomas, K. J. A. (2014). *A Demographic Profile of Black Caribbean Immigrants in the United States*. Migration Policy Institute. Retrieved October 25, 2025 from <https://www.migrationpolicy.org/article/demographic-profile-black-caribbean-immigrants-united-states>



- Thompson, R. F. (1983). *Flash of the Spirit: African & Afro-American Art & Philosophy*. Random House.
- Van Deburg, W. L. (1997). *The African American Movement From Pan-Africanism to the Rainbow Coalition*. University of Chicago Press.
- Vogel, S. (1997). *Known and Strange Things Pass: Collecting and Showing African Art*. Retrieved October 25, 2025 from <https://www.jstor.org/stable/3337582>
- Wado, Y., Sully, Elizabeth A., & Mumah, J.. (2019). *Pregnancy and early motherhood among adolescents in five East African countries: a multi-level analysis of risk and protective factors*.
- West, D. M. (2010). *Brain Gain: Rethinking U.S. Immigration Policy*. Brookings Institution Press.
- Williams, E. (1944). *Capitalism & Slavery*. The University of North Carolina Press.
- Woodson, C. G. (1915). *The Education of the Negro Prior to 1861*. The Associated Publishers.
- Yetman, N. R. (2000). *Voices from Slavery: 100 Authentic Slave Narratives*. Mineola. Dover Publications. Retrieved October 25, 2025 from <https://archive.org/details/voicesfromslaver00yetm>