EXPLORING THE METAPHYSICAL DIMENSIONS OF AFRICAN MIGRATION AND THE GLOBAL COMMUNITY

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DOI: 10.13140/RG.2.2.25001.77923

Abstract
This study delves into the metaphysical dimensions of African migration and its impact on the global community. Departing from a conventional understanding of migration as a mere physical movement, this research explores the deeper spiritual, cultural and philosophical aspects that underlie this phenomenon. Drawing upon perspectives from anthropology, sociology, and cultural studies, this study examines how African migration transcends borders and shapes the metaphysical experiences of individuals and communities. Employing the analytic method, it investigates how migration engenders to endanger or sustain ancestral connections, spiritual continuity and collective consciousness within the global African diaspora. Furthermore, the study explores the formation of sacred spaces, rituals and artistic expressions that arise from the fusion of African traditions with new environments. The research also investigates the role of spirituality, indigenous knowledge systems, and alternative forms of wellness in fostering healing, empowerment, and resilience within migrant communities. By delving into the metaphysical dimensions of African migration, this study contributes to a more nuanced understanding of the complex dynamics that shape the experiences and interconnectedness of individuals and communities in the global community. The findings can contribute to a deeper appreciation and understanding of the diverse cultural and spiritual practices within the African diaspora. This can promote cross-cultural dialogue, tolerance and respect, fostering a more inclusive and interconnected global community.
Keywords: African, Migration, Ancestral, Spiritual, Metaphysical, Anthropology, Transcendence.

Introduction
Migration has long been a defining feature of human history, driven by a multitude of factors that encompass economic, political, cultural, and social dynamics. Within the context of African migration, a captivating dimension emerges; one that transcends the tangible and delves into the metaphysical realms. This article sets out to explore the profound metaphysical dimensions of African migration and their far-reaching

impact on the global community. By delving into the spiritual, cultural, and interconnected aspects of migration, we can gain a deeper understanding of its transformative potential and profound significance.

In *Recovering the African Diaspora: Cultural and intellectual legacies*, (Myers, 2015), opines that African migration encompasses diverse experiences, with millions of people of African descent dispersed throughout the world, forming what is commonly referred to as the African diaspora. Yet, beyond the physical dispersion lies an intangible legacy, a metaphysical path woven with the threads of history, identity, and spirituality. The experience of African migration, driven by both forced movements during the transatlantic slave trade and colonialism, as well as voluntary migration for economic opportunities and education, has forged unique connections among individuals, communities, and nations, shaping the metaphysical landscape of the global community.

At the heart of this exploration are the ancestral connections that migrants carry with them, regardless of the physical distance from their homelands. African migrants maintain a profound metaphysical bond with their ancestors, seeking to preserve cultural practices, spiritual beliefs, and a sense of identity. This deep-rooted connection extends beyond geographical boundaries, allowing individuals to draw strength, wisdom, and guidance from their ancestral heritage as they navigate the challenges and opportunities of their migratory journeys. Spirituality plays a pivotal role in the lives of African migrants, providing a source of solace, resilience, and adaptation in the face of adversity. From the ancient traditions of the Yoruba and Akan people to the syncretic religions that emerged in the African diaspora, such as Vodou, Santeria, and Candomblé, metaphysical practices have become a cornerstone of migrants' lives. These practices offer not only a means of connecting with the divine but also a pathway to cultural preservation, community cohesion, and personal empowerment in unfamiliar surroundings, (Mitchelle, 2006).

Furthermore, (Freire, 1970), African migration acts as a catalyst for cultural exchange and the emergence of syncretic traditions. As Africans settle in new lands, they encounter diverse cultures and belief systems, leading to the blending of ideas, rituals, and philosophies. This cross-pollination of spiritual and cultural expressions results in the creation of unique syncretic traditions, enriching the global community and fostering a deeper understanding of our shared humanity. The

metaphysical dimensions of African migration also hold transformative potential for healing and reconciliation. Migration becomes a vehicle for addressing the wounds of colonization, slavery, and historical injustices, as individuals and communities reconnect with their ancestral heritage, seek reconciliation, and forge new relationships across borders. In this sense, the metaphysical dimensions of African migration offer pathways to collective healing that transcend historical divisions and foster a renewed sense of interconnectedness. By recognizing and valuing these metaphysical dimensions, we open ourselves to the profound insights and contributions of African migrants to the global community. Through embracing interconnectedness, promoting inclusivity, and honouring the multifaceted experiences of migrants, we can work towards dismantling systems of oppression, fostering social change, and cultivating a more equitable and empathetic world.

From here, we will delve deeper into the various sub-topics within the metaphysical dimensions of African migration, shedding light on the ancestral connections, spiritual beliefs, cultural exchange, healing processes, and contributions that shape the global community. Through this exploration, we hope to gain a more nuanced understanding of the transformative power of African migration and its significance for our shared human experience.

Historical and Contemporary African Migration Patterns
African migration is one of the most significant demographic movements in modern times. For most of the 20th century, Africa was primarily a continent of emigration, where people left in search of better economic opportunities, education, and generally better living standards. However, political and social upheavals have led to significant numbers of people migrating within and out of the continent. The history of African migration is linked to several historical factors, including the transatlantic slave trade, colonialism, and post-colonialism conflicts.

Throughout the history of Africa, migration has been a significant feature in the African history. This involves the movement of African people to migrate within their continent or to other continents around the world. From time immemorial, people have always migrated from one place to another in search of better opportunities or better living and also migrate to other places to escape from persecution or oppression. Human beings always have this urge to explore and they can do that through moving out from their current location to achieve

their goals. Again, no man would ever stay in a place where he is being oppressed. As a rational being, he must surely move away to be free from these shackles, and this is more familiar to the African people. Therefore, African migration is one of the distinctive features that make up African history. These migrations help to shape social, economic, political development, and environmental factors. (Kasinitz,1992).

Some historical factors shape African migration which include the transatlantic slave trade, colonialism, and post-colonial conflicts. The Transatlantic slave trade for instance is one of the most significant migrations in African history from the 16th to the 19th century. It is one of the factors that shaped African history. This involves the forced migration of millions of Africans to America as slaves. During this period, millions of Africans were forcefully taken from their homes; some were abducted on their way and transported across the Atlantic. Some of the slaves were used as a tool for trade by barter for the Americans to take them to their place for them to work in their farms or homes. This forced migration for Bakewell *et al* is one of the darkest periods in African history. Some of the slaves were being maltreated, giving hard labour. Some were even killed while some of them died during the process of escaping. This can be seen as an involuntary migration because it was not their will to migrate rather they were forced and were therefore taken as slaves. This migration had a profound impact on the African continent because it led to the depopulation of many areas in Africa and was busy contributing to the growth and development of the European economies. This forced migration led to the destruction of the traditional way of life.

Colonialism also played an important role in shaping African migration. In the late 19th and early 20th centuries, European powers colonized Africa and this led to significant migration of Europeans to the African continent. This migration was motivated by economic opportunities, religious missions, and administrative tasks. This made them partition Africa into colonies and this led to the displacement of thousands of people. The Europeans who are already in Africa as migrants introduced new economic systems that resulted in labour migration. (Odey, 2018) captured it well that Labour migration is the process whereby people move from their rural areas to urban areas seeking work. Many Africans were forced to move from their homes to work in the agricultural sectors, mines and industrial sectors of the colonial masters. The colonial era made a great impact on migration as people in rural areas migrate to urban areas, making cities grow, by seeking better work education and better opportunities and also better

living conditions. Let us examine some contemporary reasons for African migration.

Recently, African migration is being characterized through the movement of people from rural areas to urban areas within Africa or to other parts of the world. The reasons for this migration are diverse, such as economic opportunities, environment, education, and family reunification. All these factors continue to shape African migration patterns. One of the most contemporary migration patterns is the movement of people from Africa to Europe. This migration is caused by a range of factors such as poverty, conflict, and political instability. Many migrants are forced to flee from their homes due to persecution, violence, and discrimination, while some are simply searching for better economic opportunities. Africans in Europe also faced some challenges like xenophobia, language barriers, religious problem, and discrimination. Therefore, some of them take their religion with them during this migration to avoid such challenges. Economic opportunities are also an important reason for African migration. So many workers migrate to other places seeking well-paid jobs to foot their bills and be free from poverty. This often happens in some of the African continent, Nigeria as a case study, where corruption, limited infrastructure, and economic opportunities are the order of the day. They tend to move out of the country to where there is better economy and good infrastructural facilities. Another example is those in the professional lines, who also migrate to another place where they are being offered a nice working environment and earn higher wages for work well done.

For Odey in his wisdom, another reason for African Migration is Education. Many Africans migrate to other countries to get a better and sound education in the field that is lacking in their country. In some African countries education system is not what one can take home. The education sector is very poor, not well organized and even ignored. The reason is that those who are in the education sector are not being paid well and sometimes they are not being paid at all because the government does not care about this sector. The learning environment is also another problem because it is not conducive to learning; there is no equipment for practicals. That is why they migrate to get what they couldn't get in their country and also for a secured job after education. Family reunification is also considered another vital reason for African Migration. Many Africans migrate to other countries where one of their family members has already migrated to, to reunite with them. A case study is Europe, where people who have established themselves, bring their family members to come and stay with them due to the nice environment and opportunities there. These African families who

migrated there can decide to live permanently after reuniting with their families.

Ancestral Connections and Spiritual Beliefs
Ancestral connections are one of the important things that make up the African Tradition. African ancestors are their forefathers who are long dead and are now being perceived as spirits. What then are the connections that the African people have with these forefathers? The Africans believe that the spirits of those who are long dead in one way or another other influence the living. In the thoughts of (Henze *et al*, 1999), these ancestors practice so many things including their way of living, their religion, their beliefs and also what guides them. These things they practice are being passed down to their children down to their other generations through their traditions, myth, and belief. Therefore, the ancestral connections now act as a link between the past ones and the present ones for them to maintain their heritage, maintain what they believe in, and preserve their cultural heritage. And this link is a spiritual link because it is between the dead and the living. Africans value these ancestral connections more than anything because they believe that their ancestors always intercede for them in different ways, mostly in times of trouble. Africans always carry these connections to wherever they are going because for an African to lose an ancestral connection is like one being exposed to any physical and spiritual harm. One can see here that ancestral connection is interwoven with spiritual beliefs.

Scholars like (Paragment, 1999), gave an understanding that Spiritual Beliefs involve the agreement that there is something superior to us, a being that is bigger and greater than us. This involves the belief in something that is not physical but spiritual, therefore it is a spiritual belief. And there is a relationship between us and that being. In African cultures and other cultures around the world, they believe that there is a supreme being which they always look up to and who acts as a guide when called upon. The Africans believe that their ancestors are spiritual and that is their spiritual belief because their ancestors protect and guide them in their day-to-day life.

The African people who have migrated to other continents sometimes find it very difficult to adapt to the cultures of those people who they came to their countries. It is always a great challenge for an African migrant to abandon his belief and start another thing. To tackle this challenge, an African migrant will want to maintain his ancestral beliefs and will try to reconnect with his ancestors. Maintaining his ancestral

heritage and connecting with his ancestors in the place where he migrated is the only option for a migrant. And the migrant does this by trying to create a bridge between him and his ancestors through ritual practices and ceremonies. Rituals and ceremonies are essential parts of cultural heritage, carrying significant symbolic meanings that allow individuals to connect with their ancestors and traditions. These practices may include offerings of food, meditation (yoga), prayers, and songs, and are often performed in communal settings. Engaging in these activities helps the migrants to form solidarity with others from their cultural background and provides a sense of belonging, which is critical for their emotional well-being. Spiritual practices are also important in the life of a migrant because it helps in grounding them in their ancestral spirituality and they practice this spirituality through praying to their ancestors to reconnect spiritually with them.

The African migrants as well use divination and Spiritual guidance as tools to navigate their migratory journeys and seek directions in their lives. Divination is the process of seeking knowledge or insights through the use of rituals and symbols. Some divination instruments include; artefacts, round stones, cowries, teeth and bones of some wild animals, gong, bell, calabash etc. The migrants interpret the significance of these instruments and symbols with the help of a diviner. Sometimes it can be in the form of a dream or a sign. Through this, the migrants consult their ancestors in whatever they are doing in order not to go the wrong way. They connect with their ancestors spiritually for clarity and their essence in terms of their movements in life and ask for spiritual guidance. (Ojo, 2019)

Influence of African Spiritual Traditions in the Diaspora:
African Diasporic religion is the spiritual religion practised by those Africans who were forcefully taken from Africa and brought to the Americas during the Transatlantic Slave Trade. (Murphy, 1995) observes that these religions developed in the Americas through the combination of African beliefs with the practices of European colonizers and the indigenous peoples of the region. Among the most prominent African diasporic religions are Vodou, Santeria, and Candomblé, which continue to have a significant impact on African American and Afro-Latinx cultures today. Vodou also spelled Voodoo or Vodun, originated in Haiti and is one of the most misunderstood African diasporic religions due to inaccurate media portrayals. In Vodou, there is a pantheon of spirits called law, which represent different aspects of the natural world and human experiences. Practitioners believe that the lwa can help them connect with ancestral spirits, heal illnesses, and obtain

success in life. However, Vodou is often associated with dark magic and zombies. In reality, Vodou is a religion that emphasizes community, healing, and reverence for the (Mbiti, 1969).

Santeria, also known as Lukumi, is a religion that emerged in Cuba and is a blend of Yoruba beliefs from Nigeria and Catholicism. In Santeria, practitioners worship orishas - deities that represent natural forces, ancestors, and human traits. For example, Oshun is the goddess of love, beauty, and femininity, while Chango represents thunder and masculinity. Santeria involves ceremonies that incorporate dance, drumming, and chanting to invoke the orishas and seek their guidance. Santeria has faced some controversy due to animal sacrifice being a part of some ceremonies, but it is deeply rooted in Afro-Cuban culture. These thoughts are explained in (Murphy,1995) *Santería: An African Religion in America.* Candomblé is a religion that originated in Brazil and is influenced by Yoruba, Fon, and Bantu traditions. Candomblé is similar to Santeria in the sense that it revolves around worshipping orixas, but there are some differences in the way that ceremonies are performed. Candomblé practitioners often use white clothing and jewellery to honour the orixas and call upon them through spirit possession. Like Vodou and Santeria, Candomblé emphasizes the importance of community, ancestral connection, and honouring the natural world. (Matory, 2005).

All these religions have metaphysical dimensions in which practitioners seek to connect with higher powers and the spiritual realm. For example, in Vodou, the lwa are believed to be intermediaries between humans and the spirit world, and practitioners often seek their help through offerings or rituals. Santeria and Candomblé both involve drumming and dancing, which are believed to create a trance-like state that allows spirits to enter the body and communicate with the practitioner. Additionally, all three religions place great importance on ancestor veneration, as they believe that ancestral spirits can offer guidance and help connect practitioners to their cultural heritage. These religions offer unique perspectives on the world and provide spiritual and cultural connections for their practitioners. The metaphysical dimensions of these religions are a vital part of their practices, allowing practitioners to connect with higher powers and the spiritual realm. (Brown, 2009).

Syncretism of African Spiritual Practices with Other Religious Traditions in Diaspora.

Religion has always formed the basis of society. It did not only provide the ideologies, social, economic and political structures of society but, in some cases, was the sole basis for community life. This is the case when considering the traditional religions of those who inhabit the African continent. Religion is a general belief in a spiritual world that helps to guide and give meaning to the living. Africans, in this sense, were religious people; their religion was the central institution around which communities were built. Each African migrant group consists of a complete social, economic, religious and political entity - their religions, however, were not universally held beliefs.

Thesaurus (1991) observes that from the moment enslaved Africans were brought to America, they were forced to adapt to new cultural and religious environments and also were forced to accommodate certain necessary traditional beliefs. However, rather than completely abandoning their ancestral beliefs, they often found ways to incorporate them into their new circumstances. Thus syncretism comes into play as a working solution for religious institutions to accommodate each other's belief systems. Syncretism is an attempted reconciliation of conflicting or opposing beliefs, the development of religion by the subsuming of older forms. Syncretism is the blending of cultures and ideas from different places. The Principle of Religious Syncretism holds that when any two cultures meet and interact they will exchange religious ideas with the dominant culture prevailing in the exchange. This process of syncretism of African diasporic spiritual traditions continues to thrive to this day.

John Mbiti in his work, *Introduction to African Religion,* is adamant that African Traditional Religion is never truly gone when he says:

> African religion developed together with all the other aspects of heritage; it belongs to each people within which it has evolved. It is not preached from one person to another…Even if they are converted to another religion like Christianity or Islam, they do not completely abandon their traditional religion…When Africans are converted to other religions, they often mix their traditional religion with the one to which they are converted. In this way, they think and feel that they are not losing something valuable but are gaining something from both religious systems. African Religion functions more on a communal than an individual basis…it does not matter much whether or not the individual accepts all beliefs.

A good example of syncretism in the African diaspora is the fusion of African spirituality with Christianity which took place within the context of colonialism when European missionaries attempted to convert Africans to Christianity. Rather than completely rejecting their ancestral beliefs, Africans often incorporated elements of Christianity into their traditional practices. This can be seen in the practices of many prominent African Diasporic religions, such as Vodou and Santería, which combine aspects of Christianity with African spiritual practices. Syncretism can also be seen in the blending of African spiritual practices with Islamic and Hindu traditions. For example, among the Afro-Brazilian community, there is a syncretic practice called Candomblé, which combines elements of Yoruba spirituality with aspects of Islam and Catholicism. Similarly, in Trinidad and Tobago, there is a syncretic religion called Shouter Baptists, which incorporates African spiritual practices with elements of Hinduism. (Matory et al, 2005)

Contributions of African (Spiritual) Traditions in the Diaspora to Cultural Expression, Identity Formation, and Social Cohesion.
African Spiritual traditions have endured since antiquity and have proved to be resilient over time in the face of systematic suppression by colonial powers and the transatlantic slave trade. The African diaspora, as a result of this, has created a rich connection of African Spiritual traditions around the world, including Latin America, the Caribbean, North America, and Europe. These African diasporic practices are a blend of African spiritual practices and the influences of colonial cultures. They are widespread and have been observed as vodun, Santeria, Candomble, obeah, and many others, depending on the region and context. These religions have been critical in playing an essential role in cultural expression, formation of identity, and social cohesion.

Cultural expression is an important aspect of African Spiritual traditions. (Guest, 2007), maintains that it is this cultural expression that makes individual of different cultures express their spiritual traditions freely. In African diasporic religions, practitioners express their spirituality through music, dance, and various rituals. Music is a huge component of cultural expression and cultural identity. It is through music that these religions communicate and express their beliefs and traditions. Identity formation is another critical aspect of African diasporic religions. Practitioners of these religions are typically descendants of Africans who were taken away from their homes and forced into slavery. They endured the loss of their original identity,

culture, and traditions. African Spiritual traditions provided a renewed sense of identity, as they allowed the enslaved people to express their African heritage in a new environment. African diaspora religions allow African people to reconnect with their past and to share a social bond with others that they once lost. This sense of identity is an essential driver of social cohesion among African diaspora communities.

Social cohesion is the third aspect of African Spiritual traditions. These religions provide practitioners with a sense of belonging and contribute to building stronger communities. Bonding around religious practices helps to develop a sense of trust and familiarity among community members. As a result, it builds a shared perspective and contributes to the overall stability of the community. According to (Mason, 2002):
The African diaspora religions have been able to reconstruct and consolidate cultural memory within diaspora communities, hence enabling the emergence of viable communities that could resist the fragility and fragmentations imposed by the conditions in which they lived.

Cultural Preservation and Adaptation
Preserving one's culture while living in a new environment can be a challenging task for many reasons. One of the reasons is language barriers. Language barriers are a very great challenge for migrants to preserve their cultural practices. Migrants find it very difficult to communicate with individuals who do not speak or hear their languages. And this makes the individual not understand the person's cultural practices and talk more about joining them in the practice. It is also a problem in trying to pass down these cultural practices to their children or grandchildren if they are not fluent in their native language. Another challenge is the new environment. Migrants find it challenging to adapt to their new environment because some of the environments are not conducive to the preservation of their culture and traditions. The reason might be the lack of a place of worship and also the environment in which the migrants might not have anyone who also has those same cultural practices making him be the only ones practising that culture. This can make the migrant abandon his culture because they are in a hostile community.

The economic and societal pressures for migrants living in a new environment are also a challenge for migrants to preserve their cultural practices. Migrants have to work long hours in other to meet up to standards and to be able to provide all that is needed for their survival. This makes a migrant not have the time to practice his cultural heritage

because he will be tired to engage in any cultural activities after the day's work. Moreso, the younger generation of the migrant community may find it difficult to fully embrace their cultural heritage. Growing up in a different cultural environment, they may view their parents' cultural practices as outdated and irrelevant to their lives. This may lead to a loss of interest in cultural traditions, making it difficult for families to pass on their cultural heritage. This is the reason why they end up practising syncretism because migration is a process that involves various changes, including the adaptation of cultural expressions to accommodate new cultural contexts. Culture can be defined as the learned behavioural patterns and beliefs shared by a group of people. Culture provides people with a sense of belonging and identity, and migrants often face the challenge of adapting their cultural expressions to the new cultural settings while maintaining their metaphysical connections. (Hall, 1990)

Migrants often find themselves in a new cultural context that is different from their original cultural context. The new culture can be different in terms of religion, language, values, and beliefs, among other aspects. Therefore, migrants have to adapt their cultural expressions to fit into the new cultural context. For instance, a migrant from an Islamic country may have to change their dressing style to match the new cultural context where the dressing style is different. Similarly, a migrant may have to change their food habits to match the new cultural context where the food is different. However, for Willy Brandt et al, adapting cultural expressions does not mean abandoning the original cultural context. Migrants maintain their metaphysical connections to their original culture in various ways. For instance, they may continue to speak their native language at home, celebrate their traditional festivals, and practice their original religious beliefs. In this way, migrants maintain their connection with their original cultural context while accommodating the new cultural context.

An example of how migrants adapt their cultural expressions while maintaining their metaphysical connections can be seen in the South Asian community living in the United Kingdom. This community consists of people from various South Asian countries such as India, Pakistan, and Bangladesh. The South Asian community in the UK has adapted to the new cultural context while maintaining its metaphysical connection to its original culture. For instance, they have opened Indian and Pakistani restaurants in the UK, which serve traditional South Asian food. Similarly, they have organized South Asian festivals such as Diwali and Eid, which are celebrated in the UK. An in-depth

understanding of this can link one to, *The Cultural Adaptation Process Among International Students* By Jennifer A. Rudolph and Laurie L. Hazard.

Contributions of African Migrants to the Global Community

It is no longer the case that the problem of migration has been increasing rapidly over the years as there are huge numbers of people who now move from one country to another. Migration becomes a common thing now for the African people. It is already established also that African migrants' played a significant role in the cultural enrichment and diversity which they brought to their host countries. They came in with different kinds of traditional practices, cultures and beliefs that seem to act as important and valuable to the community to which they migrated. Therefore, Migration, whether forced or voluntary, changes culture. Some of these changes can be objectively bad while some can be objectively good. Some might be in the middle i.e. good and bad, depending on the context.

There are different ways in which African migrants enrich their host communities through the new languages they brought, new foods, new religions, new styles of music and dance, and so forth. Places that accept cultural diversity as a benefit don't see this as a problem but rather a natural process. In terms of new foods, African migrants' cooking styles and recipes have been welcomed in many countries, introducing new flavours and foods to the local cuisine. For example, African restaurants and food markets have become quite common in cities across the world, such as New York, Paris, Rome, and London. In addition, African migrants have also contributed their knowledge of agriculture and farming practices to their host countries, which has helped to diversify the crops and plants grown in these regions. (Ericksen, 2018).

Another example of the cultural enrichment brought by the African migrants is music and dance. Africans have their traditional music and dance which they now brought to their host communities. We can see that some of our African music and dance are being displayed in some of the talented shows, events and festivals. Sometimes it is being displayed by those that are not Africans but they got that from Africans.

Another cultural enrichment is through our arts, sports, and literature. One example of this is the works of Chimamanda Ngozi Adichie, a Nigerian writer who is rapidly making waves in the literary world with her books such as *Half of a Yellow Sun, Americanah* and *We Should All Be*

Feminists. Her works mainly focus on the cultural and social perspectives surrounding African life, making her works a tremendous resource for understanding African history, culture, and people. Chinua Achebe, for instance, is one of the most influential African writers of all time. In his book, *Things Fall Apart*, Achebe presents a vivid picture of pre-colonial Africa, and his insights have helped to reshape the Western world's understanding of Africa. Similarly, Wole Soyinka is another African writer who has made significant contributions to literature. Soyinka was awarded the Nobel Prize in Literature in 1986 for his plays and essays that reflect the African experience (Soyinka, 1986). Significant enough to mention one of the most notable intellectual contributions of African migrants is in the field of mathematics. Among the many African mathematicians, S. Ramanujan stands out as one of the most significant contributors to the field. In his book, *The Man Who Knew Infinity*, Robert Kanigel describes the life of S. Ramanujan and his contributions to mathematics. He notes that Ramanujan's work changed the course of mathematics and that his ideas continue to influence the field even today (Kanigel, 1991).

African Migrants' Experiences and Promotion of Social Justice, Equality, and Human Rights Globally.

African migrants are important contributors to the promotion of social justice, equality, and human rights globally. Their experiences and voices offer valuable insight into the systemic injustices and barriers they face when migrating to other countries. These experiences shed light on the need for greater social inclusion, diversity, tolerance, and respect for human rights across cultures and nations.

According to United Nations (2018) International Migration Report 2017, African migrants constitute one of the largest groups of migrants globally, and they face significant challenges, including discrimination, racism, xenophobia, and violence. These challenges are often compounded by social, economic, and political factors such as poverty, conflict, human rights abuses, and lack of access to education and healthcare. Nevertheless, they have remained resilient in the face of these challenges and have continued to participate actively in the promotion of social justice, equality, and human rights in their host countries and globally. They have formed various community organizations, advocacy groups, and civil society networks aimed at advancing their rights and addressing the challenges they face. For instance, in South Africa, migrant organizations such as the Zimbabwe Exiles Forum and the Somali Association of South Africa have been at the forefront of advocating for the rights of African migrants, including

access to education, healthcare, and legal protection from violence and discrimination. These organizations also provide social and psychological support to migrants who have experienced trauma and abuse. (Adebayo et Adepoju, 2016)

Similarly, (Crush, 2017) identified that in Europe, African migrants have formed various associations, religious fronts and networks aimed at promoting their rights and advocating for social justice. For example, the Voice of African Migrants in Italy is a self-organized platform for African migrants to share their experiences and participate in advocacy campaigns aimed at improving their living conditions and protecting their rights. Same thoughts shared by Valdez that migrants' voice has also contributed to shaping global policy debates and initiatives on migration, diversity, and human rights. The Global Compact for Migration, adopted by the United Nations General Assembly in 2018, recognized the contributions and challenges faced by African migrants and emphasized the need for greater protection of their rights and well-being. (Valdez, 2019).

Conclusion
The exploration of ancestral connections and identity within the African diaspora reveals a profound and transformative metaphysical tapestry. This tapestry weaves together the threads of history, culture, spirituality, and resilience, creating a collective narrative that transcends borders and spans generations. Through recognizing and harnessing the power of ancestral connections, individuals and communities within the diaspora can reclaim their identities, forge a collective consciousness, and drive social change. Ancestral connections serve as a lifeline, linking the present to the wisdom and experiences of the past. They offer a source of guidance, protection, and inspiration, enabling individuals to navigate the complexities of their lives with a deep sense of purpose and belonging. By honouring and celebrating cultural heritage, the diaspora affirms its unique contributions to the global community, challenging stereotypes and reclaiming narratives that have been marginalized or silenced.

The metaphysical dimensions of ancestral connections foster a sense of interconnectedness and collective consciousness. They remind us that the struggles and triumphs of ancestors resonate within us, binding us together as a resilient and powerful diaspora. Through this collective consciousness, the diaspora can mobilize, unite, and advocate for social justice, equality, and empowerment. It becomes a force for positive change, amplifying voices, dismantling oppressive systems, and

shaping a more inclusive and equitable world. Ancestral connections also hold transformative potential for healing and reconciliation. By acknowledging historical traumas and engaging in restorative practices, individuals and communities can embark on journeys of healing and collective well-being. Rituals, ceremonies, and practices become spaces for acknowledging pain, seeking forgiveness, and envisioning a future grounded in justice and harmony.

Navigating identity in the diaspora becomes a journey of self-discovery and empowerment. Ancestral connections provide a foundation for individuals to construct multifaceted, authentic identities that reconcile diverse cultural influences. By drawing upon the metaphysical dimensions of ancestral connections, individuals navigate the complexities of their experiences, embracing their heritage while forging new paths that honour the past and shape the future. Preserving and passing down ancestral knowledge becomes a vital responsibility within the diaspora. Intergenerational transmission ensures the continuity of cultural practices, oral histories, and ancestral wisdom. This knowledge transmission strengthens the bond between ancestors and descendants, fostering a sense of pride, continuity, and cultural stewardship.

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