

## **Euro-centrism Versus Afro-centrism: Asouzu's Response to the Fallacy of Dogma in African Identity**

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### **Abstract**

**T**his paper shows that African identity cannot be treated in isolation; it requires the acknowledgements of both the Eurocentric and Afro-centric ideas by virtue of Asouzu's transcendental existential conversion. Euro-centrists hold that European race is superior to other races on the basis of ethnocentric thinking and others; on the other hand, the Afro-centric scholars defended their identity on the basis of ethnocentric thinking and others. While both the Eurocentric and Afro-centric scholars commit the fallacy of dogma by virtue of their conservative ideas of identity, Asouzu's transcendental existential conversion establishes a complementarity idea to show inconsistency in the ethnocentric tendencies in the euro-centric and afro-centric scholars' thinking. This paper, therefore, argues that there is a need to resituate the thinking of the Africans through Asouzu's transcendental existential conversion, which involves seeing reality through the means of missing links of reality rather than as absolute mode of existence; for every being is a missing link that serves other missing links in a complementary mode of existence.

**Keywords:** African identity, Euro-centricism, Ethno-centrism, Dogma, Afroc-entrism, Asouzu

### **Introduction**

The quest for identity is one of the perennial issues besieging the Africans and the African societies at large. This is due to the crisis

embedded in the identity of the Africans by virtues of the introduction of slave trade, colonialism and imperialism by the westerners to the African people. Although colonialism, imperialism and slave trade have ended but the effects of these events have severely resulted to the crisis of identity in Africa today; the Africans are still faced with problem of their authentic individualities, cultures, philosophies and others. However, today, different scholars have reacted to the crisis of identity differently and the aim is to provide a lasting solution to the problem in order to contextualize African intellectual discourse.

Nevertheless, in the face of this problem, the fundamental question that emerges is, who is an African? This question has birthed indefinite answer by virtue of different scholars' positions. Some argue that an African is a Blackman, and this definition negates the Arabs of North Africa. If the definition is geographically grounded, it will negate the Africans in other parts of the world, particularly the Caribbean, South and North Americans, whose ancestors were traced to the African countries (Afiisi, 2008:88). Therefore, what defines the Africanness of the Africans is a perennial issue, which scholars are yet to address. However, for the purpose of this paper, it shall be argued that being an African is not determined by the impact of slave trade, colonialism, imperialism and phenotypes. Hence, an African is an open-minded person who is embodied with the intellectual, social and cultural traditions of the Africa and also feels the needs to acknowledge the interdependency of the individuals in the world in the face of ever-changing global environment.

Nonetheless, there are two camps on the discourse of an African identity crisis, which are the Euro-centrists and the Afrocentrists.

Before their positions will be examined, given the above conception of an African, the idea of identity crisis will be considered next.

### **African Identity Crisis and the Search for African Individuality**

Identity crisis refers to conflicting pressures and uncertainty of a people about their personhood and purpose in existence. It also points to uncertainty about one's self and one's role in the society. It has been stated that “identity crisis occurs when one either loses track of who he or she is or does not feel happy with who he or she is and wants to change his or her life or to restructure it” (Isife, 2020:271). Identity crisis at times appears natural. This is based on the fact that “the distinction between primary and secondary qualities, simple and complex ideas, substance and accidents, change and permanence, one and many, unity and diversity, whether addressed from an epistemological or metaphysical perspective gives credence to the vexing problem of identity” (Isife, 2021:55).

Identity crisis therefore points to instability in the personality of a people or in the distinguishing characteristics of a person. Identity crisis is indeed a product of people's disorientation which severs them from their unique cultural trajectory towards authentic sustainable development. Truly, identity crisis is cultural crisis which results from cultural hegemony and diffusion (Iroegbu 2004). Reflecting in rejection of indigenous languages, cultural practices, patterns of work and life, identity crisis makes people cease to be cornerstones of their cultural traditions. It also touches on what holds a people together and stands as the basis of their unsustainable development (Isife, 2021:64).

Nevertheless, the Western and other alien diffusion of African

cultures and their hegemony through colonialism, neo-colonialism and globalization have created identity crisis among Africans. Anyaehie (2013:150) shares this view arguing that “European slavery and colonialism devastated African psyche, rubbished her culture and values, and left her empty of any coherent world view of reality.” In congruence with this, Odimegwu (2008:62) documents that “colonialism struck a shattering blow at virtually every element and level of the system of African life.” Elaborating on these submissions, Afisi (2008:90) states:

The African today does not know what it is like to be a pure unadulterated African. Even though the African today acts, speaks, behaves either like an European, an American or an Arab, he is however neither considered nor accepted as an European or an Arab. Similarly, he is also not an African; may be only by the colour of his skin, but culturally not one.

In all these, Western and other alien cultures did not totally extinct African cultures or led to identity loss among Africans. These foreign cultures rather truncated development of African cultures and indigenous people that depend on their autochthonous culture for sustainable development and better living. Thus, alien cultural diffusion of African cultures created identity crisis that today plague modern Africans and keeps them more confused than people from other continents of the world.

Identity crisis in Africa therefore arose from the fact that the culture with which Africans realize, define and actualize themselves has been bastardized with valueless elements of Western and other alien cultures. Worst still, these elements of other cultures could not cohere with the being of the Africans, hence their consistent

experience of identity crisis. In this poor condition, most Africans no longer find in their indigenous culture the stable foundation, materials and confidence required for self-actualization and sustainable development. With the present confused cultural platform on which modern Africans now cling, they are best described as Fanon's "Black Skin, White Masks."

Yet, these Africans could not effectively identify themselves in and with the western and other bastardizing cultures because the elements of these alien cultures are at variance and often in conflict with the fundamental constituents of their autochthonous selves. This crisis hampers sustainable development in African continent which can only flourish on people's stable authentic identity. It is on this basis, in *Consciencism, Philosophy and Ideology of Decolonization and Development* (1968:78), Nkrumah holds that by virtue of slave trade, and colonialism Africans have been influenced through three different cultures, which are traditional, the western and the Islamic cultures. Ali Al-Mazrui also corroborated this when he argued that the Africans have been influenced through "Triple Heritage," which are "the Afro-Ethnic, the Arab- Islamic, and the Euro- Christian." These have greatly affected the identity of the African people (Afsi, 2008:91).

### **Eurocentrism and Authenticity of the European Identity**

Throughout European colonization, Africa and its Diaspora underwent a dialectical interphase that destroyed them politically, culturally, economically, and psychologically. Africa was essentially subjected to colonial bondage during this time, which included racial and cultural destruction, economic exploitation, and socio-political dominance. In actuality, the colonists overthrew Africa's

philosophical and religious foundation and imposed the European system as a replacement. Two major "legacies" of colonialism remain in Africa: the rejection of African identity and the imposition of Western ideas, cultural norms, and viewpoints on the continent's citizens (Chukwuokolo, 2014).

It was hard for the European colonialists to accept that the group of people they had raped and destroyed could be the owners of their shared culture and lineage of letters. So, they hired historians, anthropologists, and philosophers to perform the ignominious task of falsifying historical records. Hugh Trevor Roper's (1967) anti-intellectual stance captures this atmosphere:

It is fashionable to speak today as if European History were devalued: as if historians in the past, have paid too much attention to it, and as if nowadays; we should pay less. Undergraduates seduced as always by the changing breath of journalistic fashion, demand that they should be taught the history of black Africa. Perhaps, in the future, there will be some African history to teach. But at present there is none or very little: there is only the history of the Europeans in Africa. The rest is largely darkness, like the history of pre-European pre-Columbian America. And darkness is not a subject for history.

Other highly revered western scholars added credence to this ignoble enterprise. Hegel opines that Africa only hears the echo of the majestic march of world civilization across Europe and through which the absolute spirit fulfills and realizes itself. He avers that "a nation without a metaphysical view is like a temple richly

ornamented in many respects but without its holy of holies” (Hegel, 1964:9). The import of this is that Africans are zoo-bound as they lack philosophy which is mankind's greatest intellectual achievement. David Hume was no less a hireling of Eurocentrism. He describes the Negro in this damning stance:

I am apt to suspect the Negroes to be naturally inferior to the whites. There scarcely ever was a civilized nation. of that complexion, nor even any individual eminent either in action or speculation. No ingenious manufactures among them, no arts, no sciences...Not to mention our colonies, these Negro slaves dispersed all over Europe, of whom non ever discovered any symptoms of ingenuity; though low people, without education; will start up amongst us and distinguish themselves in any profession. In Jamaica, indeed, they talk of one Negro as a man of parts and learning; but it is likely he is admired for slender accomplishments like a parrot, who speaks a few words plainly (Hume, 1969:208).

Max Weber (1958) was caught in this web of intellectual rascality when he averred that all forms of indices for civilization existed in Europe namely arts, music, architectures, printing, science, politics and other aspects of human endeavour. He asserts that it is only in Europe that science had reached its apogee of evolution. He opines:

... we recognize today as valid. Empirical knowledge, reflection on problems of the cosmos and of life, philosophical and theological wisdom of the most profound ... the full development of a systematic theology must be credited to Christianity under the influence of Hellenism (Weber, 1958).

It is amazing that up till now Euro-centric ideas are still prevalent in Africa. The invention theory of Terrence Rangers is paradigmatic. In the face of the self-recovery or the renaissance movement by some Africans, Rangers puts up a new theory. According to him, whatever is rediscovered and called African vis-a- vis civilization are inventions of Europe. Hence, there can never be any originality in African identity and culture. All these are at their best, the inventions of Europe especially as the name was invented (Rangers, 1967:9).

This atmosphere has made it conducive for Europeans to subtly manipulate Africans to view the world from European perspectives in all spheres as social, political, developmental, technological, scientific etc. This mentality took sway as even African intellectuals began to reject and deny their own cultural and intellectual achievements. Nwala captures this: 'It was African scholars who were affected by Eurocentric education or who had not been exposed to the rich cultural history of Africa that denied the existence of African philosophy during the 'Great Debate 'of the "seventies and eighties" (Rangers, 1967:9).

This Euro-centric notion pervades all aspects of life in Africa. Even the consumer behaviour tilts more towards European goods and services. This has engendered the alternative for African development to come from Europe. Expatriates are invited to design technologies, politics, economy etc. The Brentton Wood institutions have taken over subtly. Its latest strategy is globalization which has resulted in the near absence of medium economy as the West is draining the rest of the world. A pertinent question is, should African development toe the line of Euro-centrism bearing in mind the environmental dimension to development? All we have done so far is



to highlight the meaning and impact of Euro-centrism. We shall take our position of what credible option should be taken subsequently. Nevertheless, attention will be directed to African ethnocentrism in the next section.

### **Afro-centrism and the Problem of African Identity**

In reaction to the position of the Euro-centric scholars who believed that development both intellectually and socially started from Europe before it extended to other parts of the world, there are some Africans who conversely argued that development started from Africa both intellectually and culturally. The protagonist of this idea argues that civilization and development started from Africa, particularly Egypt. The zeal to be emancipated from the hegemony of the European colonizers and also get liberated from the black slavery in America came with calls for liberation of knowledge by some individual scholars who suggest that knowledge should be considered from the perspective of the Africans. In the academic circle today, this idea came to be known as Afro-centrism, which is based on the protection and glorification of African roots and identity as against that of the Eurocentric thinking (Midas, 2016:79). Pavan Varma (2016) corroborates this when he argues that the primary aim of the Afro-centric idea is not to conversely establish the ideas that are advocated by the euro-centrists in order to form a new divide. Chukuokolo (2009:33) also acknowledged this idea when he asserts that:

Afro-centricism, which means African centeredness, does not violently confront any person or people, but is a resolute attempt to put the record straight. It is about placing the Africa people within their own historical framework. It is a demand that the contribution of the African in all civilizations be

reflected in world history.

So, Afro-centric thinking is based on the questioning of African identity from the viewpoint of the African people as the centered and basis of the discourse. The position is that the African identity has been distorted and centralized by the colonizers; there is need to address this pressing issue (Asante, 2016). Regarding the Afro-centric approach, it has been effectively implemented for the black population in the African Diaspora as well as the African continent in recent years. Although the meaning of Afro-centricism is controversial based on the different conception of the idea but we are only interested in the basic argument of the scholars who advocated for the recognition of African identity. The first Afro-centric scholar, the African-American historian, W.E.B. Du Bois projected black experience and practices in several of his major works. Some of this notable works are: *The Study of the Negro Problem (1898)*, *The Souls of Black Folk (1903)*, *Black Reconstruction in America (1935)*, *The World and Africa (1946)*, and *Africa in Battle Against Colonialism, Racialism, Imperialism (1960)*. He was the scholar who advocated for the duality of identity for the African-American.

Molefi Asante, one of the most controversial scholars in the discussion of Afro-centrism, defines the concept as follows: 'Afro-centrism is a philosophical perspective associated with the discovery, location, and actualization of African agency within the context of history and culture.' The aforementioned statement characterizes Afro-centrism as an ideology that opposes the marginalization of African peoples, centres research on African culture, and elevates African peoples as human subjects as opposed to objects. According to Asante, Afro-centrism needs to firmly refute

Eurocentric perceptions of Africa. In *Afro-centricity and Knowledge (1990)*, Kemet asserts that:

Euro-centric methods: they usually seek to realize phenomena in the European experience as if it were universal. While we (Afro-centrists) cannot question the centrality of European view in matters pertaining strictly to Europe ...we must always challenge the position of Europe on others.

According to Asante, Afro-centrism is a direct reaction against Eurocentrism. His theories aim to centre on human regeneration on Africans, and so transforming their reality. He examines the contributions made to human understanding by the intellectual community in the West, focusing on reasoning, logic, and rhetoric. He criticizes a Eurocentric hegemony by putting out the Afro-centric viewpoint as an alternative cosmology. Furthermore, Asante criticizes other Afro-centrists, arguing that their "frame of reference has too frequently been Euro-centric," that is, derived from an understanding of Africans that was created to promote the western conception of Africa. According to Asante, an African renaissance can only occur if an African ideology as opposed to a Euro-centric ideology—allows for African agency, or a feeling of self-actualization predicated on the interests of African people. He refers to African ideologies as the African systems, ideas, and cultures that serve as the foundation of Afro-centric thought.

Another important Afro-centrist, Cheik Anta Diop, contends that the philosophy of Afro-centrism is to retrieve the past and methodically challenge Western cultural presumptions about Africa. Afro-centrism, according to Asante and Diop, is a movement that aims to free African people from the confines of Western rule and places

African culture at "the centre, not periphery; as subject, not object" in human discourse. Wilson Jeremiah Moses goes on to say that Afro-centrism is the inevitable result of those who have struggled to make sense of the paradoxes and ironies that we all see in our surroundings and in our own thoughts. These individuals are African Americans tasked with rewriting their past and displaying their culture. Afro-centrism offers a vital remedy for Africans' misplaced agency. It enables African Americans to centre themselves in their analysis so that they are rooted in a historical and cultural context, according to Gerald Early. It encompasses centeredness, location, voice, or agency. Although this quote relates to the African-American context, I have translated it to the African context because African-American intellectuals emphasise Afro-centrism as a theory to oppose and resist Western cultural and ideological discourses and practices towards Africa, just like their African counterparts do. *Afrotopia: The Roots of African American Popular History (1998)* was published, which was another noteworthy but related turning point in the evolution of these concepts. Wilson Moses feels as follows:

The publication of *Afrotopia: The Roots of African American Popular History (1998)* argues for an Africa-centred world view ... [and] seeks to include African contributions to the world alongside, and sometimes in place of, those of Europe. It challenges the Western historical perception of European pre-eminence in art, culture, science, mathematics, religion and philosophy.

This work contributes to the idea of Afro-centrism—which puts black people "squarely on the stage of human drama within the historical sequence and chronology of humankind"—as advanced

by Asante, Diop, Early, and, of course, Walker. It sees Afro-centrism as a purposefully constructed philosophy that contradicts the Eurocentric understanding of African history. Nevertheless, in the next section, the ethno-centric tendencies in the Afro-centric and Eurocentric thinking will be examined.

### **Ethno-centric Ethos: The Fallacy of Dogma in Euro-centrism and Afro-centrism**

Ethno-centric ethos arises when the mind's inclination sticks with those closest to it and defend their interests against what it interprets as the outside world. A mind's propensity to abuse or misconstrue its ethnic consciousness or affinity is the source of ethno-centric ethos. Any group of people identified by shared cultural and often racial traits is considered an ethnic group (Academic American Encyclopedia, 1997:631). It is claimed that these ethnic group members have a collective identity; hence, the awareness of this identity, as well as the propensity for division and polarization, are ingrained through education, socialization, and brainwashing, that makes some people to assumed that they are superior and they deserve to have the best in the world. It is believed that man is the source of human society's polarization and division into rival groups. Due to the need for autonomy, identity, and national personality, this has resulted in multiple conflicts, allies, migrations, miscegenation, and pockets of human communities. Today, we are talking about races, nations, countries, continents, unions, federations, republics, etc. (Ozumba & Jonathan, 2004:75). Our inclination to operate with an ethnocentric interest or commitment makes us want to cling to the people closest to us and shield their interests from what we perceive to be the outsider. It is on this basis Asouzu argues that:

Since we tend to act under this impulse of our

primitive instinct of self-preservation always and often unintentionally, one can say that in most multicultural and multiethnic contexts, there is often the tendency for the mind to act in an unintended ethnocentric fashion, in view of securing certain interests and privileges it defines as very important for the inner circle. (2007a:130).

In this case, it is evident that the impulse to protect oneself, which suggests that I should be left alone, is the primary driver of ethnocentric ethos and the main reason we frequently protect ourselves at the expense of others. Asouzu holds that this presumption—which governs our interpersonal connections as well as other types of relationships in the world—is elevated to a supermaxim. The more familiar someone, concept, culture, belief, etc. is to us, the more likely it is that we will adhere to and protect it, even at the expense of the concepts, cultures, and beliefs of other parts of the world. According to Asouzu, one of the main reasons for conflict in society is the propensity to behave out of ethnocentric interest, which also has an impact on how philosophy and science are conducted in Africa. It is the main factor behind the supremacist mentality that is evident in both Africa and the rest of the world. To demonstrate why African philosophy is superior to other philosophies or why philosophy should be regarded to have originated in Africa is the main focus of African philosophers. Conversely, the European ethno-centrists also argue to demonstrate why western philosophy is superior to other philosophies or why philosophy should be regarded to have originated from the Greek world. Although our inclination towards ethnocentric commitment may have its origins in our innate need to survive, our preferred ontology serves to reinforce this propensity. Asouzu claims that this

bifurcating ontology originated with Aristotle. According to Asouzu, Aristotle's ontology has had a significant impact on how most Westerners view the world and interact with others. He claims that Aristotle introduced a mindset that would shape how most Westerners attempt to identify themselves in relation to others they consider to be less clever than they are (Asouzu, 2007:146).

In his quest for metaphysics, Aristotle took up a viewpoint that was controversial and polarizing. According to him, metaphysics surpasses and is more superior to other sciences. He used the relationships between mechanics and master workers, wise and foolish, and essential and accidental to illustrate how metaphysics and other sciences relate to one another. He argues:

The master workers in each craft are more honourable and know in a truer sense and are wiser than the manual workers, because they know the causes of the things that are done ... the man of experience is thought to be wiser than the possessors of any sense perception whatever, the artist wiser than the men of experience, the master worker than the mechanic and the theoretical kinds of knowledge to be more of the nature of wisdom than the productive (Aristotle, 1926: 11).

Because of Aristotle's discriminating class consciousness, we may comprehend that the wise will eventually dominate the unwise. It is easy to encourage the mind to lean towards ethno-centrism when this kind of polarization and categorizing is used to societal or ethnic relationships. For this reason, Asouzu holds Aristotle primarily responsible for the ethno-centric reduction movement. He states that if one were to adhere to Aristotle's method, one would be prone to

imagine an interpersonal relationship in which certain people are seen as fundamental and others as purely coincidental or unimportant. (Asouzu, 2007:145). However, from the discussion so far, it can be deduced that both Eurocentric and Afro-centric scholars committed the fallacy of relativistic dogma. Relativistic dogma in this sense involves the defense of one's tradition, philosophy, and ideology on the basis of one's culture or identity. The advocate of this idea believes that their culture and ideology should be defended and celebrated in all cases. Hence, both Afro-centric and Eurocentric scholars only attempt to establish an ethnocentric ethos which can be used to protect their identities. It is on the basis of this, a complementarity idea of Asouzu will be considered next.

### **Afro-centrism or Euro-centrism: Any Possible Prospects?**

Having noted the ethnocentric tendencies in the philosophical thinking of the European and the African, Asouzu introduced a methodological approach, a complementarity idea to address the missing link between the two antagonistic reasoning. He proposes *Ibuanyidanda* methodology as a complementarity approach to the problem of ethnocentric thinking. Asouzu coined the term *ibuanyidanda*, which is composed of three Igbo words: *ibu*, which means weight or task; *anyi*, which means not insurmountable; and *danda*, which means ant species. According to Asouzu, the traditional Igbo people understood the concept of *Ibuanyidanda* to mean the value of complementarity and mutual reliance. Hence, literarily *Ibuanyidanda* “means no load is insurmountable for *danda*, the ant (Asouzu, 2007:12).

The traditional African philosophers hold that humans may accomplish or overcome challenging tasks when operating in



complementarity, just as ants can lift loads that appear bigger than them when working in unison and complementarity. They therefore maintain that, in order for anything to be considered existing, it must meet a basic requirement, which is based on its dedication to a mutually beneficial connection with the other units that it shares a common framework with (Asouzu, 2007:11-12). Therefore, *Ibuanyidanda* ontology is an effort to reinterpret, polish, rebuild, and liberate our philosophical framework from any ethno-centric ethos, enabling everyone to view reality through the gaps in our knowledge. Gaps in the universe made up of “things and things of things, essences and essences of essences, accidents and accidents of accidents, forms and forms of forms, ideas and ideas of ideas, thoughts and thoughts of thoughts”, and so on are called missing links. As these aim to construct an essential harmonic whole in mutual service, they relate to one another in terms of time and space as well as other modalities of this complementary relationship in terms of quantities and qualities, kinds, and differences (Bissong, 2019:7).

According to *Ibuanyidanda's* ontology, humans can acquire certainty in knowledge if they operate in complementarity. However, they would not accomplish much in terms of polarization and division if they continued to operate as they do now. To bring the tablet of wisdom from its hiding place to the forefront, the West needs the Africans and the Africans need the West. Humans (as missing links) would not accomplish much until they realized that they share the same complementarity horizon and operate in complementarity, just as ants in divisiveness cannot do much until they work in complementarity. Hence, in order for the mind to affirm its own being, it must start to perceive being as lacking pieces.

However, before the mind may start to perceive itself as lacking pieces of realities, it must go through a process Asouzu refers to as "transcendent existential conversion." According to Asouzu's existential conversion has to do with the "process through which human consciousness attains the highest level of experience or intuition of being, as that on account of which anything that exists serves a missing link of reality (Asouzu, 2007:329). "Existential conversion facilitates the mind's ability to think globally. According to Asouzu, this existential conversion process fully awakens the subject to the finite nature of the super maxim, "the nearer the better and safe. "Once existential conversion occurs, the mind realizes that the super maxims "the nearer, the better and the safer," have a narrow application (Asouzu, 2007:329).

Asouzu argues that most clannish and ethnocentric tendencies in Africa and other part of world stem from this super-maxim. However, once an individual experiences existential conversion, they start to realize that, contrary to popular belief, being closer does not always equate to being better. At this point of discovery, a person realizes that all people, regardless of ethnicity, form one unbreakable horizon of existence, beyond which nothing meaningful or existing may claim to exist (Asouzu, 2007:329). Hence, Transcendent existential conversion is a "process through which human consciousness attains the highest level of experience or intuition of being, as that on account of which anything that exists serves a missing link of reality" (Asouzu, 2007:329). At this stage of consciousness, the mind views the world from a platform of comprehensiveness and universality rather than as absolute fragments, as is the case now in Africa. After existential conversion, the mind perceives itself as having a global or totalizing mindset

rather than a limited one.

The inward transformation of the mind from divisiveness to complementarity is thus known as existential conversion. It represents a shift from hegemony to equality. It is a shift in perspective from one of "we-them" to "we-we." By now, the super-maxim "the nearer the better and safer" would no longer have a narrow application; rather, it would start to have a universal application, making everyone better and safer. African philosophers would therefore give up on their valiant attempt to formulate a uniquely African philosophy at this moment. They would instead aim for a totalizing philosophy, one that is all-inclusive and complete and free of ethnocentric reduction. The debate over which philosophy is better or worse would become moot if existential conversion took hold. Following existential conversion, the mind starts to function according to what Asouzu refers to as "the transcendent categories of unity of consciousness." The transcendent categories include "fragmentation, unity, comprehensiveness, wholeness, universality, and future reference" (Asouzu, 2007:323). Once existential conversion occurs, the mind conforms to the rules of the transcendent categories and stops splitting and dividing reality. That is, the fragmentation, unity, totality, universality, comprehensiveness, wholeness, and future reference of being would all be understood by the mind. Nonetheless, according to Asouzu, the harmonizing faculty has to be in command for a subject to be able to catch existence in its fragmentation, unity, totality, universality, comprehensiveness, wholeness, and future reference.

One transcendent faculty known as the harmonizing faculty is

responsible for harmonizing all forces that have a tendency towards exclusivity and bifurcation. (Asouzu, 2007:316). When a being has experienced existential conversion, it is active. Because the harmonizing faculty harmonizes all differences, it eliminates the possibility of polarization and bifurcation, which lead to ethnocentric ethos, therefore when it is in charge, the mind's propensity to be misled towards ethnocentric commitment would not exist. The mind's ability to harmonize allows it to understand all that exists, eliminating any possibility of division. Therefore, one might be said to be working in a global mindset when they grasp with the help of this faculty. We are able to meet the other in its otherness and accept it as an extension of our ego without bias because of this universal or transcendent thinking. We are able to view people who are different from us not as "them," but rather as "us," because of this way of thinking. This kind of thinking erases ethnocentric ethos from the global world.

## **Conclusion**

It can be deduced from the discussion so far that there is a need to resituate the thinking of the Africans through Asouzu's transcendental existential conversion, which involves acknowledging the reality through the means of missing links of reality rather than as absolute mode of existence; for every being is a missing link that serves other missing links in a complementary mode of existence. Asouzu's transcendental existential conversion suggests that both Africans and Europeans should reframe their thinking by perceiving reality through the lens of interconnected missing links. Rather than viewing reality as an absolute mode of existence, this perspective emphasizes the complementary nature of every being. Each being serves as a missing link that supports and

complements other missing links. By embracing this viewpoint, it challenges the notion of absolute existence and encourages a more interconnected and interdependent understanding of reality.

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