Series Editor: Robin Cohen

The assumption that national and transnational identities are mutually exclusive is now generally seen as problematic. With the rise of globalization, new forms of cultural connection and exchange have emerged, leading to the development of new hybrid identities and forms of transnationalism. This series is associated with the Transnational Communities Programme at the University of Oxford funded by the Nuffield Foundation and Social Science Research Council.

The book examines the diverse ways in which transnational communities are formed and sustained, drawing on a wide range of case studies from around the world. It explores the ways in which transnational communities are shaped by a variety of factors, including economic opportunities, political and social tensions, and cultural practices. The book is intended for a broad audience of researchers and policymakers interested in the study of transnationalism and its implications for society.
During the early Chinaman era, blacks were not treated to the same opportunities. They were met with hardships and mistreatment, and their presence in England and America reflected the experiences of the Chinese laborers who faced discrimination and prejudice. The English and African diaspora both present challenges in the construction of African identities and experiences. In addition, the struggle for recognition of African diaspora and the African American experience is based on the recognition of their historical and cultural contributions to the English and African communities.
The African in the English-African Diaspora

Jane O. Ereunugwe

1990: Where the temporal context is Europe, the United Kingdom of
Northern Ireland and the Republic of Ireland. Movement of the people
is the subject of the essay. From the day of the English
African diaspora, the Negro-African problem becomes the "Central
Point" of the English-African diaspora. The migration of a large
number of Africans from the British Commonwealth is the subject of
this chapter. However, the geographical and cultural homogeneity of
these groups is not always the same. The African diaspora is
characterized by the presence of many different groups, each with
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The African in the English-African Diaspora

Jane O. Ereunugwe
THE AFRICAN IN THE ENGLISH-AFRICAN DIASPORA

Disparity in Essentialized Blackness and Whiteness

The disparity in essentialized blackness and whiteness, who identify as mixed race, poses significant political and economic challenges for individuals of either black or white race, even those who belong to or are members of the English-African diaspora. The discourse of blackness and whiteness in the context of racialization plays a significant role in shaping people's identities and social positioning, especially in the context of immigration and prejudice. In a society where skin color is a factor of social status and privilege, the African diaspora, both in Britain and elsewhere, faces significant challenges in navigating these disparities.

Jane O. Ikegwuonu
African diaspora subject position, \textit{Black/White}, English/French, and community-centered positions develop and cross-cut each other, revealing the complexity of the African diaspora's subject position. The African diaspora is a historically and culturally diverse group that has experienced centuries of slavery, colonization, and oppression. This has shaped their identity and experiences in various parts of the world.

The African diaspora subject position is influenced by factors such as race, class, gender, and national origin. These factors intersect and create a unique identity that is often characterized by a double consciousness. This refers to the experience of having two or more identities or social positions simultaneously, each of which has its own set of expectations and pressures.

The African diaspora subject position is also shaped by the historical context in which it developed. This includes the legacy of slavery, colonization, and the continued impact of racism and discrimination. These historical experiences have shaped the African diaspora's subject position and continue to influence their identity and experiences.

The African diaspora subject position is not fixed but is constantly evolving. This is because the African diaspora is a dynamic and diverse group that continues to adapt to changing social and political conditions. As a result, the African diaspora subject position is always in a state of flux, and new meanings and interpretations are constantly being developed.
The African in the English-African Diaspora

Jane O. Iremunowo
In the twenty-first century, what distinguishes the contemporary African from the African of the past?

In the twenty-first century, what distinguishes the contemporary African from the African of the past? Are they the same? Are they different? Or are they both the same and different at the same time? These are important questions because they help us understand how people see their own identity and how they relate to others. In this essay, we will explore some of these issues and try to answer them.

Notes

necessary for both African and non-African communities to understand the historical and cultural context of the African past. African culture is not just a part of history; it is a living, breathing force that continues to shape the lives of people today. This means that African culture is important to understand and study, both for African people themselves and for the rest of us who want to learn more about the world.

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References

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MARKETING