

EMBRACING SENGHOR'S NEGRITUDE FOR AFRICAN SUSTAINABLE DEVELOPMENT

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Abstract

The contemporary values and demands for the pragmatic African ideologies as basis of African sustainable development, even beyond the shores of African developmental landscapes, call for the re-visitation of one's local and national identities and cultural values in understanding the trending global waves of development. That of the quest for African sustainable development requires the re-embracing the characteristics that make us African as a people, and that is, the African blackness mainly. With this, we recount the effort of Leopold Senghor with the philosophy of Negritude, with which he academically, social and politically initiated and projected the courses of black consciousness towards the values of their blackness for the self-development, self-reliance and self-dynamism. Negritude as a philosophy of liberation, as against the imperialistic influences of the philosophy of domination by the Whiteness of History, brings to the fore, the needs for the Africans to value themselves through the proclamation of their identity and personality as blacks. Therefore, the

essay tries to awake further the consciousness of the blacks on the values of being blacks as a people through the re-embrace of the thought of Senghor's negro-family, towards achieving African sustainable development in the midst of other continental consciousnesses as global challenges and limitations, by positively and reasonably exacting themselves in the contribution of global growth and development.

Keywords: Blackness, Negritude, Colonialization, Blackness of History, African Sustainable Development, Whiteness of History

Introduction

There are so many conceptions of *Negritude* that it might open up a controversy. *Negritude* embodies a black literary movement and a socio-political ideology towards the emancipation of Black people. It has been said to be equivalent of Anglophone basic personality (See, Senghor 1959: 10; 1961: 56). It is mostly developed in France and the Francophone areas. Then, to be sure of African consciousness for African sustainable development with the black identification of racial classification, they have to remind themselves of what and who they are to themselves, and owing to their dignified identity as blacks, especially by the wounds of colonization and slavery, and the lingering these racial realities in the currencies of their living and existence (Cf, Isanbor and Edema 135; Isanbor 2016; 85; Ogbenika and Isanbor 2017: 7). In this age and day, the contemporary African humanism cannot but welcome the evolution of a positive outlook in the black world. Such wounds occasioned by colonization and slavery as maskt of bad faith in the lives of the blacks and their world must be desired to be overcome by the willingness of the blacks to be mentally decolonized, and then, develop the readiness to fight the accumulated insults of oppression over the years were bound to provoke reaction from the black people (see, Biko 1978: 78). Hence, the word '*Negritude*' we shall be discussing is originally attributed to the Martiniquan Writer Aime Cesaire who counter-bated deeply through his writings on the *Return to the Native Land* which was considered as the ethnic anthem of Blacks all over the world.

This consciousness initiated a sense of liberation of the African self through culture of solidarity. Solidarity was their common goal and ideal of affirming pride in their shared black identity and African heritage and reclaiming African self-determination, self-reliance and self-respect (See, Senghor 1959: 12; 1961: 60). To understand the African person as a black humanism goes beyond the exercises of academic and social prowess of any scholars, especially antiblack thinkers. The senses of African humanism cannot go all in defense of its African identity to the utter disregard of the universal spirit constitutive of philosophical enterprises of the African person as a thinker, revolutionist and social activist. Such philosophy needs to maintain its scientific spirit which is issued from the metaphysical values of knowledge of the self as a being of wisdom, while at the same time being ready to move from the academy and the library shelves into the lives of people in order to respond to their concrete concerns (Cf, Isanbor and Edema 135; Isanbor 2016; 85; Ogbenika and Isanbor 2017: 7). Such philosophy of human being remains life itself, and while that life can be lived in an African context, such a context cannot be conceived of in total isolation (Cf, Mphahlala 1972: 46, Makumba, pp. 35-36). Hence, the understanding of *Negritude* movement signaled an awakening of race consciousness for blacks in African and the African Diaspora

In this new race consciousness for the values of African Blackness as a identity of African authentic growth and development has been rooted in a (re) discovery of the authentic self, sparked a collective condemnation of Western domination anti-black racism, enslavement and colonization of black people, dispelling denigration myths and stereotypes linked to black people, by acknowledging their culture, history and achievements, also restoring their rightful place within the global community. The waves of slavery, racism and colonialism that swept across Africa left Senghor to use the concept of *Negritude* to symbolize what the black man stands for. Hence, the focus of this work is to highlight Senghor's concept of *Negritude*

and its socio-political dimension for the realization of African sustainable development. We would also see how Senghor tries to evaluate the idea of *Negritude* and how much he put forward in Africa's identity and the Black Struggle.

Leopold Sedar Senghor

Leopold Sedar Senghor was born on 9th October, 1906 in the city of Joël, Senegal. He began his studies in Senegal at the age of eight in the Ngasobil boarding school of the fathers of the Holy Spirit. After, he enrolled into a Seminary in Dakar 1922, he later attended a secular instruction after he was told that the religious life was not for him. Short after his completion, he was rewarded a scholarship to continue his studies in France. At his studies, he graduated from the University of Paris, upon which he received the Aggregation in French Grammar; this made him Professor at the Universities of Tours and Paris. In 1939, he was enrolled as a French army with the rank of private within the 59th colonial infantry division and was taken prisoner by the German. Been one of the 230 reserved for colonial troops captured during the war, they were to be executed, but luckily escaped. Senghor spent two years in different prison camps where he spent most of his time writing poems. He was late released in 1942 on grounds of medical reasons and once resumed his teaching career.

After the war he was selected as Dean of the Linguistics Department a position he would hold until Senegal's Independence in 1960. He is the author of the Senegalese National Anthem. Senghor survived an assassination attempt on 22nd March, 1967. Senghor spent the last years of his life with his wife in Verson, near the city of Caen in Normandy where he died on 20th December, 2001. Record will continue to remember him to be the first African to attend the *Academie Francaise*, a key figure in two of the political and intellectual movements of 20th Century Africa: *Negritude* and African Socialism. He embraced many dichotomies; Africa and Europe, black and white, colonialism and independence, elitism and populism. He is to be considered among those writers who looked forward to a new kind of

civilization in which all races and culture join on a basis of peace, equality and justice. Senghor was one of the major intellectuals of our century, and his originality, humanity, and universality merited a Nobel Prize.

The Background and Pragmatic Conceptualization of *Negritude*

Negritude as a concept is easily evident from the Latin word “*negritude*” meaning “*black colour* or “*blackness.*” *Negritude* characterized by many scholars as a literary and cultural movement, it was developed by black intellectuals studying in Paris in the mid late thirties in response to a situation that originated and alienated them and their cultural values (See, Senghor 1959: 5; 1961: 40). The movement aims to break down established boundaries and stereotypes of blacks that had been cultivated through several centuries of enslavement and of colonial rule because colonialization had stripped their cultures from their uniqueness, but also of the means to express them (Okolo 1993: 62). To them, *negritude* provides the best means of expressing the essence of black identity. Hence making the movement important in the broader fight for African independence as it provides a great impetus to African literature in the 1930s, and helped an entire generation of authors and intellectuals to develop an awareness and appreciation of their racial and cultural identities (Okolo 1993: 62).

Hence, the three names usually associated with the foundation of the movement and particularly with the foundation of its initial periodical are; Aime Césaire a West Indian from Martinique, Léopold Sédar Senghor from Senegal, West Africa. Césaire actually credits himself by first using the term “*Negritude*” (Okolo 1993: 62). According to Tendayi Sithole (2017:157);

The superfluity of blackness stems from the existential predicament of marginality, suffering, and vulnerability because the humanity of Blackness is brought into

question. This questioning not only doubts the humanity of black subjects, but it writes them outside the realm of humanity and relegates them to the realm of disposable things. To write off precisely, means that black subjects are rendered nonexistent – that is, they are dead, and there cannot be any ontological possibility to those who are dead.... In the political condition, where subjection is the defining factor of human life, relationality, and existence at large, this is just superfluous in so far as blackness is concerned. These phenomena are rendered absent in that blackness is ontologically struggling into the becoming of the being- that is, the being of the human as opposed to that of the inhuman.

With *Negritude* as a philosophical and historical movement, we recount the effects of the Atlantic Slave Trade that was part of the interest of the *Whiteness of History* over the devaluation of the *Blackness of History* as a continent (See, Senghor 1959: 10; 1961: 56). According to Edwin P. Hoyt, slavery was a part of civilization because every continent in one forms of the slavery and the other (See, Khapoya 1998: 81). Hence it was not only in African that have slaves, the Roman Empire, Greeks, Visigoths all have slaves and it was as old as mankind. Biblically, Cain killed Abel because he regarded him as his enemy, as a result of this, the human white beings considered that instead of killing enemy, it will be economical to use them as slave so as to serve the need of the society, this brought about the expansion of slave market in the plantations in the 15th century (Ehret 2002: 167). It was recorded that the slave trade begin with Portuguese in 1482 capturing 12 Africans by ridding the West African Coast and took them to Lisbon, which the later gave way to regular slave trade between Europeans and African. As it increases Kings, Princes, Nobles were all beneficiaries, due to this the Africa Slave Trade had impart on West African and other Africans.

Hence, there were a lot of consequences that engulf African as a whole. During this Curtil to him said they were 6 million while Waiter Rodney suggested that it was above 60 to be precise, it was later discovered that there was no accurate number but referred it to Chimera. To this effect scholars aggregated that, the number game be stop because African has lost a great population, those left were the weak and the sick, the strong were carted away, their agriculture were abandon for 400 years much capital lost both human and material, these were men of timber and caliber who cap tip the soil (Innocent 2004: 40). As it was pointed out that the European domination did not happen overnight, it was a gradual process that led to the four phases: Phase 1 (1450s-1600s) where European and Africans traded goods and war captives. Phase 2 (1600s-1700s) marks the extension of markets when trade in slave beyond to dominate the economy. The European needed to supply more slaves to the new world, penetrated into Africa and increasing incidence of war among kingdoms. Phase 3 (1700s-1800s) is the height of the slave trade. It was when the most of the 22 million slaves were shipped across the Atlantic and when both Africans and Europeans were involved, and the introduction of political and economic power were now established in the coast. Finally, Phase 4 (1800-1900) marks the slow death of the slave trade.

Britain later abolished slave trade in 1806 and mining were invoked. Africa now relies on its natural resources to fuel its industrial revolution. Only the Portuguese, Brazilians and Americans that continued with the slave trading in partnership with some Africans (Innocent 2004: 45). This prompted the coming together of some black students in the mid-thirties, studying in Paris to developed their common experience of alienated consciousness of living in a while world (France) without really belonging to it (Okolo 1993: 62). According to Mellisa Steyn and William Mpofu (2021: 2);

The enslavement and colonization of Africans was based on their removal from the category of the human. Those who were to be enslaved and colonized first had to lose their human equality and be characterized as inferior and incomplete beings. The work of decoloniality in Africa, therefore, becomes a search for completeness through the recovery, restoration and recognition of the equal belonging of black people to the world.

With the trended historical parchments of slavery of the Blacks, hence, one needs to be sure of something, that we have know the effects of these enslavement and colonialization over the currencies of African identity and personality in the community of nations. This can only be known and sustained through history that is projected towards the decolonization of the African minds, as against the imposing influences of the *Whiteness of History* as a development of African development, which actually suppressed the valuations of the *Blackness of Whiteness* especially through colonization and slavery of the Blacks. Little wonder it is said that, the past can never be forgotten. So too is *Negritude*. How did *Negritude* come about?

The Thrust Concerns of Senghor's *Negritude*

Senghor greatly realized that the far-reaching effects of the French assimilation policy of some African nations, if possible, all African nations, were to be more than political and economic domination and exploitation of the African persons and their resources. Thus this led to black man's cultural identity and personality to be completely dominated as well (Okolo 1993: 62). *Negritude* is thus seen by Omoregbe (2005:33) as “philosophy of re-discovery and cultural reawakening, a philosophy of cultural emancipation aimed at giving the African people a sense of pride and dignity in their identity as Africans, by making them appreciate the value of their culture and identity.” Hence, the identity of the African has been a source of ridicule from the West at one point everything dark was inferior and devilish. It was in response to this background that Senghor (1959) developed a

sense of awareness and communal responsibility towards their predicament leading him to develop a colour based identity for African. He opines that the black colour of the Negro rather than demean him assigned him a unique place in the world community. "We were discovering ourselves" admitted Cesaire. They were consequently determined to free themselves from their state of dominated obscurity and racial humiliation to assert the truth of their being and culture (see, Okolo 1993: 62; Okoro 2020: 30).

Hence, the pragmatic concept of *Negritude* sprang up as the culmination of that desire earlier conceived as a celebration of the black endowment and the restoration of the dignity of the black race. Senghor coined the term '*negritude*' in response to the racism still prevalent in France as a resistance to the politics of assimilation, an 'anti-racist racism as Sartre puts it (See, Senghor 1959: 10; 1961: 56).. At this period, it was mainly a reaction to the racist colonialist ideology of white superiority. By so doing, the racial slur '*negre*' was turned into a positively connoted celebration of African culture and character. This idea informed Senghor's cultural criticism and literary work and also became a guiding principle for his political thought in his career as a statesman. Masolo (2004: 489-490) echoes further in these emphatic terms:

Leopold Senghor had hinted on the traces the African's tendency toward communitarianism to a way of life rooted in his experience of the world. It is the way he feels and thinks, in union not only with all other people around him but "indeed with all other beings in the universe: God, animal, tree, or pebble." Senghor's earlier work, including his definition of *Negritude*, had addressed the naturalness with which Africans embrace and participate in nature rather than relating to it cognitively from a distance.

But this was only the negative phase of the historical process of the black man's struggle for authentic existence. It was not an end in itself but a necessary means in the Liberation struggle of colonized a means to their ultimate freedom, because the negative, revolutionary stage of negritude was to the black man a necessary condition for constructing the truth of his world and cultural values (Okolo 1993: 62). For Senghor (1959: 17): "*Negritude* is the whole complex of civilized values cultural, economic, social and political which characterize the black people or more precisely, the Negro-Africa world." Hence, Senghor's political climate of change through Black consciousness epistemologically presents an eye opener to the natural arrays of African political philosophies and their sociological and developmental implications. An exploration of the sociological and developmental implications of such epistemology of change will serve to enrich our understanding and relationship with other entities around the Blacks (Cf, Isanbor and Edema 137; Isanbor 2016; 87; Ogbenika and Isanbor 2017: 9). *Negritude* as to be mention sought to reverse the colonialist portrayal of the things African as evil, subhuman, or at least inferior to all things European.

Senghor believes that every African shares certain distinctive and innate characteristic values and aesthetics. In one of his poems, "*New York*" he argues the black community of Harlem should listen to the beating of your nocturnal, rhythm and blood of the drum and let the black blood flow into your blood (Senghor 1961: 157). In his explanation, he says that nocturnal refers to the image of night. By using the imagery of night, Senghor is asserting that one's African heritage (one's Blackness) is both inescapable and natural (like night-time). He asserted that negritude to him is "the active rooting of a Black identity in his inescapable and natural African essence (Senghor 1957: 36, Oyekan 2008), and even in colour symbolism, the philosophy of *Negritude* asserts that black is more beautiful than white and soft dark night is preferable to harsh day light. These for several years

have exercised movement of powerful influence over Francophone black literature. According to Siphamandla Zondi (2021:224):

Built on the dark underbelly of slavery and colonial imperialism, modernity required the drawing of a line between one part of humanity, considered by the colonial powers to be a superior race, and another part considered as inferior, thus making human co-existence impossible. But, ... this division of humanity into ideal modern humans and 'the Negro', haunted by contradictory and unreconciled ideas, did not just brutalise the conquered, who remain dominated in many ways, but also dehumanised the conquerors, the dominant race to this day...., was the colour line, a line that sustains deep-seated wounds by perpetuating global racism and its ramifications for the humanity of those viewed as the 'other'. To deal with the challenges faced by Africa and other regions on the periphery of the modern world system, society first needs to recognise the fact of this division of humanity.

Dimensions of *Negritude* for African Sustainable Development

There are several dimensions of *Negritude* streamlined by Senghor. Firstly is the cultural dimension. It highlights the role of emotion as dominating the entire Negro-African cultural system. He laid emphasis on religion to be part of *negritude* and cannot be removed from it. As he says that, "it is their emotional attitude towards the world which explains the cultural values of African...Their religion and social structure, their art and literature, above all, the genius of the languages" (Janet 2008: 66). Secondly; social *negritude* which sees the family as the center of the social structure of development of the African persons as blacks. Thus the African black as a person realizes his or her beingness in the family structure, and the society has meaning from what the family is. As Senghor will seem it to be a sum of

all persons living and dead who acknowledge a common ancestor...who are in turned in line with God, thus making sacrifices for the reinforcement of the vital force of the community. This sacrifice constitutes the “cult” of the Negro (Senghor 1959: 2). Thirdly is also economic negritude which holds that in the African traditional society there is no personal property, such as land which cannot be owned as wealth or property since it is considered a force or spirit. Fourthly; Political negritude, which is developed in an active humanism and has federal democratic, believing in democracy is the traditional form of Negro-African societies and this he derives from the absence of classes in the traditional society before colonialism.

The global idea of sustainable development is to have enduring modalities of growth, advancement and development based on one's national self-reliant belief and practice, especially through proper, sincere and integral management of human, capital and natural resources. The pragmatic embrace of sustainable development for nations is to develop along the achievement of global indexes of growth and development, protecting human values, rights and dignity. For sustaining African or Black humanism in the midst of other continental humanisms, the idea of African sustainable development has seen to be on the path to connote growth and improvement of African cultural identities through the consciousness of mental liberations and economic freedom, especially through the fights the influences of the philosophy of domination by the *Whiteness of History* (See, Ekanola 2006: 136). Before the regaining of independence by many African nations, on the need economic and political freedom and for the dignity of human rights, Senghor took the task to arrest the dehumanization which Africans were experiencing in the hands of colonial masters. It is a literal activity for the liberation of Africans from the effects of Europeanism (Cf, Isanbor and Edema 139; Isanbor 2016; 90;

Ogbenika and Isanbor 2017: 11). Senghor's *Negritude* sets up a harmonious basis for the integration of black values, with a view to bringing necessary contribution to the world of civilization and modernization (Isanbor and Edema 2022: 135). According to Zonbi:

The decolonisation of humanism on a global scale is therefore in the best interests of Africa. As the most debased part of the modern world system, it is in Africa's interest to have the logic of the will to power that keeps it under the control of the West and others replaced with the logic of the will to live – the logic of human co-existence. It is in its interest to have the mono-humanist liberal conception of the globe as a single space dominated by a single centre replaced with a globalectics in which all parts of the world have the making of centres in them. It is also in the interest of Africa to end the monologue of what the West thinks, what it has done and what it can do, and replace this with a multi-logue of civilisations and cultures bringing together their shared will to live, to make good living possible for all (p. 236).

Hence, for the sake of achieving African sustainable development, Senghor's thought on return of African humanism owes that, it be noted that the pragmatic remembering and embracing of Black consciousness have indispensably remain a tool for the revamping of *Blackness of History* which have been hinged on the philosophy of liberation. This presents itself to the Africans as the “will to live” as opposed to alternative paradigm of development, the “will to power” by the *Whiteness of History* through its operationality of the philosophy of domination by the *Whiteness of History* (Zonbi 2021: 233). For Black consciousness, the “will of live” is dependent on the paradigm of equality, shared dignity and solidarity which are humanistically ambivalent or alien to the *Whiteness of History* in its consideration of the wholeness of human racial community or ontology, as it is associated with racial demarcation of person on the lines of inferiority and superiority of values through domination, suppression and oppression. According to Zondi (2021: 224):

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Black consciousness seeks the wisdom in advancing the ontology of the Blacks beyond racial identification and meaning, as wisdom makes the measure of natural law sustains the equality of humanity, beyond particular influences of one's scientific and technological humanism, with natural law which the grip of universal and common humanism, and racial community discovered by reasoned reflection on the meaning of life on the operationality of "will to live", the discontent of suppression and oppression to establishing global social order, justice and peace. The 'will to live' is dependent on the model and direction of development, especially based on one's moral and cultural identity and values. Here, it is defined by one's humanism, a consideration of black humanism over Europeanism in in sustaining essence of living. It demand that the African or Black humanism should not be lumped up or emerged together with hegemonous Europeanism in terms of sustainability of values and identities (See, Okoro 2020: 31).

Hence, Shelby's conception of the cultural and political operationalities of Black consciousness as above its consideration as "grammar of oppression" of the Blacks, as quoted in Sithole (2017:44) greatly sufficed to understanding to the workability of black solidarity for the liberation of the blacks:

It is important to see that an oppression-centred black solidarity is not a matter of being antiwhite, or even problack, but of being anti-racist. Consequently, solidarity with other racially oppressed groups, and even with committed anti-racist whites, is not precluded by it. Thus, progressive individuals, regardless of their "race", ethnicity, cultural, identifications, or natural origin, have no reason to oppress black once its basic end point are properly understood.

Therefore, the importance and lasting influence of negritude is best seen against the post-independence struggles of the black man. It is rooting one's self in one's world, the confirmation and assertion of one's being. Truly it is indeed nothing more than the black man's attempt to regain what Sartre calls an existentialist integrity or the original purity of one's existence, the black man keeps on struggling to regain himself in a self-control world and not to exist as an object of control, exploitation and manipulation in the hands of the colonial and neo-colonial masters (Janet 2008: 70). The collective will to live, to be true to oneself and be proud of one's colour and culture has become a ceaseless struggle for the black man since his independence. Kwame Nkrumah the blessed memory will say that "the struggle continues for the black man and he give us an idea of this struggle, a fight to the death against oppression, racism and exploitation (Cf, Janet 2008: 70). Again General Gowon, the former Nigeria head of state in his Budget speech April 1973: "The freedom and dignity of the African and indeed of the black man everywhere is an issue of which there can be no compromise (Nkrumah 1970: 7). This means therefore that the significant thrust of *Negritude* came to play when the black man needs it to assert his personality in the world and to find his essence in the wells of his soul.

In all, by the philosophy of African blackness, we mean a communitarian ethical living that recognizes the cooperative living or social togetherness of African identity or personality. This is properly fitted for African sustainable development all the more (Cf, Isanbor and Edema 135; Isanbor 2016; 85; Ogbenika and Isanbor 2017: 7). This is because, the native African worldview and culture has great penchant for life in general and for the African person in particular, owing to the exalted relevance of African self-definition and cultural identity as Olusegun Oladipo (2006: 70-71) recommends that:

The African quest can be summarized as a quest for freedom and development. This quest cannot be successful if all we do is strive to return to, or maintain, our old ways of life; or pursue change along lines established by foreign peoples. Indeed, the challenge of change which this implies requires that we maintain two mutually supportive faces: one examining the past with a view to discovering aspects of it that are useful for contemporary existence and preserving our identity; the other observing the present and contemplating the future with a view to appropriating whatever is the best in the scientific and intellectual resources of humankind for modern living. A careful and balanced use of these two faces can strengthen us in our interactions with others cultures. It can also assist us in the search for appropriate socio-cultural frameworks for building anew and humane society in Africa

Evaluative Conclusion

From the above analysis, we observed that the concept *Negritude* was coined by the founding Fathers of the foundational development of Black consciousness, and that it has been a basis for the development of the philosophy of liberation by the *Blackness of History* as against the weighty influences of the philosophy of domination by the *Whiteness of History* has revealed that it was not all theory or a mere aesthetic

appreciation of the glories of the African past (Cf, Isanbor and Edema 140; Isanbor 2016; 91; Ogbenika and Isanbor 2017: 12). It all encompasses the positivity of the affirmation of being, especially to act and to live as black people, not as Europeanized blacks. In view to the aforementioned, many critics have risen among African thinkers and writers. Wole Soyinka for instance, makes a mockery of *Negritude* as a black ideology in his aphorism that “a tiger does not proclaim his trigritude” but a tiger, he continues should acts like one in the presence of danger or its prey (Okolo 1993: 5). Some of them laid emphasis that *Negritude* to its promoters was not to be black but to act black in the midst of dangers that threatened black existence and cultural values. One would subscribe to Soyinka idea that Africans are not to be threatened but to face any challenges with boldness because tiger been afraid do not let go of their strength.

According to Sekou Toure who critiqued *Negritude* as fatal Pan-Africanism and that it should be destroyed and its offshoots made to march in the burning sun of African. Another writer named Nkrumah opined that *Negritude* is just a mere literary affectation and style which piles word upon word and image upon image. He regarded the pragmatic conceptualization of *Negritude* as an apologetical and non-dynamic thought of development. This critique of *Negritude* is not exactly accurate because *Negritude* as it appealed to many Africans was and still very dynamic in its aims and objectives with Africa at the heart of its causal concerns for African sustainable development when properly directed toward the decolonization of the African minds. Again, Nkrumah shows his disappointment on 'colour' as an important issue exposing the charge of anti-racist racism, instantly, Cesaire started that 'our negro characteristics should not be forgotten that the emancipation to know that Cesaire nor Senghor did upheld 'color' to be the sole concern of negritude because of the nature of the crises which face the black man at that time together with racism, exploitation, discrimination and the like.

Therefore, the fundamental observation about *Negritude* unlike Pan-Africanism does not mean that negritude has not been dynamic and influential in the history of the black man nor has it ceased to exercised influence in the present struggles of the black man. Historically, negritude was essential a trust for action, it was not mainly a philosophy of being but above all a philosophy of social action. The will to live as black people in the African world with pride in black culture and values are what underline the thought of the founders. It was asserted that as a result of this, Julius Nyerere of Tanzanian stated that *Ujamaa* socialism is rooted in the values and its central concern was un-negritude. It was the victory brought by negritude founders that spear-headed the celebration of black arts and culture in many African nations today, for instance, the *festac 1977* celebrated in Nigeria easily reminds us of the idea of negritude. The black man has indeed realized that the path to authentic progress and purposeful existence is through his cultural roots and values, the very point harped upon by negritude. It is in this very fact that negritude is not dead as other writers and thinkers may consider it to be, rather it's a living issue among intellectuals. Its value is and will continue to be the source of his inner strength, pride and ultimate liberation.

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