

The Problem of African Philosophy in the Face of Globalization

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Abstract

The problem of African response to the challenges of globalization becomes a serious task. This paper sees a dilemma in the life of African on how to blend the pristine African Culture with the trends of globalization. It poses a grave problem to the life of Africans on how to take good things of globalization and still maintain the uniqueness of his cultural identity. The paper intends to adopt the method of analysis to critically extract from the available literature to see how the people of today would look into the face of future generation and cannot explain why they are not known as a people with their own distinct culture and philosophy. Globalization has led to cultural degradation in Africa and this can be seen in the declining use of African languages and waning of their traditional practices and ideology. Africans can get rid of the undesirable effects of globalization by appreciating what they have, like their traditional philosophy, world-view and culture, as well as their family sharing of folktales with its consequent moral teachings.

Key words: African. (2) Philosophy and (3) Globalization

Introduction

The global changes around the world affect every race and continent in varying degrees, including Africa. Africa is faced with the problem of its status in the present globalizing movement regarding its cultural ideas and practices. It is also faced with the problem of discerning how the process of globalization is affecting its cultural values and developmental processes. This work observed the confusion from the reasoning style of the young people who seem to have been cut off from their cultural roots and not grounded in the trends of globalized culture. The work also believes that the rich culture left to the present generation is also grossly inadequate to addressing the present day problems. It therefore discovered a middle course that will both remain the good culture of the African society and at the same time, launch the traditional society with the concept of modern world as a positive contributor toward enhancing the quality of life. These are some of the issues that he addressed so as to help Africans find meaning and value in African culture and philosophy. It is believed that Africa is more at the receiving end of globalization than being a contributor to it. This explains why Nicolaides warns that African culture is being diluted to the extent that it is atrophying¹.

Globalization is a movement cutting across every part of the globe. It is irresistible by any nation and transcends every cultural and political value: no one knows where it is taking the world to and no family, community, tribe, religion or society is immune to it. Globalization is a driving force that propels world economies: redistributing world economy: enriching some Countries and impoverishing others. It sets some cultures as standards and has been described by some as the peak of Capitalism. Here, some powerful nations and individuals try to dictate the face and direction of globalization through economic and other social processes, while the weaker nations in terms of economic and military strength, helplessly receive the product of globalization whether or not it suits their socio-economic, religious and political values and philosophy.

Africa is not left out of the weeping effect of globalization as it has positive and many negative impacts. Africa remains the dumping ground for the products of the industrialized nations despite the fact that it produces many raw materials for use by these foreign industries. Before the European encounter with the Igbo nation, they had a well – defined socio-cultural, religious, economic and philosophical enterprise, otherwise called African Philosophy, and most of it were worthy of emulation by the world. At this point, one tends to ask, to what extent had these systems of cultural beliefs and philosophy been shaped and affected by the globalization process, in his opinion, Nkruma Opines that:

African history through the centuries has accumulated much of confused teachings and orientation from external influences. Our attitude towards western globalization must be guided by thought for practice without thought is blind and before we unify global ideas, must make sure that the unification take account of the elevated ideas underlying the traditional philosophy of African society².

Over view of African Philosophy.

We have to first of all, throw little light on the meanings of Philosophy in general in order to enable us ascertain what philosophy is all about. To the Greeks, Philosophy meant love of wisdom and the philosopher was regarded as a lover of wisdom. Philosophy can be seen as a conscious effort to understand the universe, its origin, nature and purpose. It is a rational inquiry into the nature of being, life, knowledge, morals, society etc. Philosophy can, as well, be described as the people's world-view. According to Nwala, Philosophy can be variously characterized as:

A world-view... that is, the fundamental or basic beliefs which a people have or a person has about the origin, nature and end of the universe, life or existence: whether the ideas are explicitly stated or implied in action... It refers to the basic ideas and beliefs, which express a people's outlook or perspective on life.³

Africa has a powerful cultural philosophy and ideology as seen in their world-view. World-view means the complex beliefs, habits, laws, customs and traditions of a people. It means a particular philosophy of life or conception of the world. Nwala, in continuation, described world-view as:

That which obtains in the land or community, what accords with the customs and traditions of the people, including the major beliefs about the origin of the universe and its nature, the place of the spirit, deities, man and other beings in the universe, the nature of character of taboos, regulations, prohibitions as to what is proper in such universe like Justice, truth, honour, friendship, war and peace, rules of marriages, sexual intercourse, attitude to strangers and forms of social relationship.⁴

One's world-view is also referred to as one's philosophy, philosophy of life, mindset and outlook on life, formula for life, ideology, faith, or even religion. Metu described world-view as “complex of a (people) beliefs, attitudes concerning the origin, the nature, structure, organization and intervention of beings in the arrivers with particular reference to man.”⁵

The assertion that Africa are notoriously religious is true. Everything about Africa is either religiously founded or has religious coloration. Mbiti captured this when he said that “... to be without religion amounts to a self- excommunication from the entire life of a society and African peoples do not know how to exist without religion.”⁶ The universe is full of spirits.

The African world has a very close relationship between visible and invisible world. The visible world include the sun, sky, and the earth while the invisible include all spiritual realities like deities, spirits forces, souls of ancestors and the supreme God. Religion played an immeasurable role in the life of traditional African people such that a traditional African man cannot perceive any reality without a connection to the spiritual, to the supernatural. African metaphysical world-view defines being as dynamic which is against the western view of being as static and uniquely one. The implication of African Concept of being is that

being is not independently complete but interrelates and gains its self-sufficiency by interacting with other beings. Beings are of hierarchy with God at the apex; followed by the divinities, the ancestors, man, other living things and non-living things.

In African worldview, anything that exists, exists on the basis of the influence exerted on it by other forces: that is, other beings. Temple said: "... the concept force, is bound to the concept of being, even in the most abstract thinking upon the notion of being."⁷ Furthermore, he added: "... force is not for them an adventitious accidental reality, force is even more than a necessary attribute of being: force is the nature of being, force is being, and being is force"⁸. The ideas of force in the identification of being depict dynamism which consequently gives way for interaction that culminates in interrelationship and interdependency. The summary of this notion of being is communalism and unionism. No being can claim total individuality since what makes a being really what it is, is its communion with other beings. Anyanwu concludes on this thus:

Because everything is a vital-force or share in this force, the African feels and thinks that all things are similar, share the same qualities and nature. It does not mean that the African does not know the distinction between a tree and a goat, a bird and a man. Rather, the ontological relationships among life-forces do not permit him to see things in isolation. Infact, he denies the existence of an individual as an isolated entity unrelated to other.⁹

We must emphasize at this juncture that our research does not dispute the African notion on communalism. It is rather expressing that it is a worldview developed as a result of the condition and circumstances in their traditional society. The evidence that the foundation of African Communalism is traceable to African Philosophy which interprets reality as dynamic, dependent, and in relationship is what has made many African scholars to maintain that communalism, in return, be taken as the foundation of African philosophy.

Africa has a rich tradition of Arts and Crafts. African arts and Crafts also include sculptures, paintings, pottery, ceremonial, religious and dress. In African arts, the object was not as important as the soul force behind the creation of the object. Every African art involves some kind of reasoning with symbols. To understand African art means to characterize and associate with its symbols. Symbols are instrumental tools in any cultural set-up and is characterized by their expressive, communicative, cognitive and regulative qualities. It is that which stands for, represents, expresses, reveals, indicates or makes known another reality. Umeogu elaborates on this thus:

Symbols give food for thought. In other words, Symbols do not have a complete meaning. They have the tendency of making one to look beyond the ordinary to exercise the audience's mental energy in trying to figure out the man behind the mask and see the meaning that is hidden or implied.¹⁰

In Africa, all arts are socially functional and every art work has a message and performs the dual functions of conveying a message and also performing aesthetic duties. Africa has a rich variety of cultural practices which gives life to the community, defines the individual, binds the community together and helps in warding off evil from the community.

Over-view of the concept of Globalization

Globalization means different things to different people and has been used in several ways in the literature. It is a process of integrating, not only the economy of nations, but also their culture, technology and governance. According to Held et al, "Globalization is the widening, Deepening and speeding up of worldwide interconnections in all of contemporary social life, from the cultural to the criminal, the financial to the spiritual."¹¹ This definition captured what Globalization means in its crudest form; the good, the bad and the ugly parts of it were captured. Globalization is described as a process by which the people of the world are united into a single society and function together. This process is a combination of economic, technological, socio-cultural and political forces. According to Ogoko, "... the political idea of globalization is the aggregation of compliant nation of the world into a community wherein their territorial

boundaries dissolve into ideological insignificance while retraining their political sovereignty as independent nations.”¹²

In Principle, the countries remain sovereign and autonomous, but in practice, the restrictions, the obstacles, cross border problems etc that tend to hinder easy integration and cooperation amongst nations are cleared while cross border, flow of capitals, goods and services and other social activities that encourage full integration and cooperation are encouraged. Others equate globalization with advanced technology, especially in the field of communication and transportation as Ezenweke opined that Through, the information communication Technology (ICT), which is a major wing of globalization, information is reaching even the most socially remote and traditional places of the world. The availability of ICT at every corner and even at the remotest part of Africa, for instance, has made the world a truly global one.”¹³

Globalization is the coming together of activities of various people irrespective of distance and national boundaries. Through new information, communication, transportation and technological applications, globalization creates a pool of ideas and opportunities that facilitate understanding, co-operation and interdependence among sovereign states.

Globalization, as an unfolding process, has generated controversies with pro and anti globalization groups kicking on both sides of the divide. While the critics see it as the breakdown in human structures, designing the bonds of reciprocity and mutual dependence and discreet in indoctrination of rejecting one’s identity, oneself and substituting such with the artificial values of advertising and media. The advocates of globalization see it as a remarkable development for empowering individuals and nations, improved human relations through connections and networks and accelerated development.

Although, we acknowledge the fact that globalization is about change; that the only thing permanent in life is change and that those who are slow with change, will be changed by force, our position here is that the change if not well managed, could pose real threat to the overall security of the entire humanity especially, its cultural security or national identity. Some African Scholars are of the view that globalization is one-arm banditry and exploitative anticidents of capitalism which, by its nature, cannot exist without parasitic expansion: Its immutable and primary focus is to exploit African resources, disintegrate its economies and incorporate it into the international capitalist economy.

In this regard, Wang and Jando see globalization as “leading to identity crisis and cultural alienation for the developing nations”.¹⁴ Bamgbose passes the same verdict when he writes: “the fact therefore remains that the western world still keeps on spreading their numerous ideas that will continue to overshadow the entire world.”¹⁵

Areas of the problem of African Philosophy in the face of Globalization.

Globalization, though, is positive and powerful force that would improve the material well-being of mankind and which aids developing countries to create better economic environment, improve access to technology, speedy development and enhance global harmony; the adverse effects on the political, economic, social and cultural nerves of the weaker member states, especially African Countries cannot be ignored without severe consequences. This is the reason why Udoette continued after critically studied about the positive and negative sides of globalization and concluded thus:

In fact, far from nurturing the basic human values that make for same and fulfilled life, globalization is already helping to corrode the same cultural and social values of third world countries. In exchange for these values, the typical European-American values, diseases and problems are becoming increasingly globalized in the third world countries. This means that there is need to inject sanity and give direction to globalization if it to be positive and useful to all.¹⁶

The Western Culture and European mode of civilization began to thrive and outgrow, with Africa subjugated and dominated and African Cultural heritage was underestimated. This is evident in such

material aspects of culture as dress pattern, food, music, dances and arts expression to mention just a few. Traditional African cultural practices gave way to foreign way of doing things as Africans become fully westernized. Western culture now is regarded as front line civilization. African ways of doing things become primitive, archaic and regrettably unacceptable in the public domain. This position was supported by Arowolo who argued that: "... the cultural alteration provided by the pressures of colonial rule and missionary in all spares of life are persuasive enough to qualify as the Signs of a new cultural coup in Africa."¹⁷

The African people have left behind the cultural and religious practices of their ancestors and struggling to find meaning in this new foreign culture. They are trying to go back to the cultural tradition of their ancestors but unfortunately, it has been described to them as archaic, backward and barbaric, and in trying to understand what the new culture of western civilization holds for them, the result is a retrogression of African cultural development and the importance of a new culture of violence Arowolo also lamented that:

It is appealing to note that two hundred years or so of colonization were not only destructive in terms of cultural heritage and values for which African was famous before colonialism but also precariously retrogressive as the continent was robbed of decades of opportunities-opportunities of self-development, opportunities of self-government and, opportunities of self-styled technological development pace.¹⁸

African society was relegated to the background and the people's material culture was also looked down upon and this made the African youth to jettison the pride of their culture and have preference for anything European whether it is offensive to the identity or not. Globalization has made African mind to have a strong penchant for anything European ranging from dresses to food, models of house and importantly, African languages. The areas of the problem of Globalization on African philosophy are also as follows.

Relegation of African languages.

Language has been described as the most dynamic component of culture. Language as we all know, is the essential component of every human being and every culture. It is an instrument with which man expresses himself, with which people make known their own culture to the world. Language is present in all human activities like thought, dreams, prayers, mediations and relations.¹⁹ Language also enhances man's cognitive abilities and functioning. Africa was endowed with different languages which was proficient enough for human interaction and cognition but most African people, both intellectuals and lay people, are losing touch with the core tenets of African languages. Many Africans now think in English language and then try to translate to their native language and African languages are becoming endangered language because of their exposure to globalization. This, Arowole lamented thus: "Proficiency in our language is declining in Africa because we embrace western culture as ultimate and real language."²⁰

Language embodies the spirits of a culture, and mediates life and values. It identifies members of group, carrying their cultural, political and religious truths. Njoku opined that "As for ethno-philosophers, each distinctive language is a different way of experiencing truth. It is their conviction that language cannot be understood except in the context of the culture of its origin."²¹ but the problem of language for African Philosophy is "... how can an authentic African reality be experienced and expresses in a foreign language."²² when the people gradually neglect and refuse to promote official communication dynamics in their language, consciously or unconsciously, they are culturally marginalizing their native language. This is the situation found across the length and breadth of the African nations.

African languages would possibly be extinct in the next 50 years, according to Odinye, if the current rate of decline in its use is not curtailed. African languages will die off unless we do something about it, we can save the native languages from extinction, if we love African culture and have interest in its languages, encourage the younger generation to learn it, speak it at all times, even at home with our children, at schools, Churches, as well as in media, radios and newspapers etc.²³

Loss of Identity

One's culture forms a mental framework through which individuals define their ontology, motivate and select their behaviors, judge and evaluate the actions of others. African names are imprints of ethnic identity and the African people give names to their children that have meaning to them. Several factors usually determine the names given to a child: the first is the day of the native week on which a child is born.

There are four Market days, according to African extraction, that make a week, namely *Eke, Orie, Afo* and *Nkwọ*. A male child born on Eke day for instance, may be called Okeke or Nweke (meaning a young man born on Eke day) and so on. Name may be given to children by the parents to rejoice over their enemies, such as Maduabuchi (man is not God) etc. names may also be given to children by parents to express some philosophical or socio-religious faiths. Under this factor, the people may consider the names given as a result of the belief that the child is the reincarnation of a dead ancestor through the declaration of Oracle or by display of some characteristic traits or some resemblance to a deceased member of the family.²⁴

As the name is given to such baby, it means a joyful welcome back to earth. Today, African people are fast losing this sense and tag of cultural identity. It is now fashionable to hear that African youths bear such names as Sandra, Brown, Terry, Michael etc. such names make it very difficult to identify such individual with his or her identity. In rebranding themselves with new trendy names, African youths slowly but steadily lose their cultural identity.

Economic and Political Problems

One of the cardinal virtues of a traditional African person is hard work and honour. A man's honor depends on his ability to fulfill his social and economic obligations. Nyerere observed this when he elaborately stated that, "In traditional African Society, everybody is a worker and every member of society contributes his fair share of efforts towards the production of its wealth."²⁵ Today, because of the emergence of globalization, many Africans have abandoned farming and their craftsmanship in search of white collar jobs. Some have gone to the extent of engaging in fraud, embezzlement, kidnapping, armed robbery and the like in a bid to get rich quick. These days, wealth with no known source is being extolled as people struggle to meet up with challenges of a globalized economy. Traditionally, the African Society based formally on an ethical system that promotes hard work, honesty, trust and cooperation. People who serve their communities and maintain moral standards are rewarded by the community with honour of chieftaincy titles which do not lead to material gains but rather to respect and reverence. Chiefs represent role model in the community but as a result of globalization and modernization of the African Societies, the institution of chieftaincy has lost most of its original moral and ethical meanings.

Globalization also brought about urban migration. The movement of the able-bodied men and women from rural communities to the urban settlement, weakens the socio-political and economic structure of the indigenous communities and makes it very difficult to maintain political and social structure that oversee the enforcement of cultural ethics. And because of this movement, the youth now begin to lose their cultural identity. This begins to entrench the philosophy of individualism as against the community life of the African people. Ciarniene has this to say;

The people have always left their homes in search for better economic opportunities, both within and outside of their own homeland. But economic globalization has put a new spin on global migration causing global uprootedness and human displacement of an unprecedented scale...the people of working age increase potential workforce and can partly compensate low participation of native population.²⁶

Enthronement of individualism

Agents of globalization popularized such western ideologies as individualism and capitalism. These ideologies are opposed to fundamental concept of African communalism and communal living. While the African social definition of a person displays the human person as fundamentally, “being with”, “belonging to”, western philosophy lays emphasis on absolute originality and concreteness of a human person. “a being for itself”.

The Ancient Greek philosophers like Plato, Socrates and Rene Descartes often express their ideas of self, as I, each, the Reflective, oneself or the individual. They believe that the reality of individual is inviolable, that is, that individual self must be respected not attached to other issues or society and must not be destroyed. Apulina Remes, in his book, *Ancient Philosophy of self*, writes thus:

If I identify myself with my will rightly directed only to my character and rationality, the tyrant can then override my body or any possession, but me he cannot override. I have argued that this represent an interest in the individual and in the subjective idea of me.²⁷

Individualism not only means gaining more freedom, to achieve, to transact and to be personally responsible for one's own positioning, it is also the constituency that suffers the greatest insecurity and uncertainty. whereas traditional institutions and groups offer the security of mutual support, continuity and the stability of tradition, individualism lacks these benefits. The African moral value system is a system that value people and human life over things and materials. These cultures had inbuilt structures of human relationship that embody the African Philosophy of life as encapsulated by Mbiti: “I am because we are and because we are, therefore, I am.” In the opinion of Mbiti, for the Africans to be human, is to be in a community, participating in the beliefs, ceremonies, rituals and festivals of that community that gives them sense of belonging.”²⁸ The autonomy and rights of the individual person are enjoyed in relationship. Today, the African people have left their original moral structure following the trend of globalization and its economic system, with the nature of capitalism. It is the capitalism moral structure that places value on gain and production of goods and services which has in turn reduced the human person to the level of commodity, to be traded, bought and sold. This has resulted in the loss of those African vital bonds in the culture that marked human relationships and kept the community together.

It's Effects on African Family Moral Values.

One of the institutions that were affected mostly by the problem of globalization on African value system is the family. The traditional family value system where every child is a child of all and all join hands together to train a child, is giving way to an individualistic exclusive nuclear family system. This is where the influence of the community and even the extended family system gives way to that of the parents of the child alone. Folklores used by the traditional Igbo family of African nation to instill morals in the minds of children have almost died and are replaced by Satellite television and video games. The Folklore which has rich moral lessons has almost been abandoned for the home video and cyber-networking and other internet based social networks like facebook, 2go, whatsapp to mention just a few which now connect children and youths to people from diverse cultures which in turn impact negatively on them. Parents now have little or no control over their children's social activities and who they interact with. With the use of internet enabled handsets, children now have access to a wide variety of websites which expose them to obscene materials that their parents find difficult to sensor. This situation keeps on widening the gap in the extended family system and many a time alienates the children from their parents.

Its effects on the Traditional Judicial and Educational Systems in Africa

The African Judicial System helped them to maintain all those values that bound them together such as dignity of every member, sanctity of life, the principle of life and the principle of live and let live. But with the fire of globalization on them, villagers are all deserted and those that moved into the cities began to learn new ways of life devoid of human consideration. Industrialization and urbanization, essentially

components of globalization, with their accompanying detribalization, have to a large extent, disintegrated African families and social life. Justice was no longer based on decisions reached by the kindred and fear of deities, but on human logic and so called presentation of evidence. In those days, the gods were the greatest witness and when an individual denied committing any crime, he would be made to swear before a powerful deity who administered justice. Today, such justice based on equity and social justice and fear of the gods is gone. Nwala said that, formerly, there was punishment for disobedient to social behavior, including the more serious ones in the nature of taboo eg. father-daughter incest, killing of sacred animals, murder, climbing of palm trees by women, abuse of elders, stealing, lying, poisoning, witchcraft etc.²⁹ The worst punishment for a defaulter was to be ostracized from the group. Nowadays, globalization has made the local indigenes to desert to the cities and begin to learn new ways of life devoid of human consideration. Globalization, though, improved the education of the younger generation by widening their horizon, we should also know that this western education is not holistic as the traditional education of the African people which is functional and communal oriented. Traditional education offered by the local community was comprehensive such that it provided training in physical, intellectual, social and vocational development as well as character formation. Garba further elaborates that:

Occupations varied according to the geographical areas, the major ones were farming, trading, craft, fishing, cattle rearing, traditional medicine and blacksmithing. The boys also engage in other training consisted of them sitting quietly beside their fathers at meeting and listening attentively to learn the process of such tasks and skills such as proverbs and the use of wise sayings, oratory among others. All these stimulated their sense of rationality. The girls were expected to stay back at home to learn domestic and other chores such as cooking, sweeping, hair weaving, decorations of the body, dye production, weeding in the farm, among other things from their mothers. Therefore, the pre-colonial education in most parts of Africa trained individuals to fit usefully into their society by learning and producing economic skills for self-sustenance. Adapting to the role expatiations and contribution to the development of the society.³⁰

There is a big shift from indigenous moral education that promotes obedience, brotherhood, love and respect for elders and native constituted authorities to western formal education. The foreign culture embedded in western education has dealt a serious blow on African Culture and has even almost wiped off the indigenous educational system. Walter Rodney opined that: “The colonizers introduced a new set of formal education institution which replaced those which were there before”, and he further stated that, “it was not an educational system that grew out of the African environment or the one that was designed to promote the most rational use of material and social resources for development nor an educational system designed to give young people confidence and pride as members of the society but the one that sought to instill the sense of difference in the society”³¹.

It's Problem on African Traditional Religion and Belief in Ancestors / living Dead.

African Societies are seriously religious and sanctify every aspect of life. Their daily life was organized around their religious beliefs and world-view. Mbiti, maintains that for African to be without religion amounts to a self-excommunication from the entire life of society.³² it is because religion is the stream that waters their social and interpersonal life in their communities that made African Communal oriented and made them to place greater value to life. Some agents of globalization like Christianity and Western Education have helped to seriously relegate and sometimes, outrightly destroyed indigenous religious practices. The belief in the indigenous religions by Africans, made them to always act justly and his whole affairs are guided by taboos. Globalization destroyed those taboos such that they do not observe these taboos that held the communities together. This explains why there are so many abominations that were no longer recognized that are now the order of the day. With the collapse of African Traditional Religion and its replacement with foreign religions, there was a collapse of the traditional structure of enforcing ethical codes in the community with religious background and people commit atrocities in the community and claim to be Christian or Muslim, or even say they are atheist to avoid traditional punishment.

Another area of African Traditional Religion that is under attack by the forces of globalization is belief in ancestors. The Africans believe that the dead never actually die; rather, they remain in immortal state. They are buried within their homes and so their spirits may be close to their families. Africa venerates ancestors based on their belief that the dead continue to exist after the physical death. The goal in some African cultures is to enjoy the attraction of favours and care on the living from the ancestors. The functions of ancestors in African Communities are to cultivate kinship values, family loyalty and continuity of the family lineage. Ancestor's veneration is not the same with the worship of a deity or deities. While the ancestors were once human persons, the deities are created spirits that minister with some capacity under the Supreme Being. Ancestors are better closed to for human needs because they were once humans. Mbaegbu gave a detailed account of the role of the ancestors in Igbo world-view when he said that:

They are also well disposed to play their benevolent roles in their respective families, villages and clans as spirits and therefore nearer to the rest of gods and to the Supreme Being. They are better placed to act as intermediaries between the gods and the Supreme Being and the members of their individual families and clans. And also because they possess better knowledge of the kinsman of impending dangers and attract the most favourable fortunes. They also watch over their families as loving fathers and constantly seek means of obtaining blessings, protection and prosperity for their families.³³

Mbiti has also asserted that ancestors understand the language of Man and Spirits, that they are at the centre between human and the gods, as well as the supreme God. He says:

The living dead are bilingual: they speak the language of men with whom they lived until recently, and they speak the language of spirits and of God to whom they are drawing nearer ontologically... it is through the living deed that spirit world becomes personal to men. They are still part of their human families and people have personal memories of them... They return to their human families from time to time and share meals with them, however symbolically, they know and have interest in what is going on in the family. When they appear, which is generally to the oldest members of the household, they are recognized by name, they enquire about family affairs and may even of impending danger or rebuke those who failed to follow their special instructions. They are the guardians of family affairs, traditions, ethics and activities.³⁴

Offer of libation is given to them as an act of hospitality and welcome. If people neglect to give food and libation or fail to observe instructions that they gave before dying, then misfortunes and sufferings would be interpreted as resulting from the anger of the living-dead. It is now expedient to state that majority of African people now neglect their traditional practice of the ancestor veneration. This is because, in recent years, the sweeping value of western globalization conveyed through western language, English and discriminated through global information communication technology, the internet, as well as the counter penetration of western religion has completely eroded, destabilized and destroyed this virtuous culture of Africa. Unless measures are taken into consideration and issues properly put in check as to return some good aspects of African culture, globalization with its attendant effects of identity crisis and cultural alienation may become more intense.

What is the Fate of Generation of Africans Unborn on the Continuous effects of Globalization on their local culture?

Culture is a complex whole which include language knowledge, arts, religion, beliefs and practices, institutions, traditional moral codes, laws and general philosophy of a race or community. This is a kind of identification which when exhibited reveals or gives idea to where you come from. To address the socio-cultural impacts of globalization on national identity, it should be known that every society that has been touched by globalization has had its identity changed either positively or negatively. The emergence of globalization into Africa has made people to be confused of who they really are. They have confused their beliefs with the western ones and the behaviours of foreign countries have become the yardstick for

measuring acceptable and current behaviours. Umeogu lamented that "... the bitter truth is that our culture and its identity have been lost under the overwhelming influence of foreign culture."³⁵ There has been a drastic change in the mode of dressing, the popular language of communication, eating habits and the extent of sexuality. One may also say that Globalization has had disastrous consequences on governments and people of African Continents as Dukor says that "... there has been a historical erosion of African identity and authenticity through the process of colonialism, neo-colonialism and imperialism."³⁶ The system of thought by the Africans have also eluded them Ugwueye also submits thus:

Africans risk losing their cultural heritage in the face of globalization, not because their heritage is obsolete or inferior but because people have been so taken in by what is western. This sort of cultural imperialism, which seeks to enslave the African mind, has left in its wake a cultureless or culturally disoriented people.³⁷

when a Country consciously or unconsciously loses its identifying traits, what will they become? Umeogu furthered in his logic says: "If A ceases to be 'A' or blends into 'B', what happens to 'A' when it comes to sovereignty and location."³⁸ This is reflection of globalization on culture of Africans. It brings about a new form of cultural subjugations and the rise of the new culture is shaping children, the future citizens of African community into global citizen. If one loses his or her cultural values, beliefs and practices for another, the identity of that traditional people will no longer be in existence. Civilization has battered the lives of people while greed, materialism and inferiority complex is now threatening to drown our culture. In fact Umeogu submitted that:

Globalization is our doom. In the process of tearing down barriers in the area of culture and economy, it also tore down the walls of morals and has thrown morality to the dogs. Immorality, in the name of being compliant or westernized, has become the order of the day. The bottom line is that the vices of the developed world have been imported into the developing world by globalization.³⁹

With the speed that Africa is fast losing her identity, what will be the fate of generation unborn? How do we even begin to talk on morality, vices like materialism, disrespect for human life and dignity, organized crimes and sexual pervasion have become the order of the day. And that is the reason why this topic maintains that the vices of the developed world have been imported into the developing world by globalization. They (developing world) should slow down in consumption and thirst for foreign products and life so as to salvage our cultural systems of philosophy and identity.

Conclusion

With globalization, many cultural, religious, political and economic changes took place in Africa with its attendant implications. There is gradual but steady loss of values and systems of thought among African people. If there is a conscious renaissance of African culture and tradition, the good effects of globalization can be enjoyed by Africans while the negative implications are mitigated. Again, going back to the origins, the African people have a lot of values to contribute to the world. African renaissance is about the reawakening of fellow Africans to the need for a change that would bring a revival of the African identity. It is a movement for originality, which should involve government, educationists, families and the wider society. It is a research for the roots of African being. This would help Africans not just to be helpless viewers on issues affecting their economy, social, political and cultural life but also make meaningful contributions towards shaping and reshaping their future in those areas. Africans need to rise and reject the inequality inherent in the idea of a globalized world. Africans are not to reject their membership of this global village for it is no longer possible, but they need to resuscitate those values that made them what they are and showcase it to the world for people to learn. This can be achieved by rebuilding their national images, world-view and philosophy, values and traditional principles and then insisting on their preferences and terms of membership in the global village.

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