

What Can Africa Globalize? A Critique of Value-Globalization from the African Perspective

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Abstract

Globalization in the sense in which it is understood today is not an option; it is a contemporary culture. No one can actually escape being affected or impacted upon by the cultural reality. Individuals, corporations and nations are necessarily part of the movement. The regional segment of this diversified influence implies that continents have stakes in the phenomenon especially in terms of being enriched by values inherent in the process as well as having to contribute to the pool of values that have to be globalized. Africa seeks possibly to be transformed by the movement; just as she aspires to make value-additions that can transform the process as well. Africa is expected to participate in the process with all the values that make her thick; material and non-material values: services, ideas, ideologies, technologies and philosophy where possible. Values from indigenous governmental systems, socio-economic perspectives and indigenous therapeutics are some of the areas where Africa can articulate her advantages in the multicultural global arena. Africa can provide alternatives to what used to be the case. If China and India can find their footing on the global scene from the dimension of their regional realities; African can seek to do the same. Africa's peculiar problem in achieving this appears to be the need for focus and resilience in the thorough application of her capabilities and again unfavorable governmental policies that discourage genuine effort from her daring talented citizens to take the bull by the horns. This paper calls for a new approach that will address these issues especially in the domain of technology. This will spur the continent to take her place in the globalization movement. This paper takes on Africa; highlighting some of the implications of the new culture for the continent. The method used for the research is the critical and analytical method.

Key words: globalization, axiology, herbology, multiculturalism, universalism.

Introduction

Globalization has geo-imprints in its being global receptacle of tributaries of values from the different regions of the world. Africa is an indispensable player in this modern technologically- driven process. If Africa has a role to play in the globalization mega-program, it has to be in the operational modes of not only being capable of receiving the products of the process but also in contributing to the process and

being at the center of value dissemination. Africa has to contribute positively to the trending world movement for bettering the lives of the people. In the history of thought, Africa had remained in the shadows of value-deficits whereby it has been alleged that she does not have much to contribute to the advancement of mankind, alluded to in Aime Cesaire's poetry (Ruch & Anyanwu, 1984). This

observation could have apparently passed if all there is of axiological significance is technology and its modern connotations. However, technology in its modern conceptualization is merely a strand in the value-repositories of mankind. There are values originally African beyond the technological hype of the West. These constitute a regional strand of the common good of mankind. The showcasing of these material and non-material quantities and qualities of value becomes imperative in the cumulative race of the globalization process. However, African philosophy does not shun any technology at all including Western technology which plays significant role in the globalization of African axiological products as well.

Philosophy feeds from cultural and regional realities. This was reiterated and aptly reported in Etuk (2002) implying that globalization must as well have to feed from regional and cultural products. Globalization is about all that humanize the people, and sometimes, the exportation or importation of the non-humanizing value-claims. Africa is replete with philosophical ideas. Therefore, ideas, systems, ideologies and world views can be globalized from the African stand point. Cultures learn from one another. Part of the learning process may involve the critical evaluation from intercultural and interregional exchanges. If this is true, therefore, Africa not only stands to gain from these exchanges but has the responsibility to contribute positively to the further enlightenment to our state of knowledge, value appreciation and critical reorientation to issues that matter.

The role of philosophy is not methodologically circumscribed to the detached subject; that is, detached from the rest of humanity. African philosophy may have the West as possible subject in

need of comprehending certain realities that pertain to Africa but this would be ideological pigeon-holing if this detracts from the universal character of the discipline. African philosophy is universally-targeting. That is to say that the product of the enterprise addresses humanity starting from the African standpoint. This paper will endeavor to x-ray positive factors originating from Africa and the priority these have in the consideration of a rewarding human development. These implicitly will embody a critical criterion of values in the comparative sense of diametrically opposed Western views.

Finally, this paper seeks to awaken Africa to a new consciousness of issues under critical examination. This will call for appropriate responses from the African standpoint. The envisaged responses will be in terms of the re-awakening of African consciousness to values inherent in the global system and what is required in terms of praxis to benefit maximally from these at all strata – the individual, corporate and governmental policy levels. Justice may have been done to the indigenous philosophy and to mankind when the appropriate responses are praxiologically addressed. This has to do with concrete effort at realization of the ends of globalization for Africa with reference especially to the domain of thought; the practical-side achievement of the diversified beneficial goals of globalization for the continent under focus.

What can Africa globalize?

What can Africa bring to the globalization cultural value-depot from the philosophical viewpoint? Can Africa make authentic claims to values for globalization? African philosophy can be said to be value-laden culturally. African philosophy like all

philosophies is a product of culture (Ruch & Anyanwu, 1984; Ochieng'-Odiambo, 1994; Nwala, 1997; Nwigwe, 2005). Africa is a continent of diverse cultural values and practices. Although African philosophy may transcend its immediate culture-biases in the quest for universalism, there still remains within the cultural ambience values which are formidable, resilient and able to withstand the course of time and which qualify for export to the globalization-cultural-matrices. Thus, globalization can only benefit and be greatly enriched by the multiculturalism that characterizes Africa.

As the globalization dynamics of the West continues to reveal its true faces some of which are ugly, the rich value-content of some of African values that were once considered anachronistic are unarguably headed for reinstatement and fresh positive evaluation. If the West basks in the globalization of some identifiable questionable material culture-values, for instance, as seen from the African world of value-standards, then African dynamism should be brought to bear in the globalization of those humanizing material culture-values that are part and parcel of what makes Africa thick. This is another way of saying that the Western value-deficits that are meant to be part of globalization efforts tend to sharpen the positive values inherent and decipherable in African culture even if such values emanate from the traditional strand of African philosophy. Cultural contents pervade the African cosmos and as such, besides the material showcasing, determines meaning for the African existence. Culture conveys worth on the things the African believes and does. It defines social relationships, economic systems and ideologies, political 'theorizations' and praxis. In the light of the above, it may make more sense to go into specifics in

the itemizations of values for globalization from Africa.

Discourse on specific African values for globalization

To start with, today, African aesthetics has the potentialities for phenomenal globalization: the African sense of values, symbolisms and aesthetic criteria are value-paraphernalia that make Africa unique culturally. African wears for example, in their varieties of forms and geographical originations stand out for admiration – Nigerian, Ghanaian, Ethiopian, Kenyan, Zaire, etc. Whether from West, East, Central or South Africa, the trends coalesce in the commonality of meriting appreciation for quality, sense of decorum and uniqueness in their cultural symbolisms. It is to the discredit of the contemporary African that sometimes gullibility tends to prevail over their treasured sense of aesthetics in which case they angle for Western value disorientation in the modern wears that are neither aesthetically appreciable nor culturally deserving in value-quality and representation. The lack of determination to cling to assessment criteriology in the selection of Western values that meet African standards culminates in the propagation of some Western values that ought to be anachronisms, oddities and absurdities, and indeed below African value standard measures. In this, the African allusion to water flowing uphill becomes true in the sense of upholding and showcasing very questionable-culture biases to a more qualitative and acceptable cultural value and not doing enough to bring to the global scene cultural realities whose questionable moral and aesthetic taste deserve no place on the globalization rendezvous.

In the second place, allied to the aesthetic value variety are the diversities of African music. Umezina (2010) reported Bebe as observing that 'the first thing that marks African music is its vitality' (p. 390). Whether in funeral music or music for the marriage feast: 'African vitality is a quality that does not hide in the musical life of the people' (p. 390). Talented African musicians showcase their products in the different aesthetic genres of the world of organized sound. The development in this sector merits attention because of the services to which the art can be put. There can be a form of existentialist philosophy decipherable in ideological musical rendition. Music is a reckonable factor in addressing socio-cultural, socio-economic, religious and political issues. According to Umezina, some African music have communal character in terms of ownership and participation (p. 390). Thus, music is a factor in the uncovering of the cultural value-identities and worth of the African society. The reach is unbeatable. The musical methodology is apt: that is, the application of music to communicate or transmit messages of not only cultural but also ideological, existential, political, social, economic and religious value in the way people can come to terms with them. The entertainment variable is a point of its own but the ideology that art is capable of projecting is the quintessential value in the musicological involvement in globalization. Not all of African music has been made available for globalization. There are lots of latent and semi-latent possibilities in the musical field. 'Secondly, although some *musicians of* (mine) Africa boasts a numerically significant heritage of music recordings, much of this sonic data is confined to specialized collections and so is not readily or commercially available' (Agawu, 2004, p. 404). Some talents are yet to fully flower in the music world. And

again, although not all African musicians are steeped in the deployment of music as a force in the dynamics of social change, there are some who have utilized this social arsenal effectively. Whether from the point of view of pure entertainment or the deeper value riches of cultural, social, economic, religious and political transformations, African music is a vast array of emerging values that surely have good prospects in the globalization platform.

The third culture specificity that merits analysis is the value placed on the dignity of the human person. Subsisting in African cultural world of meaning is the premium placed on the human person: the globalization of the dignity of the human person as a holistic being not-given to repeatability in the uniqueness of that being should be accorded prime of place in the globalization agenda. This holism still holds sway in Africa. African philosophy has largely evaded the abuse of the human intellect in the engendering of conceptual aberrations that introduce confusion into the perception of the human person. Gender-traversing of domains of recognition and formal role assignments based on these traverses has not dawned on African consciousness as values worth considering. Ranking these in her disvalue-categories, the African campaign for value-holism continuum of the human person should be a conscious project of the globalization agenda where the call for the restoration of the human person to the gender-specificity value deserves to be upheld as appropriate to the state of being and role expectations of human persons. If there are value-accretions aimed at gender-role-distortions and non-dignifications, there is always the disproportion in the origins of these values that owe their emergence to the West, for example, as can be seen in the development of 'critical theories'

especially in this century. Unfortunately some modern Africans ape these contradictions which they hope to convert to an African value. The fundamental globalization should be that of the human person in full dignity who in that state of being may have to work out holistic systems and their operational modes to better the lot of the mass of the people. However, the individuality of the African person is not atomistic individualism but the individuality that participates in the 'group being' of the African society. Menkiti credits Mbiti with capturing the African spirit of individual self-realization within the group in the famed statement, 'I am because we are' (Menkiti, 2004, p. 324). The African is as prepared to showcase the holistic human person in its own natural identity as well as the community element in the making of the individual on the global stage.

In a fourth perspective, African economic system was in the process of development before it was truncated by the Western economic systems theorizations and applications. Be this as it may, even Western economic system has come through upheavals: there has never been consensus agreement among Western intellectuals as regards which system works for the best between for instance, capitalism and socialism. Both systems have known checkered history in the West and have struggled and competed one against the other. Both have sprung from more or less sound theoretical bases though have never been allowed to be fully realized in practice. There has been the intrusion of invested interests in the effort towards the realization of the theoretical prescriptions in practice. These interests have to a large extent determined the economic realities in existence and the effects on the developments of the nations of the world.

African leaders such as Nkrumah, Senghor, Nyerere, Azikiwe, e. t. c. in the immediate post-independence era advised Africa to toe the path of an economic system informed by the principles of the African traditional system (Omeregbe, 2007; Ochieng'-Odhiambo, 1994; Nwoko, 1988; Uduigwomen, 2000). It is this communalism (Ezeanya, 2010) that Nyerere identifies with Ujamaa – an African socialist ideology (Ikegu, 2003). The African past provides the basis for the socialist system (Ruch & Anyanwu, 1984). Essentially, Nkrumah, Mammadou and Tom Mboya aligned their ideologies to Nyerere's Ujamaa or African socialism (Ruch & Anyanwu, 1984). African socialism appeals to the human instinct in the spirit of sensitivity to overall human need for holistic development, economic security and the dignification of the human person through the cultivation of the social virtue of industry, equality and hospitality. African socialism is not strictly scientific socialism that creates dichotomies and chasm between capitalism and socialism. It neither goes for profit maximization (though not opposed to reasonable profit making) to the detriment of human dignity nor shuns wealth distribution in the spirit of fellowship and solidarity. The main features of African economic system are the fact that it leaves no room for unemployment; thrives on fairness; engenders a sense of communalism and gives impetus to peace and justice as necessary conditions for development. This socio-economic system may have been moribund but the values in it can be recovered and or uncovered and theorized into modern economic models. Beyond the state policy problematic, the values African socialism represents are there as inherent in the African way of life.

The effort at globalization of the African socialist system propelled by governmental policies fumbled in the wake of the re-emergence of African economic ideologies in the post-independence re-engineering of the new Africa. There is no doubt that the West, rattled by the obvious potentials in this system for achieving economic freedom for nascent Africa worked to scuttle the survival and continuity of the African economic ingenuity embedded in the African socialist ideology (Horne, 1987). However, unless the West reworks her economic system for better delivery on expectations for mass welfare and indeed, injects elements of the African model of the socialist system in the new reworked theory, the African psyche must always have to oscillate between the capitalist system and the African socialist system with more anchor in the cultural socio-economic system that springs from human nature which could always serve as pedestal for critique of bad operational economic systems and their somersaults in the expectations on delivery irrespective of sound theorizations. African socialism qualifies for value-globalization to counter the biting effects of a capitalist system that makes of profit maximization paramount thereby entrenching such anomaly as a systemic economic ethos and a non-humanizing culture.

In a fifth interrogative take, and aligned to the socialist ideological consideration, is the African political system which varies according to cultures and geo-value conventions. Statecraft is learned but in many cases it is the product of inherited values. Thus, it can be more of natural personal endowment than a merely acquired political art. In some cases political value-allocation is predetermined by custom and cultural norms. Concerned peoples know in advance what their chances are with regard to political

positions, roles and functions. It can be safely asserted that power equation is the result of a blue-print from tradition sustained over time and because people have foreknowledge of political opportunities that await them, they are prepared for their respective roles long before they step into it. Diverse political systems can be garnered from African cultural practices: while seamless successions obtain in some geo-entities stemming from criteriological blue-prints, others may run dynasties based on family recognition, privileges and value-allocation from whole communities. Yet, at the macro-level of political organizations, one may encounter kingdoms or monarchies while republicanism remains a political system of choice among a number of ethnic peoples. These do not completely capture the political system as there are varied others based on consensus.

African political systems and allied movements are ideologies meant to solve the problems of the people. In this regard, it has been observed that: 'Consciencism, Ujamaa, Afrocentricism, Negritude, Ubuntu, etc as African socio-political thoughts and movements are among the worldviews seeking solution to human problems, on the parameters of their principles and ideologies ...' (Asouzu, 2004, p. 40). In modern times, Africa is not lacking in the development of ideologies meant to usher in better socio-economic and enhanced living conditions for her citizenry. This calls to mind the emphasis on a perceptual dimension of philosophy as methodological strand for solving the problems of humanity – the ideologically based systems of thought tailored towards national good as seen in its fostering of the fundamental good of the people. The consolidation on this perception ought to make it to the world stage where theories blend seamlessly with

praxis in reducing the mounting problems of the modern world. This view though not unique to Africa is emphatically Afrocentric.

Western democratic typology, long globalized does not seem to promise better prospects. Western democracy is replete with inconsistencies and value distortion. Democracy as government of the people remains a smokescreen for political fraud. The theory is that here as in no other, power is of the people: the people exercise power through elective representation. The true face of the democratic system entails that lurking in the background is the oligarchic power-engines that use the system and the people to further their foremost, albeit nefarious political ends (Eruka, 2023). Power is wrestled from the people before ever they have the opportunity to exercise it. Democracy is a possibly fooling system that can fool the masses almost all of the time. The system is worsened by its importation into Africa as a globalized value. Politicians are quick to remind the people of the fledgling nature of the African democratic experiment with the insinuation that it is a matter of time before the system matures into the ideal whereby all the contradictions are resolved and the system begins to deliver on promise. This only works to buy more time for the gangsters behind the scenes who make sure nothing works in the line of the sound theorizations on the democratic system. Democracy is flawed in practice but may be sustained where the people are prepared to continually critique it with the view to ensuring that it sheds its non-humanizing values and begins to deliver on the welfare of the citizenry. Why democracy may not qualify as African value for globalization are its inherent deficiencies: it is too costly to run; it wastes resources; it is open to an inbuilt systemic cesspool of corruption; it is

exclusivist in its penchant for class distinctions as regards who can economically afford to run for certain positions and finally, it has possible and less perceptible tyrannization structured into operational majoritarianism.

What can be globalized is neither autocracy nor Western democracy but a new system of socio-cultural, socio-economic and socio-political eclectic humanizing values reconstructed from available systems. Barry Hallen hinted on eclectic cultural elements meant to bring about the “‘kinds of progressive changes in the entire aspects of human culture necessary for the enhancement and fulfillment of human life’” (Hallen, 2002, p. 32). There has to be a politico-theoretical and practical re-engineering of the way forward. First of all, political systems need to do away with parties. Party politics smacks of oligarchic gangsterism for the perpetuation of fraud in its gargantuan proportions. Parties are almost always hijacked by hawkish political heavy-weights. The systemic ripping off of the citizens through party politics occasions impoverishment and the maintenance of structures that work to keep the people down all of the time. Elective positions and processes should be free of the grip and grab of political party elitism. These positions of political responsibility should be thrown open to deserving individuals without party affiliations who would have to step out from the people and operate within a system programmed to ensure the process is free of unnecessary shackles and the entronement of bribery and corruptive influences. This way the people would be able to elect who they want and deserve at minimal cost to themselves. The masses are politically savvy and must be right in their choices if not encumbered in the process by extrinsic factorial elements such as

bribery and corruption, intimidation, the marketability of political bad products by various gimmicks aimed at mass hoodwinking and deception. This paper recommends the globalization of the political system that would have to address the incongruences, oddities and absurdities in democratic theory and practice and eradicate the non-humanization motif that has characterized that system over time. Any political nomenclature of positive value constructs may do as the issue of substantial import is the concretization of the welfare of the citizens under such system.

Sixthly, there is no doubt that the globalization ideology is meant to pervade every facet of the African world of being. To this spectrum of understanding, there exists a miscellany of values that ought to make it to the globalization forum. A typical example is the premium put on the family as a pearl for preservation and fortification in the traditional sense understanding of the family nuclear-contents and the propensity towards its extension. This contradicts the Western model that is ever evolving towards nuclear vacuity and amorphousness. The West has derailed in her denigration of family-values and outright abandonment of the nuclear social unit as championed by some of her members. Africa needs to take this value anew to the West and insist on its being the foundation for a stable and progressive society. The source determines the rest: thus, the society can only be as good as the family determines largely in promising and making for better and stable citizenry capable of bequeathing the future a progressive, productive and humanizing society.

In another dimension, there is the seventh value-option embedded in herbal medicine which is a scarcely tapped or exploited area for understudy for

the sake of globalization. The opportunity for paradigm shift in health restoration, maintenance and promotion occasioned by uncovering the medicinal potencies in African herbs will not only contribute to global health gains but also chart the course for social connections, economic growth and medical skill acquisition in the alternative mode of therapy. India, China, Japan and the rest of the mongoloid civilization have championed the development of traditional herbs into medicines to the point of acquisition of professionalism in this practice. The ying-yang in Taoism; the Chakras, acupuncture, chiropractic medicine, Ayurvedic medicine in India, and so on have been well integrated albeit in a more holistic manner in global therapeutics (Akunna, 2010). African traditional medicine has achieved a degree of integration into contemporary therapeutic culture but is yet to be perfected and branded properly for global therapeutic consumption. Whatever happened to African creative innovation in this regard, as a responsibility of not only the individual but also statecraft is quite appalling. Instead of orchestrating the emergence of the development of alternative medicine and its refined practice, African governments acquiesce in the downgrading of alternative medicine for health gains. Does it really matter if medical doctors of the alternative strand are made to qualify academically and get credentialed or certified? These are innovations that can always add value to Africa overall; economically, psychologically, socially, educationally and again enhance the development of Africa's human and material resources. On the contrary, the development of allopathic or conventional medicine is highly supported financially and in all ramifications (Akunna, 2010). Why does Africa warm up to the health potentials of traditional health practices and

resources from Asia and Europe and at the same time refusing to focus on identifying similar resources available on the African home land? African herbology, the medicinal potencies and actual pharmaceutical products therein are good recipes for globalization.

The eighth deserving value for globalization has to do with African indigenous technology. There is no doubt that African indigenous technology retrogressed with the acculturation of the West. The momentum has since waned in the drive to indigenous technological advancement. The rudiments to prospective traditional technological progress still exist to testify to what would have been a seamless linear progression before the truncation by Western acculturation. The Agbaja Udi development of iron technology is a case in point which, in spite of having been stunted by modern technology, has still managed to demonstrate considerable resilience (Njoku, 1989). Similar incidences can be identified in different places in Igbo land and indeed many other places in Africa. Matters in this regard have not been helped by government policies which seem not to favor indigenous initiatives and patriotic demonstration in this perspective. African super-technology engineers have only known state disincentive, apathy and outright neglect. The travails of Professor Oliver Udemmadu Mobison in the hands of the government, a computer super-scientist who endeavored to revolutionize computer technology development in Nigeria were well documented in Ben Okwuosa (1997). A product of Massachusetts Institute of Technology, Cambridge, his concerted effort to replicate his resounding technological achievements in the USA, in his home land was cut short by government disempowerment which eventually saw

his eventual relocating to the United States in the '90s. Okwuosa related similar incidents of state indifference and disempowerment with regard to other super-scientists and engineers such as Dr. Philip Emeagwali and Professor Barth Nnaji (Okwuosa, 1997). Lack of governmental support has made the category of these intellectuals unable to contribute to fatherland in such a way as to make their products part of indigenous Africa's contribution to globalization. The fate of these rare intellectuals and professionals are only prototypical: similar and regrettable states of affairs are regular experiences in many other states and regions of Nigeria and indeed other nations in sub-Sahara Africa and the whole of the African continent. Africa has not made the flowering of her human resources a priority for which reason, she runs in deficits of the values worthy of globalization.

What Africa urgently needs in the globalization drive is technology. Scientific knowledge is not wanting in modern African scholarship but the technology that science drives is definitely absent indigenously. The combination of bad policy thrusts both from the West and Africa has made the growth of technology within Africa to remain very low making the continent technology-dependent on other participants in the globalization market. Can Africa take the task of looking inwards with the challenge of harnessing what she already has in her scientists and scholars in such a way as to begin to harvest from bold moves at indigenous technology breakthrough? Can the government encourage the identification of institutional based experimental drives targeting great technological feats? What of the need to promote incursions into local sources for electricity generation, the fashioning of agro-based machineries, automobile

manufactures and even local successful attempts at aeronautic engineering and auto-piloting? These are possible since they already exist in their imperfect forms and functional modes. However, can a defective political system with economic lopsidedness favor the perfection of these technology-feats for eventual globalization as is the case largely with African governments of the day?

The ninth value worth further interrogation has to do with the intellectual domain particularly with the philosophic enterprise. African philosophy has to contend with perceived values and innovations worth globalizing. African philosophy may claim Africanity in substance and intentional objects of idea-development but not all of the time in its linguistic vehicle. African philosophy remains somewhat non-African in its medium of idea dissemination. These bifocal values of Africanity and African original linguistic idea-vehicularization/dissemination are significant for making values present to the global destination point. However, in point of fact, only the first, that is, the substantial issues in African philosophy is the necessary focal-value since there are alternatives to the disseminations of these values. Notwithstanding, these alternatives are deficient in capturing to a higher degree our Africanity the way our linguistic vehicle should. Suffice it to say that as at the present, African ideas are spread mainly by means of the languages of the West. The West also introduced Africa to modern methods in philosophizing. It cannot be argued today that there is any African philosopher who is not professionally immersed in the intellectual heritage of the West. The African philosopher basks in this double philosophical, cultural and value heritage. This is true of African scholars in the strict sense. Though a tall

order, the development of ideas and texts using the African linguistic vehicle would be quite a realizable ideal in the globalization agenda of African philosophy.

The above observation is not only true of Africa; it is true also of many other peoples in other parts of the world. Cultural value modifications from encounters with other cultures have remained important part of our sociological history. This is true also of the sociological history of the Orient. However, the effects and impacts have varied in their degrees according to geo-historical circumstances. Western nations have traditionally followed in the footsteps of the Asiatic civilizations in the cultural methodologies for the linguistic development of philosophic ideas. Today the globalization of philosophic ideas is a function of diverse relevant cultural media in which case any linguistic channels may do provided it passes in the criterion for comprehensibility. However, in terms of geographical origin, philosophy remains a cultural heritage that can only be propelled to the global scene from its regional locus. This is a challenge to African Philosophy. It is true value for global destination especially in the context of the Africanity of the thought process and linguistic vehicle for idea dissemination as obtains in some other cultures of the world.

Recommendations for the globalization of the Africanity of the philosophic enterprise

African philosophy has the potentiality of a real-relation to the African cultural medium of dissemination. This remains a tall order of long term goals. However, in the near-term, this paper recommends the increasing presence, on purpose, of African art, artifact, words, terms, phrases, sentences,

epigrams, proverbs, figures of speech, images, symbolisms, axioms, scenes from African literature, music, songs, short stories and poetry in the conduct of African philosophy. These of course need to be explained in the passages in which they occur for the benefit of the non-African or any scholar unfamiliar with the cultural linguism. Wider research into philosophic ideas in African works and the referencing of such works in formal research or studies would be of ancillary value in the globalizing of African views on matters of relevance and significance to global interests. The methodological value in this lies in the creative innovation for the presence of core African values in African philosophy irrespective of its consciousness of the character of philosophy towards a universal outlook. African philosophy cannot afford to depart from this universalist-criteriology for validity in the engagement with the enterprise. The globalization of values in African philosophy needs a deepening presence and exponential increase in the Africanness of the values worthy of dissemination to the global stage.

Conclusion

Globalization is a phenomenon of history. Humans have always made concerted efforts towards globalization of matters of interest. The dynamics have been there in spheres of human activities and value dissemination. The difference has always been a matter of advancement in technology. In the past, technological advancement was the low ebb thus, its contribution in the slowing down of the dynamics of globalization. However, in modern times, the premium placed on technology and the success in this endeavor has given globalization a more visible place in the exchange of values. Based mainly on the success of the technological drive, more

consciousness has been built around the theory of globalization. Thematic discourses on globalization have brought the complexity of the movement to the political and socio-economic fore front. Given contemporary logistics on globalization efforts, there is no doubt that the phenomenon has more or less acquired the stamp of cultural imprint of its own. Globalization remains an emerging cultural reality. As such, it has come to stay. It is also a factor in the proper understanding and contextualization of the modern world. In the deep issues of politics and the economy, globalization currently operates on geo-cultural biases. Effort has to be made to apprehend the concept and pragmatics of globalization in the critical sense approach since what are at stake are the global impacts on the human economic, political and socio-cultural conditions. The ideal paradigm in the globalization of values remains so only technically; for barring prejudices and biases, the modal conceptualism in which cultures participate freely and equally in ideologically humanizing values remains feasible. With this macro-vision in view, the cultural movement needs critical intervention such that its trajectory would in the main ensure the enhancement in the overall condition of the global participants.

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