



Rediscovering and Preserving African Identity in the Globalization Process

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Abstract. Globalization is an unavoidable necessary trend facilitating scientific, socio-economic, political and religio-cultural interaction and integration among nations of the world. African nations seem to be the worst affected as it threatens to eliminate most cherished African values sacredness of life, communal life, brotherliness, sense of respect for authority and elders, sense of language and proverbs. No doubt, African nations are struggling to develop along European cultured and tailored conception of development; a type of development that negates or outdates authentic African identities like dressing, language, religion, food, music, occupation communal living, occupation among others. Africa does not need to abandon her ancestry and cultural values to be counted in the global community rather such unique values should project her as a significant member of the community. This does not mean to exclude ourselves (the Africans) from accepting and adopting positive and friendly external influences that aid or accelerate our development and welfare. The paper adopted the descriptive survey approach. This work advocates a liberal conservatism, mental decolonization, and socio-cultural reorientation for Africa through an indigenized education system, policy and curriculum that reflect and promote African values.

Keywords: Rediscovering, Preserving, African Identity and Globalization

1. Introduction

The idea that the world has become a global village is made possible by Globalization. Globalization is an unavoidable trend going on in the world; a process that compels individuals and groups to exchange ideas with others across the globe, crossing different

geographical, ethnic and religio-cultural backgrounds. The force of globalization is no doubt impacting more on the identity of the developing countries of which Nigeria and in fact Africa is currently facing serious identity crisis. The super-power members of the global community with their high power technology and superiority mentality have not only tried to dominate Africa economically, scientifically and technologically but have indirectly threatened to eliminate African cultural values which differentiated Africa from her neighbours, on the face of the earth. It is impossible to remain undaunted by the influence of globalization. It is a very powerful force that is affecting people of every culture and religion. We must however guard those major areas of identifying and distinguishing Africa from the rest of the world which entail Religion, Culture and Ethnicity.

This does not mean that Africa's value system is the same everywhere in Africa but there are major areas of interest common among all Africans which the process of globalization is threatening to extinguish or uproot; such areas as language, dressing, food, religion, music, dancing rhythm, family and relationship among others. We can still reclaim those lost values and guard against further damages to our identity as a people and that is the essence of this paper.

1.1 Understanding African Identity and Globalization

By African identity we mean those characteristics or beliefs which African man or society can be recognized and appreciated not necessary believing that African identity or values mean one and the same thing throughout Africa as such notion is illusory and

a delusion. Globalization has to do with interaction and socialization. Man is a social being and makes up the society. Dukor (2008) sees globalization as the sum total of the values of the people that make up the global village and not the phenomenon of the values of one nation and one civilization, colonizing the whole world. Dukor's views stems from the subjugation experienced by especially third world countries. Globalization is therefore not meant to be an imposition of values on the weaker players in the global community. Globalization is a practical and philosophical concept of economic integration, information and communication highways, justice and fairness for mankind under the aegis of the United Nations and the concept of man as an end in himself. Fisher (2001) views globalization as a process by which nationality becomes increasingly irrelevant in global production. It represents the totality of the inter-relationship among states, non-governmental organizations, individuals, companies and so on that constitute the international system. Global perspective is a view of the larger world and the place of our-society in it. According to Michael (2000), globalization is the accelerating trend that is creating greater access and exposure to opportunities, values and protects environmental destruction. For Sibani (2014), it is the introduction of Western technology for the coordination of the entire planet earth into a village with common communication network and for success in business transaction and solution to the world problem.

1.2 African Identity

Does Africa really have values? This question simply implies if there are values that distinguish Africa from the rest of the world. If there are such distinguishing values, are those values still evident in their original forms in her relationship with others. According to Onyenechehie (2008), Africans identify themselves for cultural rather than geographical or racial reasons as evident among the settlers in the communities of European descent in South Africa. Thus, we are not just discussing Africa by the colour of their skin or geographical settlement but in relation to their cultural values. For Onyenechehie (2008), Africa is characterized by a vastly diverse patchwork of social values, ranging from extreme patriarchy to extreme matriarchy, which is sometimes seen among tribes that are existing side by side. The continent is also constituted of many ethnic groups, with different cultural thought patterns. Ugwuja (2016) reflected those values in terms of sacredness of life, sense of hospitality and philanthropy, sense of community life and brotherliness, sense of good human relations, sense of the sacred and religious inclinations, sense

of time and season, sense of respect for authority and the elders and sense of language and proverbs and the likes. Emphasizing the sense of relationship in Africa, O'Donovan (2000) maintains that people and relationships between people and individuals are much more important in Africa than almost everything else. Relationship is held in higher esteem, than programmes, projects, plans and schedules. It is common in some parts of Africa for a person to accompany a visitor who is leaving for a distance down the road. Sometimes the visitor unconsciously follows the person he visited back to house again before they finally part. The high value placed on relationships in Africa is quite extensive. Africa is interested in communing or cooperate interest. People care for, help and share concern for one another. In African society, respect for humanity spreads beyond the confine of nuclear family. Members of extended family, community or tribe are regarded as brothers whose lives must be preserved and protected. The concept of human value is intrinsically linked with a wide range of brotherhood, which is not necessarily biologically based. The spirit of brotherhood stimulates patriotic disposition of one towards another. Unlike the western individualistic ideal, Africans live for one another. In the expressions of Mbiti (1969), it is based on 'I am because we are and because we are, I am'. The joy and sorrow of one is shared as interdependent whole. Responsibility, kindness, hospitality, diligence, care among others are part of African moral values. Men, women, children and youths have roles to play. Man as a husband, woman as a wife and children have their places, dignities and reciprocal respects. Relationship between individuals respects and recognizes their worth as human beings not because of what they possess, but on the ground that each person is important and has something to offer. There is however the potential for tribalism, ethnicity and prejudice towards others.

Onyelakin (2016) inferred that traditional African societies were filled with evils not only virtues, such as lack of regards for human life and excessive use of power and authority. These manifested in activities such as using human beings for sacrifice to idols, unsatisfied and excess use of positions and kingship among others. It is therefore very dangerous and conical to attempt restore in its totality the whole African values. Falola (2007) warns against the totalitarianism of the past in Africa and its cultures, and be wary of those who present us with totalizing narratives of the past. This means that not all was rosy in the traditional African past. Even in the communal nature of Africa, there was also much

capitalism and individualism, inequality and class distinction.

Cultural values of the people are their reputation. Ajala (2010) asserts that “the Culture of the people is of prime importance to them and the value they place on their culture can never be fully measured in monetary terms” (p. 217). One most sensitive area of African identity is language, arts and crafts, festivals, dishes, clothing, oral traditions among others. Africans are known for their respect for elders. In many African countries, children are exposed to a lot of folktales during moonlight by the elders that inculcate humility, courage and obedience. Youths through social organizations during initiation ceremonies are guided with some norms that help them to live an honest and transparent life.

One cannot separate a people’s identity from her values. Rokeach (1973) sees values as a belief and like all beliefs; values have cognitive, affective and behavioral components. People are identified by those principles that affect their lives, thoughts and activities. Some important categories of values as captured by Shever and Strong (cited by Nmah, 2016) include aesthetic values which is judged by beauty, instrumental values which entail standards, principles or criteria for judging the worth and desirability of a people. For Nmah (2016) identity could be regarded as self realization or self awareness in terms of esteem and reorganization by others. Identity has both biographical and spatial dimensions in that it deals with either what a person or thing is and the place in a universe of interactions and relationship in a universe that is potentially chaotic because of the absence of reliable reference points as to the person’s or things role in that universe, the condition to the society. The spatial aspect of the identity has to do with question of socio-graphic and psychological boundaries. Identity helps to demarcate personal and collective boundaries in order to ensure interpersonal harmony and peaceful co-existence.

The identity of people differentiate one people or thing from the other, and helps for easy recognition, respect and honour or otherwise. Identity can be demeaning or honoring. It can be demeaning if not well guarded. Identity can be abused or corrupted if not well preserved. Uncherished identity can easily be lost.

When we are discussing African identity, we are discussing African personality. We cannot subject Africa to any definition in terms of colour, stature or any other racial standards, except for its geographical location and some socio-cultural dispositions and

peculiarities. Africa is the largest continent in the world after Asia, bounded in the North by the Mediterranean Sea which separates Africa from Europe, in the South by the Atlantic Ocean, in the East by the Indian Ocean and to the North-East by Suez Canal, the Red Sea and the Gulf of Aden which separates Africa from Asia. Africa is the most tropical of all the continents in the world.

The notion of the western world which includes Europe was captured by Hegel (1944) that Africa was a historical part of the world which has no movement or development to exhibit. For them, Africa is understood as unhistorical, under developed spirit, still involved in the conditions of mere nature. As far as Hegel was concerned, Africa is irrelevant when it comes to the issue of historical foundations, culture, values, religion and in fact belongs to the sub-human world. Karl Marx (cited by Onyelakin 2016) asserts that historical dialectics does not apply to Africa. All these assumptions are quite unfortunate and seem to replay in the European relationship with Africa right from slavery till the colonization and even in the present globalization process. It therefore behooves the Africans to prove that they have significant histories which are actually relevant in world history. Surely, Africa has identity. Modern Africans are trying to re-assert their identity in the modern world to refute the modern African culture that is characterized by Arab nationalism and the European imperialism.

1.3 Globalization

We attempted some definitions to the term ‘globalization’ earlier in this work. Globalization is not a new trend. The globalization of the 20th and 21st century is only the height or the zenith of what started from the ancient times covering the period of ancient Africa. Globalization is the philosophy of one humanity in a village which implies society globally integrated; the International Monetary Fund (IMF) increasing integration of economies around the world, particularly through trade and financial flows, movement of people (labour) and knowledge (technology) across international borders, thus turning the world into a global village. Dukor (2008) divided the phases of globalization into five:

- Ancient phase which he calls *Animistic Globalization*. This was a period of communicating economically, religiously and culturally within the imaginable and known world or universe. This phase is highly primitive and limited and involved gazing the sky and the stars.

- Empires and slavery: This period is very critical to Africa identity collapse. It was when most of the Africans were sold into Europe to work in farms. Such globalization served the interest of the western slave owners who exploited Africa and usurped her of her religion and culture, manpower and developmental potentials.
- Colonization which involves partitioning Africa. At this phase, Africans were enslaved and exploited in their own homes. The approach was through education and religion, dubbed Civilization Mission. Within this period, Africa got integrated with the world but in a handicapped and marginalized manner.
- Importation and inflow of Western technology and science into Africa and other parts of the world. This equally is a kind of enslavement of Africa to western culture because Africans seemed to have nothing to contribute to world scientific heritage. Our resources were used in developing Europe. This was exactly what Walter Rodney decried in his book *How Europe Underdeveloped Africa*.
- United Nations: This is the current and most recent phase of globalization. This phase is both social and economic integration of people of the world through information, communication, science and human rights.

2. African Identity Crisis in the Globalization Process

Okoye (2010) opined that the advancement which globalization carries orchestrates the other side of man which was continually though implicitly reflected in the writing of earlier intellectuals- man as a creator and inquirer. Man's constant quest for self actualization meant so much to him that he broke loose from the rigid beliefs and focused on the best way to understand himself and answer some questions that would give him a reason for his life. These reasons according to Garvey (cited by Okoye 2010) he found the answers in his scientific discoveries. His absolved self and the reconciliation of himself with other things around which with him, inhabits the natural world. Globalization seeks to espouse a particular kind of humanism, one which aims at making the world a better place for all. It emphasizes equal opportunities, equal right and privileges. Despite all that, the reality is that globalization still peddles cultural values or different shades as well. Asiegbo (2010) points out that no matter how promising technology is, it still harbours

ideologies peculiar to a certain society that adopts it. Many forces of change have affected African identity in various means. Chukwuokolo (2010) maintains that globalization has an irresistible force that even when one wants to escape from it, its nature seems inescapable with the result that those who pretend to escape it are still enjoying its fruits. Humanity is sustained through relationship with the external world of material and social existence. Through these relationships we experience value, worth, a sense of belonging and a developing awareness of our own identity. Our experience of life itself, the processes, experiences and places which we go through and the way life deals us are also part of what nourishes and sustains us. All these affect not only social lives but also our mentality in relation to our value system.

The demerits of globalization are evident in the alarming rate of inequality in the globe and erosion of cultural identities, and African uniqueness and no control of information. Ideas, artifacts, internet, transportation and communication services enhance globalization. Languages have come to serve as one of the mechanisms of integration and dependence. The French and English language that are so widely used in Africa is more for the purpose of African communicating with Europeans rather than African to African. These two languages have much influence on African languages as both became the official languages of the subjects of the colonial masters, their languages had to be learned and adopted as the *lingua franca* of many African countries through trade, missionary activities and colonialism. Lamenting the case of the Igbo people of Nigeria, Chukwu (2009) asserts that "as the Igbo tribes cherishes novelties and unwaveringly go after them when opportunity is offered, it is the tribe worst hit by the neglect of its languages" (p.100).

The contacts of the African with Europe via the notorious slave trade, the remedial colonialism resulting to imperialism, and the post colonialism greased by globalization portrayed the European powers as the superior players in the global community while Africa forms the conquered and inferior specie. The external influence in Africa was spearheaded by slave trade which greatly left indelible imprint of inferiority complex in the psyche of the Africans. Up till date, the European forces have always shown that Africa should look up to them to learn civilization. Nweke and Nwoye (2016) assert that "sequel to the inferiority complex, the African has almost thrown away everything African, including African values and swallowed everything Western lock, stock and barrel" (p.104). For Oguejiofor (2001), the attempt to create the new

Africa in a new outfit of a modern culture and civilization implied the introduction of western education. The modern education the first Africans received was completely Euro-based. To be a student of history meant to study European history while to study geography was to study the geography of Europe and North America. Language was no other than English, French, Spanish and Portuguese. The new Africa that emerged as the end product of acculturation was thus tailor-made not only to neglect but also to despise his own culture. The Africans swallowed western indoctrination without reserve. The standard of modern learning became European and mostly of foreign culture which became synonymous with *Superiority*. According to Oguejiofor (2001), “fluency in the languages of the colonizers became a respectable mark for learning, and the acquisition of such languages was accompanied by the forgetfulness of one’s own native language” (p.102). Africa according to Kwame (2009), is the most linguistically and ethnically diverse of the entire world’s continents. These different cultural values constitute their strength and great unifying factor. Western adventurers made frantic efforts to marginalize the African cultural heritage. The impression was that the development of the colonized people must involve a total denial of their history, a rejection of their cultural heritage and the adoption of western cultural values and practices. Colonization went a long way in reshaping the African culture and perception of the people. Majority of her people now live a borrowed and artificial life, making it difficult for Africa to independently articulate or chart their own history, culture and identity. Maduagwu (1999) opines that western colonial education was the major instruments of this cultural disorientation and disintegration of the African countries.

Comparing the African traditional education and the western education reveal that the African education hinges on morality and communal living, character formation, and respect for one another. The traditional education is both formal and informal and promotes unity and harmony where the individuals of the community experience life as a unit within the organic whole. Everybody is virtually a farmer no matter his profession. The western education encourages the total imposition of foreign cultural values at the expense of the local African norms and values. Such education was designed to alienate the African from his culture. Western education is seen as the process of emancipation from permissiveness and a vehicle for enlightenment and white collar job. For Kwame (2009), the neglect of traditional educational values has led to the collapse of Agricultural

production as an average educated African sees farm work as infradig and demeaning. The Agricultural products from the rural areas are no longer enough for feeding the ever growing population. Africans were renowned Farmers, Hunters, Fishermen, Goldsmiths, Sculptors, Traders, Potters, great designers of artifacts and many others.

Akindele (2002) did not hesitate to allude to globalization as a sort of cultural imperialism which will seek to enslave the African mind, leaving in its wake a cultureless or culturally disoriented people. Globalization has many cultural attendants and attachments that exert great influence on the life of peoples everywhere to which Africa is the major victim. Eberinwa and Ewuim (2010) insist that globalization goes with cultural domination. African countries are rapidly losing their cultural identity and their ability to interact with other cultures on equal and autonomous basis. Internet connectivity is the bait for usurping Africa her cultural values. Many have expressed fear that nations like Nigeria whose contributions to the internet pool is low may lose their identity as they are fond of patronizing the internet more than other nations in Africa because of her larger population. No doubt, globalization makes all other cultures local and inferior while the western culture becomes the model. This implies that the western culture has become the yardstick for measuring other cultures’ relevance.

In the aspect of trade, Africans exalt foreign made products above anything made in Africa. The language ‘Igbo made’, ‘Aba made’ are derogatory names of inferiority used for home made products. Africa has lost the mark of quality ranging from the food we eat to what we wear; foreign rice, Indomie, foreign shoe and clothes receive greater patronage. We seem to have lost the sense of sound judgment; Africa paraded the original of whatever product they deal on: Gold, Animal Skins, Elephant Tusks, Cream-Herbs, Garri and fofofo from cassava, traditional medicine, honey, and wine among others. It is very unfortunate that in the aspect of trade which connects virtually the whole world, the whole import and export relationship between Africa and its trading partners is one of unequal exchange and exploitations. A paraphrased assertion of Achebe (2008) shows that, a lot of damages have been done to African identity, but Africans can still gather their pieces. Turning and turning in the widening globalization process where information, communication, technology and media technology is breaking ethnic barriers and eroding national identities, a homogeneous identity is created, the falcon cannot hear the falconer again, things fall

apart; the centre can no longer hold. The old Africa is crumbling and the new Africa is being constructed.

3. Preserving African Identity in the Globalization Process

Nationalism can be seen as the early attempt to preserve African identity. The idea of nationalism developed in the late 19th century protest against Europeans condemnation of, and systematic attempts to destroy African ways. It rejects the imposition of alien political, economic, religious and cultural forms, values and structures on Africans and on African institutions and asserts the right to introduce indigenous form and structure based on the understanding and genius of the indigenous people. However, as expressed by Davidson (1992) the activities of the 1950s plunged into their chosen road of nationalism which they felt was the only available guaranteed route to progress. They accepted building nation states on the British and French model as they were strongly advised was the only useful alternative. This post colonial nation state means acceptance of the legacy of the colonial partition, and of the moral and political practice of colonial rule in its institutional dimensions which makes Africa half slaves and half free.

We need mental decolonization against imposition of European mentality. Africa is rich in diverse cultures and traditions and have over the years served as tourist attractions to the advanced countries of the world. African nationalism is meant to be an instrument for the unification of Africa and not for dividing Africa. Africa has the history of being the cradle of world civilization before the slave trade damaged the achievements of the past. Africa should be encouraged that the empires that reigned in the past are no longer reigning. Such empires as the early Roman Empire. Britain reigned at the expense of Africa, using the dividends from exploiting Africa to develop America. Today America is greatly using her influence to dominate the other key players in the global community, including her earlier boss and colonizer, the Great Britain. The computer and internet languages are more of America. We can today battle with what scholars refer to as '*Englishes*' a word used to show the battle of supremacy between the usage of British original English and the other parts of the world that use English language of which America is more noticeable. China's influence is rapidly rising in global influence. Africa can still rise. According to Legun (1966), in 1881 Blyden, at the opening of the Liberian College, warned against the danger of Africans losing their traditions and of becoming assimilated. The African must advance by

methods of his own to show that she is able to be alone, to carve her own way. Although African nationalism was born out of the struggle against colonization, in Africa nationalism was not only a force with negative purposes of destroying colonialism but at the early stage, it developed positive aims to create strong modern societies capable of transforming the lives of the people economically, educationally and socially, to enable them to take their place as equals in the world community. It developed as modernizing force which belongs as much to the twentieth century age of western technology and science as to the continent's cultural traditions. This gives it a dual aim as described by Legun (1966) "to leap the centuries and to adapt African societies to modern needs, while at the same time promoting a cultural regeneration of African traditions and values" (p.536). To be recognized as a nation is not that people should lose their ethnic, religious or linguistic identities. As it applies to Nigeria, men can still be Igbos, Hausas, Yorubas, Efik, Ibibio, Ijaws and Tivs but must feel themselves to be part of a political society whose symbols- the flag, the head of state, the anthem and the constitution transcend those of the tribal regional society that make up the nation state.

The first step to rediscovering African identity is rebuilding the confidence of African man against inferiority complex. There is the need for mental decolonization. Though we say we are independent which implies freedom from colonialism but the truth is that Africa needs to be free from mental corruption. No single nation can be literally totally independent but interdependent at various degrees. Idowu (1965) really worked hard to liberate the Nigerian Church from perpetual religious slavery. Idowu (1965) observes that inspite of the political independence of Nigeria, the way things are done in Europe and America still forms the norm and standard by which the life of the Church is ordered. The Church in Nigeria will be forever indebted to Europe and America, and grateful for the faithful services of their missionaries. The Church in Nigeria should struggle and suffer in order to live than continue to receive any kind of help which is likely to continue to fetter, paralyze, or throttle her, and choke life out of her. The African Independent Churches are on their way to realizing real African identity but is still grossly influenced by European and America Pentecostalism. The influence is simply too strong on most churches in Africa. This predicament is because of the early European incursion into Africa with her civilizing mission that arrived in Nigeria, dressed up in European garb. Inferiority complex is the issue of the mind. Europeans took time to work on the minds

of Africans and kept them where they are today. To counter the status quo, the Africans should rework on their mind.

Noting that western colonial education was the major instrument of this mental colonization and cultural disorientation of the African countries, it is important that African educational systems be indigenized. There should be attitudinal change through restructuring of educational system of African countries. Curriculum should reflect and inculcate African values and philosophy from primary to tertiary institutions. As both private and government universities are multiplying in Africa, the body in charge of approving the establishment of higher institutions should make sure there is a well equipped Department of African Studies, irrespective of the founders' interest. Apart from that, every tertiary institution in Africa should make it compulsory that courses on African history and philosophy are offered by every student irrespective of the course of study starting from the first year to the last year in the university. History of countries in Africa should be taught as well as the history of Africa as a continent to help pupils and students to be conscious of African value, pride and experience. The early nationalists were inspired to fight for freedom because they were exposed to history books, and classics on French and American Revolution. They were also exposed to the Christian scriptures which espouses human freedom. Those who head education ministries in African countries should be true nationalists' not political and materialistic bigots.

Another area to reconstruct African identity is the pool of scientific and technological evolution. The domination of the world by western European powers over the past centuries and even today is the result of their superiority in science and technology. The instruments of physical domination like guns, warships, aircrafts, bombs, medicine, computer, internet among others are obviously products of superior science and technology. According to Obi (1970) "any country which wants to survive must introduce science and technology into her territory" (p. 70). While advocating African based education, it should be borne in mind that to cope with the higher technology, and be relevant in our quest for African identity, we must learn the language of accessing those higher technologies. By implication, Africa must turn the knowledge of western language to her advantage. There should be combination of African traditional education and that of western education approaches. For instance, the languages in which the secret of science and technology are recorded are English, German, French, and Russian. It is at this point that it is impossible to develop African

potentials independent of more advanced countries in terms of knowledge and equipment (tools) otherwise the secrets of accessing the technological development will be impossible. The process of doing this will bring about a change in culture and cultural outwork. There is already a marriage between Africa and Europe which total divorce is not attainable. Liberal Conservatism is very crucial in this globalization era. Being open to positive influences while protecting those positive values that can unite, distinguish and strengthen our existence as a people; such values must be projected with pride and confidence. Let other nations see many values to borrow from Africa. Obi (1970) persist that Nigeria must concentrate all her present human and material resources on the scientific and technological education. This means the introduction of science and technology into her schools and colleges and inter alia, the practical aspects of constructing toys and games like China to impart the scientific technological outlook from the elementary school which is the cradle of official education. Okot (1952), frankly lamented that "no black country has ever made a breakthrough to modernity. As black peoples, we have no country to be proud of in terms of its great inventions and discoveries, its technical equipment and political power. No black country has successfully developed or adopted the technology of industrial civilization to assure its citizens of a high standard of living" (p.10). It is quite unfortunate that close to seven decades this assertion was made, the situation has not significantly improved. We are still struggling to manufacture cars under INNOSON Company at Nnewi in Anambra State of Nigeria. The defunct ANAMMCO motor company at Emene-Enugu existed to assemble western manufactured Peugeot car parts. Emeagwali's Computer invention has not re-written Africa's technological and scientific backwardness. Dangote's industrial revolution depend on Western Equipment for all its productions just as Innoson. Africa is really far but can still arrive sooner than expected when their resolve to be proactive and original, rejecting Western sycophancy and selfish interest. According to Obi (1970), "unless our race contributes to science and technology, the present advanced Races will never accept us as their equal. Any fool can be a diplomat and babble in the United Nations but it requires some innate superiority to invent a thermionic value" (p.72). Many Africans have distinguished themselves technologically and scientifically in America and Europe and can still develop their full capacity. We need an improved and diversified *Biafran Technology (1967-1970)*. Language is the basis of cultural identity. If the language is lost, the culture is also in danger of being

lost. Africa must not allow any language either French or English to subjugate or oppress her language. Language has a major role to play in the nation's growth and development. Using indigenous language to communicate and teach conveys the message clearer and quicker too. Science, technology and religion can be taught with indigenous language.

The African cultural morality has been eroded due to western influence generated by slave trade, advanced by colonialism and perpetuated by globalization. The sanctity of moral and religious laws is desecrated without fears as punishment is not instant but has to undergo civil processes of the police and the court. On the issue of clothing, one sees the multiplicity of costumes and attires which are majorly European. Most offices in Africa cannot tolerate African attires during office hours. The banks, public services, the judiciary and education institutions amongst others can only approve those who are dressed in western style. Africa identity is embedded in her culture. Ajalla (2010) points out that there are certain positions you cannot occupy without wearing suites, unless one wears suites, one cannot be a lawyer. To be a bank official, suite is inevitable dressing code. For you to wed in churches, the man must wear suite and the woman in white wedding gown, for you to matriculate or convocate in the university, you must be dressed in suites, western styles academic gown, cap and hood. Government and universities must understand that those Euro-inspired copying will continue to demean our identity as Africans while it arrogates power to already domineering European and American influence. The ongoing globalization is colonization in disguise.

Africa needs technological, cultural, religious independence to retain her identity in the global community. Much has been done and much needs to be done to be proudly Africans anywhere in the world. We cannot totally absolve ourselves from global influence but we can still project our identity in such a confident manner that it cannot be disdained in the midst of other cultures in the world. The awareness and consciousness is already rising as we have seen many Europeans feel so much honored to be decorated with African titles and names in African costumes; wearing our clothes, dancing our music and trying to speak our language. They need to enjoy our scientific discovers even as they have enjoyed our stolen artifacts.

4. Conclusion

Human society is dynamic. Man has natural instincts which are further influenced by relationship in the

course of socializing with others. Humanism and rationalism based on culture of each ethnic group are being corrupted and eclipsed by external influences. One major external influence in Africa is Europe and its culture and brand of humanism. Man continues to lose his identity to more civilized cultures. As much as we must acknowledge our aspects of independence to adjust into global society, we must be mindful not to lose our particular identity to global influence. The same sex marriage is gaining global approval but this negates our cultural values. We cannot isolate ourselves from the global transformation as "those living things which cannot or do not adjust themselves to their environment get eliminated from the class of living things sooner or later". Our global and particular environmental values must be respected. Africans are known as their brothers' keeper. The communal and protective outlook of our culture makes us unique as Africans. We must not lose the spirit of good human relation, hardwork, value for family ties, moral values inspired by our religious inclination, communal living, the sanctity and sacredness of human life, and the brotherly care for one another. Everything west is best mentality must be killed through proper education, modeling the old formal and informal virtues of traditional education from the immediate family circle. Western education should serve our developmental interest. Our national constitutions should reflect and represent our social, economic, political and religious structures and values. Our language must be preserved, our dressing must be respected, and our moral value and intelligence must count. Our cherished foods and local medicine must count. We must develop along our cultural heritage. Globalization is not a curse but an opportunity to market our value and assimilate other cultures not inimical to our Africanness.

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