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Evaluation of the Implications of Cultural Globalisation on African Cultural Heritage

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ABSTRACT

A critical look at the contemporary society reveals apparent cultural diffusion as there is the fear of some cultures being annihilated or dominated by the stronger culture(s). This is most evident in language, dressing, music and dance or rather performing and non performing art, and even religion, etc. As a result, the very soul of the African identity is gradually losing its existence with the advent of globalisation. This paper examined the implications of the incursion of cultural globalisation on African cultural heritage. The study adopted qualitative research tools where data were derived from books, journal articles and the internet. The expository and analytical methods of data collection were used. The expository method presented cultural globalisation, some philosophers' and scholars' views on the concept of globalisation. The analytical method appraised the role cultural globalisation play on African cultural heritage and also, established the future of African cultural heritage in the age of globalisation from the eyes of a philosopher. The researcher found out that there have been positive and negative impacts of cultural globalisation on African cultural heritage. The paper therefore, recommended that, there is need for Africans to reconstruct their hitherto cherished values to make it relevant again while also retaining their Africanness. In other words, a hybrid of the more acceptable elements of both Western and African cultures should be adopted. Most importantly, recognising and inculcating the contributions of African cultural values and heritage in the mist of globalisation can lead to the development of African society.

Keywords: Cultural; Globalization; African Cultural Heritage; Cultural Identity; Cultural Diffusion and Hybridization.

INTRODUCTION

The motivation for this study is predicated on the stark reality that a good number of young people cannot speak their mother tongue fluently nor even write it today. Globalization has greatly eroded (to a greater extent) our cherished African cultural and

traditional values and heritages, thus, the need to embark on this study. The issue of the influence of globalization on African heritage and philosophy has been a subject of great concern to scholars within and out of Africa. It is no longer questionable that though, globalisation has improved the socio-economic status of many countries, it has also tremendous negative effects on their heritage, identity and philosophy. Notable among these effects is the loss and alienation of African values in pursuit of the Western ones which is often inconsistent with African beliefs, values and philosophy. In other words, the very soul of the African identity is gradually losing its existence within the air of globalisation.

Globalisation is a critical tool for cultural homogeneity and end to cultural diversity in the world. The cultural and linguistic differences accompanying ethnic divisions in Africa have been weakened by the forces of globalization (Zajda, 2023). African traditional cultural values are being replaced by the global cultural values. Perhaps, one can say nearly every nation and the lives of billions of people throughout the world are being transformed, often quite dramatically, by globalization (Ilesanmi, 2023). The degree and significance of its impact can be seen almost everywhere especially in the area of culture like religion, politics, economy and social life. Considering the fact that, the human society with its various cultural elements like; beliefs, norms and values are subject to changes and these changes may sometimes be positive or negative. No matter how stable a social system might appear, it is continually undergoing slow but cumulative changes. Sometimes more rapid changes that might involve visible disruption of an established structure take place. When this occurs, it leads to breakdown of established social and cultural forms, and the emergence of new ones which might affect the identity of a social group.

Since Africans were opened to external influence, they have witnessed more rapid visible disruption of established social and cultural values up to the present time (Cooper, 2019). Throughout African continent, the general trend has been to abandon traditional African culture; like beliefs, customs, norms and values, and ways of life and adopt new ones. This trend has degenerated into a complex, that African culture is inferior, parochial, barbaric savage, obsolete, archaic and most horrifying and devastating is the mass cleft from African Traditional Religion into Christianity of which western cultures are highly packaged (Sanneh, 2016). Worried and concerned with this recent development, the researcher undertakes a critical appraisal of the phenomenon and advent of cultural globalisation to establish its impact on African cultural heritage in this 21st century.

DEFINITION OF TERMS

Certain terms are clarified to enhance the understanding of the study which includes, culture, cultural globalisation, African cultural heritage and globalisation.

The Concept of Culture

Mbiti (1983) defines culture as the way people live, behave and act, as well as their intellectual achievement. Culture shows itself in arts and literature, dance, music and drama, in social and political organisation, in religion, ethics, values and law and in economic life. Culture is that which denotes a historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitude towards life (Sigdel, 2018). Culture therefore means a total way of life of a people which is both in material and non-material forms.

African Cultural Heritage

African cultural heritage encompasses the material aspects or physical objects such as artifacts (crafts, sculpture, pottery) and implements (iron tools such as axe and hoe which were an improvement of wooden and stone tools), and other non-material aspects which are often reflected through elements such as religious institutions, values, and traditions, produced over time, and utilised by Africans in their relationship on the one hand with their material environment, and on the other hand among individuals, and other selves in the universe (Mthembu, 1999).

The Concept of Globalisation

Globalisation has been viewed differently by different scholars. According to Robertson (1999), it implies an increasing interdependence of regions and countries through communication, finance and governance; but it also involves an intensification of the subjective consciousness of this interdependence, coined “globality”. In other words, globalisation is also about social actors’ ideas and perception of the world as a whole: consumption products are bought in a global mass market, military and political issues are linked to the idea of a world order. Ecumenism reflects an awareness of an inescapable religious diversity, social movements are increasingly transnational in their organisation and aims, environmental threats are thought on a planetary level (Waters, 1995). It is as a result of the multinational and multicultural amalgamations that have occurred globally throughout human history.

DIMENSIONS OF GLOBALISATION

Having construed above that globalisation is a tendency towards cultural homogenization, it now suffices to look at the various aspects of globalisation which are: the philosophical, the economic, information and communications technology, social and political, and most importantly, the ethical or cultural. However, it is only the cultural aspect that would be discussed in this paper.

Cultural Dimension of Globalisation

As indicated at the beginning of this study, globalisation is a tendency towards cultural homogenization- models, institutions are eclipsing, thus paving way for cultural singularisation. Cultures are gradually tilting or adopting the Western model to the detriment of other models. The implication is that there is the fear of some cultures being annihilated or dominated by the stronger culture(s) (Thomas, 1994). This is most evident in language, names, dressing, music and dance or rather performing and non performing art, and even religion, etc (Etim, et al., 2018). As a result, the contemporary African man now takes pleasure in or seems to be more comfortable with the Western culture. Western culture is being presented as the most civilized and ideal culture that should be emulated. The impact of globalisation has been felt as a renewed colonial aggression in the logical line of slavery, colonialism and neo-colonialism with the added danger of being vested in apparently innocent words and ideas such as “global responsibility”, “global family”, “one humanity”, and “new world order” (Dirlik, 2002).

The Western socio-cultural life is systematically being universalized in the religious, political, economic and scientific dimensions. The authentic African values used to manifest in the following manner: Individualism is gradually replacing collectivism, the African family system is gradually depreciating, hospitality is no longer practiced, people were treated as ends and not as means to ends, there was respect for African tradition and its institutions, customs and religion, respect for elders and constituted authorities, care and respect for the environment, respect for morality was upheld; in fact, African value system can be rightly described as universal humanism (Areji, 2007).

Construing further, the strength of Africans was in the “We” attitude and not the “I” mentality. This communal or cooperative or kinship system embedded in the family system extended to the entire members of the community or society. The development ensured that the less privileged members of the society enjoy equal benefits. Appointment of members to key positions was based on exhibition or show of true character and not on amount of wealth one possessed. Interestingly, one notable and glaring attitude of Africans was extreme show of hospitality. Strangers were highly respected and treated with care, respect, honour and dignity. Furthermore, everyone belonged to everybody-children or wives of one man belonged to the entire family or the community. Similarly, the achievement or success of an individual was the achievement of the entire community.

In order to ensure social order and security, sanctions were imposed as defaulters suffered the wrath of the gods. The environment was perceived with spiritual consciousness and was therefore approached with faith-consciousness-the land and waters were treated with care and respect; no indiscriminate dumping of waste into streams or rivers. There was nothing like overgrazing or overutilization of farmlands, etc. In fact, norms and values guided actions towards caring and respecting the natural environment.

The traditional religion was highly revered-the elders, ancestors and the Supreme Being. Fear of impending calamity made people to be highly religious; infact notoriously religious, and the list continues. However, today, these humanistic principles are being eroded by the effect of globalization. The quality of society according to Areji (2007) read thus;

in terms of social justice, moral values, social control and discipline has been in a disturbing state. Problems such as corruption, nepotism, inordinate and principled lust for wealth, indiscipline especially lack of respect for elders, exploitation of the poor by the rich, lack of adequate and legal protection for the poor and excessive individualism have become endemic in the social order (pp. 93-94).

Globalisation is responsible because technological innovations and other manifestations have warranted unlimited freedom of thought and expression as against traditional African cultural identity that rests only on tradition and authority with less critical and rational approach to issues. The result is that narrow minded people are carried away by the achievements of the Western culture without reflecting on the negative side effects. Eurocentricism is the order of the day. The contemporary African is gradually losing his mother tongue to English Language. Some parents chastise their children for speaking their mother tongue and, some individuals do not like identifying themselves with those who speak the native language (Essien, 1993; Alba, et al., 2022). In the same vein, some people do not like writing their native names nor have others call them either.

The traditional religion of Africans is aptly portrayed as archaic, uncivilized and above all, sinful. Pastors, evangelists and other Christian clergies, and home movies (Nollywood and others producers) present African traditional religion as satanic, all in a bid to discourage the contemporary African from practicing it (Musa, 2015). Aesthetically, entertainment like music and dance are all being tailored to the Western model or brand. Most young people prefer singing and dancing the Western kind while ignoring with passion their indigenous music and dance. Western clothes are patronized at the expense of traditional attires. This cultural infiltration or imposition can be rightly called “cultural strangulation” as it has plunged the contemporary African into a dilemma, quagmire and confusion to such extent that he is neither wholly African nor wholly European. He is just sitting on the fence because he is severed/ alienated from his roots. Globalization has affected human rights like homosexuality (Altman, 2008).

UNDERSTANDING AFRICAN CULTURAL HERITAGE

African cultural heritage encompasses the material aspects or physical objects such as artifacts (crafts, sculpture, pottery) and implements (iron tools such as axe and hoe which were an improvement of wooden and stone tools), and other non-material aspects which are often reflected through elements such as religious institutions, values, and traditions, produced over time, and utilised by Africans in their relationship on the one hand with their material environment, and on the other hand among individuals, and other selves in the universe (Mthembu 1999).

Some of the shared values that are fundamental features entrenched in African cultural values and traditions include elements such as “hospitality, friendliness, the consensus and common framework seeking principle, *ubuntu*, and the emphasis on community rather than on the individual” (Makgoba, 1997). African cultural heritage embraces all aspects of African life. It involves people’s history, philosophy, poetry, psychology, medicine and health care delivery, ecology, various arms of the traditional government, ethics, economic and social activities, education, military strategies, mathematics (especially numerology) astrology, arts in its various forms and even including science and technology. Culture embraces religious beliefs, languages, dresses, style of living, political organization and all other aspects of life.

Thus, culture is used as the totality of the way of life of a people including their tangible and intangible products, habits, customs, thoughts as well as the arts, technology, music, literature, theatre, health, drama and education. Besides, the following are the characteristics of the concept of culture under discussion. Culture is both stable and dynamic, explicit and implicit, shared and learned, ideal and manifest, covert and overt, organic and supra-organic, corruptible and reforming. An African person inherits a cultural heritage from the preceding generation which they use, add to and pass on to the succeeding ones (Olu, 2022).

EFFECTS OF CULTURAL GLOBALISATION ON AFRICAN CULTURAL HERITAGE

Negative Effects

Culture is described as the total way of life of a people (Asuni, 2007). As explained by Uchendu (1998) the social legacy the individual acquires from his group, that part of the environment that is the creation of man is what is referred to as culture. Cultural globalisation has completely eroded the rich cultural heritage of Africans. Globalization tends to transmit the cultural patterns of economically developed countries (EDCs) to the rest of the world (98). This is made possible by the communication dimension of globalisation. National cultures and African values are now rapidly being replaced by the cultural values of the more technologically and economically advanced countries, particularly the United States and countries of the European Union (Ajayi, 2003).

Thus, Western values, politics, and business culture are being powerfully transmitted across Africa while their concepts of democracy, human right, market economy and life styles are being disseminated around the world as models to be imitated by Africans (Manning, 2010). The interchange of ideas is an important aspect of globalization and nothing symbolizes this phenomenon more than the internet. Nevertheless, the internet is not only used to spread beneficial information, culture and commerce, some websites promote pornography, racism and gambling. A few give specific information on how to make bombs

There is no doubt that many cult groups learn their dangerous trade from what they see in these channels. Such experiences undermine Africa’s cherished values and

contribute to violence in Africa. It would not be out of place for one to conclude that Nigerian youth have been culturally colonized (Olasupo, 2017). This is because the youths are now imitating the consumption patterns of the Europeans, their languages, dress, and dance with no regards for the local culture. Africans are now romancing with foreign imported goods at the expense of “made in Africa” goods. This attitude worsens trade terms by creating unfavorable balance of payment which in turn adversely affects levels of development.

Globalisation of cultural heritage has some negative impacts in some areas. Akande (2002) seems to understand more of this negative impact when he said that western adventures made efforts to undermine the cultural heritage of various peoples around the world through colonisation, imperialism and now globalisation. He said that cultural imperialism left the colonised in a state of cultural disorientation which is vulnerable to cultural invasion.

Commercialisation of Culture: The most important far reaching effect of cultural globalisation is the commercialisation of culture. Production, distribution and consumption of cultural goods and services have become commodities along with the essentials of life. Music, food, clothes, fashion, art, sports images, etc. are now sold in the market, imported and exported. Commercialisation of culture has a disturbing impact on the people of Nigeria. For example, what was once an element of Nigeria’s cultural way of life has become a product, rather than something unique which they have made to suit their specific needs and circumstances (Ukah, 2003). Nigerian markets are increasingly bombarded with new images, new music, new clothes and new values. The impact is that the familiar and the old artefacts are being discarded. The fact is that these will be lost simply because they are not valued by global markets. This undermining of the peoples existing values and cultures has a corrosive impact on the sense of who we are, what we want and what we respect. “The cumulative effect” in Akande’s words “is a crisis of cultural confidence, combined with economic uncertainty and crime which global integration often brings” (2002, p. 65).

Religion: In the area of religion, the impact of globalisation is not left out. For example, Hock-Tong (2001) observes that Islamic fundamentalism has in many respects served as a bulwark against modernity, that Muslims generally see the secular influence of western science and technology as inimical to traditional Islamic values. This was the reason most non-Muslim researchers tend to attribute the underdevelopment and under privileged state of Muslim women to Islamic tradition. As a result of cultural globalisation, the movement of youths from the rural to urban setting has caused a significant depopulation of youths going to prayer houses in the rural setting. The arrival of Christianity has also depopulated the traditional religious adherents in many parts of Nigeria.

Proselytisation: Information and communication technology is gradually spreading its influence on religious evangelism. This is in the areas and methods religious society globally use it for teaching, proselytising and in belief systems. It is now possible for any religion to spread its faith beyond national borders, allowing even small religious movements to engage in overseas proselytisation activities.

The Family: In Africa today, due to the impact of globalisation on cultural norms, socialisation processes and values are affected. For instance some parents are no longer frowning at what the youths put on. The traditional pattern of subordinating when greeting an elder has changed to “hi”.

Languages: Today, the use of foreign languages, mostly English and French, has always been an important aspect of official language in Africa. Though, there is high rate of illiteracy in the rural population, the use of our local languages has its limitations. Many elite families would like their children to learn English language better than their local language. Today, Africans use and read books written in foreign language faster and more fluently than those written in local languages. In Nigeria, cultural globalisation has impacted on the number of Movies produced by Nollywood. Movies produced in English are much more than those performed and produced in African languages languages. Globalisation, Information Technologies and Libraries: Information and communication technology accelerates globalisation of cultural values.

As Omekwu (2006) reiterated, the internet is a key development in the growth of globalization because globalization has changed the nature of national government imposing national and international cultures on local culture. With information technologies, foreign cultures can be preserved in libraries and accessed simultaneously by library users and other Nigerians irrespective of their ethno-cultural learning.

Globalisation and the internet also allow cultural heritage of different tribes in Africa to be uploaded, downloaded, and accessed by other people in another side of the world thereby projecting the cultural identity of Nigeria Omekwu (2006) captures this impact very well when he said, “the internet certainly offers the greatest opportunities for cultural exchange, causing more books, journal reference and paper based information media and cultural artefacts to migrate to electronic format. He cites Crane (2016) to have stressed on the negative impact of cultural globalisation and the electronic media. According to him, as more and more people are relying on online access to culture, it is likely to have great effects on how people view culture and on the internal working of our cultural repositories, such as museum and libraries. “As it become more and more convenient to view cultural objects on home computers” Basser continues, “people are likely to visit museums (and libraries) less frequently. More and more people access...museum objects online without entering the museum and libraries will rapidly become redundant and erode” (Williams, 2017, p. 53).

Another impact of globalisation on African culture is gay marriage. It is rather unfortunate that Africans (most especially, Northern Nigerians) are fond of this act which we personally consider as foreign to us in Africa. In order to dwell much on this, we would like to allude to the “Sunday Punch” Newspaper, June 11, 2017, p.32 which reads in part “FG laments increase in gay marriage”. The report goes further thus “the Director-General of the national Orientation Agency, Dr. Garba Abari, said that social values have been eroded, adding that Nigerian youth have embraced same sex marriage”. Some websites promote pornography, racism or gambling. Each of these affects African culture.

POSITIVE EFFECTS OF GLOBALISATION ON AFRICAN CULTURE

The positive impacts include (a) integration of Nigeria culture (b) speedy access to Nigeria culture in the internet, (c) digitisation and preservation of cultural artifacts and (d) global access to the cultural heritage.

Integration of African Culture: The impact here is that globalisation would integrate African culture and allow each cultural community to view the other’s culture in the internet. As a sport (football) which is a western culture unites Africans more than any other activities at the international arena, so would cultural globalisation to Africa’s cultural diversity. For example, with the name “Nigeria Cultural Heritage” on the internet, so the world is viewing Nigeria as a more united cultural nation.

A proponent of this view Lechner (2009) outlined thus:

- (1) that interaction across boundaries leads to the mixing of cultures in particular places and practices (i.e. pluralisation).
- (2) That cultural flows occur differently in different spheres and many originate in many places (i.e. differentiation), and
- (3) that integration and spread of ideas and images provoke reaction and resistance/competition (i.e. contestation).

Speedy Access: Once globalised, African cultures can be accessed online. Cultural access through the internet can be localised. By localisation we mean a process by which foreign cultures viewed in the satellite TV system or the internet can be practised in Nigerian environment or and vice versa. This information can be accessed online simultaneously without distorting the contents.

Digitisation: Digital scanners and cameras can be used to capture digital images (of cultural artifacts) for importation into computer systems. Conway highlighted some of the benefits of digitisation to include:

- (a) digital images offer unique advantages because information and contents may be delivered directly to end users;
- (b) the data can be easily formatted, edited, and printed;
- (c) the digital collections are accessible to a large number of users simultaneously (20).

IMPLICATIONS OF CULTURAL GLOBALISATION ON THE FUTURE OF AFRICAN CULTURAL HERITAGE

The above discussion showed that globalisation has both negative and positive impacts on the cultural heritage, development and preservation in Africa. However, it now suffices to examine and evaluate the prospects or, the future of African cultural heritage in the age of globalisation from the eyes of a philosopher. This study argued that African countries need not necessarily be disadvantaged by the unfolding globalisation process if they adopt developmental policies that are rooted in their own cultural heritage, including knowledge systems. They need to develop their own models of cultural and artistic development that are accessible and affordable to the local communities and appropriate to their cultural environmental conditions (Borup, 2006).

African governments need to take their cultural heritage resources seriously as one of the domain in which they can remain competitive in the globalising world and contribute to “global civilisation”. This is based on the worldwide increasing global realisation that culture constitutes a fundamental dimension of the development process. It helps to strengthen the independence, sovereignty and identity of nations. Moreover, economic growth and development have frequently been conceived in quantitative terms, without taking into consideration their necessary qualitative dimensions, i.e. the satisfaction of man’s spiritual and cultural aspirations.

African scholars and heritage managers should push to make sustainable utilization of Indigenous Knowledge Systems (IKS) for sustainable development the next global agenda after information technology. They need to maintain a delicate balance by thinking globally in an era when science and technology have shortened distance and united cultures, while at the same time stimulating the development of national and local agendas in relation to cultural and IKS policies. It is important that African countries first cooperate among themselves. This cooperation can only be meaningful if it begins with what is already there, i.e. in the form of existing traditions and customs, associated knowledge systems and technologies, arts and crafts. Through proper analysis and planning, these indigenous cultural potentialities could be revived and adapted to the demands of present day science and technology for sustainable development and local community livelihoods (Utami, et al., 2022).

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Furthermore, there is the need for the legal protection of the intangible cultural heritage. There is also need for the government to revive traditional and popular forms of a people’s expression. Government should incorporate programmes relating to traditional cultures, heritage and folklore in education curricular at all levels. Government should develop legislative protection for traditional culture, heritage museum, archives, and libraries. More so, government should provide training in the use of ICT for documentation, digitisation and preservation of cultural heritage. There is also the need to establish “heritage club” where issues of cultural heritage would be discussed as a means of transmission of oral and intangible heritage. An international World Day for showcasing and safeguarding traditional cultural heritage should be established. There is the need to hold seminars, workshops or technical assistance for training of managers and teachers in the field of traditional culture and heritage.

Conservation, preservation and dissemination of expressions of the intangible cultural heritage should continue to be an important component of the library profession. Public policies to protect the young from the abuse and misuse of modern information technologies – indecent dressing, violence, sex and phonographic materials that find their way to some homes – should be made.

CONCLUSION

Globalisation is fast determining the cultural practices of most Africans. Culture of the developed economy has taken over the local culture. Most Africans prefer the cultural practices of the developed countries. This study observed that globalisation is characterised by keen competition and an aggressive quest for supremacy by various contending people and interest groups of the world. However, it must be realized that economic growth without social and cultural justice cannot be the idea of sustainable world development. Development brought by globalisation which is aimed at eliminating certain cultures is not a good conception of development. This is because development is measured in terms of the quality of human life, which can be reflected in, for example, better education, health and life expectancy for every Nigerian. This can only be possible if men and women are equally empowered, not only in rhetorics but also in our life activities.

The developed countries have a crucial role to play in this process. Globalisation should restore peoples' dignity, sense of identity, continuity and security. Cultural globalisation has effects especially on the receiving end. For example, there is no doubt that globalisation has played tremendous roles on the socio-economic life of many societies yet, beyond this, situates some worries that it has also distorted the cultural values of such societies which resultant effect is loss of identity. Umeogu (2013) asserts that "in the process of interaction between nations and countries; ideas, religions, language, arts, and other aspects of culture are interchanged, upgraded or modified... and globalisation has contributed to the alienation of individuals from their traditions" (p. 174).

On his part, Niezen (2008) succinctly expatiates that:

Part of the process of globalization is the need to develop a culture that, in some broad way, can transcend diverse economic, ethnic, political, racial, and religious backgrounds. Such a global culture will have to be one that either seeks to transcend normal affinities for one's own cultural group or undermine them...inevitably lead to democracy as the only viable option for a political system, capitalism as the dominant economic system, a regime of individual rights to dominate interpersonal relations in the social arena, and governmental relations with its citizens. This process of producing a global culture will not occur without difficulty and conflict, especially for developing nations (p. 225-256).

The core values of Western societies, especially as embodied in a culture that places its primary concern on the rights of the individual, are in conflict with the core values of many developing countries. Many cultures in developing countries are based on a concept of protecting the livelihood of ethnic, "racial, religious groups, or those who share a common language, not individual... It is the cultural beliefs, not the individual, that has ontological supremacy... Respect is actually paid to a set of ideas, rather than to choices of individuals" (Visweswaran, 2010, pp. 225-226).

Globalisation therefore, brings about a new form of cultural imperialism, shaping children, the future citizens of the world into a set of competitive, information based citizens whereby, the skill in the mastery of English language replaces local languages which is one of the marks of heritage and identity (Umeogu, 2010; Okon, 2002; Okon & Akpan, 2003). This loss extends to other African values, for instance, the rich, fresh green leaves, plants and healthy African food have been greatly lost to processed foods.

In a nut shell, globalisation is completing the work of colonialism in uprooting Africans from their roots (Gehrmann, 2017). It further decreases the uniqueness of the once-isolated communities such as African community (You, 2024) and alienates individuals from their traditions and values. From the foregoing, it becomes clear that the rich African heritage and philosophy may be completely lost if action is not taken to retrieve and retain them. Many of the rich norms and values are being neglected. For instance, the sense of community is being replaced by the sense of self with its numerous destructive effects on development (Gergen, 2009).

Fidelity in human relations, respect for elders and human life, hospitality to one's neighbour and strangers and many other values are dying fast. Many of the African shrines and sacred places that have the potency for tourism are being neglected and abandoned while Africans themselves are paying a fortune for similar ones in the West, though, the study acknowledges that globalisation has had both negative and positive impacts on the cultural heritage development and preservation in Africa. However, this study argues that African countries need not necessarily be disadvantaged by the

unfolding globalisation process if they adopt developmental policies that are rooted in their own cultural heritage, including African Indigenous Knowledge Systems. They need to develop their own models of cultural and artistic development that are accessible and affordable to their local communities. Globalisation is good, but we must embrace it with caution and guard against the dangers inherent in it so that our cultural heritage is not eroded and sacrificed on the altar of globalisation.

With the coming information age, the world is getting smaller and Africa has to fit in and does not mean compromising on the local culture to take up everything that has been termed global culture. We should therefore note that culture is the key which unlocks the creative potential of a nation. For instance, the technological developments in Britain which led to the Industrial Revolution were all based on real, local needs and represented solutions that adapted best to the complex of economic and socio-cultural conditions prevailing in the country at that time. Globalisation, no doubt, is loaded with promises and threats. It is not devoid of problems, but its dividends can be appreciated if engaged with caution and through a definitive appraisal of culture. Africans must learn that in embracing globalisation, there is need to pragmatically review their culture.

The point is that a dynamic review of culture in line with people's experience will chart the path to be trodden; it will show us what aspects of globalisation to embrace, who and when to embrace it, and where. The critical investigation of culture and experience will equally highlight those tendencies and factors to be discarded. When such a review is properly done, the position and situation of man in development become clear. With specific reference to the African situation, especially at this moment of unbridled quest for technology advancement, there are fundamental *ethos* that must not be carelessly mortgaged for material advancement lest the wellbeing of the majority is subordinated to technological acquisition. In other words, both the ethical and the technical must come into play in Africa's pursuit of globalisation.

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