

The Impact of Globalization on African Culture and Politics

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Abstract

The world is undergoing the process of transition ranging from orthodox traditionalist to the modern colonial system of multipolar divergent domination of colonial agenda and later transcending to bipolar twin ideological dominance of western capitalist and eastern central planned economy with modern technological development. This trend has really transformed the global scenario to enter into modern clutches since Second World War up to the terminal point of the cold war in early 90's. Meanwhile, the new post-cold war global agenda came up with new changes such as "modern advancement, revolution in information, communication and technology, globalization, liberalization of economy, democracy and democratization process among others. Content analysis was the methodology that the researchers adopted in this paper. The study reveals that globalization and modernity have detrimental impacts on African culture and politics in areas of its political system, economy, education, religion and socio-psychological systems. The paper recommends that Africans should maintain their culture, norms and values as well as enhance the national boundary and sovereignty so as meet the challenges of globalization.

Keywords: *Impact, globalization, African culture, politics, cultural imperialism.*

Introduction

Africa is the continent that has been subjugated and dominated by different sinister at all cost. Before the era of colonial plunder, the continent was deprived with bad governance in the hand of emperors, monarchs with divergent draconian tendencies. However, superstitions, magic and traditional cultural obliquity and barbaric propensity was the order of the day. This traditional milieu precipitates the religious missionaries to wage crusades in some areas to enhance their socio-cultural system in the continent. The inter-alia relations of the continent with Arab Middle East has really attributed to the cultural transformation and development for most of the regions in Africa. In fact, some scholars viewed that the word Africa was derived from the name of the former King of Yemen, Ifriqos bin Qais bin

Saifi, while others said that Africa is Queen of Heaven. Nevertheless, the inclination of the continent with the Arabs has developed a new trend in the customs, norms and values of the African society. Besides that, the Arabs are part and parcel of the continent. The countries in Fezzan and Maghreb are in the northern region of the African states. This includes Algeria, Morocco, Tunisia, Libya and Egypt among others. Meanwhile, Egypt is the cradle of world civilization and a religious historical monument in the global archives which have both Muslims and orthodox Christians in some areas of Alexandria.

The colonial agenda came up to the continent during the aftermath of the 17th century industrial revolution of Europe. This led to the spread and devastation of colonial imperial powers from the western European countries to Africa, Latin America and Asia in search for raw materials and slaves. This is the intensification of globalization as observed by Samir Amin or what has been described as global slavery and enslavement of Africans by the western powers. But, such globalization is basically to look at the raw materials, cheap human labor and markets for the development of European nations and the underdevelopment of Africa as hinted by Rodney as development of underdevelopment (Rodney, 1973). Africa's contact with other parts of the world, especially America and Europe, started in the 15th century through trade including the trans-Atlantic slave trade. During this period, western merchants bought from African slave traders Africa's most valuable resources - able-bodied men, women and children (Obioha, 2010). At this juncture, more than twelve million slaves were taken away from Africa to the western world and countless thousands of them died in the process (Mazrui, 1986).

Globalization is not a new concept to Africa. Scholars believe that there have been three major phases of globalization: 1870 -1914; 1945 -1980 and from 1980 till now (Ajayi, 2003). In fact, the first phase of globalization, as pointed out by Ajayi (2003), from 1870-1914 was towards the end of the 19th century and before the first world war; this was the period for colonization and colonial domination of developing states of Africa, Asia and Latin America. It served as a platform for spreading western culture and the usurpation of the political economic power of the colonies towards building a European economy. The second phase was (1945-1980), from World War II down to the period of decolonization in the late 50s-60s down to 80s. This signified the post-colonial era and the emergence of neo-colonialism in the developing states. This was due to the imposition of western political culture on the developing states with the white man system of leadership which was prescribed by Franz Fanon as black skin white mask. Finally, the third phase 1980 to date has marked the period of the second wave of democratization as vindicated by Huntington (1991, 1996; Schreuder, 1995). In fact, most of the nation states changed their tectonic system of governance to western liberal democracy. Therefore, globalization has already been in place since time immemorial. The terminology is a long terminology as old as mankind, but the dispersal of nationals to another region or continent accelerated the agenda to greater heights. The old diplomatic relations, war, expansion of empires and religious revivalists are the bedrock of global relations. Later colonial explorers exacerbated the trend to the peak and modified it into the modern agenda of modernization and westernization of

Africans. Currently, the proliferation of information communication and technology (ICT) is the conduit pipe for conquering the globe to become a global village. That cements the carpet for global governance (Finkelstein, 1995; Held, 2006).

This trend has precipitated the changing nature of the political system, socio-cultural, educational and psychological scene of African colonies into the cobweb of modernity, and incorporation into vagaries of western capitalists (Tar, 1999). The Africans learnt to wear western, drill western, speak western, but what they did not learn was to be western in this temporal world (Mazrui, 1986). This syndrome has attributed to the domestication of western culture and civilization into the indigenous culture that has affected the cultural background of the African society. This scenario has also affected Asian countries such as Asian Tigers and Arab countries in the middle east. In fact, some Arabs respect western culture as par excellence than their local customs from the Arabism Islamic background. This transcends them to westernize under the auspices of globalization. This scenario has been alluded and accepted to wide coverage during the colonial plunder and the post-colonial domination or neo-colonial imperialist up to the end of the Cold War. This trend paved the way to unipolarity and ascendancy of America hegemony into balance of power configuration. This study was an attempt to analyze the effect of globalization and politics on the anthropological system in Africa.

Literature Review and Theoretical Framework

Globalization

Globalization may be referred to as an increased speed of development in which modern technologies, production techniques, organizations, consumption patterns and worldviews are spreading across the globe (Stilgizt, 2002). Far better than the economic trend, globalization is considered as a far reaching socio-cultural process. It is branded by the diffusion of not only consumer products but also of political ideas and principles, as well as socio-cultural symbols and images in new settings. The existence of potentially large benefits of globalization makes the question of fairness in sharing those benefits critically important (Stilgizt, 2002).

Globalization is a process of advancement and an increase in interaction among the world's countries and people facilitated by progressive technological changes in movement, communication, political and military power, knowledge and skills, as well as interfacing of cultural values, systems and practices (Nsibami, 2001). Globalization is the intensification of cross-border trade and increased financial and foreign direct investment flows among nations, promoted by rapid advances in liberalization of communication and information technology (Islam, 1999; Aninat, 2002). In other words, Precious (2010) posits that, globalization is the international, socio-politico-economic and cultural permeation process facilitated by policies of government, private corporations, international agencies and

civil society organizations. Indeed, this indicates that globalization creates a strong link and interconnectedness within international agencies, communities and associations that vindicate harmony and inter-alia relations in public policies and private sector management within the global arena. In fact, it consolidates uniformity in governing the international community.

Akindele (1990) refers to globalization as the process of the intensification of economic, political, social and cultural relations across international boundaries. Sequel to the above perspectives, globalization is the process that creates inter-relationship and interconnectedness within the global eco-system through the transformation of political, socio-economic, education, culture, communication, technology, and flow of information towards integrating the global arena into unique modern patterns of relationship. Globalization is principally aimed at the transcendental homogenization of political and socio-economic theory across the globe. It is equally aimed at “making global being present worldwide at the world stage or global arena” (Fafowora, 1998). Globalization is the “acceleration and intensification of economic interaction among the people, companies, and governments of different nations.” (<http://www.globalization101.org>). Corroborating with the above assertion, Armstrong et al. (2004) hinted that globalization is the multifaceted process that involves the emergence of global financial markets exchanging ever vast sums with increasing speed of movement of global actors like multinational corporations, massive media empires whose powers may exceed that of some governments (Armstrong, Llyod & Redmond, 2004). The above concepts provide impetus to analyze the state of globalization which centered on establishing the inter-alia relations among nation states in all systems of life for the benefit of modernity or western development.

From the aforementioned, the trend of globalization created integration of the divergent systems, nations, states and institutions, either the south-south relationship or the north-south relationship and vice-versa. Due to the acceleration of science and technology, information communication and education across the global arena. This is in line with the interdependency theory as pointed out by Robert Keohane and Joseph Nye (1977). Interdependence in world politics refers to situations characterized by reciprocal effects among nation states or actors in different countries.” (Keohan & Nye, 1977: 8) Under this mutual dependence, the relationship between the actors involved, including states as well as other transnational actors, is characterized by both cooperation and competition.

Culture

Literally, culture is the total way of people’s life that includes customs and costumes, manners and mannerism, ideas and ideology, art, beliefs and all sort of things that integrate people as members of the society. Culture differentiates one community with the other even within the African continent. Culture is a complex whole including knowledge, beliefs, art, morals, laws, customs and any other capabilities and habits created by men who are members of a society. However, culture makes a group of people relate to each other through

persistent relationship. It also makes a large social group share the scarce geographical or virtual territory, subject to the same political authority and dominant cultural expectations (Weber & Hsee, 1998).

The above definition vindicates how one community differs with the other due to their different cultural orientations. Indeed, the Swahilis from the east African states (Kenya, Djibouti, Tanzania, Uganda and Zanzibar) differ in their culture with the Babers and Arabs in the North African states of Algeria, Libya, Mauritania, Morocco, Egypt and Tunisia, while the culture of Hausa/Fulani of the West African states of Northern Nigeria, Ghana, Niger, Cameroon, Chad and Gambia were also different from the Kwazulu of the South African region. In other words, the Malays of Malaysia, Indonesia, Brunei and Singapore are different from the Chinese, Indians and Thais of China, India and Thailand, even if they are staying in Malaysia or Indonesia.

In the process of international interactions, there is an interaction of cultures, and thus a borrowing and diffusion of cultures amongst nations. This is not unusual, but unusual and unfortunate is the domination of one culture over the other (Precious, 2011). In other words, globalization is the process that is detrimental to the cultural values and beliefs of devastated countries in Africa (David, 2002). This shows that globalization has negative impacts on indigenous culture that would make the people behave outside their traditional orientation, customs and beliefs. This scenario might precipitate the ascendancy of western liberal culture on the domestic culture of the local African people. This is referred to as the “Americanization” of world cultures. The spread of American corporations abroad has various consequences on local cultures, some very visible, and others more subtle (<http://www.globalization101.org>).

The Benefits and Impact of Globalization

Accordingly, some authorities like Huntington (1996), Nye (2004) and Stiglitz (2002) among others vindicate that globalization has created integration that may foster economic trade, international corporations, rapid movement of goods, capital and technology across the borders. This may ensure open market operations, economic liberalization, transfer of technology and exchange of goods and services via transnational corporations and international agencies for the betterment of the global community. Indeed, this trend has reduced the level of isolation among the developing states and created an access to knowledge beyond the reach of even the wealthiest country a century ago (Stiglitz, 2002).

Mazrui (2006) pointed out that globalization has been going on for centuries fostered by the engines of empire, economy, technology and religion. He posited that two world religions Christianity and Islam, have become globalizing elements in establishing a series of values across vast distances. To him, expansion of empire, technological advancement, international economic systems and religious revivalism were among the contending forces for the spread of globalization. Huntington (1996) substantiates that the democratization process that swept several dozen countries in the aftermath of the cold war was the vehicle for

globalization. This trend was mooted due to the acceleration of information communication and technology that led to a new vista in the global political climate to have its new post-cold war global agenda.

Globalization has basically renewed the attention of the international intergovernmental institutions like the United Nations in the maintenance of peace and ensuring stability; the International Labor Organization (ILO) in promoting decent work environment across the globe as well as the World Health Organization (WHO) in improving the health sector and health conditions (Stilgitz, 2002). In this regard, globalizations via global institutions have remarkably assisted the international community through foreign aids, technical assistance and multilateral support of global agencies to the entire world community. Globalization is a vital step towards both a more stable world and better lives for the people (Rothkopf, 1997).

Meanwhile, globalization promotes cultural integration that pushes the world to become the global village to inculcate the ideology for universal religion, ideology (Mazrui, 2006), as well establish room for a uniform culture that detribalizes African customs and tradition. This scenario, would be tantamount to the relegation of African cultural values or cultural extermination. In fact, globalization has attributes to expose to all societies foreign cultures that may bring changes to their local cultures, norms and values, and traditions (www.globalization101.org). This is inimical to their socialization and traditional backgrounds.

Sincerely, globalization has an important and strong effect on national identity and culture of the people. Though, the impact of globalization on national identity and the culture of the people of the Middle East (such as in Iraq, Syria, Jordan, Palestine, Saudi Arabia, Yemen, etc.) really affects their culture and identity in a general sense, it seethes with the thought of human perceptions, theories, practices and principles of the enjoyment of freedom of thought and uniqueness of privacy. The issue at hand is the direction to the formulation of a global cultural value (Al-Rawashdeh, 2014). This transformation has negative effects on the Middle East and some Asian communities because the global cultural system paved the way for modernity and western culture which are detrimental to their domestic cultural values and religious practices.

Some scholars and policy-makers from 18 African countries described globalization as the Americanization of the world (Al-Rawashdeh, 2014). Indeed, it is the propagation of a universal paradigm for economic and political development, and the dominance of unilateralism as a way of conducting international relations. (*Development Policy Management Forum*, 2002). US has been growing to have so much unprecedented hegemonic force in world history that America has evolved into a new form of empire controlling millions of people through a variety of inducements and intimidations (Mazrui, 2006). Hence US has emerged as the global power in the twentieth century or Americanized of the world, which invariably led to resentment of American cultural imports (Nye, 2004).

This paper is in line with the model of ‘Complex Interdependence’ developed by Robert O Keohane and Joseph S. Nye in the late 1970s in which interdependency precipitates mutual dependency of one state on the other. Complex interdependence highlights the emergence of transnational actors vis-à-vis the state. The focus was the rise of international regimes and institutions that compensated traditional military capabilities, and the new importance of welfare and trade in foreign-policy matters compared to status and security issues (Rana, 2015). The policies and actions of one actor have profound impacts on the policies and actions of other actors and vice versa. Complex interdependency is an attempt to understand the willingness of a state to enter into cooperative alliance with another under conditions of anarchy and dependence. While emphasizing the growing importance of International Organizations (IOs) and Multinational Corporations (MNCs), this theory anticipated what is now known as globalization.

Keohane and Nye (1977) argued that in the era of interdependence, the very nature of international relations has been changed and the world has become more interdependent in all respects especially economics. Interdependence is a relationship between actors characterized by cooperation, dependence and interaction in a number of different areas, and conflict as well. Complex interdependence is a theory which stresses the complex ways in which, as a result of growing ties, the transnational actors become mutually dependent, vulnerable to each other’s actions and sensitive to each other’s needs. In this respect, globalization has paved the way for interconnection and inter-alia relations among nation states within the international system. This relationship would serve as a conduit to favor the developed world or the less developed third world countries or both. The impact of such disjointed relations would provide us some imperative for ascertaining wherever globalization has an impact on African development or otherwise.

Impact of Globalization on African Culture

It is imperative to gist some aspects of African traditional culture prior to the globalization agenda. The Africans had their own customs, norms and values within the context of religious belief (i.e. traditional African religion, Islam and Christianity) and the cultural teaching from their ancestors. Africa is a heterogeneous society that has around 1500-2000 dialects with some major ethnic tribes in the continent. The Swahili language in East Africa cuts across Kenya, Tanzania, Zanzibar, Uganda, and some parts of Somalia, while Hausa/Fulani and Yoruba are used in West Africa; Bambara in Mali, Senegal and Burkina Faso; Arabic in North Africa, Central, East and some parts of West Africa (i.e. Chad, Shuwa Arabs in north eastern Nigeria); and Afrikaans, isiZulu, and isiXhosa are widely spoken in South Africa, Lesotho and parts of Namibia (www.nationsonline.org/one/african_languages.htm) Indeed, each culture has its way of communication based on its background and anthropological history.

Although, all cultures in Africa have their festivities, beliefs and traditions as well as economic systems for earning their living through either agriculture, mining, trade and

auxiliary menial professions (like black-smith, weaving, textile and building engineers among others). The role of Babangoni Muhammadu Durugu who built countless palaces, mosques and historical monuments in northern Nigeria is widely recognized. The level of civilization is highly intensified and varies according to the different communities in Africa. The emancipation of globalization has created a lot of changes, destruction and distortion to the African cultural system. Let us examine the notion of globalization within the paradigm shift of the cultural system of Africans to modern western obliquity that serves as a tandem for glorifying Africans under the tutelage and slogan of globalization.

- 1. Sovereignty questions:** Globalization has retarded the level of sovereignty of African traditional leaders and religious kingdoms to the extent that they cannot continue governing their society which has never happen before. Colonization is an anathema to African traditional leadership which not only reduces their power but relegated them to the background under the dictatorial directive of the White man via indirect rule (i.e. West African states). There were assimilations in the French colony and apartheid in South Africa. This notion has vindicated the colonial masters to become enemies of the traditional political system of the African people. Some resistance among the proto-nationalist such as Samori Touré of the Mandinka Empire resisted French colonization and crushed multiple numbers of their armies, while King Alu Babba of Kano and Sultan Attahiru of Sokoto were killed and the Kosoko of Lagos, Jaja of Opobo and Nana of Itsheikire became submissive under colonial directives. These sinister acts truncated the sovereign power of traditional African leaders to become vulnerable or subjective to the White man then and even in the days of the post-colonial era. Ake (1993) hinted that power was given to the colonies with colonial economic systems that could not make the new leaders establish their own political economic systems. Moreover, globalization has weakened the power and even the legitimacy of the state by undermining its claims to be able to provide various collective goods like security and stability against external trade among others (Armstrong, Lloyd and Redmond, 2004). Today, all African states and their leaders are controlled by either the old colonial imperial powers or by world super powers the US, International Organizations, and the international community. In fact, some economic policies like privatization, deregulation, open market operation or liberalization were the products of the West transferred to Africa, not for the Africans or the development of the continent.

This cements the ground for the international system to appear as Unipolar (Thi Thuy, 2012), due to US hegemony in international balance of power configuration. This trend has paved the way for the US to interfere in the domestic issues of other countries. The US interference in drawing the attention of the Malaysian government to accept IMF loans during the global economic melt-down, of 1997-98, and human rights violations over the arrest of former deputy Prime Minister Anwar Ibrahim (Mukhtaruddin, 2015).

1. **Cultural imperialism:** This is the transition of the African states into the modern world of colonial plunder, neo-colonialism and imperialism. The present day global cultural system or globalization has alluded to the dynamic change of the traditional cultural process of Africa to western culture. Geller (1995) hinted that colonialism is a system of political economic and cultural domination forcibly imposed by a technologically advanced foreign minority on an indigenous majority. Nevertheless, the colonial conquest has brought new trends of culture to the people of the colonies in Africa, Asia and Latin America. This scenario, led them to shun away from their cultural system. Obioha (2010) points out that there is a rapid decline in the traditional cultural system across the globe. This is due to the spread of colonization, the western system and global culture.

Amazingly, the Africans were behaving in line with western culture, western dressing and even western dreaming and thinking (Mazrui, 1986). This illusion has already entered into the African psyche and affected their psychological systems that made some Africans not create a balance within the socio-psychological cultural system of Africa in relation to western culture. In fact, some Africans perceived western culture to be more superior than their own culture. The culture is fast running into extinction (Obioha, 2010). Globalization promotes integration and the removal not only of cultural barriers but also of many of the negative dimensions of culture (Rothkopf, 1997). The acceleration of globalization has really permeated African customs, norms and values and changed the cultural thinking of Africans towards western perspectives. Today in Africa, most of the women are half dressed—while their male counterparts braid their hair, put on earrings, nose rings and wear torn clothes or rags all in the name of fashion and western civilization.

2. **Cultural diplomacy:** According to Cummings (2003), cultural diplomacy has been referred to as “the exchange of ideas, information, art and other aspects of culture among nations and their peoples in order to foster mutual understandings. It explains cultural diplomacy within cultural activities that a nation’s idea of itself is best represented so as to continue to inspire people the world over, despite political differences and cross borders.” This stresses the compatibility of cultural exchange across the globe which some nations would benefit from the customs and cultural values of others. In, another dimension it can be detrimental to other cultures more especially in Africa, because it led Africans to loss their cultural values and imitate the culture of others.

Cultural diplomacy can be practised as a means of public diplomacy through multicultural events, art exhibitions, and through various international festivals (Kim, 2011). In this respect, cultural diplomacy ensured unity in diversity in African culture in the mid–70s via FESTAC in Nigeria that called all Africans to celebrate their cultural jamborees. This has really created harmony and unity among African cultures and tradition as well better understanding within divergent African cultures.

More so, cultural diplomacy has become a cornerstone for public diplomacy and globalization in the sense of connectivity in economic and cultural life across the world that has been growing for centuries (Kim, 2011). With the rise of soft power, the term “Cultural Diplomacy” has been confused with similar words such as international cultural exchange, cultural public relations and cultural cooperation. Precedent studies refer to cultural diplomacy as the to actual implementation of structure. Ironically, cultural exchange in the midst of globalization has some detrimental impacts or extinction of the local culture due to the acceleration of western hegemonic culture via the social media and international movies.

- 3. Imposition of democracy as an African political system:** As pointed out earlier, each society or region in Africa has its own political system since before the advent of the colonial imperialist but, in the aftermath of colonization it has changed the system of governance to favor its egocentric mission and exploitative tendency. Political independence is duly granted to Africans, but the undermining variable is that, such countries were not opportune to offer them economic autonomy. This episode has bedeviled the continent to design its system of governance in accordance to its cultural social system.

The democratization process is booming in most of the African states due to the third wave of democratization process, as opined by Huntington (1996). Consolidating this assertion, Fukuyama (1992) submits that the end of the cold war is the ‘end of history’ at the end point of mankind’s ideological evolution and the universalization of Western liberal democracy as the final form of human government. The above assertions show the relevance of western liberal democracy as utopia or an ideal system of governance. Debunking these postulations, Ki-zerbo ask “good governance for Africa is good governance for whom....?” To him, the Africans should decide their system of governance and not allow others to impose any system on them. Indeed, Ujama’a socialism advocated by Nyerere of Tanzania is a stepping stone for the African states to have their own system of government (Mutiso and Rohio, 1975).

Globalization of democracy paved the way for illegitimate leaders to emerge in the affairs of the political system in Africa. Ironically, the west used to support the illegitimate leaders as long as they danced to their tune. President Abdul Fatah Assisi of Egypt is a classical illustration. This tragedy paved the way for old African leaders such as Yoweri Musaveni of Uganda, Idris Derby of Chad and Pierre Ngruziza of Burundi among others to continue ruling their states without any transformational development over the years.

- 4. Economic challenges:** Globalization brought poverty and inequality to Africa due to the incorporation of the continent into the world capitalist economic system (Bush, 2015). The local industries declined rapidly and gave way to multi-national companies. Tar (1999) observed that the extinction of local industries paved the way

for giant companies from the developed world to invest in less developed countries in Africa. This new trend of economic globalization was detrimental to the African economy and turned them to become subservient and dependent on the developed world.

Meanwhile, foreign direct investment from 2006-2008 to Africa was in the states with unprocessed raw materials and largely accrued to the oil producing states (i.e. Chad, Algeria, Egypt, Nigeria, Equatorial Guinea, and Sudan). These states accounted for 48% of investment flows to the continent (Bush, 2015). In other words, trade liberalization exacerbated the distortion and truncation on local industries to perform to the best of their expectations (Ayenagbo et al, 2012). This paved the way for importing finished goods that Africans were capable of producing, domestically. In fact, the above intricacies blocked the culture of production and the manufacturing process in Africa whereby even table water was imported into some African states.

5. **Challenges of information technology:** Globalization consolidated due to the acceleration of Information Communication and Technology, which had some impact on the cultural system. The globalization of information flow through technological outlets such as YouTube, Facebook, WhatsApp, Instagram, WeChat and Twitter in the worldwide web of the Internet is to create social relationships within the global arena as well as to transfer western culture, films, pornography, prostitution and moral decadence to the developing societies. This phenomenon has ease of the system of communication and dissemination of knowledge in one way, while in another it has destroyed our moral values via pornography, western films, movies and cinemas. Nye (2004) described the American movies, films and cinemas as part of the US soft-power in the international scene. This episode has affected most of the African youths to spend most of their time on the Internet, not for academic development but for watching these nasty films that have serious effects on their cultural system, moral upbringing and socialization.
6. **Language extinction:** Language is a cultural system; individual languages may classify objects and ideas in completely different fashions because every person belongs to his or her cultural language for communication within the environment (encyclopediainfreedictionary.com/language). Globalization has transformed Africans to become Anglophones, Francophones and Lexiphones'. This made them speak in English, French or Portuguese. This appalling dominance of western languages has relegated the domestic indigenous languages in Africa, whereby some Africans feel shy to speak their mother tongue but are more comfortable with the European languages. This is Eurocentric mission against our African languages may lead to the extinction or decline of some languages in Africa including the major one. It was just recently that the British Broadcasting Corporation (BBC) discovered that the Igbo language is facing extinction or is collapsing particularly among the Igbos in Nigeria, and the diaspora in Africa. Today, the western languages have generated

momentum as the international lingua franca in international communication which is detrimental to African languages.

7. **Effects of globalization on the educational system:** The western system of education precipitated Africans to menial professions. The effect of western education with literary emphasis was to discourage Africans from manual labor (Mazrui, 1986). Meanwhile, the curriculum adopted by the Africans was a western product which did not take cognizance of their cultural values always only on some rare occasions. They instructed Africans to follow their social sciences instead of leaving the Africans to design their own indigenous social sciences. Ake (1985) lamented that “imperialism of western powers is our social sciences”, where no standard literature confirmed or contained African social sciences. This issue deprived Africans of formulating their curriculum in line with their customs, dialects and traditions. This scenario aided in brainwashing the Africans towards western ideologies.

Western education led to the exit of talents from Africa. The exodus of human resources from Africa reduced the number of professional talents who were capable of manning African institutions, organizations, and agencies in the public and private sector domains. In 2002, an estimated 30,000 Africans with PhD worked abroad while over 130, 000 studied outside the continent (Okoli, 2012). This number has increased, because the Nigerians in US alone number 3-5 million and out of them five thousand are said to be medical doctors (Mikail, 2011). This condition is worrisome to the African human development index and creates a serious vacuum in different professions, more especially in academic, medical and engineering profession among others.

Conclusion

The effect of globalization on African culture, indicates that the integration of Africa through the conduit of globalization has already eroded the sovereign power of Africa, infused African culture and the democratic system of government, retarded their economic and educational systems, and turned the Africans to become vulnerable to western ideology. This is a great set back to the Africans in building their nation states within the purview of their traditions, culture and belief.

Sequel to the above analysis so far, the paper recommends that there is an urgent need for African leaders to revive African culture via their respective ministries, agencies and departments. Festivities like FESTAC should be organized promptly so as to instill cultural consciousness in the minds of African youths and the subsequent generation. Priority should be given to all materials on African culture. Seminars, workshops and conferences should be organized in Africa for the Africans so that they would value their origins. The educational curriculum should be revisited to capture the African culture. The African union should

direct all the members to comply with the UNESCO budgetary system of 25% to education in order to provide adequate remunerations, facilities and conducive learning environments. This would discard or reduce the trauma of brain drain and studying abroad for African development and prosperity.

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