

## AFRICAN CULTURE IN A WORLD OF CHANGE

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### **Abstract**

*Arguably, African culture, is the worst hit by the cataclysmic storm of colonialism, slavery, capitalism, modernism and the current wave of globalization. The gradual decline and erosion of African culture and value system, the trend of digitalization with huge cultural disorientation, coupled with the recent brain-drain syndrome reflect Africa's current predicament and her preparedness to survive in Heraclitus' words, "world in perpetual state of flux". The challenge of cultural intermingling and value cross-fertilizations occasioned by globalization that has shaped nations' cultural outlook across frontiers, calls for deep philosophical reflection and cultural projection for Africa and Africans. This call, urgent and existential, is necessary to forestall impending fate of identity loses and the apparent obliteration of African culture in ever changing world. Against this backdrop, this paper advocates Aristotle's idea that virtue lies in the middle to project cultural system that will not only cope with reality of the current wave of globalization but as well as survive future cultural impasse. The paper emphasizes the need for Africa to embrace globalization with the consciousness of her core value systems which among other things include: revival of culture of discipline in child upbringing, encourage decent dressing among young people, to promote culture of respect for elders, to promote collective wellbeing and prosperity, protect and safeguard African languages in schools and other educational institutions, advocate educational policies that promote teaching of African history, African indigenous languages and moral philosophy in all educational levels and lastly, to avoid supernaturalism, anachronism and authoritarianism that had dented African cultural heritage in the past.*

**Keywords:** Culture, Globalization, African, Value, Modernism, Indigenous.

## Introduction

Whatever there is, be it animate, inanimate, human, beast or ghost; whatever there is, must have undergone, or is undergoing, or shall undergo change. Change therefore is the driving force of human existence. Human lives, history, experiences, knowledge, language, development, culture, civilization, birth and death are manifestations of change. Permanence is an illusion. Change is the only thing that is constant. The river bed of our consciousness is ever flowing, overlapping, folding and unfolding, evolving and ever becoming. Human life, human destiny, human-existence, that is winding always upward in the circle of change, awaits change till its final release at death. The significance of change will be best appreciated if we beam our search light on nature, the laws of nature and how nature relates. It is change that defines nature; weather, time, season and other occurrences in nature. St Augustine's definition of time in his (Confession XI 15) further shows the relevance of change to human activities. According to him:

While one meets nothing but riddles in an investigation of the nature of time, nevertheless, so much is certain, that if nothing were passing, there would be no past; if nothing were to come, there would be no future; and nothing would exist, if there were no present, the past is that which is no more; the future that which is not yet. And the present were perpetually present, there.

Granted that human existence is defined by change, African culture just like any other culture of the world has experienced cultural change in its historical development and evolvement up to where it is today. This paper focuses African culture in a world of change with a peculiar interest in the negative impact of colonialism, imperialism, and globalization. The paper identifies with the inevitability of cultural change however, it argues that Africa must *glocalize* her cultural heritage and avoids in its entirety certain idiosyncratic cultures that are inimical to Africans' way of life.

Giving the dynamic nature of culture, the paper pursues the thesis that in embracing the reality of globalization, Africa must reassert her identity and cultural value systems at both local (home) and global (abroad) frontiers. This, the paper called *glocalization* of African culture. Put differently, not every value system propagated in the name of westernization or globalization is in consonance with African ways of life.

Knowing fully that our culture cannot remain the same in the face of 'ever changing Heraclitean world, 'world in perpetual state of flux' however, wisdom demands that Africans must exercise caution to avoid lost of identity and create safeguards against the cataclysmic wave of westernization and its vicious tendency of inflecting inferiority complex on other culture.

It may interest you to know that, pre-colonial African societies have unique and peculiar culture naturally demonstrated by Africans' ways of life. African culture arguably is the richest culture all over the universe. African culture is defined by rich and unique value systems. These value systems are depicted by factors such as; music, dressing, religion, marriage relationship, issues of virginity and marital fidelity, child upbringing evidenced in child's discipline and respect for elders, family relation and the question of communal living, religious practices and ancestral worship, moral system and legal system and the question of crime and punishment etc.

Culture is dynamic, evolving and ever becoming. Culture is not static in the sense that, with man's contact with other people's culture, he absorbs, emulates and assimilates certain values in those cultures. A static culture therefore is a dead culture. African culture and value system experience serious change, one that could arguably be described as '*negative or annihilating change*'. This change came with the emergence; first Colonialism and Imperialism and later, the upsurge of Westernization through Globalization and the obliteration of African culture. Cultural intermingling, cultural-interaction and cultural-interconnectedness came with the emergency of globalization. Hence cultural diffusion, cross-fertilization of value system and subsequent domination of one culture over others as regard to westernization is a child of its own age in time and place. Acculturation therefore, being the bane of the new world order spelt doom to cultures other than western culture.

However, It's of no use crying over spilt milk however, Africans of this generation must make concerted effort to reconnect themselves with their past, revive Africa's pristine cultural heritage and work out a safeguard to prevent further impasses by western culture. The aim of this paper is to advocate a cultural reawakening in order to salvage what should be the response of Africa's pristine values that shaped her society morally, economically, politically before the emergence of colonialism and the eventual erosion of African culture.

## **African culture**

For the purpose of clarity, it is important to attempt brief definition of some important concepts such as: culture, colonialism, westernization and globalization. A common definitional understanding on culture describes culture as a way of life of a particular people. This way of life covers the activities of individual member or group of within a given society in relation to their physical, metaphysical, socio-political, and economic environment. By this definitional characterization, one may say that culture covers every aspect of human life. Culture therefore, has to do with the way people dress and why they do so, the food people eat and how they prepare it, the language people speak, people's jobs and occupations, their belief system, their value system and how they carry out their religious and cultural ceremony and rites. According to Edewer, culture encompasses the people's belief, values, collections of ideas dispositions and behavior they learn, share and transmit from one generation to another generation (Edewer 2003,). This definition of culture by (Edewer2003) defines man in relation to his social environment.

The importance of culture to the development of human civilization and human survival cannot be over emphasized. Culture tells us about human history, origin identity and destiny. No wonder a popular adage among the Yoruba says "asa ibile wa ni Isenbaye ati orirun wa" meaning "Our culture is our origin and our identity". In the light of the foregoing, Ugbam O.C et al claimed that:

People consider culture to be important for several reasons namely: First, culture is seen as defining people's identity, consequently, it has been argued that people without culture is people without identity... to be removed from one's culture is to be deprived of one's identity. To lose one's identity is to be tossed in the wind fluttering along like a leaf separated from its tree." Secondly, culture is considered to be very important in ensuring the survival and development of a community (Adedimeji, 2006 in Ugbam C.O 2014; 64-66).

As a matter of fact, some scholars believe culture to be lifeline of human civilization and survival. Take for instance, (Makunike 1974) once argues that Culture is like the leaves of a tree. They give the tree its shape and beauty, while giving shade to people and animals. Remove the leaves and the trees loses a vital part of itself but when the leaves have done their job

and cease to add anything valuable to the trees, they wither, dry and fall, thereby preparing room for new leaves. No leaves can ever possibly outlive their time on the tree. Likewise, culture should be allowed to do the job for which it was intended. Its premature destruction might make the people whom it was meant to clothe suffer cultural and genuine spiritual and emotional “statelessness” (Makunike 1974:27). In the light of this, the opined:

Culture consists; material, institutional, philosophical and creative aspects. The material aspect has to do with artefacts in its broadest form (namely, tools, clothing, food, medicine, utensils, housing, etc.); the institutional deals with the political, social, legal and economic structures erected to help achieve material and spiritual objectives; while the philosophical is concerned with ideas, belief and values; the creative concerns of a people’s literature (oral or written) as well as their visual and performing arts which are normally melded by, as well as help to mould, other aspects of the culture (Madukwe et al 2010; 264).

Culture is preserved and passed from one generation to the other. And in the course of this transition, cultural values undergo changes. Change therefore is only constant thing in human development. In the light of this forgoing, Fafunwa opined:

A child grows into and within the cultural heritage of his people, he imbibes it. Culture in traditional society is not thought; it is caught. The child observes, imbibes and mimics the action of his elders and siblings. He watches the naming ceremonies, religious rites, marriage rituals, funeral obsequies. He witnesses the coronation of king or chief, the annual yam festival, the annual dance, wrestling contest,...this child in traditional society cannot escape his cultural and physical environment (Fafunwa 1974:48-49).

### **Colonialism and cultural globalization**

Although, this paper focus is on African culture in the world of change however, we shall briefly look at the meaning and characterization of globalization in respect to its impacts on African culture and value system. Globalization has been defined as an “increasing integration of the world’s economies, including the movement toward trade” (Mankiw, 2007: 192). Cultural globalization therefore has been described as a process of integration of individual national cultures in a single global

culture based on the development of vehicles, economic relations and means of communication. It is expressed in expanding cultural contacts, assimilation of cultural values and the “overflow” of people from one culture to another (See Natalia Bogoliubova 2017,37).

Cultural globalization could as well be described as cultural westernization. That is, the expansion and propagation of Western individualistic cultural values and norms over other cultures of the world. Globalization affects almost all the spheres and aspects of modern life. It is characterized by the processes of interaction between peoples and countries overcoming the state and national barriers, the active exchange of information of a scientific, economic, political, cultural, domestic and other nature (Maduke et al 2010; 264).

### **African culture and value systems: A case of Yoruba culture in Africa**

Having defined culture, we should briefly seek clarification of value and its place in human culture. Literarily, value means the worth of a thing, the importance and the usefulness of a particular thing. Value could be intrinsic; that is, essential and integral attributes inherent in a thing or extrinsic; that is to say, the value a thing external to its very nature. Value system is a fundamental ingredient and defining feature of every culture. Value has to do with belief or conviction that people live by, live for or even willing to die for. According to Idiang Gabriel;

Value permeates every aspects of human life. No wonder, we could speak of political, religious, educational, economic, social, cultural, aesthetic, moral and even individual values... as individual we make choices, pass judgment, blame or commend or praise people based on our value system (Idang G.E 2015).

Our value systems reflect who we are and why we perceive reality differently. Our differing value systems is what define us as dynamic and sentient being other than computer programmed machine, cybernetic or robotic engines. This is the crux of cultural diversity and differences in the history of human civilization. We can see why it is a crime against mankind to lord or attempt to foist ones cultural values on other. Against this backdrop, this paper argues that, any attempt to impose ones value; be it economic, political, social, moral, religious and individual upon others as evil. It is therefore a crime against humanity to permit or perpetuate such imposition. Ironically, the cultural changes witnessed by

Africa over the years were negative coming from the conscious efforts by the Europeans and Americans whether through colonialism, imperialism or globalization. All of these are considered by Africans as Westernization of African culture.

### **Yoruba culture in a World of change**

For the purpose of brevity this paper looks at Yoruba's cherished culture that has undergone radical and negative change as result of contact with western culture. South-Western Nigeria is home to about 40-50 million Yoruba (figures projected by National Population Commission 2006) millions, who inhabit an area that stretches about 120 miles along the coast Gulf of Guinea, East from Benin border, to about 200 miles inland into savannah belt of West Africa. The Yoruba are the most urbanized and the most industrialized ethnic group in sub-Saharan Africa (UNO survey 2010). About 20 percent of Nigerian and 10 percent of West African are Yoruba. In Nigeria, Yoruba speakers reside in states such as; Oyo, Ondo, Ogun, Ekiti, Osun, Lagos, Kogi, and Kwara states. We have Yoruba speakers in countries like Benin, Togo, Niger, Brazil, Caribbean etc.

Procreation is quintessential to marriage and family life in pre-literate Yoruba society. This is because Yoruba people believe they are the divinely chosen race by the Almighty God (*Eledumare* or *Eledua*) who in turn charged the lesser gods (*Obatala*) with the responsibility of molding destiny (*Ayanmo* or *Kadara*). It is a generally accepted belief among Yoruba people that the ancient city of Ile-Ife is the cradle of human civilization and that Yorubas were the first race created by the (Olodumare). In order to preserve this pristine and privileged legacy of being the first race of mankind, procreation through legitimate marriage became a divine mandate for everyone.

In addition, pre-literate Yoruba society was agrarian in nature. Yoruba traditional society was a society that predominantly dependent on farming. The means of livelihood and survival was primarily dependent on subsistence farming or agriculture. Thus, this agrarian society basically relied on the family system for its labour force thus make child bearing a very lucrative enterprise. Children are seen as social security and economic assets to parents. It is desirable to keep having more since that is the only means of improving the family wealth and workforce. To this end, women of old kept having children until nature intervened to halt pregnancies (see Idiangu, G.E 2017).

At menopause, some Yoruba women will still go ahead to pressurize their husband to take younger wives. Some did this out of pressure of being seen as selfish (See Talbot 1969:136) while for others, it is a fall out from the belief that procreation is a divine mandate through which one can sustain God's chosen race. This explains why Yoruba men of ancient period cherished polygamous family and why polygamy is legitimate in traditional Yoruba society.

### **Virginity and marital fidelity**

Despite Yorubas' belief in procreation, Yoruba people will not welcome child bearing outside wedlock. A child born outside wedlock is a misnomer according to popular Yoruba moral value. They considered child conceived outside wedlock as bastard (*Omoale*) or literally, child conceived by concubine. Such child is either sacrificed to the gods to avert evil or abandoned in the evil forest. This harsh punishment is meant to: First, serve as deterrence against sexual perversion or immorality among the people most especially, the young people. Second, it is intended to promote the culture of chastity, sexual purity, and sexual uprightness among the young people. Third, it is also seen as a means of enhancing marital fidelity among the married people.

Yoruba people believe family should be raised through legitimate procreation which is acceptable to all and sundry has discussed above. Marital barrenness or childlessness was considered a punishment from the gods for youth who probably might have defiled themselves sexually or committed a taboo. Since taboo is a prohibition against performing certain acts and it is motivated by magical or social sanction (See Balandier et al 1974:314), such one found committing taboo must bring certain items as specified by oracle or the priests to prepare sacrifices or rites to appease or pacify the gods.

Another explanation offered for childlessness is predicated on the metaphysical belief among Yoruba as given by oral tradition that, most beautiful ladies are supernatural water-goddesses whose legitimate husbands are in the spirit world. Hence, they must return to their legitimate celestial-husbands childless or alternatively, terrestrial husbands' willingness to carry out risky and costly sacrifices to sever the metaphysical ties with the spirit husbands.



### Virginity and sexual fidelity

As earlier mentioned, chastity and virginity before marriage was a pristine value among the Yoruba people in ancient time. A woman who was not virtuous at marriage was a disgrace not only to herself, but also to the entire members of her family (See Idowu, 1982:157). Traditional Yoruba society *ab-initio* placed premium emphasis on virginity. The first night a couple spent together was supposed to be experience by both the family of the bride and the family of the groom, even though the couple will be together in their private room however, representative of both family members are expected to lurk around the corner of the newly wedded couple's room and strain their ears to catch the exclamation of pain coming from the new wife during what was supposed to be her first sexual experience.

The important of the night is further emphasized by a popular Yoruba song which goes thus:

Oko ni nteni	(husband said spread the mat)
Mo lemi o teru re ri	(I have never spread mat this way before
Nle baba mi	(in my father's house)
Oko ni nsun	(husband said lie)
Mo lemi o sun rure ri	(I said I never sleep this manner)
Nle baba mi	(in my father's house)
Oko ni ntuso	(husband said remove your wrapper)
Mo lemi o sun rure ri	(I said I never sleep this manner)
Nle baba mi	(in my father's house)
Oko ni nyatan	(husband said spread your thighs)
Mo lemi o sun be	(I said I don't sleep this way)
Nle baba mi	(in my father's house) (Oladeji, 1988;133)

In words of Fadipe; "every division of Yoruba land, great importance was attached to a bride being found *Virgo Intacta*, and this was the rule for both high and low alike" (Fadipe 1970: 81-84).

It is a taboo for a bride not to be found *virgo intact*. It does not only bring public ridicule to the pride's family, it as well paints the family morally degenerated among the community of honourable men. Besides, the bride's family will be sanction because taboo implies disapproval of certain kinds of behaviour believed to be harmful to its members, either for supernatural reason or because such behaviour violates a moral code (Wardhaugh 1986:230).

In traditional Yoruba society, a blood-stain is a litmus test of bride's virginity and mark of new beginning of marital bliss. It is also a symbol of life has not been profane and that the sanctity of human procreation, a divine mandate has been preserved by the bride and her family. This success is also celebrated by the family of both the bride and the groom. The groom's family will return this huge favour with a lot of gifts items and the stained cloth to the bride's family. This rite is often accompanied by a song that goes thus:

O yege Adesike oyege	(You're successful Adesike you are).
Aderonbi ri e lomoge	(Aderonbu sees you as virgin)
O si gbe e niyawo	(Takes you as a wife)
O yege, Adesike pegede	(You are successful, you triumph Adesike)
Adesike fi Gboro jeka	(Adesike passed the test) (Femi Adedeji, 2017).

On the contrary, for a woman who had already been deflowered before her wedding day her woes is untold. Apart from putting her family name in disrepute, she is sent back to her family in public shame, her family will have to return her dowry and wedding items sent to them by their supposed in-laws. Such a lady is sent back home with satirical song which goes thus:

Aya ti a fe, Ase konde ni	(Our wife is a waste)
Aya ti a fe, Asaloku ni	(She is Second hand product)
O ti di korofo	(She is empty)
O ti lunte, Awa o fe mo	(She is finished, we are no longer interested)

(See Femi Adedeji, 2017).

In such situation, the bride is sent back home with empty calabash or half-full keg of pal-wine, and an empty match-box symbolizing empty vessel. This is one of the humiliating incidences in pre-colonial traditional African Society. Unfortunately, value traditional society placed on issues such as virginity and chastity has been eroded by western culture. We no live in society characterized by sexual immorality. Parents of nowadays are of the habit of buying condom for their girl child, carry out family planning for their ward or performing abortion for them. It is a common place to see boys and girls who are suppose focus on their studies living a couple's life. Parents who still hold chastity and virginity in high esteem are seen as 'old-school' or out of fashion. Our society is characterized by

all kind of sexual immorality where parents who still believe in moral uprightness are afraid to send their wards to tertiary institution. Africa as a race is a people at fix.

### **The culture of discipline in children upbringing**

Discipline means different things to different people. It could mean to some people, a field of study, say for instance, philosophy as a discipline. It could also mean to some, a control gained by enforcing obedience, compliance or order; take for example. The boy was disciplined by his parents for his bad conduct at school. But for the purpose of this paper, we see discipline in consonance with Yoruba traditional belief on child training, character building and personality molding. Thus:

Discipline here means training that corrects, molds, or perfects the mental faculties or moral character and personality of a child. Such training sets or prescribes orderly pattern of behavior of conduct. Discipline posits strong moral ground for Yoruba culture in which other moral values revolve. Even other cultural values hitherto discussed namely; chastity, hardwork, fidelity, virginity and family life are products forged out from Yoruba culture of discipline.

The Yoruba people of Western Nigeria held these values in high esteem but discipline is the ultimate. You can maintain sexual purity if you are not disciplined. It would be difficult for a young lady to preserve her virginity without good modicum of discipline. It would be difficult if not possible for a typical Yoruba woman in polygamous family to maintain marital fidelity without modicum of moral discipline. We can see the reasons why some African scholar argued that moral decadence, corruption, lack of respect among young people, indolence and indiscipline are product of western erosion of African value systems.

It is the duty of parents to bring up their children ethically and in knowledge of God (Adewale1988). The primary role of mothers in traditional African Society is to look after their children while the fathers attend to the farm work. Moral teachings are done through proverbs, stories and tales, music and song. A popular song parents teach their wards goes thus:

Ise li ogun ise,	(Hard-work is the antidote for suffering)
Ise li a fi n denigiga	(Diligence makes greatness)
Bi a ko ba reni fehinti,	(If you lack helper)
Bi ole li a nri,	(You are like an indolent)

Bi ako ba reni gbekele,	(If you are helpless)
A o tera mose eni.	(Focus on your work)
Baba re le lowolowo;	(You father may be rich)
Iya sile lesin le kan:	(And your mother may be wealthy)
Bo ba gboju le won,	(If you rely on them)
o te tan ni mo so fun e.,	(You are doomed forever)
Iya nbe fomo ti ko gbon,	(Suffering awaits a foolish child)
ekun nbe fomo ti sa kiri,	(weeping awaits a prodigal child)
Ma fowuro sere ore mi.	(Make hay my friend while the sun shines)
Mura sise ojo nlo.	(Be focused, time wait for no man)

Parents' roles in children upbringing cannot be overemphasized. A particular verse in Ifa Corpus is of peculiar interest in this regard. The verse goes thus:

If one trains one's children, they will be perfectly wise. As Ire the daughter of Olokun, if one fails to train one's children they will be stupid, foolish and wayward like Ibawini, the son of Ote Ife. (See Adewale S.A 1986).

The idea of discipline does not end with moral or ethical teaching at all, Yoruba people believe in discipline through flogging and embracing. This is the rationale behind the adage which says, "Bi a ba fowo otun bomowi; meaning (if we flogged a child by the right hand, A o fi owo osi fa moral; meaning (We shall embrace him with the left hand)". The purpose of physical discipline is not to abuse or assault the child physically. It is done out of love in order to prevent the child from growing wayward. This attitude is also expressed in proverb; "when a child behaves foolishly, one prays he may not die; what kills faster than foolishness.

Suffice it to say at this point that, societal ills such as: lack of respect for elders, indecent dressing, child juvenile in Africa, corruption, arm robbery, kidnapping, get-rich syndrome among African Youth, indolence rape, prostitution, sexual harassment and other idiosyncratic behaviours are fallout from the total collapse and erosion of Africa cherished culture and value systems discussed above.

### **Yoruba people and the mother-tongue question**

The importance of language cannot be overemphasized. Language is the lifeline and the carrier of human culture, belief, ideologies, value system and people's identity. Our thinking, fact mining and thought process are

done true language. So, we are what we speak. This is because language serves as a means of communication in every society and as a vehicle of reaching every strata of human society. Language is the key to the heart of the people, when one loses the key; he or she loses the very essence of the people. In other word, a lost language is a lost people.

Mother tongue is a traditional term for one's native or indigenous language. That is, a language learnt from birth. It is also referred to as; a first language, dominant language, home language and native language. Contemporary linguists normally employ the term L1 to refer to mother tongue and L2 to refer to a second language or foreign language that is being learnt. The mother tongue helps in enculturation process of growing with the ideals, belief, traditions, values and culture of one's decent into an individual with peculiar personality identifiable to ones tribe and race. Yoruba language is one of the world richest languages in term of proverbs, idiomatic expressions, metaphorical analogies and grammatical composition.

Yoruba people love and cherish their mother tongue despite the negative effects of English language on African indigenous languages. It is rare to see Yoruba people with purely English names. Even Yoruba people that are deeply affected by religion, for example Christianity hardly bears Biblical names rather, they turn their indigenous names; take for instance Ifagbemi or Ifayemi (Oracle loves me or Oracle favour me to Jesugbemi or Jesuyemi; meaning Jesus loves me or Jesus favours me. Similarly, the Yoruba Muslims for the love of their language 'Yorubalized' their names as well. Take for instance, a Muslim name 'Garba' and 'Mutiat' will write and pronounce his name as 'Garuba' or 'Mutiyatu' respectively.

Yoruba language is well developed and widely spoken all over the world. The Yorubas are proud of their language and that is evidenced in their public discussion, music, naming of their children and naming of their streets. A name in Yoruba society reflects the Yoruba worldview and belief. This explains why Yoruba people will say, "*Ile la now ki a to somoloruko*" meaning; the name a child bears, is a reflection of the situation at home. Proverbs among the Yorubas has become integral part of speech. It also serves as method of achieving clarity, and powerful rhetorical device for instilling moral consciousness. In other words, you cannot communicate effectively without enriching your vocabulary with proverbs and idiomatic expressions. For example, when a Yoruba proverbs says "*Owe lesin oro, bi oro ba sonu, owe li a fin wa*" meaning

proverb is the horse which carries a subject under discussion along; if the discussion is off the mark, we shall trace it with proverb" (Bada S.O,1979; 5).

Today, situations have change and are still changing with regard African culture. Things are really fallen apart and the ray of light that the center will hold is fast fading away. Mother tongue is seen as inferior language. The elite class teaches and speaks English to their children. An Igbo man, Hausa man or a Yoruba man wants to speak like Queen of England. It is fast becoming an abomination for children to speak in their mother tongue at homes. The churches and mosques are not helping matter. Religious groups compel the adherent to dress like Pope, or like British man in suit or like Arabian king. This matter affects both the gown and the town: our ivory towers are not spared. We pay lips' service to our culture but our dress code, official language in our ivory towers and even our academic curriculum speaks the contrary.

Western education has eroded and is still eroding African value systems. At initial stage, European westernization of Africa came in the guise of development, civilization, modernity and democracy. They promised freedom, fundamental human right, equality and wealth through capitalism. Unfortunately, they took away Africa's pristine culture of chastity, virginity and fidelity. Ironically, these values are substituted with prostitution, indecent dressing, sexual immorality, homosexuality, lesbianism and single mother or baby-mama syndrome. They took away the culture of discipline and respect for elders; this they replaced by child-juvenile, disobedience to parents and the culture of indiscipline among youth. They took away communal living and gave us individualism.

Fallout from the forgoing is the current debate in Africa over issues such as; gender empowerment, gender sensitivity, gender this, gender that..., gay and lesbianism, abortion and single mother or baby-mama syndrome are issue in vogue. The major critics of colonialism are of the opinion that Western incursion is responsible for Africa's backwardness and cultural erosion. Some have argued that globalization is destructive to African culture and development (Oni 2005:9) for others, globalization is the direct expansion of European culture across the planet via settlement, colonization and cultural mimesis (Waters 1995:3) while Afisi (2008) sees it as purely an attempt to spread western culture with its attendant capitalist, socio-economic and political nuances.

From a cultural perspective, most Africans see globalization as merely another form of imperialism or colonialism. The present day globalization is nothing but a continuation of a long tradition of over five hundred years, the tradition of imperialism. Globalization is only the latest phase and expression of this uninterrupted history of domination and subjugation of peoples, nations and conquistadors and colonizers (Wilfred 1997:42-43). We are here faced with the crucibles of colonialism and globalization. The later reality Africa must embrace but with her eyes set on the invaluable aspect her indigenous system.

As said earlier, it is of no use crying over spilt milk. The only gain for Africa is for her to '*glocalized*' her values system like China, Russia and India. In the words of Aristotle, virtue lies in the middle. It is difficult if not impossible for us as a people to go back to traditional communal society. However, we can revival our cherished culture and value system and rebrand them using global frontiers through digital culture to advance our culture. This is what we mean by *glocalization*. We must have enough courage as a people to say no to idiosyncratic ideologies that came with global culture or western culture. We must take pride in our language, our dressing, our music and our local medicinal knowledge. We may modernize reform, rebrand or reject aspects of our culture that we deem necessary or think does not portent us well as Africa.

### **Recommendations and conclusion**

Change is inevitable but we must be proactive to pursue philosophies that bring positive and progressive change to Africa and African people. The reality of change is dawn on Africa. This truism reflects Heraclitus' maxim "world in perpetual change". If we do nothing, we will be driven than the drain of oblivion. But if we arise to this inevitable existential challenge, we shall together dictate the direction of this reality for ourselves, our children and the posterity will engrave our history on the sand of time. We shall then survive this cataclysmic storm and the future cultural impasse that may come. To this end, this paper recommends:

1. That African must embrace science and technology but such technology must be adaptable to our ways of life.
2. Our education system must design curriculum that we make teaching of subjects such as; culture, history, and moral philosophy at all levels of educational system. That is, from elementary, primary, secondary and tertiary institutions.

3. We must advocate educational system that will give credence to our indigenous languages. Conferences, Journals should call for papers written in indigenous languages

Renewed efforts must be made to chart a new course for African ideologies and culture. Africa must embrace globalization and democracy with the consciousness of reviving and improving her core values which among other things include: revival of culture of discipline in child's training and promoting the culture of respect for elders, reviving and encouraging speaking and teaching of mother tongue in public places. Speaking of foreign language should be done out of necessity. Where interpretation is possible, we should speak in our mother tongues and make interpretation in foreign language.

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