

## **African Identity and the Emergence of Globalisation**

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### **Abstract**

*The quest for identity embodies the value of the first principle of being: the principle of identity. This principle states that every being is determined in itself, is one with itself and is consistent with itself. The knowledge of the identity of a thing helps you know what the thing in question is and what may be legitimately attributed to it. The quest for an African identity in African Philosophy has the same undergirding principle. In this piece, the researcher responds to such questions as: what is Africa? What is African? Who qualifies as the African? How can an African be characterized? In the past, the experience of slave trade and colonialism were the provenance of such an enquiry, as Africa's encounter with the West beclouded her identity. However, the researcher believes that the new threat to Africa's identity is the movement of globalization, which he considers as a neo-colonialism. The researcher further observes that if the identity of the African is not defined and maintained, Africans would run the risk of being nameless actors in the world stage.*

**Keywords:** Africa, identity, quest, globalization, philosophy, Colonialism, Slave Trade, Racism.

### **Introduction**

The principle of identity is a value expressed by one of the first principles of being. It states that every being is determined in itself, is one with itself and is consistent in itself. Thus, every being is one with itself and divided from others. The qualities of matter, referred to in traditional metaphysics as accidents, such as size, colour, shape etc, distinguish one being from the other (Njoku, 2002). If being does not have an identity, then everything would be everything, giving birth to one thing since nothing can be differentiated from the other. In this case, there would be no subject and object relationship. This would create a causal traffic in the order of being and knowledge.

Western philosophical tradition ascribes the invention of the idea of identity to John Locke. And for Locke (1999), this is what identity consists in:

When we see anything to be in any place in any instant of time, we are sure that it is that very thing, and not another which at that same time exists in another place, how like and undistinguishable so ever it may be in all other respects: and in this consists identity, when the ideas it is attributed vary not at all from what they were that moment wherein we consider their former existence, and to which we compare the present... when therefore we demand whether anything be the same or not, it refers always to something that existed such a time in such a place, which it was certain, at that instant, was the same with itself, and no other. (p. 311).

From the foregoing, Locke (1999) distinguishes between qualitative and numerical identity. On the one hand, a thing's qualitative identity comprises its defining properties: these are properties that one must mention in a full answer to the question "Who am I?" or "What is it?" Some authors refer to this identity as a synchronic identity (Oliver, 2011). On the other hand, the problem of identity is taken to mean a question of numerical identity over time: what makes X at one time the same person as Y at another? Philosophers like Oliver (2011), would also be refer to it as diachronic identity: what makes a being the same person across time.

Within the parameters of African philosophy, questions bordering on African identity have arisen: what is Africa? What is African? Who qualifies as the African? How can an African be characterized? At face value, the answer seems obvious. Surely, everyone knows who the African is. But the answer becomes less obvious once other probing qualifiers are added to the question.

How the African identity is constructed in the face of the mosaic of identities that people of African ancestry living within and beyond the continent bear? Do all categorised as Africans or as having an African pedigree perceive themselves as Africans? Are all who perceive themselves as Africans accepted as such? Are there levels of “Africanness”, and are some more African than others? (Jideofor, 2009) In the past, the experience of slave trade and colonialism were the provenance of such an enquiry. However, in recent time, the researcher believes that with the intensification of globalisation the identity of the African would have to be defined from this experience, or else, she would run the risk of being a nameless actor in the world stage.

### **The emergence of the quest for an African identity**

Benjamin (2010) observes that for centuries, there have been systematic and ruthless attempts to deny African people the fundamental human right of self-determination and self-identity. The “Black Consciousness Movement” in Africa, the United States, the Caribbean, Europe, South America, and throughout the Pan-African world was an attempt towards reaffirming the identity of Africa. A cursory glance at the historical evolution of Africa reveals that three factors paramountly gave rise to the emergence of the quest for an African identity:

#### **1. Ideological race classification**

The 19<sup>th</sup> century was the age of racism par excellence. At this time, so many theories and ideas about the nature of the human person were at cross-roads. This was when Charles Darwin produced his theory on the “origin of species by natural selection” in which he stated that from all variations of life found in the world, nature selects certain of them for survival while others are marked for extinction. Berge (1973) insists that evolutionary thought is the alleged rationale for the many evils and harmful practices of the 19<sup>th</sup> and 21<sup>st</sup> centuries. It swept through Germany in the 20<sup>th</sup> century and sowed in it one of the most heinous manifestations of racism in human history, culminating in the crematoria of death camps in the 1940’s; and also through Africa, giving rise to the most widespread, enduring and virulent form of racism. This according to Masolo (1994), was based on cultural bias, expressed and intensified in the writings of western scholars.

Linnaeus (1758), stated that all creatures were arranged by God in a great chain of hierarchy with human beings at the head. However, he further indicated that human beings have their own hierarchy of being, with the black race closest to the lowest animals. In the rank, the European race occupied highest position and was considered as the superior race. From this classification, he speaks of the *Americanus* as tenacious, contented, free and ruled by custom. The *Europeaus*, he says are light, lively, inventive and ruled by rites. The *Asiaticus* are stern, haughty, stingy and ruled by opinion. *Africans* are cunning, slow, negligent and ruled by caprice.

Like Linnaeus, Gobineau (1915), also developed a biased anthropology. He placed human beings on a hierarchy with Africa at the bottom. He argued that Europe had attained civilization while others are yet to. Following the same line of thought, Hume (cited by Chukwudi 1998) wrote, “I am apt to suspect that the Negroes to be naturally inferior to the whites. There scarcely ever was a civilized nation of neither that complexion, nor even an individual eminent in action or speculation” (p. 214). Hegel (1956), also had a biased perception of the Negro. He wrote,

In Negro life the characteristic point is the fact that consciousness had not yet attained to the realisation of any substantial existence.... Thus distinction between himself as an individual and the universality of his essential being, the African in the uniform, undeveloped oneness of his existence has not yet attained. (p. 93).

He thus posits that the Negro is yet to go beyond his instinctual behaviour to identify a being outside of himself. Following the same line of thought, Levy-Bruhl (cited by Njoku 1993), questioned the veracity of an untutored African knowing about God. Corroborating with Levy-Bruhl, Baker (cited in Richard 1964) wrote,

The Negro is still at the rude dawn of faith-fetishism and has barely advanced in idolatry.... he has never grasped the idea of a personal deity, a duty in life, a moral code, or a shame of lying. He rarely believes in a future state of reward and punishment, which whether true or not are infallible indices of human progress”. (p. 199).

In the contention of Masolo (1994), at the heart of this debate on the identity of the African is the concept of reason, a value which is believed to stand as the great divide between the civilized and the uncivilized, the logical and the mystical. This perception of the Negro by Western scholars have made Negrohood a burden for the Negro, accounting for why many have denied their identity, while some live with the regret of being one.

## 2. *Slave trade and the dehumanization of Africa*

Having classified the Negro as backward, inhuman, primitive, illogical, emotional and capricious, and by no way equal to the white race, the West had no qualms in exploiting Africans to their benefit. With the dawn of the Industrial Revolution in the Western hemisphere, the European expanding empires lacked manpower to work on new plantations that produced sugar cane for Europe, and other products such as coffee, cocoa, rice, indigo, tobacco, and cotton. Contrary to the native Americans, Africans were excellent workers: they often had experience of agriculture and keeping cattle, they were used to a tropical climate, resistant to tropical diseases, and so the Atlantic slave trade became an integral part of an international trading system which was then guarded by international laws.

Kanu (2008) avers that this period of carnage lasted for about five hundred years during which an estimate of 12 million viable Africans were enslaved from their home lands to locations around the Atlantic. The vast majority went to Brazil, the Caribbean, and other Spanish-speaking regions of South America and Central America. According to Gimba (2006), smaller numbers were taken to Atlantic islands, continental Europe, and English-speaking areas of the North American mainland. For about 200 years Portugal dominated in this trade (they are said to have begun slave trade at about 1440), and were not long after joined by the Spanish, French, Dutch, after 1560 the English also joined in the trade and merchants from Liverpool were not exempted. Kanu (2008) avows that it is estimated that during the five centuries of the trans-Atlantic slave trade, Portugal was responsible for transporting over 4.5 million Africans, which is about 40% of the total. During the 18<sup>th</sup> century however, when the slave trade accounted for the transport of a staggering 6 million Africans, Britain was the worst transgressor - responsible for almost 2.5 million. This was a trade in which human nature was depraved and fellow creatures manipulated in infinite variables.

## 3. *Colonialism and the exploitation of Africa*

Since Africans were regarded as sub-humans, Njoku (2002) states that colonialism became a gospel of redemption and elevation of the black man to some human status. Before 1830, Mountjoy and Embleton (1966), argued that European settlements were for the most part restricted to small coastal trading stations. Both physical and economic factors combined to retard penetration. However, during the mid 19<sup>th</sup> C, Hodder (1976), observes that European explorers began to make significant advances into tropical Africa. As a result, the great puzzles of African geography for Europeans – notably the course of the Nile, Niger, Congo and Zambezi rivers – were solved within the space of half a century.

Missionaries took an increasing part in extending European interests. All this exploration and evangelism frequently led to trade. Yet it soon realized that profitable trade depended on maintenance of peace and that this peace could not be assured without administrative intervention and control in the hinterlands. Kanu (2012) holds that because the explorers came from several different European countries – Spain, Portugal, France, Britain, Belgium and Germany – Africa soon became a field for the conflicting ambitions of the major European colonial powers. By the early 1880's these conflicting ambitions were beginning to be expressed territorially. Sections of the coast were being claimed by traders and administrators of one or other of the European powers. Missionary, trading, military and administrative activities were beginning to expand. In the contention of Hodder (1978), the stage was now set for the European scramble for Africa, finally to be set in motion by the 1884-5 Conference and Treaty of Berlin. According to Walter (1982), the decisive effect of colonialism is that fact that one's power of self-determination was taken away from the other, and by that loss one society is forced into underdevelopment.

According to Baldwin (1965), the quest for an African identity, as a historical and intellectual discourse, emerged from the frame built by racial discrimination, slavery and colonialism. It was an attempt to reaffirm their heritage and personality collapsing before Western bias. Africans wanted to accept and define their responsibility to assess the riches and promise of their culture and also to open dialogue with the West. As part of the process of self-affirmation and identification, a college of intellectuals created images to project the African identity.

### **Africa's geo-numerical based identity**

Achen (1913) argues that the origin of the concept *Africa* already depicts its geographical setting. *Africa* is of Phoenician origin and it was first used by the Romans to refer to the territory about the city of Carthage.

Ki-zerbo (1981) further states that *Africa* is used to denote the land of sunshine, of black race and mostly refers to the sub Saharan regions of Negroes. Its etymology can be traced to the Latin adjective “*aprica*”, which means sunny. Africa is the second largest of the Earth’s seven continents, covering 30,244,000 sq km (11,677,000 sq mi), including its adjacent islands with 54 countries. Robert (2003) observes that it encompasses 23 percent of the world’s total land area. In 2000 some 13 percent of the world’s population, an estimated 797 million people, lived in Africa, making it the world’s second most populous continent, after Asia. Knappert and Pearson (1976), state that its peoples are divided into more than 1,000 ethnic groups, with different languages, social customs, religions and way of life. Onyeocha (1997), articulated the geo-numerical identity of Africa thus,

African is the world second largest continent. It covers an area of 11, 617, 000 square miles. It is three times the size of Europe (10, 400, 000 square kilometres and 4,000, 000 square miles) and contains about four hundred million inhabitants. Africa is divided into twenty five major ethnic groups speaking about seven hundred languages. It contains within it every known type of topography and climatic condition, except the Arctic cold. There are in the North the Sahara, and in the South the Kalahari Desert. There is permanent snow in the Kilimanjaro. Also found in Africa are jungle areas, temperate zones, swamps and Savanah. Finally, some of the highest falls and longest rivers in the world- the Nile, Niger, Zaire (now Congo), and Zambesi rives- are found in Africa. (p. 16).

From the geo-numerical designation of Africa, one can point to a place, or even on a map and say that this is Africa. With this, one can call someone from this area an African. However, Njoku (2002) argues that the question of who is an African goes beyond mere geographical location or designation. This is because, there are so many people in the African continent who are not Africans, as there are many people from African in Diaspora who do not accept that they are Africans. As such, a single characteristic such as colour, ancestry or geography does not settle the question of who is an African?

#### **Africa’s black civilization-based identity**

In response to the question, “who is an African?” Blyden (1974) developed the idea of *African Personality*. According to Files (1971), the concept arose as a reaction to racial prejudice from the West, with the goal of developing a political philosophy that would serve as a catalyst to constructive solidarity among Africans, and also as a guide of action. He begins by investigating history and discovers that Blacks are the sons of Ham, one of the descendants of Noah in the book of Genesis (10). He asserts that Egypt and the pyramids were built by the descendants of Ham. His purpose of going back to history is to show that the Negro in ancient history contributed to the world’s civilization, and that not all of this was lost to the slave trade and colonialism. He further asserts that even after the slave trade and colonialism that Africans have continued to be creative as it is evident in the Vey people of the West Coast of Africa invention of syllabic alphabets. He writes,

Now are we to believe that such a people have been doomed, by the terms of any curse, to be the servants of servants, as upholders of negro slavery have taught? Would it not have been a singular theory that a people destined to servitude should begin, the very first thing, as we have endeavoured to show, to found great cities, organise kingdoms, and establish rule... (p. 414).

Blyden (1974) believes that the black civilization was stolen by the whites, which systematically degraded the Negro by rewriting the history of human achievement and civilization to the disfavour of the Negro. Not minding that the personality of Negro has been ravaged, he is optimistic that change is possible through the education of the Negro of his capabilities and contribution to ancient civilization. If there is anything unique about the African, it is not that he is cunning, slow, negligent and ruled by caprice as the white man has made him understand and as it is taught in Western schools, but that he led civilization. This is the identity that Blyden argues that the African has.

#### **Africa’s black backward-based identity**

Contrary to Blyden, Oyebola (1982), argues that identity should establish that the present can be linked to the past. Thus if Africa’s past achievements cannot be linked to present achievements, it cannot be justified, and in fact it is questionable. The supposed contribution of Africa to ancient civilization, rather prove that Africa is great proves that Africa is backward. This is because, between the claimed ancient achievements of the blacks and their present situation, there is a wide gap.

He further observes that what Blyden calls the North African civilization was the product of a hybrid population. What the present reveals is that Africans all over the world, even in their countries, they have always been and still are the world's underdog and "everywhere a pawn in the struggles of the white race" (p. 47).

As regards the excuse given that colonialism and slave trade destroyed Africa's dream, he argued that it is not all the fault of the white man since the black chiefs and elders collaborated in the crime for selfish reasons. The things they collected in exchange for fellow Africans was ridiculous, "...wines, venetian glass beads, French brandy, cast-off uniforms, outdated firearms, scarlet handkerchiefs" (p. 13). He further observed that some other countries like the Chinese, Jews and Japanese have gone through the same experience and yet they have moved ahead. As such, good and bad effects, influences and contributions are not the monopoly of any people. He is, however, optimistic that the African can still make it if she realizes that this unfortunate experience is not peculiar to her. The blacks needs to work on self-discipline, take their responsibility seriously, become original rather than carry on with the copy cat image he already has and develop the right attitude towards work, give up individualistic and selfish attitudes. He argues that "The starting point is for us to admit that we have some basic human weaknesses that are peculiar to us and we should do something positive about them" (p. 113). Africans should stop brooding over slavery and colonialism as a reason for their backwardness. If we really want to show that we spearhead ancient civilization, let the so-called civilization be repeated in our age.

### **Africa's colour-based identity**

The word *Negro* refers to a people of a designated colour: black. And this identity of the African has been a source of ridicule from the West; at one point everything dark was inferior and devilish. It was in response to this background that Leopold Senghor developed a colour based identity for the African. He maintains that the black colour of the Negro, rather than demean him, assigns him a unique place in the world community. Senghor (1967), in his poem *Black Woman* romanticizes the beauty of the black race,

Naked woman, black woman

Clothed with your colour which is life, with your form which is beauty!

In your shadow I have grown up; the gentleness of your hands was laid over my eyes.

And now, high in the sun-baked pass, at the hearts of summer, at the heart of noon, I come upon you, my promised land, and your beauty strikes me to the heart like the flash of an angle. (p. 96).

In his poem, "black", becomes life and beauty. This symbolizes what blacks stand for: beauty and life. Senghor (1969) uses the concept of *Negritude* to symbolize what the black man stands for. And he defines it as "the whole complex of civilized values, cultural, economic, social, political which characterize the black peoples, or more precisely, the Negro-African world" (p. 83). These values need to be popularised so that it can flow towards the meeting point of all humanity. This should be the contribution of Africa to humanity. Senghor (cited by Nwoko, 1988) points out four dimensions of negritude: cultural negritude which highlights the role of emotion as dominating the entire Negro-African cultural system; social negritude, which sees the family as the centre of the social structure of the society. Thus the society has meaning from what the family is. There is also economic negritude, which holds that in the African traditional society there is no personal property. He exemplifies this with the question of land which cannot be owned as wealth or property since it is considered a force or spirit. There is also political negritude, which is developed in an active humanism and his federal democracy.

### **Africa's pragmatic recuperated-based identity**

According to Nkrumah (1964), African history through the centuries has accumulated much of confused teachings and orientations from external influences: colonial imperialists, Islamic and Euro-Christian elements, thus producing equally as confusing and conflicting vision. The situation has been worsened by the deceptive presentation of African history as a story of Western adventure. To undertake fully the venture of the unification and liberation of Africa, a reforming, revolutionalizing and inspiring philosophical system is indispensable. He calls this system *Philosophical Conscientism*. It would serve as a "body of connected thought which will determine the general nature of our action in unifying the society which we have inherited, this unification to take account, at all times, of the elevated ideals underlying the traditional African society" (p. 78). According to Nwoko (1988), this would further equip the African to sift and bland appropriate values for the major elements of African history to form or fit the Africa personality. To help resolve the crisis of conscience already created by the contact between Africa and the West, Nkrumah (1964) further writes that,

Our philosophy must find its weapons in the environment and living conditions of the African people. It is from those conditions that the intellectual content of our philosophy must be created. The emancipation of the African continent is the emancipation of man. This requires two aims: first, the restitution of the egalitarianism of the human society, and, second, the logistic mobilization of all our resources towards the attainment of that restitution. (p. 78).

He believes that this would help bring about the total liberation of the African person.

### **Africa's community-based identity**

Africa's community based identity was developed by Julius Nyerere in his *Ujamaa* socialism. *Ujamaa* is a Swahili word which means familyhood. Nyerere (1968) uses it to translate African socialism, since the root of African socialism is the idea of familyhood, which extends beyond the basic family unit, the tribe, the community and the nation to include the entire humanity. Nwoko (1988), further developed this idea when he described the African as a family-being. And that all families trace back to God and thus all men share a common blood despite colour, race or religion. With this, he arrives at the concept of *universal consanguinity*. It reveals the life of the traditional African people where a sense of brotherhood is very strong, and the "society is so organised that it cares about its individuals" (p. 3). This would construct the ideal Africa society, where the society looks after everyone, where the widow and orphans are not allowed to starve because they do not have personal wealth.

*Ujamaa* socialism is an African type of democracy that enhances an attitude of mind that cares for others; this is contrary to the capitalist attitude where by others are dominated and exploited through wealth. The *Ujamaa* socialist uses his wealth for the promotion and service of mankind. This for Nyerere is the identity of the Africa.

### **Globalisation and the threat to Africa's identity**

Although the slave trade, racism and colonialism affected the identity of Africans and were at the base of the initial quest for an African identity, the contemporary threat to Africa's identity is the issue of globalization. Tandon (1998) observes that it is a new feature of the world economy. It is one of the most challenging developments in the movement of world history. It has continued to attract increased scholarly and analytical attention throughout the globe. Ohiorhenuan (1998), argues that it is currently affecting the physiology of the African society through its imposition of constraints on policy-making autonomy or independence of Africa vis-a-vis our capacity for authoritative allocation of scarce and critical societal values or resources among other functions.

According to Fafowora (1998), globalisation refers to the process of the increasing economic, political, social and cultural relations across international boundaries. It deals with increasing the breakdown of trade barriers and the increasing integration of world market. Ohuabunwa (1999), gives further insight when he defined globalisation as an evolution which is systematically reconstructing integrative phases among nations by breaking down barriers in the areas of culture, commerce, communication and other fields of endeavour. It pushes for free-market economics, liberal democracy, good governance, gender equality and environmental sustainability among other holistic values for people. McEwan (1990), sees globalisation from the other side of it, as the spread of capitalism. For Toyo (2000), it is an imperial policy and the final conquest of capital over the rest of the world. Akinde, Gidado, Olaopa (2002) avers that it is a one-arm banditry and exploitative antecedents of capitalism which, by its nature cannot exist without parasitic expansion, its immutable and primary focus is to exploit African resources, disintegrate its economies and incorporate it into the international capitalist economy. Madunaga (1999), opines that as a concept, it was not handed down from heaven, it was not decreed by the Pope, it did not emerge spontaneously. It was created by the dominant social forces in the world today to serve their specific interests. Simultaneously, these social forces gave themselves a new ideological name the- "international community"- to go with the idea of globalisation.

During the era of colonialism, strong globalization tendencies were still at their starts, and even then, its limitation was exposed. Africa's economy was integrated into the capitalist economy, thus proving a legal framework for the dependence of the African economy on the economy of the western countries. The African economy became producers of raw materials for industries in advanced capitalist societies. In contemporary society, Banjo (2000), argues that the instruments of globalisation are the International Monetary Fund, the World Bank, the World Trade Organisation and the G8.

He say that they have their pedigrees in the ideological framework of the West and its monopolistic view of what the world should look like. They work towards the enthronement of global capital, through policies of liberalisation, privatisation and deregulation.

Globalization, although is a positive and powerful force that would improve the material well being of humankind and which aids developing countries to create better economic environment to leapfrog into the information age, improve access to technology, speed development and enhance global harmony, Ohiorhenuan (1998), Mowlana (1998), Oyejide (1998), Greco and Holmes (1999), are of the view that its effects on the political, economic, social and cultural nerves of the weaker member states cannot be ignored without severe consequences. According to Tandon (1998), it decreases national control and increases control over the economy by outside players. Its universalization of communication, mass production, market exchanges and redistribution, rather than engendering new ideas and developmental orientation in Africa, subverts Africa's autonomy and powers of self-determination. African states rarely define the rules and regulations of their economy, production, credits and exchanges of goods and services due to the rampaging menace of globalisation. It has also come with an imperialistic cultural dimension, particularly in the area of internet connectivity. According to Otokhine (2000), "The world is gradually moving in a unidirectional manner and, the tendency towards uniformity has never been so appealing as it is now" (p. 2). Consequently, there is a serious concern that countries in Africa that make little contribution to the internet may lose their identity. If this continues, a sort of cultural imperialism which will seek to enslave the African mind, leaving in its wake a cultureless or culturally disoriented people may become the permanent feature of Africa.

Akindele (1990) and Adebo and Akindele (1990), are of the view that as colonial states have given way, with globalisation, neo-colonial states have emerged. While the Western states clamour for the promotion of human rights and fundamental freedom, they are at the same time promoting globalisation and economic policies that abuse these rights. The predicament of the people of Niger Delta is a case in point. Oil exploration has negatively affected their environment and worsened their socio-economic situation. Their traditional economy that was founded on fishing, farming and hunting has been replaced with a petrol-dollar economy, pushing them out of the entire business. Not even the Nigerian government can protect its people from the rapaciousness of the forces of globalisation.

### **African renaissance and the future of Africa's identity**

Considering the advantages and disadvantages of globalisation for Africa, it is obvious that the identity of Africa is at stake. There is thus a need for the preservation of Africa's identity. The primary question here is: what should Africa do in the face of the centrifugal forces of globalisation? In this paper, the researcher calls for an African renaissance. And what is meant by African renaissance?

The 14<sup>th</sup>, 15<sup>th</sup> and 16<sup>th</sup> centuries were the Renaissance Epoch. It was a period of "revival," "rebirth", a revival of Greek learning and culture. The writings of many philosophers made irrelevant by the dominance of theology during the Medieval Era were revived and made available for studies. As a consequence, the Medieval marriage between religion and philosophy was strained, and there emerged a decisive separation of the two. Stumpf (1984), states that the extensive diffusion of culture was facilitated by the invention of printing press. The use of vernacular led philosophers to original formulations rather than running commentaries on authoritative figures. In time, the Modern philosophers wrote their treatises in the language of their own people, and thus Locke, and Hume wrote in English, Voltaire and Rousseau in French and Kant in German.

In the contention of Kanu (2011), African renaissance is about the reawakening of fellow Africans to the need for a change that would bring about a revival or rebirth of the African identity. It is a movement for originality, which should involve governments, educationists and the wider society. It is a search for meaning, a search for identity and for culture. It is a search that must lead to the roots of Africa's being. This would help Africans not just to be onlookers on issues affecting their economy, social, political and cultural life. They need to rise and reject the inequality inherent in the idea of a villagized world. Obviously, Africa cannot reject to be a member of this global village, but Africans can rebuild their national image, and insist on their own cultural preferences and terms of membership in the village. This will only be possible through a sincere, committed sociological, cultural, economic and political realignment that is truly African in nature and intent.

This renaissance must begin from the smallest sociological unity. The family is the first school of fundamental anthropology, sociology and dynamics of culture. Particularly in Africa, the family is the maternity home, the nursing home and primordial school of society. According to Kanu (2011), the family is the birth place of traditional values, and at the same time where it is nurtured and developed. As leaders of the family, parents have the duty of making their families the place where these values are taught, transmitted and sustained. Parents should take the teaching of culture as an important duty and primary right.

In this age of globalization, science and technology, and near invasion of the mass media in our homes, Ossai (2005) asserts that it is incumbent for parents to insist on sound African moral values for their children. Parents must make out time to stay with their children and provide them with an alternative African perspective. In an age where 'economism' has become the yardstick, it is crucial to inculcate African values, such as solidarity, the sacred, hospitality and love for life.

One of the great instruments for African renaissance is language. Irrespective of where parents find themselves with their children they should endeavour to teach them their native language. Language carries with it the culture and worldview of the people who own it. Some African families can be described as 'expatriate' even though they live within Africa. These are the wealthy families who think that it is obsolete to be African.

Learning institutions also have a role to play in this process. It is through education that our values can be restored in the heart of young Africans. For Africans to be Africans they must know what makes them Africans. This was the point stressed by Socrates (cited by Omoregbe, 1990) when he said "Man know thyself", self knowledge is the beginning of this process. Plato (cited by Hare, 1989) had also pointed out that, since the mind of the young are very impressionable we must, if we are to educate them properly, make sure that the poetry on which they are brought up is suitable for the purpose. Adegbola (2005), stressed that our system of education needs to have an African dimension. If this is done, the child then grows up to learn Africa's fundamental traditional and cultural values and truth.

Kanu (2011), maintains that the African law making bodies also have a role to play; if the laws and policies that can safeguard our values are promulgated by the government or enacted by traditional ruling councils, the decay of our values will be impeded and their recovery enhanced. There should be censorship of whatever comes from outside before they are allowed for local consumption.

If all these are put in place, it would create an internal logic that is African, which would subordinate external relations to the logic of internal development. But once there is nothing in place, based on African values, Africa and Africans would continue to be victims of the devastating claws of globalisation, until one day the African identity would flow completely into the ocean of a globalised village.

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