Anachronism And African Dilemma In The Age Of Globalisation

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Abstract

The post-colonial Africa is caught up between tradition and modernity in her quest for unmitigated decolonization of all spheres of African life. With the advent of globalization, the hitherto isolated communities and cultures are meeting and impinging on one another through the process of acculturation. In this process, two extreme tendencies are being manifested on the continent namely: excessive conservatism leading to anachronism and avowed progressivism which is fast breeding inauthenticity and excessive cultural borrowing on the continent. Consequently, there is a chronic misunderstanding of culture and the concept of civilization with its attendant effect on African development. With the aid of expository and critical methods of philosophical analysis the paper specifically examines the concept of anachronism and its effects on African development in this age of globalization. The paper argues that civilization is not synonymous with westernization but rather an advanced and improved stage of a people's way of life as a result of enlightenment and better insights as well as worldviews. Therefore, every culture is susceptible to civilization and improved ways of doing things if backed with critical rationalism and with inherent prospects of better standards of living. As such, Africa cannot afford to isolate herself from the rest of the world by holding tenaciously to obsolete and antediluvian modus operandi on the pretext of cultural reaffirmation and preservation especially if such cannot facilitate fruitful and mutually enriching engagement with the rest of the world in this Age of Globalization.

Introduction

> Life needs continuity if it is to succeed. By today's standards, this is a false statement. Continuity suggests obligations and limits. Success in modern society is associated with overcoming limitations and growing free of obligations which hamper personal fulfillment. We live in a society where the promise of unlimited possibilities fuels the American dreams (Merkle 1992:13).

The above quotation introduces the thematic preoccupation of this work which seeks to reflect on the crisis of authenticity that has befallen the African man in this Age of globalisation or internationalisation. Those who believe in the opening sentence of the quotation above do not see the advancement and development of Africa as a continent outside its commitment to perpetuate its heritage no matter what. On the the other hand, those who share the thought pattern of progressives and liberalism as expressed in the concluding sentence believe that Africa's surest way to development consists in her readiness to integrate her in the globalisation process. The world, in realistic terms is fast tending toward greater unity and freedom which are generally regarded as the "essence of growth and development" (Oladipo 2000:49).

It is to be noted that identification of freedom as a positive human value goes to demonstrate not just the synergy between freedom and human development but also that "overemphasis on particularistic or local values can be antithetical to human flourishing" (Ebijuwa, 2007:165). It further explains how the encounter between societies;

> a process now intensified by the current social processes characterised by globalisation can generate change through the adoption or rejection of certain values and institutions regardless of whether they are indigenous to the people concerned or not (Oladipo 2000:51).

Those who are reasoning in this way perceive some elements of anachronism particularly in the camp of the conservatives who see Africa's prospects only in isolation from the rest of the world and in the sustenance of old ways of doing things in the pretext of preserving

African heritage. Contrary to this thinking is the position that Africans can no longer afford to indulge in the self-deception of thinking that their future lies in reclaiming the lost past. The reality of today's world is too imposing for anyone to resort to day dreaming. The world is moving and there is no sign that, it will stop at a point to be joined by those who are foot- dragging or currently engaged in the vain task of reclaiming the often over-rated "lost values". The values have no guaranteed of being relevant today. This is not to say that every thing in the past should be discarded in our bid to move in line with the global train. This work, seeks to argue that, Africa's developmental prospects lie not in holding tenaciously to its past, but in her ability to remain authentically while accepting and embracing at the same time, the changes that must be effected in this Age of globalisation. This must be done bearing in mind that in this age no one can do it alone or will succeed in isolation. Interestingly, there is no hiding place, either you integrate yourself to the process, or the globalizing process will integrate you. This paper beacons on Africa to integrate her self and not wait to be integrated, because no other option exists in the present global configuration. The available option is anachronism.

The Concept of Anachronism in Today's Africa
The term anachronism is a key operating concept in this discourse. It describes an attitude which this paper feels is antithetical to the spirit of modernity and globalisation which are critical features of the contemporary world. Etymologically, the term is rooted in two Greek words "*ana*" meaning "against" or "back" and "*chronos*" denoting "time". If put together, it denotes in literal terms an event or phenomenon that is past. It represents a situation in which something happens that should not because it belongs to another time period (http://www.vocabulary.com/dictionary/anachronism). It is often used to qualify, an old fashioned or antique, but it can also mean anything that blatantly clashes with the time in which it is seen. It is seen as a chronological inconsistency in some arrangement, especially a juxtaposition of person(s), events, objects or customs from different periods of time. An intentional use of older, often obsolete cultural artifacts may be regarded as anachronistic. Anachronism may also manifest in verbal expression, a technology, a philosophical idea, a musical style, a material, a custom, or anything else associated with a

particular period in time so that it is incorrect to place it outside its proper temporal domain (http://en.wikipedia.org/wiki/Anachronism).

Ensuing from the above, what is termed anachronistic is ancient, antediluvian, antiquated, antique, archaic, bygone, dated, old-fashioned, old school, out-model, outworn, stale, superannuated etc. As an ideology, anachronism seeks to intentionally promote (by whatever means) an archaic or obsolete reality as a relevant component of the contemporary society. It is engaged here to describe the attitude of some sections of African scholars who believe that self-definition, and assertion of African personality in the globalized world can only be feasible if African past or heritage is totally, reclaimed and activated. It is an attitude that believes unmitigatedly in the riches of the past and their so called ever enduring values no matter their irrelevance in the present reality. This abhors change and is over-protective of the known over novelty. In extremes cases, it prohibits and hampers innovation, creativity and dynamism which are critical ingredients for any form of advancement.

The activation of this attitude in the present day Africa is dressed in the robes of the general effort to decolonialised all facets of African life. Those, who share this thought pattern believe that, the post-colonial Africa must go back to reclaim her past which was adversely affected by the activities of colonialism. In doing so, the proponents of this ideology unfortunately but deliberately seek to confuse their sympathisers in to believing that civilization is a synonym of westernization; that to leave the traditional and archaic ways of doing things that characterised the pre-colonial Africa is as good as being westernised. The proponents of this thinking in the opinion of this paper, have done great injustice to Africa and her people, and they have constituted an impediment for the rapid and radical development which Africa needs so urgently.

It is now common in most parts of Africa to hear people resist change thus; "we want to be faithful to the practices of our forefathers", "we don't intend to change what our people are used to", "we don't do it here in this way", "we want to do it in the African way". These expressions are expressive of an attitude that lacks what Karl Popper refers to as "critical rationalism (1959:40). For Popper (1999: 234), critical rationalism makes use of experiment as well as thought; it is both intellectual and empirical and in its true sense it seeks to solve problems by appealing to "clear thought and experience

rather than to emotions and passions". In this sense, it entails an attitude of readiness to listen to critical arguments and to learn from experience. In his words, the critical rationalist attitude is;

> Very similar to the scientific attitude to the belief that in the search for truth we need co-operation and that, with the help of argument, we can in time attain something like objectivity (Popper 1999:234).

It is obvious from the above Popperian position that, the anachronistic expressions noted above lacks any deliberate effort to critically examine the validity or to ascertain the rational justification that underpins the operations of the African past. In his efforts to capture this kind of attitude, Olusegun Oladipo (2002:65) made a distinction between "culture of belief" and "culture of inquiry". According to him, the "culture of inquiry" involves a systematic investigation of phenomena – natural and social-with a view to enhancing our understanding of their nature. In order to do this, he proposes the use of the scientific method (qtd in Ebijuwa 2007:27). On the other hand, the culture of belief is an act of almost passive observation of things and processes in nature and society. According to Ebijuwa (2007:27):

> He links the "culture of belief" with Wiredu's anachronism. Here, again, we may note that what are call anachronism, authoritarianism and supernaturalism are the traditionals of the African people that have been passed from one generation to another.

It goes to show that one who is operating purely on the basis of "culture of belief" is likely to settle for anachronism which breeds an attitude that is uncritical and emotional towards any thing tradition. It is in this sense that Popper (1991) notes that there are two views about tradition namely; the rationalists view and the anti-rationalists view. The rationalists want to judge everything on its own merits –" I want to find out its merits and demerits, and I want to do this quite independently of any tradition. I want to judge it with my own brain and not with the brains of other people who lived long ago" (qtd in Ebijuwa, 2007: 28).

Meanwhile, the anti-rationalists, on the other hand have as their attitude "to accept tradition as something just given" "you have to take it, you cannot rationalize it, it plays an important role in society and you can only understand its significance and accept it" (Popper 1991: 120). This anti-rationalist attitude towards tradition tends to appreciate the past more than the present. Since, their approach is devoid of criticality and rationality, they perceive the past as the surest way to live meaningfully in the present and even in the future. Without doubting the importance of our heritage for meaningful existence in today's world, as admonished by J.L. Austin that "we cannot close our eyes to the inherited experience and acumen of many generations of men" (qtd in Ebijuwa, p.28) our insistence to hold on to things that are practically obsolete and antediluvian is not for our advantage in this age that is steadily in the state of advancement. To think otherwise is what, we refer to here as anachronism; and to be in the state of topsy – turvy as to our imperative option in this age is what we termed as "dilemma" which now characterises the African experience in this age of globalisation.

The Concept of Globalisation
It is instructive to lay bare our understanding of what the concept of globalisation means in this context. This is owing to the fact that globalisation as a concept is one of the most widely used and least clearly defined of the terms in political and economic discourse today. According to Kwankwenda (2004: 147) the term is often used to refer to the processes of integration of not only world economy, (production, trade, labour, investment and capital flows) but also the integration of other dimensions of world life such as technology, governance, social development and culture across national borders. He further notes that globalisation is a strong integrating process and force, with impact on political institutions, economic progress, social life and cultural values. He maintains that;

> It is an old process that is now characterised by shrinking space, shrinking time, disappearing national borders and by the fact that it embraces all dimensions of humanity life (2004:147)

It is the concept that has redefined the concept of time and space in relation to the interaction of people and nation-states through

economic exchanges. In this sense, Obiora Ike (,2004:7) sees globalisation as "the phenomenon of increasing integration of nation states through economic exchanges, political configuration, technological advance and cultural influences". According to him, economic exchanges in this process include cross-border trade in goods and services, capital flows and financial investments. While, political configurations are the new or renewed structures of the limited nations, the World Bank, the International Monetary Fund, the World Trade Organisation etc. Technological advances on its part include the rapidly growing utilisation of electronic communications, e-mail and internet and the increasing ease of transportation. Cultural influences are evidenced in the westernisation of so much of popular culture in music, clothes, life styles etc (2004:7).

Globalisation is characterised by the transgression of political boundaries and national borders and by its economic, commercial and a political importance. According to Jaime A. Aldunate (2001:133) "globalisation is economic liberalism taken to its extreme. It covers the exchange of information, capital, industrial goods, and even lifestyles, increasing, reducing reality to markets and viewing competition as its driving force". Many scholars view globalisation as a synonym of internationalisation which is a tendency leading to the organisation of a single-world government (Schooyans, 2001:148). When internationalisation is preferred, the emphasis is therefore placed on the political dimension of the unification of the world. The term internationalisation has a political connotation, while that of globalisation acquires an economic one. For Schooyan it describes the proliferation of world trade, the improvement of international communication which has lead to people's speaking of an integration of world economic agents (2001:148). He further notes that the concept of globalisation is reinterpreted in the light of a new view of the world and man's place in it. This new view according to him is dubbed holism, which implies that the world constitutes a whole and that this whole has greater reality and greater value than its constituent parts (149).

In a related development Obiora Ike (2004:9) has identified five structures that constitute what is today termed as globalisation. The five structures include (i) ideological, (ii) capital flow, (iii) trade (iv) cultural and (iv) political. The ideological component of globalisation is seen in the light of "an incarnation of neo-liberalism".

He avers further that, this ideology is a kind of "Economic Fundamentalism" that puts an absolute value on the operation of the market and subordinates people's lives, the function of society, the policies of government and the role of the state to this unrestricted free market (2004:9). In terms of capital flows; globalisation promotes the movement of money across borders. And this cross border monetary transfer is faster in its movement than the owners themselves (p.10). The trade component of globalisation is expressive under the guidance of the creed of "free trade". As a result of technological advances in communications and transportation, goods produced in one country move rapidly into other countries, frequently disrupting traditional productive patterns in the second country (p.10). At the cultural level, there is a gradual process of mutual cultural diffusion whereby different cultures are consciously and unconsciously assimilating something of the other culture. But beyond this process of acculturation, globalisation is promoting" cultural imperialism", the imposition of values and style of life by dominant forces in this case, that of westernisation. Finally, globalisation also has a political component which has brought enormous influence leading to the re-configuration of geo-political structures and building of alliances at the global stage.

But no matter the perspectives that are generated in relation to globalisation, it entails thematically the process of international integration arising from the interchange of world views, products, ideas and other aspects of culture. In other words, it denotes a process that promotes world-wide exchanges of national and cultural resources powered by advancement in modes of transportation, telecommunications and the emergence of internet. The questions at this juncture are, how prepared and willing is Africa and her people to integrate themselves in this process? And what has been the impact of this process of globalisation on Africa? Is Africa in the state of indecisiveness as to her role and position in this global wind of integration? Attempt to answer these questions constitutes the concern of the next section.

The African Dilemma in the Age of Globalisation

Ensuing from the above conceptualization of Anachronism and globalisation is the question of African dilemma in the present reality of rapid integration of nation-states and dismantling of cultural and

geo-political boundaries. In this process of globalisation many scholars and analyst feel that Africa is disadvantaged and not properly positioned to ripe maximally from the fruits of globalisation. Rather the African heritage and other cultural values have been submerged into the stronger forces of cultural imperialism and economic lopsidedness which globalisation embodies. The new technologies and a propensity of the dynamics of globalisation has resulted into what Xabier Gorostiage refers to as "the predominance of geo-culture over the geopolitical and the geo-economic" (qtd in Ike, 2004:10). Corroborating, (Ike, 2004) notes that in this process of globalisation

> Traditional cultural values such as family, community respect for life, hospitality etc come into strong confrontation and do loose battle with the values communicated through western music, movies, video, cable and satellite television, advertisements and the idolized figures of entertainment and sports such as individualism, the desire to have more even when one does not become more; a new cult of violence, the unbridle belief that money buys everything and the growing loss of meaning of life and in traditional values (p.10).

The implication of the above is that, if Africa accepts to be part of this process, she will be doing so at her own peril and that of her heritage. As such, the conservative elements on the contingent see globalisation as offering nothing to Africa rather than exploitation. For them, instead of joining the train, it is safer for Africa to isolate herself from this global movement and concentrate on recovering her lost values which the precursor of globalisation (colonialism) have trampled upon. In the words of Thabo Mbeki, former Southern African President as cited by (Lawrence Bamikole 2007:23)

> An enormous challenge faces all of us (Africans) to do everything we can to contribute to the recovery of African pride…we must recall everything that is good and inspiring in our past.

The above quotation is representative of the school of thought that feels that Africa's future lies in the past values and needs recovery, reassertion and reaffirmation. That Africa cannot derive any

meaningful benefit from the present configuration because "some nations especially African nations, actually occupy a weak position in the world system, such weakness have led to the assertion that the interdependence, which globalisation fosters, represents a sort of constraints on them" (Chachage, 1997:4). It has also been observed that in this process of globalisation, people are "compelled directly or indirectly to undermine those rules and regulations, which define their experiences and by which their lives are meaningful and identities forged, for rules and commitments that are global, irreversible and binding on nations" (Ebijuwa, 2007:166). Unfortunately, the ideals which are usually dictated and projected are initiated and controlled by powerful western nations to the disadvantage of the less developed and technologically ill-equipped nations which Africa as a continent hosts a larger percentage.

The conclusion therefore from this school of thought is that based on the way nations are unevenly positioned in the globalisation equation, the promotion of positive human values is unlikely in Africa through this process of internationalisation dubbed, globalisation. It has been argued that in its present form, globalisation has been aiding and abetting the exaggeration of an abysmal lacuna between Africa and other partners in the so-called developed world. Substantiating further, Obiora Ike (2004:13), observed that:

> The current structuring of globalisation creates an increasing marginalization of Africa in the very process of integrating it into the global economy. For there is a stark disparity between rich and poor in the global opportunities offered in trade, investment and technologies.

So, even in terms of the liberalization of the financial market and free trade economy, which globalisation seeks to promote, Africa is positioned to be at the receiving end of the production chain which consists majorly in extensive consumerism. In fact, if in the process of production, Africa is remembered, it is only at the level of supplying raw materials and cheap labour force for the industrialised economies. In addition, the liberalization of world economy has placed the western nations in the position of dictating to developing ones the kind of economic policy to adopt and developmental goals they should pursue.

The implication for Africa as captured by Kwame Ninsin cited in Ebijuwa (2007:168) is that;

> These changes in the global economy have impacted adversely on Africa's economies; rising unemployment, galloping inflation and interest rates, steep currency depreciation, declining foreign investment and poor domestic savings. All these have undermined the capacity for economic growth. Structural adjustment programmes have failed to restore the essential economic conditions necessary for sustainable growth…with most experiencing de-industrialisation including the collapse of many industries – big, medium and small- downsizing of others.

It is obvious from the above exposition that the anti-globalisation elements in Africa have a strong case. The weight of their position is further enhanced by the impact factor of this process on almost all facets of African life ranging from economy, cultural political to her personality.

However, certain progressive elements strongly feel that despite the negative impacts of globalisation on the African continent and her people, globalisation is a reality that one cannot run away from. It is a stage in an ever evolving history of humanity and there is no option for any one to isolate oneself from the globalizing forces. It is the concept that is reminiscence of Popperian "open society" as against "closed society": that typically characterised the tribal society of the past. For Karl Popper, proponents of anti-globalisation are by extension, the enemies of the open society; "who yearns nostalgically for forms of community and belonging that pull us back from the abyss of total choice and of a largely abstract concept of human relationships (qtd in Waldron, 2004:204).

This Popperian thinking appears to constitute the theoretical frame upon which the promoters of globalisation in Africa sourced their inspiration. For them, Africa has no option but to integrate itself into the globalisation process that has come to stay. To think otherwise is tantamount to a nostalgic enterprise that is unfashionable in today's world. This is because:

Globalisation is inexorable and unstoppable, it is homogenous. From it there is no hiding place; in it, no room for local ways of life which its imperatives are in conflict. To think wise is to succumb to sentimentality or nostalgia. It is even more foolish to seek to protect local ways of life from its incursions (qtd in Bamikole, 2007:23).

The above quotation is unmitigatedly expressive of the operating ideology that underpins the thinking of those who believe that, much of African past is not relevant in today's world. One is not saying here that some aspects of African cultural traditions cannot be harnessed in the determination of what constitutes development in today's world, but irrational glorification of local elements of traditional African culture is anachronistic. Culture like other forms of human life is dynamic and it changes with time, and so are cultural values. To refuse to admit this fact places one in the state of unauthenticity that arises mostly from self-deception. To insist that every thing African must be rediscovered and activated in modern times to herald the era of complete de-colonialisation of Africa is simply illusionary. This is also applicable to the thinking that in view of the negative impacts of globalisation, Africa should isolate itself which is simply the biggest joke of this millennium. As noted above, globalisation has come to stay, and the refusal to accept this fact is dangerous for African's image and developmental prospects.

Unfortunately, the intentional refusal to face reality has created a noticeable tension in the African in this age. "And this tension lies between living a life that is totally African and a life that is of Western orientation; hence the crisis of identity" (Okorie 2001:54). The contemporary African man faces the challenge of making a choice, between authenticity and inauthenticity which for this paper is self-created. It is self created because, authenticity stresses the discovery of factuality and it is consciousness that propels one towards the authentic. In the words of Jean Paul Sartre it consist in the ability to "see ourselves as ourselves" (qtd in Solomon 1970:274). In this sense, the Africanity of Africans is not outside of themselves and who they really are. It is not in anyway dependent on holding to any thing past as an imperative criteria to be so acknowledged. Authenticity consists in self-realization, self-acceptance and self-expression. To see reality and

refuse to acknowledge it leads oneself to the life of inauthenticity which is the chronic stage of self deception.

The unfolding reality on the continent has revealed that most Africans are fast moving towards this chronic stage of self-deception by the deliberate refusal to accept that globalization has come to stay and that the earlier Africa positions herself and re – examines her strategy the better. Today, this self – deception is breeding inauthenticity in different facets of African life ranging from religion, politics, fashion to the concept of good life. In the religious sphere, African Christians and even Muslims are caught up between living an authentic Christian or Muslim life and practicing the African Traditional Religion. This has resulted into syncretism which consists in "the combining of different (often seemingly contradictory) beliefs, often while merging practices of various schools of thought (https://en. Wikipedia.org/wiki/syncretism). At the end, Africans in the state of religious inauthenticity are neither devout Christians or Muslims nor committed adherents of traditional religious practices. The Implication of this half-baked religious indoctrination is manifestly evident in religious conflict, religious extremism, religious bigotry etc. because these adherents are not committed to any religious creed. It is an example of people in the state of religious dilemma.

In the political sphere, Africans today represent a good case study of a people in a state of topsy – turvy. Almost all African counties today can perfectly be described as nation – states which mean that it is the configuration of diverse nationalities and tribal units. Yet, decades after the emergence of these nation – states from the activities of the British and other Western colonial activities on the continent, most of these countries are still submerged in intra and inter-tribal conflicts as well as ethnocentricism and regionalism; hence militating against the emergence of truly nation – states that can secure and induce patriotic loyalty from their respective citizens. Unfortunately this tribal or regional warlords are still hallucinating that reclaiming their pre - colonial, "closed societies" is still possible. Even if that illusionary thinking is possible, which tribe can sufficiently survive on her own independently of the neigbouring or regional bloc?. Karl Popper (1999;9) sees tribalism as an attitude which represent a deliberate attempt to turn one's back on the gains of the modern open society to naturalistic or magical attitude to social norms in order to recover the last sense of tribal unity and stability. According to him

tribalism can only flourish in a mono- ethnic society that is closed from cultural contacts.

As such, the activation of tribalistic sentiments in the globalized, pluralistic society will result to crisis and resentment. Popper exemplified this by referring to the crisis of ancient pluralism, suggesting that the rise of Christianity was in part:

> A protest against Jewish tribalism, against it rigid and empty tribal taboos and against it tribal exclusiveness which expressed itself, for example in the doctrine of the chosen people i.e. in an interpretative of the deity as a tribal god. Such an emphasis upon tribal laws and tribal unity appears to be characteristic not so much of a primitive tribal society as of a desperate attempt to restore and arrest the old forms of tribal life and in the case of Jewry, it seems to have originated as a reaction to the impact of the Babylonian conquest on Jewish tribal life (1999:22).

He further notes that when tribal affiliations or sentiments are employed as the subject of a campaign of restoring lost ethnic identity or values like what some African scholars are presently canvassing; it should be borne in mind that it is too late to recapture the sense of implicit necessity associated with their original social existence. The contemporary globalised society has no room for evolving an ideology of nationalism that would source its operation from ethnic affiliation as it is typical of most African nation - states. In the words of Popper;

> *With Alexander's empire, genuine tribal nationalism disappears forever from political practice and for a long time from political theory. From Alexander onward, all the civilized states of Europe and Asia were empires, were embracing population of infinitely mixed origin. European civilization and all the political units belonging to it have remained international or more precisely, inter – tribal ever since. (P.50)*

It follows therefore, that no one but a fool (in which category popper placed Woodrow Wilson) could think that ethnic nationality could possibly be the bases for a practicable principle of political self – determinations in the globalised society. The point is, the reality of tribalism, ethnicity and even regionalism in modern nation – states of African points to the fact of a people in a state dilemma either to embrace the reality of the presence geo – political structure in the form of nation – states or to wish nostalgically to reclaim tribal societies that will never be seen again.

In a related development, most African states if not all, have claimed to adopt the democratic system of government; but experience has shown that this adoption is simply in name; its practice in most countries of Africa is completely devoid of globalized recognized operational principles of democracy. There is a dilemma as to whether democracy should be practice as it supposed to be or it should be done in the 'African way'. So far, 'the African way' has dominated democratic practice in most African nations. Leadership in Africa is for the aged and not for the competent. Qualification to stands for an depends on where you come from and not merit. The consensus candidate of elders is a sacrosanct choice that cannot be rationalized. In the 'African way', critical ingredients of democracy are ethnicity, regionalism, God- fatherism, politics without opposition, ruthless vendetta, must win syndrome (here defeat is a taboo and victory every one's prerogative). One is at a loss on the exact terms to qualify this kind of aberration as democracy. But it goes to show the condition of a people in a state of dilemma whether to embrace democracy as a fashionable form of government the world over or to reverse to the decentralized or primitive organization of societies that typically characterised the traditional African societies of the pre – colonial era.

At the cultural level, most Africans are at lost to what truly represent their true identity. In terms of language, the medium of communication is also a source of indecision. There is a dilemma to either continue with the English or French languages which are now official medium of communication on the continent or the local languages or dialects which some are even extinct or endangered. As a result you now see some people on the continent who can either speak English or their local languages. In terms of dress, the forces of globalization had almost consumed the younger generation of Africans. The influence of communication technologies in this regard cannot be

ignored. As a result, there is dilemma to keep faith with traditions or embrace the modern styles of fashion powered by globalization and the implication of this is inauthenticity.

Globalization has also redefined the concept of 'good life' and it has become a serious subject of thought in the minds of contemporary Africans. Today with the aid of television, internet and other telecommunication techniques the life style and the living standards of different people around the globe can easily be accessed and assessed. As such, people are forced to compare themselves with their counter parts elsewhere in terms of living standard and what should be ideally a "good life". It is this comparative tendency that sometimes ignites the search for greener pastures, brain drain and all sort of emigrational trends. With this reality, the contemporary African is in the dilemma either to stay and be contented or make effort to reach where live is more enjoyable. Many Africans have died in the process of searching for quality life in the so called developed world. This fact cannot be waved away. It is a reality that is starring us in the face, the earlier we confront it and take our position, the better.

The only way out of this dilemma that is breeding the life of inauthenticity on the African continent is to accept the   that globalization has come to stay and Africa has no other option than to belong. The only choice for meaningful integration in the process of globalization is to determine our place and to device ways that we can even as weaker partners maximize the accruable benefits that are inherently embedded in this increasingly pluralistic, globalized and "open society". The history of the world has not stopped evolving, so, to think that the values of yesterday must be reaffirmed today is simply being anachronistic and illusionary. It is not practicable for anyone to think that Africa has any option of isolating herself from these global forces of integration. The only option is that of belonging and strategically positioning herself and being fully aware of her status and corporate personality in the global march towards internationalization.

Conclusion

This work simply interrogates one of the critical issues militating against African's strategic partnership in the emerging global configuration. It was noted in the foregoing that in the present reality, holding on to certain aspects of African Heritage that have outlast their suitability and relevance in today's world is simply anachronism. To

think that we were not colonized is a highest form of self-deception. And to accept that we were colonized implies our readiness also to accept the effects of such regrettable and unfortunate reality in human history. It is only through self-realization, self-acceptance and self-expression that our true commitment to develop our continent would be anchored. Many people have perceived globalization as the fourth stage of external penetration of the continent by forces that have had negative social consequences on African people's integral development. The first was slavery, followed by colonialism and, the third was neo-colonialism. This paper noted especially the impacts of globalization on African continent.

However, this paper argues that Africa has come of age and cannot keep lamenting the injustices she has suffered and still suffering from privileged or developed parts of the world. It is time for Africa to look forward and not backward in lamentation of her lost heritage that are not relevant in today's world. The dynamism of the human society abhors any attempt to hold unjustifiably on past values in the pretext of cultural preservation or continuity. The reality of globalization cannot be denied and its promise of sustainability can neither be waved aside. It is a fact we must accept and deal with. Any attempt to think that there is a way out of globalization is self-deception that can only breed inauthenticity that will further bastardise Africa's already battered image and can jeopardize our already weak position in the scheme of things at the global stage.

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