

AN INQUIRY INTO THE RELATIONSHIP BETWEEN COMMUNALISM AND GLOBALIZATION AND THEIR IMPLICATION FOR CONTEMPORARY AFRICA

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ABSTRACT

Human quest for sustainable development can be traced back to the very onset of human existence. 'The changes that have encompassed the world in the recent past have obviously not left Africa unaffected, including collapse of the Soviet bloc, the cold war, emergence of the uni-polar world, and marginalised role of the UN system and the victory of the neo-liberal economic and political agenda', these have affected communalistic way of living, economy and political structures and policies in Africa. Globalization of African continent can be seen as one of the major historical factors, which have shaped the life and thinking of Africans, and also disorganized the social life of the Africa in a communal setting, and led to gradual disassociation from the usual collective interest. Dialectical method is employed using communalism as the thesis, globalization as the anti-thesis, then the effects which are both positive and negative factor as the synthesis. Dialectics is used critically to investigate African communalism in sheer face of globalization, which led to individualism in Africa. This study reveals that Africans are more of individualistic than communal, but not denying the fact that, there are still traces of communality in some parts of contemporary Africa, due to the long period of time in which societies were nurtured in communalist spirit. The research concludes that, what is been practiced in contemporary Africa incorporates both traces of individualism and communalism together.

Keywords: Communalism, Individualism and Globalization

INTRODUCTION

The problem of identity is one of the major topics of African Philosophy, which was as a result of western infiltration into Africa, which forces the African culture into depression. Communalism for some African scholars was pertinent to Africans, while for some other scholars globalisation has taken over from communalism in Africa after been in contact with the western culture. This research critically examines globalisation which leads to individualism and the place of communalism in contemporary Africa to know the validity of the claims of some African scholars. Motsamai Molefe notes that:

If communalism is taken to be essentially African; individualism is often taken to be western in the sense as communalism, and as marking the ontological constitution of westerners. To emphasize our affirmation of the contingency of such characterizations of people, it

is important to ask what constitutes what is very often called western individualism? Individualism in general entails that identity is based primarily on the person.¹

While some scholars see communalism as a factor that propels globalization in Africa, “Communalism in African setting promotes unity, togetherness, brotherliness and cooperation which are vital elements that propel the wheel of globalization.”² Some African scholar from the other hand see communalism as practiced by African as purely individualistic in contemporary Africa. Many of this view by scholars will be discussed, to know how communalistic or individualistic contemporary Africa is in the sheer face of globalization. Globalization in Africa is a ‘double edge sword’ which have positive and negative effects on Africans, Ogugua notes that:

Globalization the contemporary name for imperialism and westernization has been held unto by peoples and nations as a thread or ladder for ascension into the realm or region of abundance. It has turned out to threaten them and pull them down, dragging them into oblivion, making them to lose balance and have little or no relevance in the scheme of things. Globalization has shown its Janus face as it raises the issue of global governance, weaved in new ideas with regard to relationships among peoples and nations, making the issue of sovereignty nations clung unto and valued dicey and unrealistic.³

Globalization for some scholars has a tremendous influence to the development of Africa; despite the influence of globalization and different views by scholars, most scholars still see globalization as exploration of the African continent. This research in that regard examines the existential question of communalism in contemporary Africa, and the import of globalization by westerners, which ushered in ‘individualism’.

African Communalism and Globalization

Communalism is one of the most frequently used terminology to describe the socio-political and economic activities of the traditional Africa, most pertinent question ask by scholars is that, is there a brand of communalism called African communalism that is pertinent to Africa. According to Oguejiofor,

Communalism is one of the most frequently used terms to describe traditional African socio-politico-cultural and economic system. Communalism or communitarianism is thus taken to be a special and original characteristic of traditional Africa. Very often this position is taken without critical reflection. There are several attempts to explain its origin, its *raison d’etre*, and its suitability for the African condition, but here one has one of the distinguishing positive qualities bequeathed by traditional Africa to humanity, to modernity and to socio-political philosophy.⁴

Emmanuel E. Etta, Dimgba D. Esowe, and Offiong O. Asukwo, in their journal article on *African Communalism and Globalization* remark that:

The certainty of African philosophy during pre-colonial Africa is no longer in doubt. Doubting such a claim is denying the existence of the African race which may be self contradictory. As this work observes, African philosophy which is all encompassing, is inbuilt in African communalism through which indigenous Africans expressed communal feelings, world views, moral and cultural values based on closed-knit relationship among their kith and kin within a socio-cultural setting. In this connection, it is the belief of this work that the current wind of globalization that the world is embracing is of no much difference from African communalism. As such, this work suggests that each of the above should complement the other in harnessing developmental strides while pursuing the empowerment of the global economy.⁵

On a universal note, “Communalism is conceived as a system that integrates communal ownership and federations of highly localized independent communities.” This was the same political structure practiced in traditional African society. Given that the present States’ or Nations’ political structure was in practice then, the African family and cultural structures under respective Kingship pattern were founded on the basis of communal principles. From the nuclear family to extended family structure, there was a family head. Many of these families produced a community with its head. The different communities within a given culture with a common language and other cultural norms formed nationhood with an overall monarch as their head. With this, “they were self-governing, autonomous entities, and in that, all members took part, directly or indirectly, in the daily running of the tribe.” Communalism in African setting promotes unity, togetherness, brotherliness and cooperation which are vital elements that propel the wheel of globalization. Emmanuel E. Etta, Dimgba D. Esowe, and Offiong O. Asukwo, argued that individualism which was as a result of globalization is always there to complement African communalism. In their closing remarks, they note that:

One cannot say categorically that individualism is entirely a Western concept, or that social cohesion (communalism) is entirely an African concept rather, it would be more reasonable to argue that they complement each other in all societies. So, this paper’s position is that individualism and/or globalization with its numerous merits and demerits has affected different societies in various ways. Likewise, communalism (African) with its merits and demerits has also affected societies in different ways. This is because over time cultural diffusion has taken place in almost all societies. Thus, whatever may be the effect of economic globalization on communalism, the fact remains that changes are inevitable. And that today Africa has been influenced culturally through cultural diffusion. This is healthy because since culture is dynamic, those obsolete aspects of culture have been removed and new ones put in place.⁶

However, they further argue that African communalism remains original to Africa and is foundational to our development and would always be fundamental for the future survival of Africa.

Here, we argue that whatever obstacle it may pose to economic globalization, is secondary and should be seen as a necessary evil. However, globalization with its individualistic tendencies should see communalism as complementary in its bid to make the world a global village rather than attempt to destroy basic structures of African communalism like the extended family system and others.⁷

Aborisade Olasunkanmi, examined the economic globalization and its impact on the Africans and negative effects on African communalism contrary to Emmanuel E. Etta, Dimgba D. Esowe, and Offiong O. Asukwo,

Economic globalization has a great impact on African community. Many policies have been made most of which have a negative effect on the people. In addition to this is the lack of economic alternatives that have all combined to create various terrible living conditions across Africa. This has aggravated many crises in the traditional systems of family and communalism. Today, individualism has replaced the sense of community; mutual antagonism and suspicion have replaced unity of purpose. It affects the economy because the structure of global economy makes most people poor and this is unfair. However, whatever may be the effect of economic globalization on communalism, the fact still remains that changes are inevitable. Whatever happens in one country cannot be isolated from the global, socio-economic and political concerns of others.⁸

Globalization has its positive and negative advantages to African communalism, while on the other sense of it African communalism has its positive and negative advantage to globalization. But not without its attendant woes, wisdom calls that there is the need to sift the wheat from the chaff.

Bastardization of African Communalism

The Europeans succeeded in the dislocation of the traditional structure, which were the bedrock of African Communalism. The period of slavery and colonialism in Africa, started before the end of the 16th century was and has been the one which the black man was often discriminated, humiliated, denied full citizenship in his own Country. The African is not left out of this maltreatment; he was treated as if he did not exist. Africans was sapped of its labour being reaped not by himself but by someone else; this black man used as a tool for the good of the white man. For Albert, “the most serious blow suffered by the colonized is being removed from history and community.”⁹ Colonization usurps any free role in either war or peace, every decision contributing to his destiny and that of this world, and all cultural and social responsibility. The period has remained a great source of both physical and mental anguish particularly for Africans for many years. This affected the Africans in many ways especially their social life. Colonialism has almost destroyed the African culture and those

things that made the African to live a communal life were removed by the Europeans. This made the Africans to understand that their culture is barbaric superstitious and outdated. Before the coming of the Europeans, the traditional African community was essentially 'Social'. The traditional African was a community man. He built his life along indigenous socialist rules, customs and institutions. But the Europeans made him to see all these as evil today, Africans believes that it is only through socialist principles embedded in African way of life that African could hope to build a truly human and equitable society free from the ills of colonial capitalism. The African past witnessed a conflicting and confused experience in the hands of the colonial imperialists and others against her traditional values and ideals, confused and conflicting vision. The problem of cultural alienation, which besieges the African, is almost traceable or directly linked with the colonization of the African continent. The westerners that came to Africa were imbued with superiority complex in relation to this Africans. This complex was strengthened by evident cultural advantages, this experience of slavery and this undoubted technological backwardness of the Africans. The education Europeans gave to us was completely Euro-based, every discipline was the study of the western countries. This is why African communization which was the based on African culture was destroyed as a result of the colonization by the Europeans. These colonizers taught us to understand them in their own way, which lead African communalism to be replaced with western individualism. The Europeans ignored whatever lows the indigenous people had and decided to implant an entirely new legal system. Even though they adopted some of the customary legal institutions of the Africans but the major parts which enhanced justice and cooperative existence of the people in African communalism were removed. The value-systems and attitudes of the African were built on their religion and tradition considering the historical movement of Euro-Christianity; one can definitely notice the continuous of religion and culture. Mbaegbu remarks that:

These foreign scholars have always found the pre-modern igbo always worshiping their gods. But of a supreme God, there appeared to be no worship. To one group of scholars, this phenomenon of "no worship" to the supreme being presented no problems after all the pre-modern igbo man was "untutored" and too "primitive" to conceptualize such a being.¹⁰

Christianity as imported from Europe contains strange and sometimes disgusting features of alienation which Africans are most uncomfortable. In fact, the feeling of estrangement on the part of the Africa Christian view against the received Western-Christianity has become extremely pronounced in the fervent search for African Self Identity. Westernism can be seen as one of the major historical factors, which have shaped the life and thinking of Africans. It has disorganized the social life of the Africa in a communal setting. The way and manner they liked their lives were dictated by the Westerners. Their fundamental human rights were trampled upon. The Africans were made not to ask questions even on issues concerning them. The blacks were regard as not being good for anything and incapable of doing anything. The Africans became hooked by the racial teaching of the Europeans and were regarded as not being good for anything and incapable of anything, they imbibed most of their way of life against ours, this in turn has distorted our culture in which African Communalism is been built upon. Christianity did not take into cognizance the African culture and religion. Christianity as it was preached to the African, was highly westernized, this creates serious problems and discomforts on the Africans. There were a lot of strange things contained in this preaching of Christianity. It was a difficult situation for the Africans because Christianity and its teachings were entirely different from their culture and religion. The preaching of

Christianity did not suit the culture and traditions of the Africans in general and “Igbos” in particular. Madu notes that, “Euro- Christian civilization forced the African culture, African traditional religion into Coma.”¹¹ This whites were fast to conclude that “any cosmology not in agreement with their western oriented world-view was only good for the dustbins.”¹² But they failed to understand that a people’s Cosmology cannot fully explain the mysteries of existences. For Oguejiofor, “the State of religious consciousness among present day Africans is only one aspects of culture alienation.”¹³ Many good aspects of African religion were thrown neglected. Their symbols were descanted and their shrines were burnt in many cases. There was little or no effort to understand the African, and the religion and culture which moulded his life for so long before the advent of the Westerners. Through enculturation, most of the Africans abandoned their traditional religion. They were made to understand that their belief system was highly superstitious the Europeans achieved their aim by establishment of school, and churches where the individuals in African Communalism were taught in most cases to drop African religion for Christianity. The culture and religion, which were influenced, was left for Christianity. Man was initially filled with the traditional attitudes but western science and technology brought development, which in turn destroyed most of African belief system. The westerners taught African that they are superior to the Africans without delay; we held onto it till today. Actually, the Africans believe that the white is superior to the blacks. It is on these premises that the Africans have discarded most of their cultural traits which constitutes the basis of African Communalism. Cultural Complexes involved making a culture to be either superior or inferior to other cultures. This started when different culture starts having contact with each other. However the real tragedy of cultural complexes came with the later generations who freely left the African cultures to embrace the European cultures. The Africans have completely initiated this white man’s mode of doing things. According to Oguejiofor:

The African, not being backed by a culture and civilization resilient enough to resist the onslaught, swallowed his indoctrination without reserve. The sign of modern learning for him became how Europeanized he was, how much he was accustomed to what is foreign, and how estranged he was from his own milieu.¹⁴

Fluency in the languages of the colonizers became a respected mark of learning, and the acquisition of such languages was accompanied by the forgetfulness of one’s own native language. In situations like this the people that derive pride in exhibiting the white man’s culture look down on those who still practice this culture wholeheartedly. However, cultural complexes, whether superior or inferior only comes to play when an individual accepts that his culture is either superior or inferior and lives it. These influences of Christianity and westernization on the individual in African Communalism have resulted in the practice of individualism.

Social Implications of Globalism to Communalism and the Future of African Culture

The changes that have encompassed the world in the recent past have obviously not left Africa unaffected, including collapse of the Soviet bloc, the end of the cold war, emergence of the uni-polar world, and marginalised role of the UN system and the victory of the neo-liberal economic and political agenda. These have affected communalistic way of living, economy and political structures and policies in Africa. In the emerging global situation the international position of the South has considerably weakened. While the North intensified its neo-liberal offensive to integrate the economies of the South, by profound changes in trade, finance and technology, the result of which is the so-called process of Globalisation process

which has been buttressed and enhanced by the *Structural Adjustment* Programme undertaken at the instance of *World Bank* and *International Monetary Fund*, themselves handmaidens of global capital, international private banks and giant corporations. The long cherished principles of growth with justice, social responsibility and accountability, *equity* and self-reliance and the principles of communalism have been rendered obsolete with the new slogans of “liberalisation”, “privatisation”, “globalisation”, “efficiency” and “competitiveness”. Globalization is bringing people from different parts of the world closer than ever before. In essence, a global village is being created, and in turns a global culture.

A growing number of people in the world are exposed to the same news in the same format through international news agencies. Further, the same people are exposed to international mass marketing of industrial goods and services. The end results of this include sweeping changes in politics and economic orientations. But most of all is the effect that these developments have on the social orientations of national cultures, particularly to Africa.¹⁵

Traditional economic activities, which used to be sufficient at least for subsistence living, can no longer suffice. Family members who are part of the modern economy are unable to provide for the extended family. The continent is faced with competitive market activities, which emphasize value, encourage individualism and say little about obligations and commitment to the family and community. This has caused tension among members, resulting to a consistent cause of stress in African families. The stress has threatened the fundamental African value of communalism. The best indication of family tie stress is the emergence of street children and child homelessness, which has spread all over Africa. Street children are a consequence of the rising culture of capitalism and the declining significance of African indigenous values, under which children were reared in strong family kinship units.

In Kenya, the origins of rising numbers of homeless children lie in economic and social conditions that have brought changes in cultural traditions and family structure. Globalization and neoliberal economic reforms are easy targets for blame on shattered family ties and social practices such as child fostering, which had previously provided a safety net for children. Henriot laments about loose family ties in the following words; in a globally competitive labour market, how can we preserve time to care for ourselves, families, neighbours and friends? In a globally competitive economy, how do we find the resources to provide for those unable to provide for themselves? The labour market, brought about by globalization, has also seen to it that needs that were once provided exclusively by unpaid family labour are now purchased from the market. In almost all societies in Africa, child sitting for example was done communally by family members; mostly mothers, sisters and grandmothers. The process of globalization, however, has brought about nuclearisation of the family where families are left to solve their own problems.¹⁶

In their endeavour to impose their cultural values, what the global actors fail to realize, or simply ignore, is that Africa's values may not be found in material comforts as has been set by the standards of the modern world. African values are embedded within the spirit of communalism. It is through helping each other and participating in communal events that African people find joy and happiness. According to Kwame Nkrumah, "we may lack those material comforts regarded as essential by the standards of the modern world... But we have the gifts of laughter and joy, a love of Music, family ... While we seek the material, cultural and economic advancement, we shall not sacrifice the fundamental happiness."¹⁷ Though foreign values and structures are important in the development of indigenous cultures, Africa should devise ways of borrowing aspects of foreign culture, which are compatible with indigenous values and flourish alongside foreign cultures. "African countries should embrace the process of globalization with caution and avoid the dominance or any claim of superiority by a 'super culture', we should be at a point to say who we are and what we are and to demand the representation of what is beautiful and cultural."¹⁸ Globalization makes it difficult for Africa to look for those characteristics, which express universal ideals and values to encourage them from within their various cultures. From cultural perspective, there is no doubt that the two positions taken for and against the phenomenon of globalization, the critical question to ask is the negative effects of globalization much more than its positive effects on Africans. According to Obioha:

Personal assessment reveals here that, if pressing measures are not taken, perhaps African culture will soon run into extinction. If the various nuances and interpretations of the term globalization reveal interaction and integration of the people and nations into a common system; if the central idea of globalization is interaction and integration, then the term globalization is not new to Africa and the world at large. At various times and in various circumstances, Africa has interacted with the rest of the world. That was in the historical moments of trans-Atlantic slave trade, colonialism, post-colonialism and the present age of current globalization. At these various times and circumstances, Africa's experiences in economics, politics and culture have been worrisome, particularly her cultural experiences.¹⁹

The need for a cultural renaissance of the African experience is a product of the current cultural evolution engendered by the cultural contacts of Africans with the west in historical moments of colonialism and globalization. This cultural contact has brought about a forced acculturation that has left the rich cultural heritage of Africa in a precarious condition of imminent extinction. "More so, we observe that a lost culture is a lost society as well as an invaluable knowledge lost."²⁰ To this extent, certain strategies are recommended that will stem the tide of cultural atrophy amidst global cultural challenges. Globalization has generated a lot of controversy with regard to the rise of a global culture. Western norms and practices are gradually being transported across the globe as the acceptable way of behaviour. In view of this, the rich and dynamic African culture has been diluted. In the world today because of interdependence, there is a lot of cultural contact and borrowing. There has been a lot of cultural assimilation on the part of the African; colonialism encouraged the assimilation and the imbibing of the cultural values of the colonial master. "Thus, this colonial influence had a telling effect on the indigenous cultures of the people in terms of distorting, degrading and even dominating them."²¹ The end of colonialism exposed Africa to the world more than

before; this too has helped the de-orientation of the people from their indigenous socio-cultural values and practices. Today, the situation is worsened by the spread of Western cultural values through the process of globalization. This new trend obviously has implications for the development of the indigenous cultures, and indeed national development. Africa has always been sceptical of the net benefits of globalization; it seems the continent has adopted a defeatist attitude towards the process of globalization. We complain so much of how much globalization is impoverishing the continent, how it is impacting negatively on our political process and democracy, how it is destroying our physical environment and how it is killing our cultures. We talk about all this as if we are totally at the mercy of the process of globalization, its favourable aspects and keeping its negative consequences at bay, any cultural practices noted to be totally counter-productive and has no place in the development of Africa ought to be scrapped. Globalization is speedily determining the cultural practices of the African decent, those who are slow are left behind and from indications, everyone seems to be in big rush not to be left behind. Culture of the developed economy has taken over most of the local culture. Many African prefer the cultural practices of the developed countries. From the foregoing, it is observed that globalization is characterized by keen competition and an aggressive quest for supremacy by various contending people and interest groups of the world. The culture of the African is the last frontier of defence available to the Africans to fight western imperialism, the challenge before us is to find strategies that will protect and preserve African culture. In spite of globalization's potential, it can bring out an increasing homogeneity that works against local variety, traditions, and culture. In order to maximize the gains of and eliminating the potential losses of globalization, it is worth thinking about actions can be taken in an effort to maintain the richness and diversity of local cultures around the world and ensure that they can thrive in an increasingly global and connected world. Regardless of whether one takes a positive or negative view of globalization's relationship to culture, it appears that the institutionalization of diversity may be diversity's biggest ally.

In India, Korea, and Thailand, for example, steps are being taken to stay current with emerging trends in globalization. To ensure their labour forces are educated to be productive members of the international community, these counties have aggressively embraced globalization in their education systems. However, each country has unequivocally stated that national cultural education must be a part of its learning framework. Globalization has complicated the process of education many times over, but in doing so has created many incredible opportunities for countries to break out of the traditional models of educating and work towards creating knowledge communities. The global citizen is seen as a person who can act locally but think globally, a goal that keeps an eye on maintaining cultural diversity while exposing a country's citizens to the benefits of globalization.²²

The debate around globalization being positive and or negative is an ongoing one. It can provide a stronger collective identity, empower individual and group distinctiveness while at the same time provide a means for misrepresentation, disempowerment and an avenue for further colonization. Cultural diversity can be strengthened through globalization by providing the means and wherewithal to support cultural groups attempting to make a

difference in society while still maintaining their distinctive set of beliefs, practices and values.

The Effects of Globalization and the Politics of Western Patronage to Africa

The phenomenon of globalization has impact on growth, income and employment in most developing countries especially in Africa. It was expected that globalization would cause a great increase in production and indirectly lead to development. This means that globalization would lead to an increase in production followed by social welfare. Instead, it has benefited the rich and further widened inequalities between industrialized and poor countries. The problems of unemployment and poverty have not been eradicated in African countries during this era of globalization. In every corner of Africa, one would notice a great influence of globalization which is a double edge sword, whereby the negative influence of globalization outweighs the positive. E. I. Ani and C. O. Abakare note that:

The huge loans and aids which are still handed down to African countries by their western counterparts may look like timely interventions in moments of crises, but will conform more to the Wikipedia definition of ‘Unpayable debt’ used to enslave and rule them for centuries, a debt burden intentionally created as a means of exerting political power. Saddled with huge debts they could not hope to pay, these countries are forced to acquiesce to political pressure from the west on a variety of issues, leading to a type of political neutralization and long run economic strangulation. Similarly, the insistence on trade in purview of globalization may appear to vindicate Adam Smith’s statement that society grows wealthier by free enterprise, but the imposition of such neo-liberal agenda on the third world is meant to exploit natural resources and block the emergence of a productive middle class.²³

They further note that the determination of the west for world superiority may not be unconnected to a generational vexation with the originating of the world civilization from Africa. “This was when Egypt was the foremost technical military and imperial power in the world, and foreign vassal powers vied with each other in submissiveness....”²⁴ Greeks entered world history only after conquering Egypt in 33bc and appropriating much of the culture of the Egyptians and Phoenicians.

This was followed by other invasions such as the Assyrian, Persian, Greek, Roma, Arabian which cumulatively and ultimately saw to southward migration of Africans amid disasters like famine, disease, slavery and death, occurring between the 13th and 19th centuries AD, this period marked the confrontation with elemental and environmental with effectively thwarted their attention away from most of their invaluable skills and arts and splintered them into the countless little independent societies and chiefdoms from which about two thousand different languages and dialects developed.”²⁵

This also marked the period of slavery and slave trade in Africa, Asia and the Americas, in which the bulk of productive population of black Africa was “exported” or abducted to different parts of the world, the young and the fertile minds that would have productively advanced the general civilization of Africa. These disastrous developments were later to be followed shortly by colonialism, which witnessed the massive exploitation of human and material resources in Africa by the colonialist. With the independent of African states came new measures of patronage like neo-colonialism and, recently, globalization.

The western world has insisted that trade liberalization and international trade ties are the solutions to African problems, of course they base their claims upon the classical theory of economics by Adam Smith in his *Wealth of Nations* that society grows wealthier by free enterprises, free market and *laissez faire*. They assume of course that Africans have read Adam Smith and take this as the basic economic theory. But in reality a “free trade” benefits the stronger and impoverishes the weaker. So the question is “privatization, Liberalization, International trade, in whose favour? ‘Incantations’ point to the developed world. When the white man claims that privatization, Liberalization, International trade have failed to lift Africa out of its poverty, they have actually succeeded as weapons of the “first world” internationally used to submerge the “third world.” Foreign media has been carefully manipulated to convince the world that the white man has been doing all that humanly possible to lift Africa out of her ‘cycle of Poverty’; while Africa has proved that she is irredeemable to the point of ontological difference.

In February 2004, British Prime Minister Tony Blair established the Commission for Africa to examine the continent’s development problems and suggested measures that the international community should take to eradicate poverty. He also convened the Africa Progress Panel, an organization that monitors whether G8 governments fulfil the pledges of international aid. He also established the African Partnership Forum to maintain international awareness of development progress.²⁶

In short, “he has been establishing Africa-sympathetic Panels, while some politicians’ call it ‘painfully honest’, many critics regard suggested measures as unrealistic or as repetition of old, unkept promises.”²⁷ In reality, Blair, like other developed countries’ world leaders, is plagued by a guilty complex, and they are driven by the urge to prove to the world that they are not responsible for Africa’s woes. If their hands were clean of Africa’s underdevelopment, it would make no sense to feign so much altruism and try so hard to please the audience, trying to convince the world at large that the ‘West’ has nothing to do with what Africa as a continent is passing through in terms of underdevelopment.

Conclusion

Africa is endowed with tremendous heritages often categorized as values and cultural legacies, some of these values have made remarkable impacts on African stability and social integration, especially at all levels. In recovering past traditions of African communalism, some of its elements are good when it incorporates new ones for self-actualization and good human relations; to know if communalism which was used by the traditional Africans is still in existence and, to what extent the practise is in contemporary African, and to know if the external forces of ‘globalization’ that influence the Africans led them to individualism. The relationship between tradition and modernity has been a central theme of postcolonial African philosophy. Globalization has created a paradox in Africa: A few Africans are thriving, but

the continent as a whole seems to be falling further behind the rest of the world. According to J. Kofi Bucknor “The benefits of globalization have been missed by most Africans, even if the effects can be seen all around them through the media, the Internet and their interactions with their relatives who have immigrated to other countries in search of better lives.”²⁸ The researcher discovers the logical difficulties involve in the question of communalism in sheer face of globalization which led to individualism in Africa, and that globalization will continue to reinforce the interdependencies between different countries and regions, and also deepen the partnership between the advanced countries and the rest of the world, to support this partnership in a mutually beneficial way, the advanced countries could help to further open their markets to the products and services in which the developing world has a comparative advantage. The challenge facing the developing world, and African countries in particular, is to design public policies so as to maximize the potential benefits from globalization, and to minimize the downside risks of destabilization or marginalization of Africa continent. None of these policies is new, and most African countries have been implementing them for some time, due to numerous uncontrollable influx of globalization to African continent, communalism is at blink of extinction, while globalization keeps waxing its strong tentacles around the globe. The research reveals that Africans are more of individualistic (due to the stronghold of globalization in Africa), than communalistic but not denying the fact that, there are still traces of communalism in some parts of contemporary Africa; and this makes the researcher to conclude in addendum that, what is been practiced in contemporary Africa is a mixed practice which incorporates both traces of individualism and communalism together.

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