

## **Globalization as Cultural Imperialism: A Death Knell for the Development of the Indigenous Peoples' Culture in Africa**

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### **Abstract**

*Globalization re-defined from a radical ideological perspective is the elevation of cultural imperialism, the highest stage of capitalism; to a global level for multiple vested interests that focuses on the deliberate expropriation of the wealth of weaker nations in the interest of the metropolis. It is posited here that following the decades of metropolitan bourgeois exploitation of Africa, a consistent argument against the vagaries of globalization in the continent, remains that it constitutes a process for stealthy metropolitan expropriation of weak nations by the metropolis in many guises. This is definitively interpreted as liberalist scholars' knee jerk efforts at justifying further capitalist penetration of the backward societies to create a new world order to benefit the developed nations, while Africa and the other poor nations of the globe continue to wallow in abject poverty. Accordingly, this paper posits that as much as Africans may have bought the dummy for too many times, believing that globalization is the integration of nations of the world into one huge laissez-faire moderated market system, we also argue that it is in part cultural imperialism, methodically rooted in the re-incarnation of the relics of extreme ruthless aggressive ideological war fare for African expropriation. Beyond the fallacies about the benefits of globalization, the truth remains that it is a hydra-headed monster that is spewing economic poisonous ivy to ossify liberalists' four cardinal objectives of African exploitation, anchored on modern day slavery, neo-colonialism, internationalization of brigandage among the African ruling class and cultural imperialism. This paper is therefore a wakeup call on Africans to rise to the challenges posed by cultural imperialism, by raising questions about globalization, through concerted efforts aimed at creating new forms of political, socio-economic and cultural re-invigoration. It is a call to duty for Africans to take back the dying soul of their culture and ways of life. Nothing short of Africa's cultural renaissance is the panacea to the orgy of rapacious rape of the minds of Africans through a globalized imperialist debasing of the continent. Africa must initiate home grown mitigations that can foster disciplined resources management, self-reliance and self-help to re-position Africa for greater development.*

**Key words:** Africa, culture, death knell, development, globalization, imperialism,  
Indigenous people

### **Introduction**

Since the demise end of the cold war and the associated bi-polar consequences of weaker nations such as those in Africa, a new socio-economic and cultural order found in the re-

baptism of cultural imperialism as globalization has emerged to condition the world for the greater benefits of the developed societies and to the disadvantage of the backward societies. Having taken the centre stage in international political and socio-economic discourse, (Escobar, 1995), globalization remains a process structured by its metropolitan proponents as a subtle agenda for enriching the metropolis with the wealth of the less developed nations while pauperizing them.

Its purpose is primarily to ossify wanton and unfettered resource and wealth expropriation from Africa and other weak nations, by laying bare Africa's abundant natural resources to be freely expropriated to the metropolis. Through a fluid world market system facilitated by nefarious global treaties that guarantee unfettered and unequal trade relations among nations, trade policies that breakdown national barriers for easy capital flow and financial inclusiveness of all nations are domiciled under the hegemony of the Breton Woods Institutions. Beyond the post-cold war years, the phenomenon of globalization has grown in leaps into both a hydra-headed monster preying on the weaknesses of Africa nations and other under-developed nations, to become a multi-faceted aspect of the life of mankind in all spheres of life across the fields of economics politics, culture and technology as well as the military and environmental issues, (Mkandawire, 2005). Within this context, contemporary Africa has come under a siege orchestrated by the metropolitan bourgeoisie who have redefined imperialism as globalization for the sole purpose of creating their easy access and penetration into weaker societies, (Ibiam, 2014).

The re-interpretation of imperialism as globalization by bourgeois scholarship is further propagated among most dependent societies for the purposes of causing intellectual dwarfism among naïve African scholars, who are easily hoodwinked by the fallacies of the metropolis who preach to them that globalization offers development options needed by Africa to re-position the unfortunate people of the continent for greater development.

Despite the series of propaganda to sell globalization dummy to Africans, this study seeks to expose the stunted misinformation about it, by highlighting the vagaries of cultural imperialism now flavored as a juicy part of globalization. Globalization is not in any way an immutable stage for global development of nations, but a brutal sermon designed to pull the wool over the eyes of Africans about the fact that is the same thing as imperialism, the highest state capitalism, (Lenin, 1977).

The implications of the expose in this paper is that liberalists' assumptions that globalization is the path way to an all-inclusive new world order within which developing societies stand to gain tremendously, (Bhagwati, Jagdish, 2007), is not a fallacy but also a contraption of deception for other purposes shrouded in grand deception. The truth still remains that from slave trade through colonialism down to neo-colonialism and the vagaries of imperialism which now find expressions in globalization is nothing short of modern day slavery for Africa.

The truth remains that globalization a covert political economy motivated agenda for the sustenance of the strangle hold of the developed metropolitan societies to lure Africa and other less developed societies into unwitting ensnaring themselves into a complex web of political, socio-economic and cultural re-orientation. This is an order within which a deliberate sustenance of the re-conditioning of the mind set of Africans towards the denigration of their long cherished cultural heritage, (Onimode, 1983). Globalization is a

gate way to causing Africans to cleave onto the new found alien life styles of Euro-American cultures, with attendant consequences for the indigenous African culture. It is argued that globalization portends a great threat to African cultural development as are evidenced in the trending socio-cultural life styles of citizens towards western standards. There is a steady erosion of African heritage through the ravenous invasion of the people's way of life by Eurocentric and American life style in all spheres of life which range from values systems to fashion, ethics, norms and language as well as arts and all the ways of life with which people are identified, (Frank, 1976). This remains detrimental to Africa's long cherished ways of life, in view of the deep rooted permeation and dominance of cultural imperialism in African societies, pursued through the brazen and over-bearing influence the Information and Communication Technology (ICT) channels that include radio, television, movies, music and other western life-styles that have virtually taken over homes and public spaces in African. This is a silent cultural war being waged against Africa that is causing unfettered erosion of the African's identity, (Alemika ed.2013).

The import of this is culture conflict, anti-social behaviours among the citizens and crises spurred by ubiquitous interferences of western culture in the ways of life of the indigenous people of African. With the people being continually deterred from questioning their existence beyond the ordinary Eurocentric ideals of life tailored along the economic growth paradigms of W.W. Rostow's moribund compacts of development, (Rostow, 1961), they live at the edge of the whims and caprice of whatever originates from the metropolis

This is the pathetic situation that Africans find themselves within which some third World arm chair theorists have refused to accept the fact that despite their illusion that globalization is the next best thing to happen to Africa within a new World order of mankind's development, (Francois, 2006), Africa is gradually and steadily losing her identity. There is no over-emphasizing the fact that in the midst of the globalization frenzy, Africa has continued to experience horrendous underdevelopment and wanton decay in all ramifications evidenced by the rapacious exploitation of her resources in the interest of 'globalizing everything' in the world, which in all sincerity is in the interest of the metropolitan societies, (Akani, ed., 2004). Evidence abound from studies on the impact of globalization on African development to show that it is a process instituted to serve the primary purpose of enriching the metropolitan societies, (Ake, 2009), driven by the accelerated advancements in Information and Communication Technological (ICT), dedicated to the facilitation of metropolitan incursions into weaker societies for their economic needs.

This paper questions globalization in the sense that it contains fundamental aspects of cultural imperialism that facilitates the polarization of societies of the world into compacts that enables the rich to get richer, while the poor get poorer, through uninhibited resources transfer from poorer underdeveloped societies such as Africa to the developed societies. This is marginalization of one segment of society by another that needs to be addressed for the good of all citizens of the so called global community in the making.

### **Statement of Research Problem and Objective of the study**

Globalization has been reconsidered and redefined by African scholars of development as constituting another level of challenge to the development and cultural advancement and

maturity of Africans in their unique ways of life which they inherited from their fore fathers. Furthermore it is argued that Africa's inwardly motivated development is being checkmated by the excesses of cultural imperialism now re-ordered by the metropolitan bourgeoisie as globalization with its extensions to the acceleration of the pauperization of the poor Nations of the World to the extent they lose their ability for self-determination, (Ake, 1985).

These concerned citizens of Africa and indeed other impoverished nations of the world interpret globalization as another manipulation by bourgeois capitalism to further the exploitation of the poor masses, now taken to on a trajectory for the cultural imperialism as the driving force for eroding the cultural values of African societies, (Akani, ed., 2004). African scholars have argued that the introduction of globalization is a worldwide institutionalization of the many phases of capitalist exploitation of weaker economies in the interest of the metropolitan nations. The actualization of this process is becoming effectively accentuated through the manipulation of culture as an influential channel through which imperialism is easily orchestrated by the evolution of Information and Communication Technology (ICT), (Igwe, 2008), to cause Africans to despise their native culture.

The objectives of this study is implicitly an effort at globalization as cultural imperialism purposely designed to demean Africans and in that process re-position the continent for a modern day second slavery. This paper is thus a wakeup to Africans and indeed other climes where underdevelopment pervades arising from the negative impressions and impacts the metropolitan societies have created about their culture. Here efforts were made at identifying the genesis, effect and implications of the cultural imperialism being entrenched through globalization in Africa after which evaluations were made regarding the negative consequences of cultural imperialism being entrenched in Africa through globalization. Finally, suggestions were proffered as mitigations against the negative effects of cultural imperialism being perpetrated through globalization in Africa and other societies.

## **Methodology**

This paper adopted was the non-experimental research which places emphasis on content analysis, using qualitative data from well researched journal publications, textbooks, government publications, legal and business reports, (Katz and Festinger, 1953). Data collected were subjected to critical interpretations across the frontiers of the two major divides of liberalism and radical scholarship to establish why globalization is or is not propagating cultural imperialism across the global system as a means of furthering the rapacious expropriation of weaker nations in the interest of capitalism. All things considered, literature was obtained that favour the quest by African scholars for a re-definition of all forms of relations between nations of the globe, using the principle of equity and fairness for the good of all mankind.

The methodology provided arrays of literature on the historical and dialectical relationship between the developed and the under- developed nations, by establishing facts that expose the existence of skewed political, socio-economic, technological and cultural relations between the metropolis and the backward societies. It therefore provided the

needed data and opportunities for an objective and critical analyses of the inherent imbalance in all forms of relations among persons, groups and nations under the aegis of globalization.

### **Review of Related Literature**

**Globalization:** The idea that some lives matter less than those of others is the root cause of all that is wrong with the world, (Farmer, Paul, and HaunSaussy, 2010). Bourgeois scholarship sees globalization as a process through which goods and services, capital, people, information and ideas flow across borders, leading to greater integration of economies and societies”, can be held responsible for an astounding number of advances in the world today (Agenor, 2004). Globalization has increased trade, spread technology and an immeasurable amount of ideas among societies around the world, lives have been saved due to the spread of medical technology and knowledge, and society has been exposed to cultures that would never have been experienced otherwise.

There is no doubt that globalization has indeed; caused positive change, says Bhagwati, (2007), in his stupefying sermons that it has caused positive change especially in the economic realm of the nations of the world. He argues that globalization ‘constitutes integration of national economies into the international economy through trade, direct foreign investment (by corporations and multinationals), in short-term capital flows, international flows of workers and humanity and technology’, to the extent that it has enhanced economic in the areas of poverty reduction, taken the socio-economic life of citizens of nations to greater heights through its liberalization policies that breaks down trade barriers that had hitherto debarred people from international border trade and business transactions.

Another perspective supporting the positive change caused by globalization is that of Yunus (2010), who avers that globalization ultimately has contributed to the expansion of manufacturing employment in developing countries, caused increase in employment rates and improved the conditions of the world citizens live. The points being made by the proponents of globalization is that is creating greater opportunities for all mankind to be part of the new world order that offers so much for the good of all mankind.

Beyond the window dressing offered by these proponents, fundamental questions are still waiting to be answered in simple terms of, which include; (a) How long has globalization lasted and how long will it take its pundits and accolades to explain the reasons behind the astronomical rise in the level of poverty across the nations of the world in the mist of the preaching about the miracles of globalization? (b) Why has the disparity in economic growth, technological and overall development between the advanced capitalist societies and the backward nations remained disproportionate to the advantage of the metropolitan nations while the backward, uncivilized and underdeveloped nations remain disadvantaged in the midst of the globalization frenzy that ought to benefit all participants?, are some participants grandstanding while others remain befuddled?(c) If globalization has, in the words of Bhagwati, (2007) and his co-travelers in the circus team that has been stupefying the backward nations; been causing positive change in the world, what has happened to the astronomical rise in the rate of poverty among the citizens of developing nations?

Furthermore scholars have been asking; why has there been astronomical rise in economic crash, poverty, hunger, unemployment, inflation, crime rate and all the vices globalization proponents claim to have come to resolve? Why has there been high level of development challenges that continue to occasion arms proliferation, armed conflicts, crises, wars and other negative tendencies that continue to ravage and divide the same world that imperialism 'ala' globalization has mercifully been engaged in resolving for the world?

The truth told, we can find the truth beyond the gimmicks of the metropolis, when we look deeper into the vaults of world development indices, where it is crystal clear that globalization is a process of transforming imperialism into a modern day neo-imperialism designed to tie the developing countries to the apron-string of the developed nations. This is a complex process designed beyond the understanding of most simpletons in control of African states based on an intricate web of political economy intrigues aimed at incapacitating local initiatives in the backward nations' economies using cultural dependence now redefined as globalization.

Adam (2005), posits that globalization is the optimization of the capitalist characteristics of deregulation, denationalization, global markets integration and global inter-dependence that deepens the dependency status of the back ward nations. Furtherance to the intrigues is the use of new technologies epitomized in the global manipulations through Information and Communication Technology (ICT) that subtly invades the psyche of the individuals to create momentary but gradually fixating phantom and ecstatic entertainments and pleasure that entrap persons across the globe. This of course is facilitated through programmes that innocently offer global financial inclusiveness and uninhibited global flows of resources, which are simple and beneficial to the ordinary minds, but runs deep into intrigues that favour metropolis.

Beyond the fallacies of the proponents of globalization, this paper disagrees with the apologists of globalization by pointing out that it is a process that promotes uneven, unequal distribution of the gains of the exploitation of world resources and uneven development, (Amin, 1976), which has sustained the present hegemonic legacies, (Anikpo, 1996), holding Africans bound to perpetual penury. From the past years of checking the balance sheet of profits and losses in the distribution of the world resources, it is clear that Africa, the source of the greatest resources of the world has lost humongous wealth to the metropolis that contributes lesser, which invariably constitutes serious development challenges to Africa.

### **Perspectives on Cultural Imperialism**

Culture is a combination of a people's dynamic ways of life which can be summed up as encapsulating the totality of their persons, language, religion, social relations, religion, arts, norms and values, around which such a people congregate to pursue definite forms of their lives, (Otite and Ogionwo 1990). Out of these efforts of various peoples, diverse definitions and conceptualization of culture have emerged for us to study and adopt and or adapt to enable us fit into the ever increasing new normal of life.

Taylor, (1891), opines that culture is that complex whole of man's acquisition of knowledge, morals, beliefs, arts, custom and technology as well as other capabilities of the people as members of a given society'. The relevance and usefulness of a people's culture is its guide to their daily life forms which are determinants of the trajectory of their survival in any given environment. A people's culture can last the test of time, subject to their engagement in activities that protect and sustain their identity and ways of life. Without prejudice to other forms of argument about culture, we establish here that culture is a dynamic aspect of human existence that gives meaning to the lives of the persons it concerns. In its dynamism, culture is an aspect of human abilities to adjust and adapt to changing circumstances in their lives. Its survival or extinction over ages remains a function of the intervening variables which impact it at varying degrees, (Otite, et al, 1990).

Culture is the life a people lives which are in some case wordlessly written in the people's hearts and memories caused to pass through ages from pre-Eurocentric African traditional societies where documented literature was not developed as aspects of such cultures of a particular people, but which they have acquired, internalized and transmitted through their surviving generations for ages, (Basil, 1971). Considering importance of culture as a major determinant of the trajectory of various peoples' development (notwithstanding their stage of primitivism), mankind has come over the ages to place primacy on culture as consisting of patterns, explicitly and implicitly unique to the peoples. It connotes the combination of the behaviors, symbols, distinct achievements that include artifacts, ideas and values that set specific peoples aside from others to give them definite identities, (Rodney, 1972).

Pre-colonial Africa had developed in their unique ways traditional and cultural heritages encapsulated in their language, music, dance, food, the age grade system, mode of dressing, marital ties, traditional medicine, traditional technology and religion, (Nwoke, 2010) and (Peter, 1967), based on their communal political administrative system that united them to achieve common goals. The gradual disengagement of Africa from her wealth of civilization and culture is said to have begun after the Berlin Conference in 1885 which partitioned Africa into incoherent small entities for exploitative purposes by the so-called advanced European countries at the conference. According to Otite, "this development explains why after centuries of African civilization, Euro-American social and cultural anthropologists, presented a false report about African studies by describing African societies as 'primitive' and savage. Europe then decided that Africans required European civilization, which was brought to bear on the continent based on rabid bias against African civilization, which facilitated the colonizers blind condemnation of everything African, without recourse to either a provable scientific or historical facts about the subjects studied and recorded.

Many scholars have argued elsewhere that the overriding ambition of the imperialists to re-conquer, dominate and control Africa for the second time lies in the ever-increasing discoveries of endless deposits of natural resources needed to satisfy the industrial requirements of the metropolis, (Michael, 1968). Having committed the error of decolonizing Africa, the latest never ending quest by the Europeans and the Americans have been the instigation of political crises, armed conflicts and wars by various means. By so doing, Africa has remained under siege within which African resources are looted away

to the metropolis in various guises. Such forms used to ensure Africa legally or illegally transfers or losses her wealth include encouraging the enthronement of inept puppets and greedy politicians, (and in recent small minded military dictators) who offer little or nothing to their nations except to breed conflicts and crises through ethno-religious and other forms of anti-development processes that keep Africa tied down to the prosecution of avoidable wars. Across the African continent, what confront the people from year to year are conflicts that spread from Iberia to Sierra Leon, Burundi and Rwanda where ethnic cleansing and wars of reprisals swept through the lands for decades. From the Democratic Republic of Congo, Ethiopia, to Libya and Namibia, exist relics to remind the survivors of the various wars that their land is under siege.

Thanks to the manipulations of a globalized world and in the interest of wealth and capital accumulation to service the metropolis, (Luxemburg, 1972 and Magdoff, 1968), externally motivated conflicts have kept Africans busy fighting each other over simple matters such as land borders, cattle grazing routes and areas and the control of spheres of oil and gas as well as solid mineral mining locations. While the fighting and wars rage on, it is a well-known fact the metropolitan multi-national corporations engaged in the exploitation and expropriation of these resources have wantonly been carting away the said minerals in contention under the heavy armed protection of either war lords who may have dominated a given area under contest of by either states under the control of the ruling political elite. Africa has therefore remained engulfed in the raging fire of either political conflicts or avoidable wars within which various forms of human right abuses pervades while the international community stands by to either watch or pay lip services that never causes the required peace in the continent.

### **Theoretical Framework**

V. I. Lenin's theory of imperialism was adopted for this study. Taken from a Marxist historical and dialectical materialist interpretation, (Marx and Engels, 1978), Lenin posits that capitalism having become a deformed socio-economic re-production system, was being negatively impacted by the same forces it created in society, as it is now having its original nature metamorphosing into its 20<sup>th</sup> century nature in imperialism, but mischievously renamed globalization by liberalist apologists hell bent on rejuvenating the dying principles of capitalist exploitation. This stage of imperialism which capitalism has transcended into has caused it to acquire new forms that have got it skewed away from its 19<sup>th</sup> century forms and operations based on its new found nature in the growth of the power of monopolies and finance capital, now fusing with industries through the manipulations of international political gimmickry of the cartels and syndicates of the now de-mystified world bank and the international monetary fund by the greater wisdom of men who continue to question it.

This new forms of lopsided socio-economic conditions bearing wide ranges of operational scope, have transcended capitalism into imperialism, causing it to take the trajectory of international monopolies that sustains contemporary economic division of the world between the advanced metropolitan nations and the backward nations, with the later remaining wore off for it. Imperialism has thus carved out territorial divisions of the world among themselves for the purpose of dominating the world economies for metropolitan vested interests, (Lenin, 1977), while the larger population of the world's poor and

backward nations continue to freely offer their huge natural resources for pittance, to the benefit of the metropolis.

In the light of the above assumptions, Offiong, (1980), maintains that the phenomena associated with imperialism include western military adventurism that promotes arms insurrections, pockets of militancy and monopolistic privileges that encourage warlordism, domestic terrorism, and seizure of territory as well as the enslavement of pockets of the indigenous population through ethnic cleansing for myopic local interests. This order has continued to spread across Africa to the extent that today the continent is in a bedlam, with internally motivated weak nationalistic agitations, racism, ethnic chauvinism and tribal militancy remaining the order of the day while the inept ruling class remain befuddled and blindfolded by their inordinate desire to accumulate illicit wealth and evacuate with the same to foreign lands when their states collapse. The theory of imperialism is found to be largely suitable in explaining globalization as cultural imperialism, with its adverse effects in Africa remaining a non-contestable fact.

### **Analysis of Findings**

Granted that globalization unites nations of the world into a global market 'square' where grants, loans, debt forgiveness and relieves as well as aids and all other 'free' gifts circulate around the globe to benefit needy developing nations, there are fundamental flaws that are hidden to most beneficiaries which benevolent metropolis does not lay bare to befuddled developing nations' leaders. Blinded by their zest to 'belong' among those favoured by the metropolis, leaders of most if not all backward nations, Africans being the most befuddled; have inadvertently fallen prey to indebtedness under which poor helpless nations have become heavily indebted in favour of the metropolis. African nations in particular are the major victims in this enterprise of debt services and repayments that last for decades, thanks to the ignorant complacency of leaders of these nations, who are led by the nose by Shylock capitalists from the developed nations who are emboldened by their machinations and contrivance with the financial institutions of Breton woods such as the World Bank and International Monetary Fund (IMF).

Nnoli (2000), avers here that as a complex social phenomenon, globalization interfaces with various elements of our social life and is suffused with ambiguities, variations, uncertainties and incompatibilities, with its core objective being the inevitable worldwide expansion of capitalism, expanded through imperialism. For Wallerstein (1979), globalization is considered the "triumph of capitalist economy tied together by the logic of capital accumulation and worldwide expropriation of the wealth of weaker nations to feed the greed of the developed nations", which many African scholars agree with when they unequivocally allege that globalization means a new phase in the development of imperialism and inversely the continued extreme pauperization of the underdeveloped nations.

Moreover, it is important to note here that globalization interfaces all spheres of human life, and in that process affects African cultural values and heritage evidenced in the culture conflict pervading the lives of the citizens of nations being so invaded. This Mazrui (2001) and Okpewho, (1999), see as stemming from both historical and socio-cultural process in which European invasion of Africa and other poor nations, jeopardized and stunted African

development, to affirm their 'wealth of nations' creation, as was espoused by Adam Smith, (1776), generally regarded as the father of modern (European) cavernously ravenous economics.

Obiora (2004), argues that globalization is a process linked with outstanding four stages in the underdevelopment of Africa taken in stages of slavery, colonialism, neo-colonialism,(known variously as imperialism) and now globalization. He furthers that globalization is rooted in the ideological incarnation of neo-liberalism and extreme economic fund value put into operation across world markets, with capital flow taking forms of borderless trade that causes European goods to invade weaker nations' economy in forms that are political, cultural and by covert means of military technology. This is an aspect of globalization which accounts for western imperialism in Africa in general and Nigeria in particular, mischievously presented as the movement of people, languages, ideas, culture and products around the world. Cecil, (2005), holds furthers that globalization is subtly achieving its mission through the dominance of Multi-National Corporations who are invading weak nations to evacuate their resources while destroying the natives' cultures.

The view here is that globalization is an evil wind that blows Africa no good that must be opposed. Africans across the globe both at home and in the Diaspora must be united to quest for their cultural renaissance and create a process for re-positioning themselves for a new Africa that will be holistically ordered for the good of all mankind beyond all Eurocentric and American biased considerations. African and indeed weaker nations whose resources are being expropriated and processed into goods distributed and consumed according to the dictates of the metropolitan capitalist, have helplessly continued to endure western exploitation exemplified by their contemporary ill-informed cravings for the consumption of metropolitan goods imported and imposed on them at the detriment of the Africans' ways of life.

In today's imperialist globalization of the lives of men under western culture at all cost, modern day socio-economic dominance and marginalization of the weak and helpless by the strong and opportune class, (Ibiam, &Itumo, 2014), as well as other invisible forces of economic demand, supply and social relations have also impacted peoples' culture to the extent that we are experiencing a new cultural normal of disorderly behaviours, crime and various actions of men that call to question the continuity and essence of life. This third level of culture constitutes a major factor in the dislocation of many cultures of societies of today arising from the ever increasing pre-dominance of forces of Information and Communication Technology (ICT) that continues to wage psychological war fare of Eurocentric indoctrination of the youths of weak societies into forming deviant attitudes and behaviours that are avers to acceptable norms, displaying of strange actions and engaging in vulgar indoctrinations through social media manipulations and anti-social relationships, (Igwe, 2005).

### **Recommendations**

Going forward, many African scholars of history, socio-anthropology and political economy agree that from slave trade to recent times, African culture has been brought to disrepute

by the forces of cultural imperialism that dishonors everything African. It is argued further that the main cause of the decades' old under-development of Africa remains fundamentally a fault of the phenomenon called 'colonialism', through its forms of political, economic, intellectual and even physical control of the indigenous Africans by alien countries or states, to inferiority and servitude, now transformed into globalization. Cultural imperialism now renamed globalization, is therefore the foundation of all other factors that constitute the bane of African development with enough evidence to show that most Africans are heading towards a total degeneracy in all aspects of their life. As Africans unwittingly crave for western lifestyle by adapting to 'alien' and foreign ideals, knowledge and values against their unique centuries old values systems, so does cultural imperialism continue to eat deep into the fabrics that unite the people to separate them, leaving them in conditions so pervasive and detrimental to the survival of their African history to the point of a possible identity crises becoming their lot..

The dynamics of human existence requires us to live with each on level playing grounds that offers individuals and groups opportunities of giving their best to the human society. Our efforts are expected to transcend beyond the antics of selves and to endeavour to engage those who try to separate us to reason with us, using our age old instruments of culture to cause development in our lives. This can only be achieved when vagaries such as those being propagated by cultural imperialists through their globalization of exploitation and de-generation of segments of the human race now too common in Africa. The international community must rally round weaker nations to encourage all persons to develop their capacities and adjust their ways of life and culture to accommodate others without prejudice specific segments of the human race.

Here a unity of purpose needs to be mobilized through agents of re-socialization to help and guide citizens of the world towards social actions that can be internalized and adopted to engender greater international integration of cultures, based on modifications that whittle down obnoxious aspects of each society's culture. If globalization must exist, its fundamental principles need to be re-defined to enable all mankind benefit from its activities. All divisive and selfish tendencies inherent in it related to cultural imperialism which is the driving force behind the present order of globalization, which in effect separate citizens of the world must be re-ordered based on a purposeful cultural re-birth and re-invigoration for all nations, with emphasis placed on strengthening the unifying, progressive and inter-related aspects of our various cultures, sustained for the greater development of both Africa and indeed al mankind.

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