THE CULTURE OF CHANGE AND THE CHANGE OF CULTURE: TOWARDS AN AFRICAN TECHNOPRENEURSHIP RENAISSANCE

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Abstract
Africa suffers from a public image which depictsinferiority and lack of rationality. The triadic evil of enslavement, colonialism and racism seem to perpetuate this Western stereotype. This inferiority complex has penetrated the subconscious of some African minds reducing any of their would-be achievements to naught.On the African front, Africans themselves tend to preserve some anachronistic superstitious and conservation of primitive habits, thereby playing into the hands of the West. This attitude should be jettisoned in favour of Africa that goes back to its roots of leading world's earliest civilizations since Africa was the cradle of civilization and culture and never a new comer to technology and civilisation. This paper blames ignorance and lack of awareness for this poor belief, and stresses that there has been something of the scientific, and technological about the African.To reach this goalthe twenty first century African must look towards technopreneurship as a panacea to economic emancipation. African culturesarenot subordinate to the West's.African states are encouraged to embrace a technology driven economy not just by consuming technological products but by becoming technology donors. Since Africa has done it in the past, it can do it again and top the lead in technopreneurship. To create this awareness through education has been suggested. The study recommends funding of projects and encouraging technological research by successive African governments.

Introduction

A general postcolonialsearch for African identity was a direct consequence of the colonialist's perception of African culture as inferior in some important respects, and their inclusion of what Wiredu (2004) calls "a systematic program of de-Africanization". The African soul, for instance, from a religious perspective, was perceived by the missionaries as caught up in the darkness of heathen fetishism. The missionaries therefore saw it as a mandate to free the African soul from the grip of the devil and saving them from the gates of hell fire. So weird are the stereotypical propaganda of the west against Africa. It is really weird to think that a particular culture is so universal as to become superior to other cultures. There is need to reflect more on the above assertions and re-examine their application to the present fast-paced twenty first century worldwide community; a global village. The peculiar nature of human existence, however, lies in the natural predisposition to recognise the need for others in the society. Humans have learnt at least by experience and reflection that many risks that shorten human lives abide when the society is uncultivated.(British philosopher Thomas Hobbes would call it the *state of nature*.)Humans therefore opted for a survival strategy in some kind of social contract to nurture the society in which they live, since it was realised that mutual restrictions in order to delineate freedom, respect property and enhance security, was advantageous to all. In fact, this **cult**ivated **nature** (call it *culture*) is the product of humans 'strive for survival. Njoku (2002) holds (reiterating Aristotle, Hobbes, Locke, Rousseau, Hume and Kant) that culture was born when human beings united themselves in

society. Thus, culture is a product of man. It is a human construct. The implication is that culture, like every other product of human ideas, can change or be modified. It is not static or close-ended. It is open-ended. Therefore culture changes. And, that is what change culture can do to culture change. When culture succumbs to the whims and caprices of change culture (that is, *culture of change*), it metamorphoses to a culture change(that is, *change of culture*). Change is not just constant, it is sometimes desirable, not infrequently difficult and almost always possible. Iheriohanma (2002) believes in the positive prospects of culture dynamism as he submits that culture - as a determinant of the development of every society - has to adopt the feature of openness and adaptation to innovation and change: "Many nations have been able to develop because their culture is dynamic and receptive rather than antagonistic and resistant to change."The perceived problem is that some Africans strongly believe that if the African culture has or will change it is or has to be subordinate to the West's.

This inferiority complex has penetrated the subconscious of some African minds reducing any of their would-be achievements to naught. It is a historical common place to know that Africa led the world early enough in its walk to civilization. So, this paper is not a question of learning cultivated life from the west but a rebirth (renaissance) of what Africa had done in the past, which of course they can repeat with a touch of modernity. By this renaissance simply means a rebirth, a revival. In the context it was used in the essay, renaissance simply evokes the revival of a technopreneurshipmindset of the African. The idea is that Africa led the world technologically in the ancient period. Its technology went defunct due to historical circumstances. Now there is a call for a rebirth in the use of

innovative models to achieve a sustainable and stable economy in Africa. The aim of this project is to create the awareness and possibly succeed in convincing the African that creativity and ability to innovate lie hidden and untapped within the heart of each member of Africa's youthful and healthy population. Africans should not keep perpetuating some anachronistic beliefs in superstition primitive habits for they are the preserve of primitive societies. If in the end this paper could afford to persuade some Africans to be positive, creative and innovative especially in the use of technology, and/or application of knowledge, in enhancing our financial strength then it would have fulfilled part of its aim. This work will be relevant in providing alternative means of wealth creation by fanning into flame the idea in one's mind and bringing it to realisation. A roadmap to achieving this technological culture has been traced from creating of awareness through education to funding of projects and encouraging technological research by successive African governments.

Impact of globalization on Culture
The margin between the poor and the rich in Nigeria keeps widening due to lack of requisite information that can transform (change) the poor into affluence. It was through Francis Bacon that the world realised the potency and power of knowledge. In our age of information technology, information (as a key ingredient of knowledge) has proven to those who possess it that the gap between poverty and wealth can be closed up faster than one could have earlier imagined. Globalization through technology has offered new opportunities for interactions among various peoples of the world. Advancement in the technology of aircraft has enabled humans to cover long distances in shorter time than before. Distance is no longer a barrier to communication since smart phones, laptops, digital radio and

television, etc., have revolutionised telecommunication. Whereassome Nigerians use these technological gadgets for pleasure, fun and social interactions, only a few know how much can be legally generated through these gadgets. A healthy and stable economic lifestyle can be achieved through the awareness of the use and usefulness of some of the technological communication gadgets most of us hold and use in other ways except financial generation. Here we notice how closely married poverty is to ignorance and this paper intends to fight poverty through creating of such awareness.

The impact of globalisation on regional cultures cannot be over-estimated given the proliferation of technologies capable of changing the status quo. Globalisation entails worldwide interconnections between societies, which consequently creates room for optimist/pessimist dichotomy in globalisation. Twentieth and twenty-first centuries are replete with significant changes leading to some major culture shift from the traditional way of life of many societies to a global world ruled by technologies. Africa, while experiencing in relatively small measure this transformation, should encourage her member states to be ranked as a modern society by becoming a technology driven economy, not just by consuming technological products but by becoming technology donors. Mackay (2004) sees culture as a crucial component of globalisation because it is through culture that common understandings are developed. The globalization of culture portends, according to him, a rise to the fore of global culture flows to the detriment of national and regional cultures. Whereas the homogenizing consequences of global communication networks and cultural flow are not untenable, it can be appreciated that culture is central to connections between places and nations, manifesting itself as the most direct, obvious

and visible way in which we experience these interconnections in our daily lives. In this essay we shall talk about how Africans can embrace the culture of technology by maximizing the innovative use of available technological products, and encouraging research into Africa's innovative research programmes.

African culture, innovation and technopreneurship

Reflecting on African culture in sheer essentialist terms creates more practical problems than can be theoretically resolved. Treating Africa as one entity, and perhaps one people is not the best way to handle such heterogeneous and multifaceted concept. Studies (Ekwuru, 2001; Njoku, 2002) have shown that restricting the discourse on specific cultures of the various peoples of Africa seem to yield more fruits than taking a holistic approach towards Africa. African discourse is complex due to the complexities of its peoples and cultures. Though culture is a complex concept, we may summarily, say itis the totality of the way of life of a people, including their arts, customs, habits, beliefs, values, behaviour and material objects that constitute a holistic people's way of life and characterize a society or nation. Kim (1995) has identified that the term culture may be understood in two major senses, narrow and wide senses. He locates culture studied in its narrow sense within the purview of the humanities with an aim to interpret and transmit to future generations the system of values customary to a specific people. He designates the wide sense understanding of culture as a typical concern of historical, anthropological, and sociological studies. Kim sees culture as the cause factor, an indispensable device for increasing uniquely human control of the evolutionary process, by permitting a self-conscious evaluation of human possibilities in the light of a system of values that normatively orders the ideals of human life.

According to Iheriohanma (2002) culture as a way of life of a people "relates to anything human beings learn to do, think, use and make. It is the totality of a people's activity, the way they do it, when they do it and why." Morse and Hendelson (1973) submit that culture is "the sum total of all contributions of a group of people, in a designated area, within a given time. It represents, more specifically, the aesthetic or intellectual achievement or appreciation of an individual or a society, and also the lifestyle of a society as passed on from generation to generation." Taylor (1958) gives a more all-inclusive definition of culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."Culture, seen as a mode of human expression in the world, does not stop at the unconscious, primitive and unrefined nature, but rather proceeds to a conscious, refined and articulated idea which is dynamic and constantly under scrutiny. Conceptualisation of culture in Africa surely, is not excluded from this general delineation of culture.

African culture is a multidimensional concept, given the African historical and geographical contexts. Africa's history has known at least three distinct and culturally separated epochs; the pre-colonial, colonial and post-colonial African cultures. The influence and impact of colonialism areuntold making it retain the matrix that defines change of African culture. African culture includes both the contents of differing historical epochs in Africa and geographical peculiarities of Africa. It also refers equivocally to either specific African cultures or a common African culture. Whereas African culture has often been understood from the point of view of traditional values, there are positive values in the culture of the modern African which

should not be overlooked. African culture surpasses mere collection of artefacts of antiquated history, and overruns any decision to make pre-logical and pre-scientific stage of development a preserve of Africans (cf. Wiredu, 1980). The historical context of Africa including its experience of negative impact of the triadic evil of enslavement, colonialism and racism seem to perpetuate this stereotype conferred on the African. To rise above this stereotype, the twenty first century African must look towards technoperneurship (the combination or use of technology and entrepreneurship to reach a goal). Technology as used here is understood from the most general perspective as the application of knowledge, thus including both modern high technology and traditional technologies. Technopreneurship is suggested as one of the best and easiest approach to realising an entrepreneur's goal.

Tourism in Africa for instance seems to concentrate on perpetuating those residual stereotypes of the African left behind by colonialists. Iheriohanma (2002) narrates how tourism in Nigeria, for instance, originated at the organisation and exhibitions of the 1977 Festival of Arts and Culture (FESTAC). It was more of a display of masquerades, magic and folk music. That may be aesthetically good, but that should not be the end of what Nigeria could offer in tourism.Tourismrefers to the socio-cultural and economic multidimensional project of travelling for pleasure and leisure, the act of entertaining the tourist and the business of providing such services.Tourist activities have become a key player in international commerce according to United Nations World Tourism Organisation, UNWTO (2016). It represents at the same time one of the main sources of income for many less industrialized economies and equally for industrialised and developed economies. Whereas highly industrialised societies have produced economic and

employment benefits in related sectors from the technological aspect of culture, say construction, agriculture and telecommunications; tourism in Africa seems to focus more on arts, system of thought, customs and beliefs (cf. Nwodo, 2004). Tourism becomes more attractive when all its four standpoints – the tourist, the businesses, the government and the host community – play their various roles for a collective success. State of the art provision of goods and service, need to be in place for all to benefit fairly from tourism. Technology, which enhances the delivery of goods and services, must be encouraged. Nigerians should dream of being innovative and creative in the use of the computer to satisfy and quench the tourists' taste for leisure and pleasure.

The word 'technopreneurship', according to Nwosu, Odenigbo, Okechukwu and Ayandokun (2016), is relatively new. It is simply a juxtaposition of two words *technology* and *entrepreneurship*. A technopreneur is a "technology innovator and business man rolled into one"; or better still "an entrepreneur whose business involves technology related activities" (cf. Egbogah, 2013). According to this definition, technopreneurs need not be strictly formally educated, but they should be "naturally gifted, smart, creative, but not necessarily formally educated; aggressive young men and women passionate for success; mostly assemblers and at times innovators, and they can be found in most commercial cities in Nigeria. Egbogah reiterates that promising areas yet to be explored fully by these technopreneurs include but not limited to the oil and gas sector (E & P, oilfield services, refining, power); construction (residential and industrial); agriculture (research, production, export); healthcare (services, devices, processes); telecommunications (broadband, ancillary services); and software (ecommerce, engineering, high end outsourcing). The

technological component of culture - crafts, artefacts and some cultural symbols involving modern technology - can be improved upon using innovative means. In fact, computer and the internet have so revolutionised the 21st century that it may not be out of place to speak of innovations strictly with respect to the novel use or application of some software or hardware, computer programme or model.

The culture of change and the change of culture

Discourse on change has dominated the philosophical world right from antiquities. Most known cultures are naturally vulnerable to change and at the same time susceptible to resisting it. Change can be appreciated too given some factors. The paradox of change lies in its desirability and undesirability, elusiveness and presence, constancy and irregularity. Whereas in a particular context change may be desirable, in others it may be stubbornly unwelcome. Inertia is a tendency to do nothing or to remain unchanged. This foundational principle utilised by Sir Isaac Newton in formulating his laws analogically finds solace within socio-anthropological phenomena. Humans naturally do not like change, but when a positive change (innovation) takes place, they enjoy it. Changes occur all the time. The process may be quick or gradual, planned or unplanned. Change affects culture in three important ways: invention, discovery and diffusion. Invention involves the production, creation or recreation of radically new ideas, objects and social patterns. Discovery comprisestaking advantage of already existing elements of the world and finding new ways of using them to form new patterns.Diffusion implies the spread or transmission of cultural traits, products, ideas and social patterns from one culture to another. Thus change as the world's culture or the culture of change has existed in the world for a long period of time. The rhetoric of change culture and culture change brings

us closer to the musings of Heraclitus, a pre-Socratic thinker in the ancient Hellenic world.

The culture of change (or simply change culture) suggests that change is a universal principle of the world. Everything changes and is susceptible to change. Whereas the culture of change (that is, change is the culture)refers to situations where change becomes a constant, akin to the Heraclitean world of flux; the change of culture refers to the effect of change in a particular or specific culture (not excluding change from specific to universal or global culture). It points to the dynamics of culture whereby a prevalent culture mixes up with a new one to produce another new culture or in some cases subsumes and completely replaces the old one. Apart from the traditional attribute of culture as specific and unique, culture from anthropological studies is also dynamic. Culture is not just liable to change but it actually changes. We are not so much perturbed as to whether changes occur in the world but the fact that these changes occur more frequently from the wake of the twenty-first century may be interesting. Cochrane and Pain (2004) hinge this fast paced change globalization.

Innovation as desirable change
The relationship between culture and change and modernisation may be synthesised in the word, innovation.Innovationis a variation of change. The word, innovation comes from the Latin *innovatus*, meaning *to change or renew*. Innovation is generally perceived as desirable. This desirability, contrast against the kind of change that portends omen. Clayton Christensen classifies innovation into two types: sustaining innovations, which turn good products into better ones, such as web browsers or household cleaning products (of which a subset are efficiency innovations, which produce the same product more cheaply,

such as automating credit checks); and disruptive innovations, which, for example, transform expensive, complex products into affordable, simple ones, such as the shift from mainframe to personal computers.Innovationinvolves discovery, invention, creative application and use of already discovered essentials and structures, and modernisationconsists of institutional change from traditional mode of operation to industrialisation. A practical reference to the sort of change that embraces most if not all these mechanisms of change is technology especially in trade, transportation and communication. Other technological artefacts should also be on display to attract foreign patronage. Technological innovations and inventions are also encouraged among the citizens, whereby they should be encouraged to create programs that can enhance the pleasure of the visitors. Home made products should be exchanged for foreign currencies, and that would go a long way to improving the economy. Our exhibitions should not just end at the display of traditional dances, natural vegetation and topography; more innovative ideas should be explored and encouraged by the government. Corporate social responsibility of the ministry of tourism to the host community should be made explicit as well as attractive to avoid hostility. Education, training and skill acquisition programs should be encouraged in the country as a vehicle for creating awareness. Subjects capable of injecting the innovative acumen in the citizens are part of the pressing needs of the country.

Evaluation and Conclusion

The world is changing very fast given the vehicles of globalization fuelled by technological inventions, innovations and creativity. We have identified change as a culture of the world (culture of change) and the transformation of culture or social institutions over time (change of culture). Technology has

become the new global culture which every country, whether developed or developing, should embrace for an easier integration in the global market. Heraclitus in the ancient period was known for propagating that the only constancy in life is change. It is generally held that Heraclitus's popular statement that one cannot step into the same river twice was influential in asserting that change is constant. Should it then mean that change does not itself change? Thus the principle of motion and flux becomes unchangeable and it contradicts the very idea of flux. There is a paradox here especially if we subject the concept of change to the universal principle of change. When change changes what does it become? May be a changed change. Paradoxically when change changes it should become something other than change and not retain the same ideal of change (cf. Eke, 2015). That is a philosophical problem we have to reflect more on another time. We should rather concern ourselves here with the preparation to embrace change knowing full well that it will certainly occur.

The best preparation is to plan the trend of change by creating awareness of its advent and being proactive in choosing the kind of change that is both desirable and profitable. There are so many opportunities to be grasped. Nigeria, for instance, is laden with untapped potentialities. If one cannot make a new movie for instance, then one can at least put a local soundtrack to a meaningful movie. From the comfort of your bedroom, you can make an indigenous soundtrack of a trailer movie, that is, a vernacular version of a bestseller film. Have we considered that? What of packaging a lecture note on audio-visual systems? We can think of translating a bestseller novel and perhaps packaging it as audio book. What about making an audio version or audio-visual of a popular novel? Recording and packaging of one's pastor's Sunday message may surprise your

business tipping point. Has anyone tried becoming a blogger? You might sell that blog to a bigger company in fortunes too big for a generation to consume. Information brokerage is another technopreneurship endeavour. Photography, especially computer based creations can earn one a lifetime business. The use of one's phone in creating jingles (even without pay initially) for advertising some known products manufactured within the vicinity might (eventually) earn one a lifetime prosperity. Think out more and be a technopreneur. Awareness of the possibility of making headway as a technopreneur is a step to economic emancipation, both for the individual and the nation. The world may be sick of technological revolutions that tend to endanger the future of the humans. Machines and robots with amplified artificial intelligence could one day go out of hand to rule, dominate, and regenerate its kinds to the detriment of humans. But any innovations in technology, no matter how small, is always appreciated since it is always geared towards solving a known problem in a way that is cheaper, easier and more profitable to the majority than what is earlier obtainable. We may use the words of Egbogah (2004) to conclude: "If you successfully work to meet an unmet need, or meet a served need in a superior way, with a new or technologically improved product or service, you are creating economic wealth and wellbeing for the benefit of yourselves, your customers and the wider communities of which you are a member."

Recommendations

The study recommends the following:

i.   There is need for philosophy education in our institutions since creativity and innovation are products of philosophical ingenuity rather than scientific methods.

ii.   Precautionary measures should be taken in educating the African mind on the values that protect our world from manufactured harm.

iii.   A rethinking of the educational system that supports technopreneurship is encouraged.

iv.   A preferential funding to African innovative technological research programmes.

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