

Pan Africanism and the Retrieval of Africa from ‘Cultural Adjustment Programmes’

‘Lanre OLU-ADEYEMI, Johnson Olawale BAMIGBOSE, Olusola ISIJOLA

Dept. of Political Science and Public Administration, Adekunle Ajasin University, PMB 001, Akungba Akoko, Ondo State, Nigeria.

Abstract: African peoples and culture are in a dilemma of cultural decimation. Colonialism and its vestiges had paved the way for today's cultural globalization by leaving Africa in a state of cultural disorientation and vulnerability to an unending cultural invasion. Western culture fuels globalization just as it did during the age of colonialism and imperialism. Similarly, globalized cultural structures and tendencies have taken over the traditional forms of the creation, dissemination and preservation of culture. In all of these, African peoples and culture are not participants on terms they have decided for themselves! Rather, globalisation had Westernised African culture through subtle cultural adjustment templates – clothes, music, food, art, sport, images, and social life in a manner similar to the way African economies were plunged into the Structural Adjustment Programmes (SAP). This paper deploys secondary data to show that under globalisation; Africa's indigenous culture's role as a spontaneous and integral part of people's life is eroded thus ceasing it from serving as the means of constructing societal values, reproducing group identity and building social cohesion. It concludes that just as free trade naturally favours larger economies, also, predominant western influence stifles the cultures and traditions of the developing world. Thus; cultural globalisation is a consequence of power concentration in the global media and manufacturing companies than the African people's own wish to abandon their cultural identity and diversity. In other words, cultural globalization destroys diversity and displaces the opportunity to sustain decent human life through an assortment of many different cultures. The paper recommends the re-kindling of the Pan-African spirit in order to retrieve African peoples and culture from the myriad of ‘cultural adjustment programmes’ that confronts it.

Keywords: Cultural globalization, cultural adjustment programmes, Pan-Africanism

1. Introduction

Man has a migratory lifestyle and this migratory lifestyle continue to shape entire human engagement. At the same time, societies have their own ways of life which make them distinctive and relatively different from one another. Jenkins (1996) avers that without social identity, there is no society. One can therefore submits that social identity (culture) go a long way to picture one's origin and environment and also one's manner of behaviour can be traceable to the cultural environment within which he/she grown. Africa has dichotomous historical, evolutionary and socio-cultural trajectory from the western world but the growing dominance of western cultural belief in the name of globalization calls for contemplation among Africans irrespective of their differences.

Good the globalization does not connote that it is not engulf with flaws and weaknesses especially the emerging eradication of our cultural and social pedigree. The youthful embracement of the ideas of globalization in Africa and Nigeria in particular is getting beyond nose whereby African cultural adherents are been refer to as conservatists who do not see anything in modernization.

Emphatically, Africa as an entity has its own socio-cultural beliefs, values, orientations, norms, ideological inclinations and other valuable Africanized heritage. The emergent connection of this great and colourful continent with the outside world has both beneficial and controversial stance with the contemporary realities in our own jurisdiction today. It is overtly believed that the watering away of African belief systems can be credited to the compression of the entire world, the mixture of norms, values and generally culture has indeed necessitates the emerging road-map to the African (Nigeria) socio-cultural extinction or decimation which is dangerous to the development of Nigeria. The elusiveness of the characteristics which is culture is however decimating in Sub-Sahara Africa today as a result of cultural globalization. Hence, the time to rekindle the dead spirit of Pan-Africanism which is Africa for Africa mentality in an attempt to promote the continent and guide against individualism pertinent to western culture and thereby embrace the uniqueness of African cultural heritage.

Globalization is a complex and multifaceted phenomenon. It is the process which entails international integration as a product of exchange of world views, products, ideas and other aspect of culture in which worldwide exchange of national and cultural resources occurs in the process. The current wave of globalization is nothing but the outcome of Schumpeterian evolution in technology along with interaction of many actors at different levels of economy. If the goal of globalization was more liberal, exchange of goods, services, labour, thoughts etc. which in later stages will make the world uniform, then there is no space for identity (Fathma Mehlika, 2015). Afisi (2008) observes that the implications of globalization is that the world is turning into the practice of one market economy, one liberal democracy and ultimately one westernized cultural heritage and Nicolaides (2012) warns that African culture is being diluted, to the extent that it is atrophying. The concern over the cultural implications of globalization is for good reasons; apart from the fact that culture has serious business implications, it is the people's identity and also, a binding force that holds them together. Consequently, to lose one's culture tantamount losing one's identity and as stated by Awoniyi (1978), "a society cut off from its roots may thrive for a while on its own momentum but eventually it will wither like cut flowers in a vase."

In lieu with the above premise and in response to the current happenings across the continent of Africa where African cultural identities are eroding, this paper therefore interrogates the adverse effects of cultural globalization in Africa with its attendant adverse effects on the growth and development of Africa using the Pan-Africanism as a lens. The paper is subdivided into seven including introduction, conceptual discuss (Pan-Africanism, Globalization, Culture and Cultural globalization), methodology, literature discuss, culture and the contemporary African society and conclusion.

2. Conceptual Discuss

This is very imperative in social science as it helps to clarify and make explicit key concepts as used in the context of the entire paper.

Conceptualizing Pan-Africanism

Pan-Africanism's slogan is 'Africa for the Africans'. Although Pan-Africanism itself grows out of a sense of racial exclusiveness, its slogan has never been so. The origin of the phrase is obscure, but it was almost certainly coined in America; later it gained wide currency as the slogan of Garvey's 'Back to Africa' movement. The concept 'Pan-Africanism' is said to have been coined by Pan-Africanist Henry Sylvester Williams, although today, it is more known to have been popularized by Pan-Africanist and African-American W.E.B. Du Bois who made it possible for African political thinkers during his time and Africans in the diaspora (and other blacks) to begin a political revolution that sought to free Africans or blacks from slavery and colonization and side-by-side unify black people (Ola, 1979). Adeyemo (2018) quoting Romero (1976) advertently declared that DuBois acknowledged the plight of Africans on the continent. W. E. B. DuBois inadvertently linked Pan-Africanism to the intellectual campaign for "the industrial and spiritual emancipation of the Negro people (DuBois, 1933). However, the person who first gave Pan Africanism life and meaning was Joseph Booth who was born in Derby in 1851, emigrated to New Zealand where he became a successful farmer, and came to work in Nyasaland in

1892 as a Baptist missionary. He befriended John Chilembwe and became the political mentor and benefactor of Nyasaland's first nationalist leader. Chilembwe made the slogan his own. Between 1895 and 1896, Booth wrote a book called *Africa for the African* in which he argued not only for African emancipation, but also for Negro colonization in Africa and against Europe's scramble for Africa. One of his concerns was bridging the gulf between the European and the native. He submitted that whether we look at the Government, mining capitalists or the planter class the spirit is the same, even missionaries, many of them need teaching that the African is inferior in opportunity only (Legum, 1965).

The main thrust of Pan-Africanism can be well capsulated by grammatically divide the word into 'Pan' and 'Africanism', so therefore, the prefix 'Pan' originated from Greek word meaning including or relating to all parts or members. Ordinarily, Pan-Africanism means matters around Africa. Clarke (1988) is of the opinion that any thought or action on the part of an African person to protect and defend his concept of culture, history and politics and to defend his right to self-determination is an aspect of Pan-Africanism. It is crystal clear from Clarke's view that any attempt at substituting or subjugating Africans' ways of life is blow against them and should be deflated. And this is the focus of Pan-Africanism. Quoting Ajala (1974), Falola and Agbo (2019) historicized the phases of Pa-Africanism into three evolutionary trajectories. First is the coming together of the African diaspora to fight a common enemy—white racism and superiority ideas. The second is the nationalization of Pan-Africanism during which time focus on political agitation began to shift to individual territories in Africa. This was followed by the formation of territorial nationalist movements. The third phase corresponds to the ending of colonial rule completely in Africa and the unification of Africa. Ajala connects the beginning of Pan-Africanism to the injustices suffered by people of African descent in America (as well as in other parts of the world where they were scattered including their own homeland, Africa, where they suffered the oppressions of colonialism and the imperial government). As a result, racially discriminatory measures led to the idea of unity and solidarity among them (Ajala, 1974).

This paper adopts in totality the definition offered by Falola and Agbo (2019) that Pan-Africanism is defined as a political, economic, and cultural philosophy and movement developed by Africans to challenge white supremacist ideas about Africa and Africans, to assert the dignity of the African person, to free the continent and its people from external control, to lead its people toward unity and cooperation, and to promote pride in African culture. The promotion of the African culture precludes the main reason for adopting this definition as the paper tends to examine the cultural globalization which is having consequential effects on the African cultural heritage particularly recent observation that African culture is tending towards extinction.

Conceptualizing Globalization

Globalization is a product of dysfunctional multiplicity. This is evident in the profusion of meanings that characterized it. Its meaning has to do with scholar's background. Many have viewed globalization as an idea, while some examined it from the economic perspective. Scholte (2002) view is apt here when he concluded that existing definitions of globalization are parochial and deficient because they define globalization as being the same as internationalization, liberalization, universalization or westernization. The multidimensional attributes of globalization was well captured in the words of Amuwo (2003) when he asserted that globalization is a complex process and phenomenon of antimonies and dialectics; integrating and fragmenting world; uniformity and localization; increased material prosperity and deepening misery homogenization and hegemonization. Amuwo (2003) further explained that globalization is nothing but a mixed grill.

Globally, globalization has been conceived as an economic agent of capitalism which the Southern hemisphere has associated with super powers economic domination through cross country flow of information, ideas, technologies, goods and services, capital, finance and people. This position was in line with Rangarajam (2003) when he averred that globalization involves the integration of economies and societies. Alongside, Mohammed (2013) asserted that globalization is the process of universalization and the turning the world into a global village. Similarly, Robertson (1992) emphasized the position of both Rangarajam (2003) and Mohammad (2013) that globalization is the compression of the world and the intensification of consciousness of the world as a whole. In heir of this, globalization connotes the reduction of the world into a simple entity in spite of the social, economic, political and cultural divergences.

Politically, globalization suggests the overriding removal of state sovereignty, common governance and establishment or creation of world government. On a more explicit manner, globalization relates to the creation of a world government which regulates the relationship among nations and guarantees the rights arising from social and economic globalization. It also has to do with the process by which events, decisions and activities in one part of the world come to have significant consequences for individuals and communities in quite distant parts of the globe (McGrew and Lewis, 1995 quoted from Nnadozie, 2004).

As a theory, globalization is viewed as a theory whose aim include the interpretation of the current events on the international sphere in terms of development, economic conditions, social scenarios and political influences (Reyes, 2001). The point here remains that globalization is a theoretical escapade geared towards promoting the internalization of trading activities with attendant influences on every sector of human life.

Anthony Giddens (1990) defined globalization as the intensification of worldwide social relationship that link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. To Giddens (2002), fundamental beliefs (whether Islamic, Christian or from other belief systems) are seen as a reaction to globalization and the threat it poses to traditional lifestyle. For example, encouraging the emancipation of women.

In the context of this paper however, globalization is viewed from cultural perspective. It is then the reduction of differential social formation and cultural identifies into a more compressed one which is geared towards a common values, beliefs and ways of living of the entire humanities. It precludes a situation of intensification and compression of multiculturalism into a simple cultural identity with the consequential effect of cultural decimation of (subculture) which distinguishes one from another. The implication here lies on the extinction of weak subcultures and the emergence of a stronger or unconscious promotion of another one. This is traceable to the assimilation policy championed in Africa by the French colonial masters. It is apposite to state that globalization has its root in colonialism/imperialism in African and that its growth is visible in the ongoing economic organization and institutions controlling the global economy including International Monetary Fund (IMF), the World Bank (WB), the Group of Seven Industrial Nations (G7), General Agreement on Trade and Tariff (GATT), European Economic Community (ECC), European Union (EU), and the World Trade Organization (WTO). This in no small measure has crippled the socialist and welfare state African states are known for.

The word globalization in a simple language connotes the integration of the whole world into a single community devoid of socio-economic, political, cultural differences and identities as the case may be.

Conceptualizing Culture and Cultural Globalization

Culture has been defined as a design for living (Kluckhohn, 1949). It can also be viewed as the shared understanding that people use to coordinate their activities. Adler (1983) defined culture as the programming of the mind which distinguishes the members of one human group from another... the interactive aggregate of common characteristics that influence a human groups response to its environments.

Culture consists of values and norms that create bond and affinity among the society's dwellers. They tightly hold on to it and any attempt to untie may lead to revolt. E. B. Tylor (1891) defined 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 encompasses the totality of human lifestyle. Corroborating this position, Carleton Coon (1951) in Shittu (2009) opines that culture is the sum total of the ways in which human beings live, and are transmitted from generation to generation be learning. Oni (2005) aptly declares that culture relates to the way of life of the individual member of groups within a society, how they dress, their religion ceremonies and leisure pursuit. It can be said that one's culture determines one's life. Bidney (1944) succinctly put this straight by declaring that man is by nature a cultural animal, since he is a self-cultivating, self-reflective, self-conditioning animal and attains to the full development of his natural potentials only in so far as he lives a cultural life. In essence, people's culture is considered important as it denotes their identity. Individuals grow overtime to become a cultural being. This is encapsulated in the word of Adedimeji (2006) when he declares that to be removed from one's culture is to be deprived of one's identity. To lose one's identity is to be tossed in the wind fluttering along like a leaf separated from its tree. This suggest culture determines the development of the people and that it determines the moral tendency. Talcott Parson (1966)

further defines culture as a system of ideas and beliefs, systems of significant symbols, and systems of value orientations that characterize a group of people.

Cultural globalization involves movement of ideas, information, and images, and of people- who of course carry ideas and information with them. The cultural globalization is traceable to the wave of colonialism across the world and particularly in Africa. A very apt example is the cultural assimilation policy introduced into the Francophone countries which eventually replaced the national cultures of the colonies.

However, the recent development as per culture across the world is hybridity in culture (Pieterse, 2004). Hybridity involves the combining of different cultures to give new cultures that take elements from different sources. For example, migration has led to the mixing cultures from the second generation of migrants onwards (for example among, African Americans). (Haralambos and Holborn, 2013). Aptly, Pieterse (2004) refers to cultural hybridization as the mixing of Asian, African, American, European cultures as a global *mélange* (a *mélange* is a mixture of diverse things). It is incontrovertible the fact that culture has become borderless and intertwined as a result of globalization and cultural hybridization, hence, the need to reposition and re-awake the tenacity of social identity recognition in Africa.

3. Methodology

This paper adopts in totality secondary source of data collection. These secondary materials are garnered from textbooks, journals, documents and articles. The method is considered apt because of the nature of the work which dwells more on the happenings across the continent of Africa in terms of cultural decimation syndrome. The method helps to reveal the adverse effects of globalization on the cultural values and norms of the Africa in the 21st century.

4. Literature Discourse

Existing literatures have revealed that culture shapes us and we shape culture (Bourdieu, 1989). No culture is static. Each individual, and each generation, makes adjustments in the overall design for living as their personalities and the time dictate. Sometimes, the adjustments are major, and many ties with the past are broken. The next generation inherits not simply a new edition of culture but a revised version. It can also be observed that people do not automatically accept new cultural elements introduced by foreigners or new cultural products developed by members of their own society. Acceptance depends on whether the innovation is similar to existing customs and practices, whether the new item is useful in their environment, and whether it fits their ideas of how things should be done. It depends on attitudes toward change in general and on whether the item is seen as potentially beneficial or harmful.

Falola and Agbo (2019) offered a very succinct meaning to Pan-Africanism either as an ideology or as a movement. To them, it was a response to the outcome of centuries of intercontinental contacts which resulted in diverse manifestations of political, intellectual, economic and socio-cultural relationship between Africans and their European partners. These relationships occurred both on the African continent and outside. They were shaped by the political, social and economic exigencies of the times in which they occurred. This means that the meeting or coming in contact with new ways of life accentuated the emergence of new life which is totally cultural in nature. Though, the contact was facilitated by trade and exchange but the interaction that eventually cropped up has effects on the cultural life of the Africans, thus led to the enthronement of Europeans' cultural hegemony and eventual subjugation of African cultural heritage. Falola and Agbo (2018) were correct when they averred that the nature of the relationship that existed between Africa and Europe before the dawn of the 20th century was characterized by trade and exchanges beginning from 1900, however, the nature of that relationship experienced a dramatic shift from a seemingly equal relationship to that of domination, control and imperialism. Quite sad is the fact that slavery had reduced the black person to the level of a property which could be bought and sold at will. Even after abolition, white Europeans refused to recognize Africans as their equals. The abolitionists might have succeeded in their campaign against the trade, but the institution of slavery had left an enduring legacy (regrettably a negative one), which blacks all over the world have to grapple with many years to come (Falola and Agbo, 2019). This is in consonant with the ongoing Black Lives Matter protests in United States of America (USA) as a result of killing George Floyd. African life has been reduced to property since the slavery era. This cannot be far from the reason culminated into

establishing Pan-Africanism as a theory and movement to end blacks' victimization and the promotion of African cultural heritage.

Prior the globalization or Americanization agenda across the world, Africa as a heterogeneous society has around 1500-2000 dialects with some ethnic tribes in the continent. The Swahili language in East Africa cut across Kenya, Tanzania, Zanzibar, Uganda, and some parts of Somalia while Hausa/Fulani, Yoruba and Igbo are major languages used in Nigeria, Bambara in Mali, Senegal and Burkina Faso; Arabic in North Africa, Central, East and some parts of West Africa (i.e. Chad, Shuwa Arabs in north-east Nigeria) and Afrikaans, Isizulu are widely spoken in South Africa, Lesotho and other parts of Namibia (www.nationsonline.org/one/African-languages.html). The anthropological historical divergences is the formulation upon which the means of communication is built, and one can simply decipher uniqueness and beauty with attendant positive ways of relating with each other. The most unfortunate incursion into the African society is the Western films, Western music, Western television programmes bringing along with it a change in culture that has contributed to increased armed robberies, violence at every level, unprecedented corruption, Yahoo, wire-wire because people (youths) and even (teenagers) are now interested in life styles they see on television. The society is now enmeshed in pre-marital sex through the romantic films, (pornography) and the recent Big Brother Naija Programmes permitted by African Governments on her television stations. The problem remains that all these promote moral decadence which is alien to African culture. Tunstall (1979) submitted that indigenous tradition and tribal cultures are being displaced and booted out of existence by Western media products that continue to bombard with commercial, especially from African and exposing people to lifestyles that are easily attainable through a make belief situation. To us, the influence that media has on the cultural decimation of Africa is quite grave and needs to be given prompt attention to avoid total liquidation of her cultural heritage. There is intrinsic synergy between culture and development of any society. Adedimeji (2006) related that a society robbed of its culture can only marginally survive... anyone that loses his cultural or linguistic legacy is bound to expire. The point here is that any attempt at eliminating the culture of Africa will result to under-developing her. Ogunjimi and Na'Allah (2005) further reiterated that the peculiar Nigerian cultural values, like languages, are being eroded by the pop culture brought about by globalization. Greetings, norms, cuisine, appearance and dress, customs, occupations, religion and cultural components are giving way to acculturation, the suppression and subjugation of African culture, a tragic phenomenon that is fast destroying the original cultural complexion of not the budding generation but even the adults. In his work, Wilfred (1997) declared that the present day globalization is but a continuation of a long tradition over five hundred years, the tradition of imperialism. Globalization is only the latest phase and expression of this uninterrupted history of domination and subjugation of peoples and nations. It is a tradition of political, economic and cultural domination of some nations over others. The nations that dominates can be refer as advanced industrialized nations and the nations that are dominated are the developing nations/Third World countries. The less-technologized countries are vulnerable to the replacement of their cultural heritages. As evident above, economic globalization lies on the neo-liberal economic principles hinges on economic liberalization and market determinism syndrome which has been accused of inflicting serious damage on the society and economy of an underdeveloped states (Azobie, 2001). Politically, globalization permeates the governance structure of the world by advocating for the world government which regulates relationship among nations and guarantees the rights arising from both politics and economy. The political globalization also has its influence on the promotion of democracy across the continent of Africa and the utilization of democratic principles like rule of law, fundamental human rights, free, fair and credible elections as the determinant factors towards accessing loans or attracting developmental projects from the developed countries or United Nations agencies (IMF and WB). The cultural perspective lies heavily on the elimination of cultural disparity among nations of the world which does not preclude the best for social identity of the people with its contaminating effects.

In Nigeria, many homes promote the utilization of second language (English Language) as a means of communication, thereby describing Yoruba/Hausa/Fulani/Igbo as vernacular or even a forbidden fruit for the children. It is generally proved that language not speaking dies, then African parents should wake from their

slumbering in their areas of approved language either at home or in schools. This is more or less describing once father's home with left hand.

In fact, the recent promotion of Marlian's slogan whose immoralities (uneducated songs, smoking of marijuana, sagging, tattered hairdo etc.) are second to none can be ascribed to the negative influence that cultural globalization has on African peoples and culture. In similar case, South African youths are now fond of promoting foreign culture. Nicolaides (2012) pictures this right that the younger generation of teenagers in South Africa have for the most part abandoned their African culture and language, and often religion and try to be hip by imitating their mainly American rap artiste role models who for most part display an acute lack of values and act immorally on television shows and who promote promiscuous behavior especially in the lyrics of the music they write. The traditional hairdos like 'koju soko', 'ipako elede', 'sade adu', 'police cap among others have been replaced with western hairdos like wigs, Brazilian weave-on and wools which are more expensive to buy and maintain compare to African hairdos, which also invariably serve as a means of capital flight for the Western world. In the same vein, African cultural dances and songs like 'apala', 'juju', 'asiko', 'sakara' 'bolojo', 'agijo', 'kerebete', 'bata' common among the Oyo-Yoruba axis etc. have been replaced with 'hip-pops', 'rhythms and blues' with no significant moral values. All these songs corrupt our moral and ethical standards.

The addiction to social media platforms like Facebook, WhatsApp, Tweeter, Instagram, YouTube Phone calls among others resulted the lesser bonding with families and promote individualism as applicable to the Western world. Even Pope Francis (2019) (Westerner) urged the people to talk to each other mealtimes instead of using their mobile phones, that house should not be turned to Mass where silence is needed.

To conclude this section, diverse works have attested to the decimation of African cultures and the roles played by different individuals and institution towards the continue liquidation. The Pan-Africanism movement is therefore important and the advocates should rise up to revive and retrieve African peoples and culture from winding up

Culture and the Contemporary African society

As stated above that the pride of any society lies in its culture since no society in the whole world could be considered great without reference to its tradition and culture. The culture of a society is the cumulative expression of many elements, which give such society a distinctive personality in their attitude towards life. Among these elements are religion, language, arts and crafts, artifacts, philosophy, human economy, settlements patterns and cultural history (Shittu, 2009).

As pointed out by UNESCO (1972) that community has the double duty to defend cultures which are threatened, particularly in developing countries by commercialization and the concentration of technical and economic means and to allow cultural life to benefit from the progress that modern methods of communication should ensure. Culture must not be reduced to a few artistic activities reserved to elites. It is that which constitutes the quality of daily life, within its rural and urban environment, permitting every man to find his place in relation to scientific progress.

In continental Africa today, countless of women dress half-naked while males' counterparts braid their hairs, put on earrings and nose-rings and wear torn clothes (crazy jeans) or rags all in the name of fashion. In fact, the earlier respect and belief in virginity for the young ladies has been eroded by the wave of cultural globalization. People are no more paying attention to the beauty and glory associated with virginity. Thus, the attendant pre-marital sex among the young ladies. While relating the whole scenario to the digital revolution in the world today, Omekwu (2006) declared that the more dangerous dimensions of the digital revolution includes pornography, money laundering, cultism, international terrorism and child abuse, which all constitute a threat to African cultural heritage. It is extremely difficult for African countries with strong Islamic and Christian cultures to tolerate the level of pornographic activities that go on the internet. In traditional African culture, nudity is still not a virtue. In many African universities and urban centres, nudity has become an Africa's rich and elegant dress style are becoming outdate. In all sense of it, many of our children in Nigeria for instance could not speak our indigenous dialects again let alone speaking one of the main mother languages (Yoruba, Igbo or Hausa/Fulani). The unfortunate scenario is the reproduction or transmission of such ways of life to the younger generation. As a result of this, and coupled with the fact that culture is closely linked with

education, in teaching in all its forms and even in methodology, the Regional Training Centre for preservation of cultural heritage was established with UNESCO aid at Jos in 1972.

A Historical Museum School was opened in Ghana in 1974 where African arts and crafts, literature, instrumental drums, images and carvings all constituting culture are preserved. It is therefore expected that our books should reflect our culture and educational sector should look closely the need to integrate our cultural heritage into our curriculum. In spite of the efforts so far, African cultural continues to be on the verge of cultural liquation.

5. Conclusion

This paper assessed the implications of cultural globalization on the African cultural identity and diversity and the need to revive the Pan-African spirit in the midst of cultural decimation and extinction. The paper explores the digital revolution across the globe and the adverse effects it has on the African cultural pedigree like the injury that structural adjustment programmes inflicted on the African economy. It is therefore concluded that just as free trade naturally favours larger economies, also, predominant western influence stifles the cultures and traditions of the developing world. Thus; cultural globalisation is a consequence of power concentration in the global media and manufacturing companies than the African people's own wish to abandon their cultural identity and diversity. In other words, cultural globalization destroys diversity and displaces the opportunity to sustain decent human life through an assortment of many different cultures. It further shows that foreign countries did not impose their culture on African people, rather our inability to resist its influence is shaping our own wish. The paper therefore recommends that cultural globalization demands intelligence to handle. That African cultures are not inferior to the foreign cultures and should be given primacy even above its foreign counterparts. It is also time to encourage and promote the utilization of indigenous language among African people and that it is time to re-kindle the Pan-African spirit in order to retrieve African peoples and culture from the myriad of 'cultural adjustment programmes' that confronts it.

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INFO

Corresponding Author: Lanre OLU-ADEYEMI, Dept. of Political Science and Public Administration, Adekunle Ajasin University, PMB 001, Akungba Akoko, Ondo State, Nigeria.

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