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Globalisation and the Decline of the African Value System

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Abstract

Unlike any other continent, Africa has diverse cultural beliefs, traditions, languages and social norms that have been preserved over time. Globalization, characterized by the increasing connections of economies, cultures, and societies, has profoundly impacted various regions worldwide. In Africa, this phenomenon has contributed to significant shifts in the traditional value systems that have long defined and sustained the continent's diverse cultures. This paper explores the decline of the African value system in the face of globalization, examining how external influences have eroded communal values, social norms, and indigenous practices that once held strong in African societies. On account of this, African identity dynamics, social ties, and heritage preservation have experienced cultural transformation and is observable in various aspects like loosening communal ties, modifying family structures, and decreasing the importance of traditional customs, dressing and languages. Through examining case studies across African countries, this paper offers insight into the relationship between globalisation and cultural degradation; furthermore, it has led to the alienation of African traditional values thus threatening the continent's cultural future identity. It was then concluded that globalisation needs to strike a balance between embracing its benefits and protecting African values through cultural education and cultural practices.

Keywords: ***African value system, Decline, Globalization***

Introduction

The advent of globalisation has helped in establishing a concept known as the global village. Globalisation is an unavoidable trend going on in the world that makes individuals and groups exchange ideas and thoughts with people from different parts of the world, breaking various geographical, ethnic, and religious boundaries. In today's interconnected world, globalisation is a phenomenon that has permeated all parts of the globe and has transformed economies, societies, and cultures in its wake. The most dramatic change has occurred in Africa, which is home to rich cultural diversity and traditional values. African societies are at a crossroads due to the continued acceleration of globalisation (Ezenweke & Obiagbaosogu, 2024; Abbey & Nasidi, 2024). Nevertheless, the continent of Africa did not benefit from economic globalisation. This has worsened the poverty issues of this region. They ascribed Africa's underdevelopment to globalisation (Osinubi & Ojeyinka, 2024; Oloruntoba et al., 2020; Oni & Okunade, 2018).

Cultural dynamics across the globe have been significantly impacted by globalisation, with various aspects of culture, economy, and social norms being altered. Opportunities and challenges alike characterised by globalisation have resulted in new value systems and identities of different cultures on the continent. The perceived decline in African value systems in light of increasing global interdependence is one such consequence that is heavily debated

(Popoola 2020; Laine et al. 2020; Ogbonna et al. 2022). This concern is crucial as it presents issues about safeguarding native cultures, how outside forces influence local traditions, and what this means for community cohesiveness and health.

The phrase "African value system" refers to a diverse set of beliefs, practices, and moral principles that have historically shaped the lives of individuals and communities across the continent. These value systems are profoundly founded in African tradition and include ideas like communalism, spirituality, respect for elders, and reverence for the environment. They act as pillars of identity, offering a sense of belonging, cohesiveness, and moral direction in African civilizations. Western cultural influences spread through mass media, technology, and globalised markets have rapidly entered African nations, influencing lifestyles, consumption patterns, and social standards. As a result, there is growing concern about the erosion of indigenous value systems and the homogenisation of cultural identities under the hegemony of globalised Western ideals.

The methods through which globalisation impacts African value systems are diverse and comprise of family structure changes, societal standards transformations, and cultural asset monetization. Nonetheless, globalisation is a threat to language, food, religion, family system, community relationships, and clothing, among others, declining. For instance, traditional extended family networks that once served as foundations of social support and unity are currently being threatened by urbanisation, migration, and shifting economic dynamics influenced by global market forces. On the other hand, youth adaptation to Western lifestyles that are often regarded as symbols of modernity and progress may lead to the marginalisation of indigenous cultures and languages, thus creating generational gaps alongside cultural dissonance. In addition, the moral issues surrounding cultural appropriation, exploitation, and authenticity are heavily driven by tourism, consumerism, and global markets for art and artefacts, leading to the economic worth of African cultural heritage. The once sacred embodiments of identity and spirituality are now rendered vulnerable to the forces of commercialisation, with their intrinsic values becoming distorted, thus losing their original meanings. Therefore, it is important to examine critically how globalisation has led to deterioration in African value systems amidst this intricate global environment that is characterised by a decline in the latter.

Globalisation and Cultural De-Bordering

Globalisation has fostered a new phenomenon called cultural de-bordering, which implies that there are no longer clear-cut cultural borders but rather blurring lines between societies concerning their practices. In this sense, it is a process that enables various cultures to interact freely in terms of ideas, values, and customs. Hence, old cultures keep facing their own challenges while new ones keep evolving. The world is moving towards a "borderless" one using exchanging preferences, beliefs, and practices across nations due to globalisation. However, this does not go without some setbacks since it results in breaking down the conventional cultural norms (Kente et al., 2021). Families have also been affected greatly by this trend. For example, in several African countries, there is an idea around which families revolve; this idea encompasses intergenerational relationships, communal life, as well as communal obligation (Akanle, 2011). This transition is reflected in the loss of extended family homes and the increase of nuclear families, as well as shifting views about marriage and childrearing (Anderson, 2022).

Furthermore, globalisation has influenced African cultural identity and legacy (Ezeudu & Chukwudubem, 2024). The rise of Western media and commercial culture has resulted in homogenised ideals of beauty, fashion, and lifestyle, which frequently overwhelm African cultures. As a result, many young Africans are conflicted between conserving their cultural history and embracing globalised, Western ideas. Despite these problems, African countries have demonstrated extraordinary tenacity in conserving their cultural legacy. Language revitalisation programs, cultural festivals, and community education projects have all contributed significantly to the development of pride and identity among African youth (Gwerevende & Mthombeni, 2023; Orlove et al., 2022). Additionally, traditional practices like storytelling, music, dance, and oral history serve as vital tools for asserting cultural sovereignty and resisting cultural homogenisation (Kanu & Ndubisi, 2020).

Culture comprises all elements of human existence, including habits, beliefs, arts, and social behaviours that bind people together in a community. It represents a group's beliefs, conventions, and tangible goods (Familugba & Rotimi, 2024). Culture varies greatly in African environments, resulting in various identities for different groups. For example, the Berbers and Arabs of North Africa have quite different cultural customs from the Swahilis of East Africa. In Nigeria, several ethnic groups, including the Hausa/Fulanis, Yorubas, Igbos, Tivs, Ijaws, Nupes, and Urhobo, each have distinct cultural values. Globalisation has led to the borrowing and blending of cultures across borders, potentially eroding indigenous practices and accelerating Western civilisation's dominance over traditional African customs. Balancing global influences and preserving indigenous traditions becomes increasingly challenging.

Theoretical Framework

Acculturation Theory

Acculturation Theory is a critical approach to understanding the impact of globalisation on the African value system. It focuses on how cultural groups adapt to new influences, often leading to changes in practices, values, and identities, making it essential for analysing the effects of globalisation on traditional African values. According to acculturation theory, when individuals or groups from diverse cultural origins interact or adapt, they experience a variety of results (Ward & Szabó, 2023). The theory specifies four major processes: assimilation, integration, separation, and marginalisation (Berry, 1997). Assimilation happens when people accept the prevailing culture to the point where they lose their own cultural identity. Integration entails balancing and preserving one's cultural history while incorporating elements of the new culture (Berry, 2009). Separation occurs when people keep their indigenous culture while avoiding contact with the prevailing culture. Marginalisation is defined as the loss of both the old and new culture, resulting in cultural alienation (Phinney et al., 2022).

Acculturation theory is a concept that examines the impact of Western cultural policies on traditional African values in the context of globalization. With the help of media, education, and urbanisation, globalisation has brought new religions, customs, and lifestyles into Africa. A huge transformation in family structures, social norms, and cultural practices has been brought about by this influx of Western cultures. For instance, there has been a rise in nuclear families as well as individually orientated attitudes that threaten traditional African emphasis on extended family structures and community life (Ajani & Fakunle, 2021). These transformations can be viewed through the lens of assimilation, where Western components are adopted often at the expense of traditional African values.

Furthermore, Acculturation Theory provides insight into the dilemma between conserving cultural identity and adapting to global influences. Many African countries are undergoing cultural integration, in which they embrace features of Western society while attempting to preserve their cultural legacy. The African communities' efforts to combat assimilation and save their unique identities include cultural revival projects, language maintenance programs, and traditional festivals (Akintayo et al., 2024; Adom et al., 2022). The integration approach entails converging both components of cultures as a means to maintain traditional values amidst globalization. This theory indicates that separation and marginalisation play an essential role in explaining the decline of African values. Sometimes, the rapid adoption of Western ideas breaks away from indigenous ways of life and leads to cultural breakdown. Moreover, those who feel alienated from both their origin and globalised societies can experience marginalisation, which contributes to the erosion of cultural values (Kanu & Ndubisi, 2020; Kaun 2021).

Africa and Its Cultural Identity

African cultural identity is an amalgam of numerous traditions, languages, art, and social practices that give African communities their distinctiveness. Africans feel more attached to these cultures than to their geography or colour, as shown by the Europeans who have settled in some South African towns. Hence, Africa is perceived in terms of cultural values rather than mere skin colour or place of origin.

Relationships are valued more than projects, goals, and timelines. In several African countries, it is traditional to accompany visitors on long journeys. Visitors may unintentionally return to a person's home before leaving. In Africa, the importance of relationships is well recognised. Africa is interested in communication and cooperation. People care for, aid, and share problems. In African society, respect for humanity extends beyond the nuclear family. Members of extended families, communities, or tribes are considered brothers and must be safeguarded. Human value is rooted in a sense of brotherhood that is not only biological. Brotherhood fosters a patriotic mentality towards one another. Africans prioritise community over individualism, contrary to Western ideals. African moral qualities include responsibility, friendliness, hospitality, diligence, and caring. Everyone, including men, women, children, and teens, plays a role. The roles of man and wife, as well as children, are recognised and respected. A healthy relationship values each individual's worth as a human being, regardless of their possessions, and recognises their unique contributions. However, there is a risk of tribalism, ethnic bias, and prejudice against outsiders.

African cultural identity is deeply rooted in traditions, rituals, ceremonies, and customs that vary across the continent but share common threads of communal values and spiritual beliefs. Traditional rituals and ceremonies are fundamental to African societies' social and cultural life, helping to maintain historical narratives and strengthen social cohesiveness (Kanu & Okoye, 2023). For example, the Yoruba people of Nigeria celebrate the Oro Festival, an annual ceremony that honours deities and ancestors while also strengthening communal relationships and cultural identity (Osei, 2022). Similarly, the Maasai of Kenya observe the Eunoto ceremony, a rite of passage that marks the transition of young males into adulthood and is critical for preserving their cultural legacy and social structure (Gaudissart, 2021). These traditions are not merely ceremonial but are embedded with symbolic meanings that help define the values and beliefs of African societies.

Africa has diverse language patterns that cannot be imagined. It is believed that there are over 2000 languages spoken in Africa (Gorenflo & Romaine, 2021). This means that diversity is not

just a reflection of cultural richness in Africa but rather part of the African cultural identity. The major language families, including Niger-Congo, Afro-Asiatic, Nilo-Saharan, and Khoisan, comprise several African languages and dialects (Lubogo, 2023). For instance, Swahili, which is a Bantu language, serves as a common communication medium for different ethnic groups in East Africa (Odhiambo et al., 2022). The preservation and development of indigenous languages are critical for preserving cultural identity since language is inextricably linked to cultural practices, traditional knowledge, and communal life.

African art forms, encompassing both traditional and contemporary practices, are integral to the continent's cultural identity. A vast variety of visual arts, each with unique regional techniques and objectives, are included in traditional African art, including sculptures, masks, and beading. For example, the Dogon people of Mali are well known for their wooden masks, which are symbolic of both cultural tradition and spiritual value and are used in ceremonial occasions (Ottenberg, 2022). In a similar vein, the Zulu people of South Africa use their beads to convey their social standing, cultural values, and identity in addition to serving as a medium for artistic expression (Ndlovu, 2020). Despite being impacted by international trends, contemporary African art maintains its traditional themes and tackles modern challenges, demonstrating the fluidity of African cultural expression.

Social practices in Africa encompass a wide array of norms and customs that shape interpersonal relationships, community life, and societal roles. These customs have their roots in ancestors' traditions and group ideals. For instance, the Southern African idea of Ubuntu, which emphasises shared humanity, social solidarity, and mutual assistance, reflects how people are within a society (Mukwedeya, 2022). Comparably, traditional African family structures—like the extended family system—are essential to social organisation because they sustain social cohesiveness and offer assistance (Ekoh et al., 2022). These social customs are an essential part of African countries' cultural identities, yet they are dynamic and change in reaction to both internal and external factors.

Cultural ideals shape people’s reputations. According to Ajala (2010), cited by Oko and Ogbodo (2022), “These matters (culture-wise) are primarily important to the people, and you cannot measure how much they are worth in terms of money.” The language, arts and crafts, festivals, traditional foods, clothes, and oral literature are among the delicate aspects of African identity. On the other hand, it should be pointed out that respect for the elderly has to do more with their social status than age alone (Oko & Ogbodo (2022). Just as any nation would have a hero who is honoured from one generation to another, so are old men and women considered less than heroes in many African cultures. The youths in different African communities benefit from certain values such as obedience to authority, courage, and selflessness through folktales told by elders around campfires every night. However, during those initiation ceremonies, they are taught some ways by these organisations that help them to live a clean life without pretence.

Africa’s Cultural Uniqueness and Diversity

Africa's cultural identity is deeply rooted in the continent's history, with distinct regional variations that reflect the complex tapestry of its people, languages, and traditions. Because of its vastness, Africa has a lot of cultural variations that are the result of historical occurrences and geographical regions or structures. For instance, West Africa like Nigeria and Ghana is associated with colourful festivals and elaborate masquerades. The Yoruba group in Nigeria holds the Osun-Osogbo Festival to pay homage to the goddess Osun through traditional music, dance, and other practices (Umejei, 2021). On the other hand, East Africa is known for its rich pastoralist cultures in countries such as Kenya and Tanzania. The Maasai community is highly

recognised for their distinct clothes and beadwork while still living a nomadic life that revolves around cattle rearing (Ndemo, 2024).

The southern part of Africa is another dimension of diversity. Among many traditional societies in this region is that of the Zulu-speaking people, who are famous for their beadwork and dancing, which reflect the history and social situations of the society. The Royal Reed Dance, Umkhosi Womhlanga, is one of the most crucial cultural ceremonies where young Zulu women take part in a rite of passage to display their cultural pride as well as community values (Ngubane, 2023). Conversely, hunter-gatherers' ways of life are followed by the San people who live in the Kalahari Desert located in Botswana and Namibia; their ancient lifestyle is documented through rock art. Therefore, these regional differences illustrate that African cultures are accommodated in different environments and societies, respectively.

Africa's unique traditions and practices, many of which have been upheld for generations, serve as the greatest example of the continent's distinctive culture. One such custom is communalism, which prioritises the welfare of the group over the interests of the individual (Banwo, 2020). Social relationships are fundamental to the "Ubuntu" ideology, which emphasises humanity's interdependence, in many African communities. Ubuntu, meaning "I am because we are," is a widely accepted concept in Southern Africa that symbolises the importance of respect for one another and the community (Ngubane & Makua, 2021; Hes, 2020). The centuries-old tradition of masquerades, which is prevalent in West African communities like the Yoruba of Nigeria and the Dogon of Mali, is another distinctive feature of African culture. In addition to being a kind of amusement, masquerades are also a kind of spiritual and religious devotion, with masked dancers taking on the roles of gods and ancestral spirits (Asamoah et al., 2024; Van Beek & Leyten, 2023). These ceremonies, which represent a bridge between the material and spiritual realms, are essential to religious festivals, rites of passage, and communal festivities.

Furthermore, African music and dance are separate cultural manifestations with international significance. For example, the Ashanti drumming traditions in Ghana and the Zulu rhythmic dances in South Africa are more than just artistic manifestations; they are also firmly rooted in rituals, social rites, and storytelling. Music and dance in African culture are used to represent communal ideals, historical tales, and social criticism (Obasi & Msughter, 2023). The Democratic Republic of the Congo's Kuba people are well-known throughout Central Africa for their intricate fabrics and wood sculptures. Their raffia cloth, famed for its elaborate designs and brilliant colours, is used in rituals as a symbol of rank and riches (Thornton, 2020; Seidu et al., 2022). This craftsmanship highlights how artistic expression is intertwined with social hierarchies and cultural practices.

Globalisation and African Culture

Globalisation and Tangible Culture

African tangible culture has been affected considerably by globalisation, which involves physical as well as material aspects such as art, music, and language. Tangible culture refers to the physical characteristics of a culture that can be seen, touched, and experienced. These are marks of the history and life of a culture always inherited from ancestors. In every society, tangible cultural elements act as ways of preserving and expressing their own identities.

One of the most widely recognised instances of traditional African craftsmanship consists of attractive masks made by numerous races across the continent; this is true for Zamble masks

from Guro culture (presently in Ivory Coast) to facial coverings that people put on, including Yoruba, Lulua, and Goma-type masks produced within Nigeria, Congo, or Tanzania. In its origin, African art was significantly based on local customs and had a diverse range of cultural and religious purposes (Njoku, 2020). Globalisation has had a significant impact on traditional African art and artefacts, which include crafts, sculptures, paintings, fabrics, and ceremonial objects. Artefacts like Benin and Maasai beadwork, Bamileke wooden masks, and Benin bronze sculptures were made to convey cultural identity and spiritual beliefs. However, as global markets and preferences increased, African art became more impacted by Western styles and commercial pressures (Buchholz, 2022). For example, traditional craftsmanship such as African beading, Adire, and wood carving is now frequently made with global consumers in mind. Artists incorporate elements from Western art styles to appeal to international markets, leading to a hybridisation of traditional art forms (Ojebuyi & Fafowora, 2021). Additionally, the proliferation of mass-produced souvenirs and artefacts aimed at tourists can dilute the authenticity and cultural significance of traditional items (Ankora, 2022).

Cuisine and food choices in African communities go beyond mere nutrition; they are integral to cultural identity, heritage, and social cohesion (Assan, 2023; Akinola et al., 2020). Traditional dishes, such as the Urhobo's "ukodo" and "banga soup" or the Yoruba's "amala" with "ewedu" and "gbegiri," showcased the rich culinary history tied to local ingredients and passed down through generations. However, globalisation has significantly impacted these traditional cuisines, altering African eating preferences and practices. The widespread availability of Western fast food and processed food products in African markets has resulted in a decline of indigenous culinary traditions and a trend towards Westernised diets, which are frequently heavy in processed foods and low in nutritious content. This dietary shift has been related to an increase in health problems such as obesity, diabetes, and cardiovascular disease (Oghotomo, 2017). Furthermore, the handling and safety norms of European goods imported into Africa may differ from those of traditional African foods, generating worries about foodborne infections (Ehuwa, Aiswal, and Jaiswal, 2021). Globalisation has offered new culinary possibilities and products, but it has also created substantial obstacles to conserving Africa's culinary legacy and retaining cultural authenticity in food consumption.

In many African societies, clothing is deeply intertwined with cultural identity, with specific styles, fabrics, and accessories representing regional traditions and customs. Traditional African clothing and fashion, which include attire like the kente cloth of Ghana, the shúkà of the Maasai, and the Adire textiles of Nigeria, are expressions of cultural identity and heritage. These garments often carry significant cultural and symbolic meanings, representing social status, ethnic identity, and ceremonial roles (Johnson & Koech, 2022; Omoyele, 2023). The Yoruba people of Nigeria are known for their "aso-oke" (handwoven fabric) and "gele" (headscarf), which are worn at significant events and ceremonies to express ethnic pride and elegance. However, globalisation has had a considerable influence on African dress patterns, clothing trends, tastes, and consumer behaviour. Western clothing, such as jeans, T-shirts, and trainers, has grown in popularity, especially among African youth and urban populations who seek to copy Western celebrities and popular culture (Motseki & Oyedemi, 2017).

Consequently, this has led to the acceptance of styles that used to be deemed strange or even forbidden within African societies. The trend of “sagging” pants or wearing revealing clothing is one such style whose popularity has increased among young people, indicating a departure from traditional norms of modesty. These developments have raised concerns about their societal ramifications, with some blaming the growth in unsuitable attire and conduct, such as increasing rape cases, on Western fashion (Motseki, 2019; Craddock, 2020). Through the slave

trade, colonialism, and globalisation, the Western ways of life have taken root in African societies, destroying their traditional morals. Such laws no longer have any place within them, since no one is punished instantly except through police or judicial processes.

Clothing is one area where you find a range of costumes and attires due to globalisation. Many offices in Africa do not allow African dresses to be worn during working hours. Only those dressed in western clothes are accepted at banks, public services, and judiciary systems, among other educational systems. Africa's identity lies within its culture. According to Ajalla (2010), there are certain jobs where one cannot go without putting on suits. A lawyer cannot exist without wearing suits. At least in banks, a suit is a must wear; otherwise, no one will accept working there. To get married in churches, a man must wear a suit, whereas women have to be in a white wedding gown plus more. However, if you want to be admitted into or graduate from any university, it is compulsory that you put on suits, western styles' academic gowns, and caps also. The government and universities ought to realise that such practices will keep on undermining our identity as Africans while at the same time bestowing even greater power on already established European and American influence. The ever-present globalisation is just another way of colonisation.

Traditional African beauty ideals, which emphasized traits like dark skin, fuller bodies, and natural hairstyles, are increasingly being challenged by Eurocentric features promoted in global media. The widespread presence of lighter-skinned, slim-bodied figures with straight hair in television, magazines, and social media has influenced perceptions of beauty across African societies (Moodley & Mthembu, 2020). This shift has led to practices like skin bleaching, as some individuals strive to align with Western beauty standards for social acceptance (Motseki & Oyedemi, 2017). Skin bleaching has become a contentious issue, with debates around its implications for health, self-perception, and societal values. While some see it as a method to conform to Western beauty standards, others see it as evidence of internalised racism and self-rejection (Motseki, 2019). The growing availability and marketing of skin-lightening treatments has sparked alarm, leading calls for stronger regulation and public awareness campaigns (Craddock, 2020). Furthermore, globalisation has altered Africans' perspectives on sexuality and gender roles, resulting in increasing conversations around sexual freedom, reproductive rights, and LGBTQ+ rights (Saheed, 2023). As African nations become increasingly connected into global discourse, traditional gender and sexuality ideas are being challenged, with problems such as gender equality, sexual consent, and reproductive health taking centre stage (Nilsson et al., 2020).

Polygamy a form of multiple partnership has long been seen as a symbol of riches, social position, and fertility in many African communities. Polygamy, for example, was associated with affluence and enhanced social status among Nigeria's Hausa, Fulani, Yoruba, and Urhobo ethnic groups (Ibrahim, 2020; Akinola et al., 2021). Polygamous relationships provide social, emotional, and economic benefits, increasing individuals' resilience and well-being. However, the impact of globalisation and Western ideas like gender equality, individualism, and monogamy has resulted in a reduction in traditional traditions. African countries' modernisation, urbanisation, and integration of Western lifestyles have affected family structures and relationship dynamics (Ekundayo & Adigun, 2022; Mjaka, 2021). The adoption of Western norms has reduced the prevalence of polygamous marriages, and there is now a growing trend towards monogamous relationships.

The traditional and indigenous healthcare systems in Africa have been severely affected by globalisation, resulting in their decreased effectiveness and cultural relevance (Asakitikpi,

2022; Onwuegbuzie & Mafimisebi, 2021). In Africa, traditional healing systems utilise various local herbs and practices to cater for physical, emotional and spiritual problems of individuals. Nevertheless, these practices have been sidelined by the advent of Western biomedicine and drug companies. A good example is that of East African Maasai who have traditionally depended on herbal treatments but are now embracing Western medicine because of globalization. This shift not only jeopardizes Maasai traditional medicine but also reflects broader trends of cultural erosion and loss of indigenous knowledge (Hedges, et al., 2020). Similarly, in Nigeria, Yoruba traditional medicine, which includes holistic treatments like "Agbo" for various ailments, faces challenges from Western medical practices. Despite its historical significance and perceived benefits, such as anti-inflammatory and detoxifying effects (Iyiola et al., 2023), Agbo medicine is often dismissed as unscientific (Ogbodo et al., 2022). Additionally, the privatisation of traditional medical knowledge by pharmaceutical companies, often without fair compensation or recognition, exemplifies biopiracy and shows the imbalanced power dynamics between Western corporations and Indigenous communities (Iyiola et al., 2023).

Globalisation and Intangible Culture

The influence of globalisation goes beyond the material aspects of African culture to substantially impact its intangible cultural components, such as language, traditions, beliefs, social practices, and art forms. These are important elements in the cultural identity and heritage of African communities that continue to be transformed and adapted as a result of global interactions.

Languages have come to serve as one of the mechanisms of integration and dependence.The French and English languages that are so extensively used in Africa are primarily utilised by Africans to communicate with Europeans, not with one another. These two languages had a significant impact on African languages because they were made official by the colonial masters' subjects and were required to be learnt and accepted as the lingua franca in many African nations through trade, missionary work, and colonisation. Over 2,000 languages are spoken in Africa, each reflecting its own cultural history and social structure. Africa is the continent with the greatest linguistic and ethnic diversity (Oko & Ogbodo, 2022). Each African culture is distinguished by its own language, dialects, and oral traditions that impart cultural values, history, and worldviews (Devaki, 2024). These unique cultural values are their strength and main uniting aspect. Western explorers made frantic efforts to marginalise African cultural heritage. The idea was that the development of colonised peoples required a complete denial of their past, rejection of their cultural heritage, and embrace of Western cultural norms and practices (Oko & Ogbodo, 2022). Major language families, such as Niger-Congo, Afro-Asiatic, and Nilo-Saharan, showcase the continent’s linguistic diversity. For instance, Swahili, which originated from coastal trade interactions, has become a lingua franca in East Africa, while languages like Yoruba, Zulu, and Amharic carry deep cultural significance within their respective regions (Takemura & Nyamnjoh, 2021).

The introduction of lingua franca, WA-ZO-BIA, which combines elements of the three major ethnic languages in Nigeria (Yoruba, Hausa, and Igbo), was an attempt to address this issue, yet it has not gained widespread adoption. In contrast, English continues to be the official language, even in areas of life where indigenous languages were once predominant. Globalisation has made English, French, Arabic, and Portuguese the main languages in many African countries, often overshadowing local languages. This linguistic change gradually led to the extinction of local dialects and traditional language practices. In cities, the presence of global languages and the adoption of foreign words can diminish the usage of indigenous

languages (Oko & Ogbodo, 2022). However, in the educational sector, the usage of African languages has declined dramatically. Whereas university education formerly offered elective courses taught in local dialects, today's students rarely choose such courses unless they are required. Despite government subsidies to promote the study of science and foreign languages, students studying African language courses frequently feel marginalised and lack access to scholarships or other incentives, leading to a further decrease in the status and usage of these languages.

African civilizations are deeply rooted in traditional marriage values, where matrimony extends beyond individual unions to encompass families and communities. Marriage in Africa is viewed as a sacred bond that integrates families, and each culture has unique customs and rituals. For instance, among the Efik people of Nigeria, traditional marriage rites include the "knocking ceremony," where the groom's family formally requests the bride's family's consent for marriage, and the "wine carrying" ritual, where palm wine is exchanged, symbolizing the merging of families and pooling of resources (Asakitikpi, 2022). These rituals are crucial for preserving cultural identity, reinforcing social ties, and ensuring family continuity. However, globalisation has introduced changes that contrast with traditional practices. Modern practices such as "trial marriages," increasing rates of children born outside wedlock, and rising divorce rates reflect a shift towards Western lifestyles, challenging traditional African values surrounding marriage and family (Onwuegbuzie & Mafimisebi, 2021). These shifts often lead to cultural dissonance and highlight the tension between traditional practices and contemporary influences.

Traditional African societies have historically operated within a patriarchal framework, with men holding primary authority and women relegated to domestic roles. Men were typically heads of households and primary providers, while women focused on domestic tasks and childrearing. This gender disparity was reinforced by customs and rituals that upheld male dominance and limited women's access to decision-making, education, and public life (Olovčić, 2023). Globalisation has significantly challenged these entrenched gender norms, promoting gender equality and women's empowerment. Exposure to global feminist movements and increased awareness of gender inequities have spurred advocacy for women's rights and gender equality (Nazneen & Okech, 2021). Feminist activism has highlighted issues such as gender-based violence, discrimination, and economic disparities, driving policy reforms and social change aimed at advancing women's rights and addressing gender imbalances. These changes reflect a broader shift towards greater gender equality, challenging traditional gender roles and promoting a more inclusive approach to societal participation.

Traditional music, dance, storytelling, and oral histories are vital components of African cultural expression, conveying narratives, values, and social histories. African music and dance serve as powerful mediums for storytelling, social commentary, and celebration. For instance, the Yoruba people of Nigeria have rich musical traditions such as "juju" and "apala." Music characterized by lively rhythms, call-and-response patterns, and melodic instruments like guitars and talking drums, addresses themes of love, spirituality, and social justice (Onyeji & Onyeji, 2023). In South Africa, traditional dance forms like "isicathamiya" and "indlamu" which features harmonious vocals and synchronized dance moves performed by male ensembles, symbolizing cultural resilience and artistic expression (Westphal & Jansen, 2021). Globalisation has, nonetheless, created obstacles for the preservation of traditional African music. Traditional African music genres have been marginalised by the spread of Western music genres in mass media, such as pop, hip-hop, and electronic music (Nemogá, et al., 2022). Due to this change, a large number of young Africans now choose Western music, which might

undermine cultural identity and traditional customs. Moreover, the commercialisation of African music for international markets frequently calls for modifications to suit Western preferences, which might jeopardise the uniqueness and authenticity of native music (Onyeji & Onyeji, 2023). The musical legacy of Africa is in danger of being lost due to this drive towards standardisation and economic adaptation.

Impact on African Value Systems

Various advantages have been brought by globalisation to African value systems. One of the positive impacts that stands out is increased access to education and knowledge. New educational materials and alternatives to learning have been introduced in Africa through worldwide exchange of ideas and information. As a result, many Africans are able to further their studies at higher levels with online learning platforms as well as scholarships given away by foreign countries; thereby developing an educated population (Motseki & Oyedemi, 2017). Moreover, the improvement in cultural exchange is another upside. Cultural practices and customs have been exchanged across borders by way of globalisation which leads to bigger knowledge and love; hence we remain united as human race (Behera, 2021). Take music for examples: The African beats are now all over the world even in Europe or North America where they play either pop songs or any other form of entertainment that we may have never imagined possible before. Just recently did it came to our attention that our very own ethnic food is being served in some exotic restaurants across Africa – an event that has brought about an increase in diversity after posting these meals online. Such transformations are what Ebhuoma et al., (2020) refer to as 'Africanization' process which means expansion of afro-centric dietary bounds beyond its roots. In this sense this surge of Africa system's influence becomes visible. Also, in many African countries, economic growth and better infrastructure have been promoted by globalization. International investments entered into these nations as well as an increase in international commerce has led to better roads, electricity supply systems and other major public services.

Remedies and Solutions

Globalisation has been a boon in terms of economic growth, the creation of new technology, and ideas brought together, but it has also posed serious threats to African customs and beliefs. One way to counter these is by promoting cultural education, whose aim is to integrate African culture into learning at all levels. Schools and universities should come up with courses that focus on traditional values, languages, and practices so that the young people may grow up appreciating their origins' pride. Community-based learning initiatives can also play a key role in preserving cultural values by fostering the intergenerational transmission of knowledge. Support for indigenous languages is crucial in sustaining cultural identity. Language revitalisation programs encompassing documentation of endangered languages, development of language teaching materials, and promotion of indigenous languages through media and literature should be initiated by the government and cultural organizations. Embracing modern technology to promote indigenous languages can be effective, as incorporating software, apps, and online platforms that facilitate language learning and communication in indigenous languages can help bridge the gap between tradition and modernity.

Preserving traditional practices and customs is an additional way to maintain cultural practices. Cultural events such as the "Okere Juju" Festival in Delta can serve as platforms for showcasing and transmitting traditional knowledge to younger generations. Legal protection of cultural heritage is important; thus, governments need to put in place legal frameworks that

recognise the rights of indigenous communities over their cultural heritage. Financial support and incentives given to craftsmen, musicians, and other bearers of culture are necessary for the continuity of such practices. To help African artists and cultural advocates, organisations such as the African Arts Trust provide money and means. It is vital to promote African values in the media and popular culture so as to counteract globalising forces that render all cultures similar. In countering globalisation's homogenising tendencies, African films, literature, and other media content should be produced with support from African storytellers, filmmakers, or any other people who create that reflect African identity. Thus, one of the most pertinent ways to go about this would involve supporting these people's initiatives. Platforms such as social networks provide useful resources for the preservation of traditional heritage while at the same time advocating for African aspects.

Conclusion

The impact of globalisation on African culture is a multi-layered and complex issue that has favourable and unfavourable ramifications. Increased connections and resource accessibility are among the advantages attached to globalization. Several issues concerning various components of African culture, such as family ties, religious beliefs, language, food choices, and criteria for beauty, have been examined in this work as it sought to establish how they have been influenced by globalisation forces. One of the most important impacts of globalisation on African culture is the decline of traditional family structures and values. As Western ideals and practices grow more common, traditional extended family groupings are losing way to nuclear households, and long-held conventions about marriage and childrearing are changing. Furthermore, globalisation has had an impact on African cultural identity, questioning long-held ideals of beauty, fashion, and lifestyle and resulting in the adoption of globalisation standards. Furthermore, globalisation has had an impact on indigenous and traditional activities such as medicine and education, creating questions about their long-term viability and relevance. Traditional therapeutic practices and knowledge systems are being marginalised in favour of Western biomedicine, while Western-centric curricula are altering educational goals and eroding indigenous knowledge systems and languages.

Despite these challenges, African cultures continue to change and adapt in the backdrop of globalisation, exhibiting perseverance and innovation in navigating the intricacies of a fast-changing world. Efforts to maintain and promote cultural heritage, language, and traditional customs are critical to guaranteeing the survival and variety of African civilizations. In essence, while globalisation has resulted in significant transformations in African societies, it is critical to recognise and celebrate the richness and diversity of African cultures, as well as to strive for a balance between embracing global influences and preserving traditional values and identity. Just like China, Japan, and India, Africa can also selectively take in some aspects of globalisation and not adopt everything it brings. By promoting dialogue, cooperation, and regard, the African community can explore the intricacies of globalisation without losing touch with their cultures for the next generation.

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