A Discourse On Socio-Political And Cultural Homogenization And The Question Of African Identity

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Abstract

This paper tried to interrogate concepts of socio-political and cultural homogenization and how they can answer the question of African identity. Homogenization as used here has dualistic implications: (1) To systematically present the possibility that African cultures can be harnessed to ensure a cultural unity for more unique identification of African peoples. (2) To present the possibility of African socio-political culture that would facilitate African political and economic independence with particular reference to certain African attitudes that portray already, the homogenization idea. But then questions arise: Can there be a uniformity of culture in Africa? In the face of globalization, what is the fate of African cultural identity? How could socio-political culture bring about the idea of homogenization to politically salvage Africa from political and economic dependency? In an attempt to answer these questions, the paper argued that there is the possibility of a processed African cultural and socio-political homogenization that can address the question of African identity. It explored the strengths in the diversity of African culture; and equally presented a mechanism that enhances African identity through cultural and socio-political homogenization that is processed. It is very significant following the fact that it has both theoretical and practical dimensions through which it addressed the question of cultural and socio-political identity crisis in Africa. It adopted hermeneutical and analytic methods so as to give an African cultural history and equally analyze the whole process to be able to prove the possibility of African cultural and socio-political homogenization and their strengths and weaknesses.

Key Words: Discourse, Socio-political, Culture, Homogenization, Africa, Identity Question, Globalization

Introduction

Some questions that come to mind when issues bordering on socio-political and cultural homogenization are raised about Africa include: (1) Whether such homogenization can be possible of Africa considering the high level of diversity in African culture and socio-political conceptions; (2) Whether it is not contradictory when African scholarship gears towards African intellectual liberalism and mental decolonization and independence instead of continual mental enslavement and neo-colonization through some subtle mechanisms (like globalisation) devised by Western scholars. By this, the paper means to argue whether the homogenization idea does not contradict the intellectual struggle to defend the reality of African philosophy through culture as the raw material from where it is sieved out. To respond to these, and equally show the advantages of African cultural and socio-political homogenization, are major focuses in this paper.

Responding to the possibility of homogenization in a world of cultural diversity like Africa, the paper argues that it is possible because it has a different view of homogenization where it cannot be holistically and meaningfully discussed outside confines of pan-Africanism. This is different from the traditional conception of homogenization that is destructive to some, perhaps minor or unpopular cultures to the favouritism of major or popular cultures. In this different view of homogenization is the ingenuity of this paper; and that should be so following the relevance of culture to philosophy. Homogenization as meant here is underpinned in the implications and definitions of pan-Africanism where a mental revolution and proclamations of mental freedom are dominant. This is to say that the concept of homogenization here starts from mental revolutions to cause a similar unique conceptual scheme in Africans so as to reawaken African consciousness for a cultural identity. Already, there are arguments and counterarguments as to what the African personality is. But some scholars have consistently argued that already there is a socio-political attitudinal culture that could be called 'African': communalism expressed in different ways by different scholars. This socio-political attitudinal

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culture is what C. B. Okolo describes as the attitude of 'being-with', A. I. Kanu describes as 'Igwebuike'. I. I. Asouzu describes as Ibuanyidanda, and Ugwu would call 'we-community' or express in some concepts like *Anyi* 'We' or 'Community', etc. This has been a socio-political attitude of Africans by which they have identified and survived existential turmoil from the ancient time till now, even though some internal and external factors have today set in for its substantial obstruction. It has stood as the African day-to-day personality through which they have survived in life till today. To reiterate this, and to prove the possibility of a cultural identity through various means among Africans, take central focus of this paper.

Responding to the question of possible contradiction regarding the defence of (African) philosophy through culture, the paper recognizes the unarguable relevance of culture to philosophy especially when hermeneutically approached, which has been the major and a strong line of argument to the defence of African philosophy. The paper recognizes that when culture is defeated and subsumed into the wave of globalization, philosophy is consequently defeated and subsumed into other philosophical tradition that appear more popular and widely accepted. When this happens, questions about identity and a people's wisdom are inevitable expectations.

I
On the Concepts of Homogenization, Culture and Globalization

1. The Concept of Homogenization
The term 'homogenization' means to be unified, to become one and to share sameness. It means to be in uniform and singularity to form a whole in the sense of representing an ideal or an identity or a people. It is all about the act of homogenizing, making things to become a unit or one so as to be singularly identifiable. It is the process of making things uniform or similar. After homogenization comes homogeneity which is all about the act of being one, unified or singularized. Regardless of colour, language difference and economic or developmental status, the homogenization of Catholic Church, for instance, include the following qualities: oneness/unity, holy/holiness, Catholic/catholicity and apostolic/apostolicity. This product of homogenization of Catholicism has become the core Catholic identity across every continent or language with which the church is run. Little wonder then why it is argued that homogenization "refers to the idea of some or all things becoming or being made the same. It can be argued as a kind of imitation or copy in a conscious act of impersonation" (Das, *et al*., n.d., 3). Of course, there may be the idea of imitation, boring or unoriginal in the act of homogenization, however,

consciously. In a homogenized social setting, there are shared qualities and properties. A "homogenized society refers to a social setting where the majority of its members share common cultural, ethnic, religious, and linguistic backgrounds. In such a society, people tend to have similar values, traditions, and beliefs, leading to a strong sense of unity and cohesion among the population" (https://testbook.com).

2. Brief Definition of Culture
We will start this sub-section with definition of the concept 'culture' ordinarily and philosophically so as to be able to show implications of homogenization to culture. Etymologically speaking, the term 'culture' is derived from Latin term *colere* which means 'to tend to the earth and grow or cultivation and nurture'. That is to say that culture refers to thosepeculiar attitudes and ways of expressing wisdom by a people through their 'language, religion, cuisine, social habits, music and arts (Singh, 1994). This informs the conception of culture as "the shared patterns of behaviours and interactions, mental constructs and understanding that are interpreted through socialization. As a result, the process of socialization between different ethnic communities brings about a diverse set of cultural constructs within the society" (Das, *et al*., n.d., 3). To this set of scholars, culture is both the factor behind their personality and the principle responsible for cultural harmonization among different ethnic groups.

Generally speaking, in a simplest term, culture is people's way of life that influences their thoughts, actions and behaviours. It is "an umbrella term which encompasses the social behaviour, institutions, and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups" (www.en.m.wikipedia.org). It could also be seen as the compendium of all the "ideas, customs, and social behaviour of a particular people or society" or "all the ways of life including arts, beliefs and institutions of a population that are passed down from generation to generation" (*Oxford Advanced Learner's Dictionary*). Putting it differently, it is a broad term that refers to all the "social norms and behaviour prevalent in human society" (www.en.m.wikipedia.org). In operation, it implies the acquisition of "customs, beliefs, values, symbols, knowledge, capabilities, habits and arts through learning process of a particular social group or people" (www.en.m.wikipedia.org). This refers to the fact that culture expresses arts and other manifestations of human intellectual achievement regarded collectively. Descriptively, it stands for a group of people who share a common set of values and beliefs. Culture is expressed in the following

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cultural elements: symbols, norms, customs, attitude, rituals, physical artefacts, unique metaphors and jargons, shared beliefs, values, behavioural norms, language, festivals, ceremonies, pastimes, food, and even architecture, among others. Typically, culture is broadly divided into two forms: material and non-material culture. This informs why a learned behaviour characteristically exists as an abstract phenomenon that includes values and attitude, and it is shared as a material object, persuasive, idealistic, transmissive, transmitted, integrated, gratifying and dynamic though varies from society to society. Unavoidably, culture is encountered in a people's social organisation, customs, religion, language, government, economy and arts (www.en.m. wikipedia.org). These attempts of definition could generally be referred to as ordinary meaning of culture. These are customary, social, sociological, literary and traditional understanding of culture.

From a deeper (philosophical) viewpoint, the meaning and implication of culture are more than these definitive frameworks on culture. Culture, in addition to these definitions, has more deep meaning and implications that have huge influential link with a people's philosophy. Suffice it to say that culture 'is 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' (Taylor, 1958). Here, culture becomes all those exhibitions by which people of a particular environment or society are identified. In other words, culture becomes a people's identity with regard to their way of thinking, acting, speaking and even philosophizing. Little wonder then it is said that every philosophy is a product of culture when it is hermeneutically analyzed. To the exponents of this view, culture is the phenomenon without which there will be no experience, interpretation, and even philosophy (Okere, 1983). As the Greeks, like Plato, conceive the corporeality (human body) as that in which the soul has been incarcerated and which limits the total expression of all the capabilities of the soul, so is culture to philosophy. It is where philosophy is hidden, and its excavation is best done through a hermeneutical process. Just like Okere would say: "Every philosophy is, therefore, finite, limited, and inserted. Inserted in what? Philosophy is limited by and inserted in non-philosophy, which is in culture… This means that philosophy is necessarily oriented and limited because it is inserted within its culture" (1983, xiii). To him, the best and strictly speaking, philosophical method to extract the real and reflective African philosophy from culture is hermeneutics hence "it is only within the context of hermeneutics that African culture can give birth to African philosophy" (1983, 15). The possibility of producing philosophy from culture is in the dynamic nature of culture (Okere, 1975). The efficacy of philosophy is limited in culture where philosophy is hidden in, but the best method to salvage philosophy from culture which limits its power is hermeneutics.

As it concerns African act of philosophizing, culture, by hermeneutical approach, is a process, medium and tool to discuss meaningfully and really, African philosophy on culture. Suffice it to say then that in as much as African philosophy on culture is an interpretation, that is, a hermeneutical process from non-philosophy to philosophy, culture remains the raw material from where philosophy would be sieved out. The reason follows from the logical principle that the interpretational process that will lead to philosophy is a hermeneutical interpretation of 'something', and that is culture. Hence culture is the womb in which philosophy is found and birthed. It therefore implies that without the womb bearing philosophy, there will be no philosophy of a people. Without the mother, one could differently put it, there will be no child, for it is in the nature of philosophy to be incubated in culture and then delivered or hatched through a methodological process called hermeneutics. Agbakoba on this has urged that philosophy is likened to a flowing river that passes through all cultures hence cultures nurture/influence it (1995). This implies that every culture would have peculiar contribution to the development of philosophy grown or delivered from it.

As it concerns cultural homogenization and as a process in the act of philosophizing, culture facilitates interactions among themselves thereby breeding interculturality and upholding the core tenets of homogenization as we discuss here. Attempting to expatiate more on this, a scholar like Ben Nwigwe writes in relation to defending Okere: "Okere counselled that African cultures should try to retain their identities by borrowing only judiciously and selectively i.e., by discriminatory borrowing… African cultures must always aim at borrowing that which is positive and functional" (Nwigwe, 2005, p.5). This purports the necessity of cross-cultural borrowing as judicious acculturation does not negate cultural values (Okere, 1996). At this point, one must not forget that "cultures willy-nilly are in a state of permanent change, so that the only exact definition of any culture would seem to be the sum total of all it has been together with all it is up to and including the moment of that definition" (Okere, 1996, p.14). At this point, the paper shall now enter into interrogating the concept of 'cultural homogenization'.

3 On the Concept of Cultural Homogenization
At this point, having presented brief analyses of the terms 'culture' and 'homogenization', it is now

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necessary to delve into what the expression, (cultural) homogenization implies. Cultural homogenization is an inseparable concept when the question of cultural globalization is raised. In fact, without cultural homogenization, any discussion on cultural globalization remains incomplete. By a simple definition, cultural homogenization is a major characteristic of cultural globalization which is a systematic method to minimize "cultural diversity through the popularization and diffusion of a wide array of cultural symbols—not only physical objects but customs, ideas and values" (https://en. wikipedia.org; Jennings, 2010, p.132). In other words, by the term cultural homogenization, we mean the attempt to systematically harness African cultures to ensure a cultural unity for more unique identification of African peoples. Suffice it then to say that by cultural homogenization, diverse cultures are systematically reduced by giving chance for a more comprehensive culture that gives maximum satisfaction in identifying a people (Barker, 2008). When this happens, cultural diversity becomes tamed to allow for more popular culture to take the upper hand. Through cultural homogenization as an act and aspect of cultural globalization, cultures that are lagging behind in linguistic expressions, ideological and symbolic representations are tamed for ones that are more encompassing to thrive and become more centrally identifying to a people.

In an attempt to analyze scholarly conceptions and definitions of cultural homogenization, many scholars have viewed it from many divergent angles. David O'Connor defines it as "the process by which local cultures are transformed or absorbed by a dominant outside culture" (O'Connor, 2006, p.391). In a comparative presentation, cultural homogenization has been called 'perhaps the most widely discussed hallmark of global culture' (Jennings, 2010) because it is a discussion on culture as a people's identity that influences their thought, words and actions.

Historically and from somehow a critical analysis, the term 'cultural homogenization' is often seen and used 'in the context of Western culture dominating and destroying other cultures' (Berger, 2000). However, it must be noted that the process of cultural homogenization in the context of the domination of other culture by Western (especially America) and capitalist culture is also known as McDonaldization – a term that Jennings so much demonstrated interest in, as it refers to the dominant ideological activities of McDonald– coca-colonization (Ritzer, 2008), Americanization (Alon, 2006) or Westernization' (Hopper, 2007) or integration, absorption, incorporation and merger (https://merriam-webster.com).

Theoretically speaking, 'homogenization could work in the breakdown of cultural barriers and the global adoption of a single culture'. It can impact national identity and culture, which would be "eroded by the impact of global cultural industries and multinational media" (Kirby, 2000, pp.407–408).

From an African viewpoint, by cultural homogenization, this paper means those attempts to bring every culture in Africa into one umbrella to produce a singular African identity culturally. Today, Africa is a continent of 54 sovereign countries, second largest after Asian continent. That means that there must be different cultures running in thousands in Africa as a continent. Indeed, talking about African cultural homogenization faces many challenges: (1) risking some philosophies or philosophical thoughts knowing that culture gives birth to philosophy; reshuffling/amending some imposing primordial hermeneutical interpretations of some cultural practices that are enslaving the people in some cultural settings (added), and (2) enchanting globalization where African cultures and philosophies/philosophical thoughts would easily be undermined by Western dominating philosophies /philosophical thoughts. But the African cultural homogenization meant in this paper is one that takes, rather, a process instead of the one detrimental to some (minor/unpopular) African cultures. This is because, no matter how unpopular or minor a culture is, it still remains valid for philosophical purposes. This brand of cultural homogenization is not only indigenously characterized, but also a processed one so as to avoid loss of cultural values.

Decolonization exercise among Africans is the process that will be adopted by the brand of cultural homogenization meant in this paper. In it, the demand is intellectual persuasion and conviction to Africans to even see the awkwardness of the situation: that they are dominated by Western cultures and their minds structured with divisive tendencies. That is a version of neo-colonialism. Africans must realize this because without such an understanding, the aims and objectives of the African cultural homogenization would be defeated. Further, realization of this would now give Africans the mental agreement to harmonize their culture by any possible means as a response to such version of neo-colonialism. Practically, part of the processes in the cultural homogenization is setting up fora where the good news of African cultural homogenization would be analytically exposed and Africans enlightened on the necessity of such to become a reality. Such fora or gatherings and social settings necessarily have to be academic such as symposia, conferences, workshops and even schools where courses for such agendum is enacted, social media space where programmes and

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activities meant to push the ideology to progress are organized. In these fora and academic and social gatherings, the fundamental principle is decolonization project. By that, human beings become the foremost resources and agents of such essential change. The elementary need is not to destroy cultures as expressed in languages, traditions and customs of Africans, but to gather Africans together as one, with a mission of penetrating through African cultures to either pick one or to synthesize similar ones that are, if not all-encompassing, almost all-encompassing and use it or them as the cultural face (identity) of Africa. That is the vision and mission of decolonization as proposed here.

To take the procedural step is bravery, and to gather such a forum at the final stage is an African Assembly. That is to practise the ancient socio-political system by which Africans are known for, called direct democracy which stands as a pointer to the African communalistic personality. Convening such gathering is a big task, and subjecting every African culture to such scrutiny would quite take time but the end would put smiles on every African faces as cultural identity would emerge.

In such a revolutionary agendum, no African culture would be lost. All cultures would be retained and still useful in their various environments and they would be always made use of, to augment the chosen ones. That is, the chosen ones would be integrated with other 'minor' cultures to see the metaphysical, epistemological, logical, aesthetical, existential and humanistic nexus between the chosen ones (that is, the central ones that now stand as the identifying ones among Africans) and others obtainable in every part of African environment. Put differently, the chosen culture would be integrated into every other Africa culture to determine the possible synergy between it and other local cultures found in various African localities. The chosen/central elements of culture would henceforth become reference points when philosophizing from an African perspective about a particular subject. The central elements of culture would become the cultural identity of Africa, valued by every African wherever, whenever and any time.

Making an instance with language, Africans could be harmonized linguistically with one language that is mostly spoken in Africa by Africans. Today, the Nigerian invented pidgin or pidgin/brokin English is used beyond Nigerian borders by other Africans. The language has grown beyond Nigeria, and is used, spoken and understood by other Africans though with slight changes following the facticity of cultural differences which informs difference in conceptions

and equally tongues. But that is for linguistic consideration. It is true that pidgin English is a brand of English, but it is African, Nigerian origin, and being used in many African countries. It could be used to show the possibility and manifestation of African cultural homogenization, at least, from linguistic considerations. But this would not bring out the aspect of 'culture' but only homogenization because it is an English originated tongue. To bring out the culturality of such exercise, such language necessarily has to be an African indigenous language like Khoisan, Igbo, Yoruba, Swahili, Fula, Oromo, Bantu, Hausa, etc. if after the procedural scrutiny, a language is picked as the most encompassing one. The process of the scrutiny must start from the grass root level, villages to communities and nations/ethnic groups and then to the level of sovereign countries and to continental level. The reason is to ward off (not to destroy, if that is a possibility anyways) those that are not all-encompassing and then up to the continental level where very fewer picked ones would be subjected to the final scrutiny to ascertain their all-encompassing nature so as to either single out one or to synthesize similar ones as the identifying culture of the African people. It makes the culture pan-Africanist, more formidable and fast in being standardized as it has become an African affair instead of an affair of an African people like Bantu, Akan, Igbo, Yoruba, Berber, etc. But in a case like that of Nigeria, out of hundreds of languages in Nigeria, few have been selected as major languages: Igbo, Hausa and Yoruba. So, the only exercise to do here is to scrutinize among the three to see which is more encompassing than others, finding this, that one should stand to be scrutinized along with others in other countries to bring out the most to represent African language for more cultural identification.

In such procedural engagement, the spirit of pan-Africanism is identical. The underlining tone is to unite Africa, and that no African culture would be either be lost or subsumed into another, but still retain its cultural dignity/value. This was the main force behind the pan-Africanist movement that drove African consciousness that led to African socio-political freedom, and continued in post independence era. No African culture was destroyed rather there were calls for cultural revolutionary movement, change of attitude and mindset. In the movement, the African communalistic personality remained valid everywhere in Africa. Apart from some elements of deep philosophical dimensions in the movement by African nationalists, patriots and some scholars like Kwame Nkrumah, Leopold Sedar Senghor, Julius K. Nyerere, Nnamdi Azikiwe, Tom Mboya, Kenneth Kaunda, Aime Césaire, Edward W. Blyden, Chukwudum B. Okolo, etc., have all upheld

one African cultural identity which they reiterated and reaffirmed was the only way out: African communalistic culture. Even in the contemporary times, there are still exponents of same position. Contemporary scholars like Jonathan Okeke Chimakonam, Anthony Ikechukwu Kanu, Ada Agada, Innocent I. Asouzu, Anayochukwu Kingsley Ugwu, etc., have intellectually projected same position. That African communalistic cultural identity would be the method to politically gain attention and stand firm against any unfavourable influence from Western ways of life. This is another instance proving the possibility of an African cultural homogenization. Regardless to certain peculiar differences in African cultures, communalistic spirit stood constant across them all. That was unity in diversity that portrayed practical way of cultural homogenization among Africans. For a scholar like Okolo, that is *What is to be African* where 'Africa' and becoming an 'African' becomes an attitude of the mind that whoever possesses the communalistic attitude represented in the term "being-with" which is "the very basis of his[her] claim to the title, "African"", whether an Asian, American, European, etc., is an 'African' (Okolo, 1993, p.5).

4. The Concept of Globalization

It is paramount to present a brief insight into the concept of globalization because of its necessity in the discourse of homogenization which is a central tool of globalization. Globalization "is the process of increasing interdependence and integration among the economies, markets, societies, and cultures of different countries worldwide" (www.en.m. wikipedia.org). By this, the implication is that with the concept of globalization, the world is capable of becoming one economically, culturally, religiously, politically, socially and other wise. As an academic concept, the term first appeared 'in the early 20th century... developed its current meaning sometime in the second half of the 20th century, and came into popular use in the 1990s to describe unprecedented international connectivity of the post-Cold War world' (James and Steger, 2014). It could be said here that globalization as a concept came to limelight significantly in the 20th Century when scholarship tended to pull every scholarly contributions to unite for a purpose of resolving global challenges facing humanity. It is a term that refers to the act or activity of global unification in many aspects, like language, culture, philosophy or act of philosophizing or philosophical traditions, etc. Linguistically speaking, the term is an attempt to unify every language so that there will be a globally linguistic identity. Philosophically speaking, it has to be anchored argumentatively on an aspect of philosophy or act of philosophizing which necessarily has to do with process or procedure. By this, globalization in

philosophy or in the act of philosophizing becomes possible only by process; that is, the approach with which philosophy or act of philosophizing is done. Culturally speaking, globalization is the act or an attempt to unite every culture so as to develop a mono-cultural milieu to address cultural challenges facing the world. While it may deter some values inhered in some cultures, it unifies cultures and projects some cultures for more unique identity of a particular people.

To some scholars, globalization is seen 'as a worldwide movement towards integration of different nations in terms of trade, finance, communication and culture'. Suffice it to say that through globalization, the world gets tied in several ways other than culture to include trade, security, arts, sports, entertainment, etc. At this, it could still be said "that globalization was set in motion by the economic dynamics of the international division of labor" (Panić, 2003). It is ideally a stretch towards the one-family status of the world. 'It is a gradual process which reconfigures the cultural setting, bridging the geographical locations through communication and trade and strives to bring about newer forms of lifestyle and social status within the society' (Scholte, 2000 cited in Das, *et al*. n.d.). This position could be likened to Modelski's contention that "[t]he process by which a number of historical societies were brought together into a global system might be referred to as 'globalization'" (2000, 49). In other words, it could be posited that globalization refers to the "process, or set of processes, which embodies a transformation in the spatial organization of social relations and transactions ... assessed in terms of extensity, intensity, velocity, and impact-generating flows and network of activity, interaction and the exercise of power" (Held, *et al*., 2000, 54-55). In the cited paper above, Herald and other scholars tried not only to define globalization, but also enumerated some dominant formative tendencies of globalization in the socio-economic, commercial, cultural and political lives of people. Being more elaborate, they wrote:

[T]he concept of globalization implies, first and foremost, a stretching (what the authors refer to as 'extensity') of social, political and economic activities across frontiers such that events, decisions and activities in one region of the world can come to have significance for individuals and communities in distant regions of the globe (Held, *et al*., 2000, p.54)

By emphasis, it could be interpreted that globalization as conceptualized here entails many facts to include:

the regularization of such activities that reflect intensification (labelled as intensity) or growing magnitude of inter-connections ... that over time results in the speeding up (velocity) of inter-

connections between participant geographic sites in ways that … the impact of distant events is magnified to the extent that they have enormous global consequences (Held *et al.*, 2000, p.54-5)

From here, it could be seen that globalization entails both positive and negative features. However, owing to the different conceptual schemes of globalization by scholars, it has come to be represented with some technical terms or concepts. It could be designated with 'internationalization' which could be said to refer to the 'growth of transactions and interdependence between countries'; 'liberalization' which is a pointer to the 'removal of government restriction on trade and foreign exchange between countries'; 'universalization' which refers to the 'dispersing of objects and experiences to people at all inhabited parts of the world'; and finally, 'Westernization' which is 'where social structures of modernity like capitalism and industrialism are spread all across the globe' (Scholte, 2000). Being of much advantage to Western cultures, Anwar posits that "the western development partners promote the economic globalization with their own agenda, which organized and shaped the standpoints of local people" (2012, 1).

5. Implications of Homogenization

This subsection shall delve into highlighting the various implications of homogenization. This will give an insight into the advantages and disadvantages of every activity and ideology. This is because every human activity and ideology have their implications both of which could be negative and positive. Homogenization has economic, religious, cultural, philosophical, social and even sports wise implications. With globalization, distance is no more a barrier to buying and selling of products and services. Let us, at this point, present the implications of homogenizations in relation to some of the areas listed above.

Economically, homogenization would tend to provide a familiar economic system through which the whole world would transact businesses. Various economies of the world would, by homogenization, have one economic, financial system and means of exchange hence they buy and sell with such financial system and currency. Today, there are many such financial systems and currencies all over the world. Bit coins, Jordanian Dinar, Omani Rial, Gilbraltar Pound, Swiss Franc, Euro, United States Dollar, BRICS (for Brazil, Russia, India, China and South Africa), Kuwaiti Dinar, Bahraini Dinar, British Pound Sterling, Forex Trade Systems, Cayman Islands Dollar, etc., are all financial systems that aim at making such means of transactions and currencies globally recognized and valid as means of buying and selling. By this, the whole world could buy and sell whatever product and service from wherever place they like. Another aspect of homogenization as it concerns economy is the regional financial platforms and frameworks for exchanging goods and services. Today, ECOWAS as a body of countries in the Sub-Saharan and West African regions has attempted to invent an economic means of exchanging goods and services called 'ECO Currency'. This is an attempt to homogenize that African region and financially and economically unite them. Some countries like Brazil, Russia, India, China and South Africa came together to invent a homogenized system for exchanging goods and services called BRICS. These are just few instances mentioned here. There are various means initiated to unite the world through trading. One of such means is the whole idea behind Global institutions such as the World Bank, the World Trade Organization (WTO), the International Monetary Fund (IMF), etc. These are financial institutions whose activities are globally valid hence the level of homogeneity they bring into the system.

Religiously, homogenization has always played out for ages. Different religions have aimed at one thing: to invent unique traditional means of worshiping among their faithful in the whole world. By this, any religious means becomes an identity of anyone who believes in such religion. For instance, Christianity has a peculiar traditional way and means of worship, which is the central belief in Jesus Christ, in whose name they solemnly end their prayers hoping that it would be answered. Even though some denominations operate with their peculiar belief principles, Christians have always centred their belief codes and guides on the creeds of holy bible. Catholicism in particular has central features by which it is easily identified: it is apostolic, one, holy and Catholic. This feature is a homogenizing attempt towards unification of Catholic church and her adherents globally. Thus, it could be said that Christianity aims at creating a unique family with culture or traditional way of worshiping in a particular belief system. Some feasts are done globally. Advent, Lent period, Christmas, Easter, celebration of saints, etc., are all ways through which Christians especially Catholics get more united globally thereby maintaining the status of one familyhood. Same notion is behind other religions like Judaism, Buddhism, Islam, etc. They bring about religious homogeneity.

Philosophically, homogenization has been for the Western domination of all other philosophical traditions and manner of philosophizing. This is following argument strongly held by most Western philosophers that every tradition of philosophy or act of philosophizing must follow the usual Western manner, viewpoint and logic. It is a subtle manner to

deny non-western philosophers the attribution of being capable of called philosophers hence no authentic philosophical but ethno-philosophical abilities in them. This has caused arguments and counter arguments as to whether, in particular, Africans are capable of philosophy or not, just to demean African humanity and intelligence (Ugwu and Abah, 2021).

Culturally, homogenization gives the insight into the act of unifying every culture. As an aspect of globalization, homogenization tends more towards reducing varieties of cultures so as to have very few balanced and comprehensive cultures. For instance, today, American traits can be seen in the case of Indian societies such as Indian people's dressing sense shifting from ethical traditional wears such as *kurtas*, *pyjamas* and *saaris* to ethical modern wears such as 'shirts', 'pants' or 'jeans', etc. Not just that, there is similarity in terms of taste, music etc. For instance, the growing taste for Electro-Dance Music (EDM) is a purely Western adopted style of music which has a growing acceptance in India (Anwar, 2012). Even in terms of language, homogenization is playing an important role. English, for instance, is being universally accepted as a general language for communication not only at formal structures and institutions but even at informal structures and at familial levels. Globalization through homogenization has transformed English as the means of communication with the potential of being not only a divisive factor, but also as a means of communicating alternative opinions within the society. But cultural homogenization has its pitfalls as it hinders the authenticity of philosophy hence when a culture is subsumed under a culture; the philosophical content in such a culture is not utilized. This is the justification as to why many scholars have argued that with the rise of an 'increasingly homogenized popular culture' which is heavily influenced by the Western world in terms of ideals, values, and culture, it may gradually dominate the cultures of different developing nations (Nahavandi, 2011).

From a socio-political angle, the impact of homogenization could still be felt. There are so many organizations in existence meant for the unification of the world or countries of a particular continent, and in that order, down to particular countries as it concerns socio-political affair of the concerned geography. Instances of such organizations/associations abound: the African Union (AU) (formerly, Organization of African Union (OAU)), European Union (EU), the United Nations (UN). These associations are meant to unify nations/countries and the world politically, even though many a times, political interest of some sections or individuals plays out to the detriment of the unity of the association. Nonetheless, they play important roles in sustaining socio-cultural and political homogeneity hence by the promulgation of global rules for all nations to follow, they contribute to homogenization.

From sports perspective, the world has equally experienced homogenization. In the field of sports, the world has tried to unify under certain attitudes which anybody or groups from anywhere at all, would hold high by living by them. In this regard, there are bodies, and with peculiar principles, to see that the whole world would come together to have homogenized sports culture. By this, there is a homogenized sports language that anybody anywhere could speak and understand. Especially as it concerns football, today there are tournaments like the European Cup, COPA Libertadores, CONMEBOL Copa America (Copa America or South American Football Championship), Laliga (Spanish, 'The League'), Premier League, World Cup, Federation of International Football Association (FIFA), African Cup of Nations (AFCON), American Football Conference (AFC) Championship, Union of European Football Association UEFA (FA), Champions League, etc. These bodies have unique principles and guiding attitudes with which they could organize participants hence homogeneity among nations and groups of individuals partaking in them regardless of wherever they come from.

So far, the paper has attempted enumerating aspects of implications of homogenization, not just as they affect the African continent, but also the whole world. The implications have resulted to many associations or bodies that could be for educational purposes, culture, sports, politics, social, etc. Little wonder it is said that the notion of 'Cultural Homogenization' basically refers to the transformation of existing cultural forms upon interaction with others where certain cultural characteristics are placed in dominance over others and followed both consciously and unconsciously by a larger section of the society. Be that, we shall now come down to interrogate the concept of African identity with the implications of homogenization.

II
The Question of African Identity and Implications of Homogenization
5. Who is an African?
This subsection tries to define or highlight qualities of who an African is. This is important so as to give a geographical punctuation of the people of Africa whose cultural identity discourse we talk about with regard to homogenization and its implications. There are debates on who the African truly is. While some

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take to ancestral definition, others take to social perception with regard to geographical location of Africa as a continent while very many others stick to scholarly viewpoint with regard to who has the knowledge of African philosophy and ideological adherence. Be that as it may, we shall interrogate the two strands of argument to strengthen our position.

Some scholars hold the view that an African is one who is of African descent. By this, the person must have blood relationship with African parentage. In other words, they argue that Africans are those born in Africa and their parents are from Africa by birth and as citizens. This is a sort of argumentation that is orthodoxy hence to be African is to be of African parentage.

There is another position that an African is one who lives in Africa. The argument for this position gives the impression that wherever a man lives, there he belongs to. The only clause they sometimes add to this is that as a civil society, there should be a certain number of years the individual has to live in a society before he or she is said to be identified as a core member of such a society. That becomes a standard for them to obtain citizenship of such a society. Thus, in as much as a person has lived in a society for such a number of time, then the person belongs to such a society and is given all the privileges due to citizens of such a society by birth or through descent.

Another line of thought as to who an African is, comes from the perspective of scholarship. By this, we mean anybody who holds in a high esteem, the philosophical values and orientations of the African, is automatically an African. A proponent of such a view is a scholar like Chukwudum Barnabas Okolo who contends that the African person is identifiable by his personality – pictured in the meaning and implications of the term 'being-with'. For Okolo, 'being-with' implies that 'with-ness' explains the African life; and 'within-ness' identifies the African existence. In his words: "Whether the African is one people or many is insignificant in this essay. We rather assert that the African is easily identifiable ontologically or as a being-in-the-African-world. He is not just a being but a 'being-with'" (Okolo, 1993, pp.3-4). Put differently that philosophically speaking, "the African is not just a human being but essentially a 'being-with', the very basis of his claim to the title, "African"" (Okolo, 1993, pp.5). By this context, the African is one who lives-among-others, who exists-within-a-community, whose life is best enjoyed when in a constant communal interaction, in a community and always-in-involvement-with-other-beings. Suffice it to say then that the African existence is incomplete outside a community; or that the core ingredient or interestingness of being an African is

not got outside a community. The African does not know how to live and leave alone. Community-living is life; it identifies the reality of existence and is fundamentally what is to be African. This sustains both the vertical and the horizontal axis of relationships among beings: man-God, gods, departed-living and deities; and man-man, man-lower animals, trees and non-living objects, and as well as the relationships among these lower categories of beings and equally their influences on man. The implication is that the African concept of 'being-with' means that existence is meaningful in a community, and life is all about sharing, collectiveness and communal participation in contrary to individualism, and anybody who upholds such a lifestyle is an African whether s/he is from Asia or America or Europe. By this, 'being-with' becomes a concept to identifying a people whose personality has become the life of communality (Okolo, 1993). For Okolo, the search for who the African person really is, is holistic and not partly. Having identified the personality of the African as the attitude of "being-with", Okolo contends that it disregards colour, geographical location and even being an African by blood, but should be seen as the 'attitude of mind'. By this, 'being-with' becomes more of a concept than a racial identity. For him, the possibility therefore is that not all Africans possess this attitude of 'being-with' as the African personality hence not all Africans by descent is truly Africans because they do not possess the attitudinal disposition of 'being-with' (Okolo, 1993).

6. Homogenization and the Question of African Identity
It is pertinent to interrogate the concept of identity as it is at the receiving end of the movement of globalization whose central tool is homogenization. Homogenization as a concept and scholarly ideology raises questions on a people's identity as identity is a product of cultural value of a people, and when a culture is subsumed under another culture, the fate and question of such an identity necessarily has to be raised. The concept of identity as used here could be social, ontological, and otherwise. When an identity takes a social status, it therefore stands as a pointer to the socio-structural knowledge and identifying phenomena behind a people. Identity could be linguistic, habitual, dressing style, eating style, posing, colour, etc. By this, the question of identity revolves around the identifying attitudinal disposition of a people which peculiarly defines them. When an identity takes an ontological perspective, it becomes more metaphysical and ideal that what defines a people becomes a question of conceptual framework. By this, an identity becomes a concept or an ideal phenomenon upon which a people behave, talk and speak. It becomes a

commanding and commending factor behind what a people are seen displayed in life, and which becomes their identifying phenomenon. It could be pattern of reasoning, socio-ontological affair, or an ideal phenomenon behind their belief system.

Be that as it may, the concept of homogenization raises questions on identity as it could be seen that a people's identity is rooted in their culture and value. When every culture is submerged to become one, the essences and ideological implications, values and philosophical contents of those subsumed or submerged cultures are doomed and may be brought to non-existent hence they will not be philosophically articulated upon. That is a disaster to the cultural values and fundamental status of philosophy, or act of philosophizing as what makes a people essentially what they are have been destroyed. This is the central challenge and pitfall every right thinking scholar holds against globalization or homogenization. With globalization or homogenization, philosophy is gone because the raw material through which philosophies are thought out and conceptualized from, have been down played to an unnoticeable level hence submerged or subsumed under other cultures. In as much as such becomes the case, identity of such a people defined by such submerged culture, is in question, overshadowed and deterred.

It is also argued that homogenization, due to globalization, is not absolute rather both homogeneity and heterogeneity exist. Although the visibility at the ground level of any society may be that of cultural homogeneity due to its greater frequency, there are, however, certain cultural forms which remain traditional despite the forces of globalization and tend to evolve within its own space, thereby, creating its own realm of acceptance. For instance, if we look at the royalty of India, the prince and princesses have not given away their cultural identity. Their style of conducting their respective lives in terms of dressing, taste and conduct is purely traditional. Though they may show tolerance towards Western influences, but their cultural identity remains intact (Pagel, 2014). Similar process can be seen in case of the distinct tribal communities such as Santhals in Bihar and Mundas in Jharkhad. They still hold onto their respective cultural identities despite the forces of globalization taking place.

More of instances like these cited above could be found in some cultures like china, many Asian and Middle East cultures. In these cultures, cultural local contents are as important as life itself because of the identity questions they carry. No matter the force of globalization, they try as much as possible to retain cultural essentials, and that attitude becomes the reason behind their cultural uniqueness and strength of their development. Every culture has local contents that could see for its development to a global comparative level, be it educationally, scientifically, technologically, religiously, etc. That is a hybrid exercise where parts of foreign cultures are tolerated and find a meeting point with the values of the indigenous cultures. Just like an Igbo saying goes: 'Let the sojourner not kill the host and let the host not see for any harm to the sojourner'. In other words, this paper defends a sort of cultural eclecticism and hybridism where foreign cultures are not entirely rejected but not allowed to the essential detriment of the local, indigenous counterpart before doing that which is harmful to the quintessence of the identity of the indigenes, the locals.

As it concerns globalization and cultural homogenization and the question of African identity, this paper recommends an eclectic or hybridized approach where the acceptance and inculcation of foreign cultural tablets should be after scrutinyto forestall unguarded friction that could be detrimental to African cultural essences. Africa must carefully look inward to see how the idea of cultural homogenization could be managed in a way that the question of African identity must be rooted in African consciousness and get expression through African indigenous cultures. To ensure this is very possible but rigorous in process. From a linguistic perspective, many African scholars have made their positions known. Wole Soyinka in FESTAC Colloquium 1977 made a bold step towards African linguistic homogenization as recorded by Makinde, who equally made his position on the matter clearer by proposing, from a philosophical analysis, "The Possibility of an African Continental Language" (2010, 425).

7. Eco-political Implications of African Homogenization

Here, the paper attempts pointing out some implications of homogenization as it concerns African socio-economy and politics. By way of explanation, homogenization, as known earlier than now, focuses on submerging various cultures (cultural heterogeneity) to give way for cultural homogeneity among various cultures of the world. This characteristic tenet of homogenization has a lot of implications socio-economically and politically.

Homogenization has a lot of socio-economic implications in Africa as it will ensure unity in African economy. The validity of this claim comes clearer in Nkrumah when he said: "Divided, we are weak, but united, Africa could become one of the greatest forces for good in the world" (1961, xii). The consciousness

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of such a movement would compel Africans to have a homogenous conception of what economy means, hence, similar economic plans and how to drive the economy to the path of progress. This force for economic drive would, as it has done already with regards to the ECO Currency would bring Africans under one umbrella to think of how to pilot the African economic affairs for maximum utility. This kind of method would make economy strong and attractive to the global community to queue in, in the exchange of goods and services and currencies with such a currency. Such economy platform will not only strengthen the economy of the geography it covers or it is validly used as a means of economic transactions, but also attract development from all angles that would bring more civilization the covered region from other parts of the world. 'It was discovered that in the early 2019 the 15 heads of state and governments of the Community agreed to launch a new currency, the ECO in January 2020 to free travellers and business peoples from the hassles of exchanging currencies, as well as boom intra-area trade among the member states' (https://jopd.com.ng). Characteristically, it could be deciphered that one of the advantages of such economic proposal is to aim at boosting "economic and financial integration in the region while supporting monetary independence within the Economic Community of West African States" (https://www.africaglobalfunds.com). Such economic system certainly will ensure economic stability, high economic input through interest rates, political stability, trade balancing, inflation control and rates, foreign exchange reserves, regulation of debt levels, among other gains. It must be known that such economic platform would also bring about import costs, investment, export competitiveness, tourism, etc. (https://unbiased.co.uk). From the next analysis, we shall see how such platform serves both economic and political purposes for the people.

Just as has been noted above, such economic system (referring to ECO-currency) will certainly bring about political stability in the West African sub-region. Of course it would unite the countries involved. It has united countries through their economic and political alliances, and by that, has sustained a relative peaceful political atmosphere and development. Another such platform in Africa is the Organization for African Union (OAU) which is today known as African Union (AU). Such organizations are guided by the pan-Africanist spirit that aims to address African challenges not in part, but in whole. That corroborates with Senghor's position when he writes that "if we hope to build a *United Africa*, we must do it solidly and for that we must found it on points of cultural convergence, not on our political differences" (1971). The pan-

Afrianist implications of such organization are pointers to the cultural concerns of such organizations. It is a means of holistic liberation and growth to Africa as a continent. Bearing this in mind Mboya buttresses the point thus: "No African independent state can feel completely free and respected as a free nation, while there are parts of Africa in which there are minority governments or colonial powers owing large chunks of land and slaves under ruthless administration" (1963, p.205)

These discussed above are all attempts to bring about homogeneity in the lives of the people concerned in political, economic and social perspectives. As could be deduced from above, such platforms listed encourage socialization to a great extent and in a way that people of various cultures are united under one economic, politic and social culture.

Before now, there were some pan-Africanists who have fought for African homogeneity socio-cuturally, politically, economically, developmentally, religiously, etc. This explains why some Africans are known and given continental titles like the one given to Dr. Nnamdi Azikiwe of Nigeria as 'Zik of Africa' because he fought not only for the political freedom and homogeneity of Nigerians, but that of Africa as a whole. He believed that with such consciousness, Africa would be liberated and have a homogenized socio-political and cultural agenda. Standing on this view, Nkrumah remarks that "Ghana's independence is meaningless unless it is linked up with the total liberation of Africa" (1967, 4), and this simply implies that any slavery to an individual or an African nation is by extension so to all African nations. Therefore, there is dire need for political and cultural homogeneity among Africans to extricate the menace of political and cultural domination by the world. Nyerere on his own holds that "it is absurd to imagine unity coming from the domination of one African country", this is because the African unity comes rather from the entire Africa for it is the unity of equals (1968; 1968).

III
Evaluation and Conclusion
8. Major Objections to Homogenization
It is the tradition in academics and among academics to argue and counter argue themselves. By this there is constant high reasoning and innovation for each academic fights to secure his or her academic pride. That fosters knowledge and unveiling of new knowledge about a particular subject for and against which the scholarly dialogues take place. In this regard, we shall thus proceed to highlight some arguments and counter arguments to the concept of homogenization.

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Philosophically speaking, homogenization as a concept and scholarly enterprise has many questions to address as it relates to philosophy, cultural values and identity of a people. Generally, it damages philosophy as an academic enterprise. Every philosophy is a product of culture, and when many cultures are subsumed under one culture, the philosophy extractable from such a culture as a raw material and cave through which philosophy could be conceptualized and articulated is in danger. Homogenization damages cultures and waters the quiddity of culture: the containing of a people's cultural values, personality/identity and ideal spice of life. This argument has been sustained to a great commendable extent by Ugwu and Abah (2021). The position sustained in their argument is that homogenization inheres an imperialist and superiorist tendencies where some cultures are tagged minor or inferior to some regarded as major and superior. Little wonder some critically see homogenization as a form of cultural imperialism (Barker, 2008) and neo-colonialism' (Willis, 2013). People are bound to differ culturally, and as such, their culture must differ. This difference does not in any way make one inferior to the other as it is said that a people's firewood makes their food ready for consumption. In other words, no matter superior your own firewood is, it does not make theirs valueless because theirs makes their own food also. Every culture is important and contains what the people are identified by.

By so causing damage to culture, homogenization could equally be said to damage people's identity. A people's culture is their identity, and root to their philosophical conceptualization. This is where homogenization becomes erroneous when philosophically approached as an academic enterprise.

Analytically, it is paramount to recall that in the discourse of (cultural) homogenization as we contextualizing it here, many discussions have been analytically presented. It could be said that 'while some scholars, critical of this process, stress the dominance of American culture and corporate capitalism in modern cultural homogenization, others note that the process of cultural homogenization is not one-way, and in fact involves a number of cultures exchanging various elements' (Jennings, 2010; Barker, 2008).Jennings, Barker, In this regard, the contention is that 'critics of cultural homogenization theory point out that as different cultures mix, homogenization is less about the spread of a single culture as about the mixture of different cultures, as people become aware of other cultures and adopt their elements (Jennings, 2010; Barker, 2008). But by experiment, there are some areas of life as experienced in the global space that non-American cultures has influenced Western cultures. Some of these areas include world music and the popularization of non-American television like the Latin American telenovelas, Japanese anime, Indian Bollywood; and in the area of religion, Islam, Buddhism, Judaism; in social life, you witness food, and clothing in the West, though in most cases insignificant in comparison to the Western influence in other cultures (Barker, 2008; Kramarae and Spender, 2000; O'Connor, 2006).

Influentially, just for the sake of emphasis, the process of adoption of elements of global culture to local cultures is known as glocalization (Barker, 2008; Kirby, 2000) of cultural heterogenization (Clarke, 2008). An attempt to point out challenges with cultural homogenization has been done by some scholars. A scholar like Arjun Appadurai reiterated that "the central problem of today's global interaction [is] the tension between cultural homogenization and cultural heterogenization" (Ritzer, 2008, pp.140-1). Furthermore, we know that the Arab's World was found to be uncomfortable with the former as many of them perceived it as either a real or potential threat to their political, economic, and cultural independence (Fox, *et al.*, (2007).

Homogenization is generally considered as an unfavorable process as it does not allow for the scope of distinct identities which can be differentiated from each other. However, it can also be appreciated in terms of developing a universal acceptance and preventing scope for cultural clash due to unfavorable socialization.

However, globalization does not mean absolute sameness. There is a difference that also exists. Although the world does have a strong homogenizing tendencies, but that does not entirely mean the ultimate extinction to the diversity in culture. It is important to understand that people also exhibit agency and control over their respective actions. We are not all just passive shoppers or designers in the marketplace. Meanings and values are also negotiated, not just absorbed. There is a complex interaction of homogenizing global tendencies in tension with the cultural diversity. One does not necessarily mean the end of another (Nahavandi, 2011). What is at stake is the need for a shared interest that gets to the core of the cultural, social, political, and economic issues that dominate the priorities that originate from the varied experiences and conditions of the world's people. The anxiety about homogenization never assumed that absolutely all differences would or could be abolished. There remain significant cultural

differences around the relationship between individual and the community. The actual cultural identity between all human beings and groups is no doubt a priori impossible. It is even hard to say what it would mean if two groups were completely culturally homogeneous, then surely they would be one single cultural group and not two. The anxiety originates from the perception of cultural forces tending towards homogenization such that aspects of one's cultural identity to which some importance is attached are feared to have no place in the future. It is the ⸢P⸣ tendency towards ⸢P⸣ homogenization, not actual homogenization itself, which produces the anxiety ⸢P⸣ since one can always point to some existing cultural difference. Moreover, the tendency towards homogenization would not be of great concern if it were thought to be marginal, remediable or a temporary phenomenon.

9. Homogenization and the Future of African Socio-cultural Philosophy

At this juncture, we shall further the discussion to discuss how dangerous it is to the future and philosophical and cultural glory and heritage of Africa. In a strong voice, Africans must be careful in any aspect of homogenization they would imbibe by. This is because already, Africans have been belittled and described as a people with no atom of history and contribution in the civilization history of the world. If they allow their cultures to be subsumed under the dominance of the Western culture, then they have lost their cultural heritage and value and of course philosophy thereby becoming almost non-existent. When that happens, then, the intimidation, lies, denial of any positive contributions to the world by the West and dehumanisation meted on Africans by Westerns people, have become justifiable and true. From the argument presented so far, it is deducible that the future of African culture and philosophy, cultural heritage and value, identity and personality is indeterminate and doomed. When a culture is swallowed up in the wave of globalization or homogenization, then its contents that stand definitive and identifying to the people whose culture it is, are gone and buried with the swallowing of such a culture. Just like the saying goes, a palm fruit taken is taken together with its oil, and so, when a culture is swallowed up to a level of non-existent in the process of homogenization, whatever positive that could be extractable from such a culture will not be possible again; and the identity of the people who practise such a culture gets disappeared. While the people may be still living, their cultural heritage and socio-cultural identity have all gone into extinction.

10. Conclusion

This paper holds a different view of homogenization that strengthens the varieties of culture. It also encourages a pan-Africanist spirit for the salvage of African cultures even in the midst of globalization negative impacts on cultures. While it defends for a unique cultural identity of Africans, it discourages detriment of some cultures by cultures considered superior which drives globalization movement. By this, it makes way for resolving cultural identity crisis and inspires minds that will drive African unity movement.

At this point, we shall now make some conclusive statements regarding what we have written so far on the seminar research on cultural homogenization and how it relates to African identity question. Homogenization as an aspect of globalization tends to ensure homogeneity among all cultures. By ensuring that, some cultures are bound to go into extinction when subsumed under other so as to bring about reduction in the varieties of cultures that are.

We have tried to state some positive aspects of homogenization and in relation to politics, economy, religion, socialization and even development ad security wise. That is to say that it ensures unity among peoples of the world. However, as it concerns Africa, it has brought about economic strength, political stability and even alliances. But just as an aphorism goes, whatever is of advantage is also of disadvantage. In this light, we have equally tried to enumerate the disadvantages and harms it exposes culture and identity of peoples to. With homogenization, the future of African philosophy and culture is in danger because from the antecedent of what the West could do, African cultures would be the first to be swallowed and submerged with and subsumed under other cultures which they see as superior and more meaning and containing more philosophical contents that the counterpart from African continent.

As a way out, we attempted to propose through an advisory perspective that Africans must be very careful in imbibing by the tenets of homogenization. Africans must not accept and assimilate hook, line and sinker, all the preaching of homogenization for not all that glitters that is gold. If cultural homogenization must be imbibed by Africans, it necessarily has to be an eclectic or hybridized version where the essentials of African cultures must be priority. Any African sense of cultural homogenization without African cultural values lacks the quality to mean well for Africans, hence it is a virtue to reject such understanding of cultural homogenization (Ugwu, 2024). Therefore, in a conclusion, while homogenization has its positive dimension, it also has its negative dimension, and so, to live by its principles, Africans have to apply high sense of reasoning so as to maintain a mid way and

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fully concentrate on how to explore the principles to ensure its positive as highlighted earlier than now.

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