GLOBALIZATION AND ITS CHALLENGES ON THE AFRICAN CONCEPTION OF THE PERSON

FAUSTINE MUCHUI NDUMPA

C50/23457/2011

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS (PHILOSOPHY) IN THE SCHOOL OF HUMANITIES AND SOCIAL SCIENCES OF KENYATTA UNIVERSITY

JUNE 2016
DECLARATION

This thesis is my original work and has not been presented for a degree in any other university or any other award.

Signature [Signature] Date 27/06/2016

Faustine Muchui Ndumpa (C50/23457/2011)
Department of Philosophy and Religious Studies

SUPERVISORS

We confirm that the work reported in this thesis was carried out by the candidate under our supervision:

Signature [Signature] Date 27/06/2016
Dr. Kibaba Makokha
Department of Philosophy and Religious Studies
Kenyatta University

Signature [Signature] Date 27/06/2016
Dr. Josphat Oyigo
Department of Philosophy and Religious Studies
Kenyatta University
DEDICATION

To my father Alfred Ndumpa and my mother Judith kaburi for their endless support they have given me through my research work.
ACKNOWLEDGEMENT

I would like to thank all who have helped me in the writing of this thesis. Among the many I could mention, I would like to thank Dr. Makokha and Dr. Oyigo for their helpful comments and support. I am also grateful to many persons who shared their experiences especially my brother Johnstone Gitonga Ndumpa, my cousin David Muroncia Kaibiru, my brother-in-law Musa Murimi Mutugi, Andrew Njeru Kamanku and Thanantu Catholic Church fraternity for encouraging and even providing me with moral and financial assistance as I conducted my research. I must acknowledge as well my friends, colleagues, and my fellow students, who have given me their love and patience.

Lastly and most importantly, I express my gratitude and deep appreciation to my wife Flora Kathambi and my son Brian Munene whose hospitality, understanding and wisdom have supported, and enlightened me.
# TABLE OF CONTENTS

DECLARATION ...................................................................................................................... ii

DEDICATION ...................................................................................................................... ii

ACKNOWLEDGEMENT ...................................................................................................... iv

ABBREVIATIONS ............................................................................................................. viii

DEFINITION OF TERMS .................................................................................................................. ix

ABSTRACT .............................................................................................................................. xi

CHAPTER ONE ..................................................................................................................... 1

1. INTRODUCTION ................................................................................................................. 1

1.1 Background to the Study .................................................................................................. 1

1.2. Statement of the Problem ............................................................................................... 5

1.3. Objectives ...................................................................................................................... 6

1.4. Research Questions ...................................................................................................... 6

1.5. Research Assumptions ................................................................................................ 7

1.6. Scope and Limitation of the Study ............................................................................. 7

1.7. Justification of the Study ............................................................................................... 8

1.8. LITERATURE REVIEW ................................................................................................... 9

1.8.1. Globalization ............................................................................................................. 9

1.8.2. Globalization ‘I’ Conception of the Person ............................................................... 10

1.8.3. Traditional African ‘We’ Conception of the Person .............................................. 11
1.8.4. Social and Ethical Changes due to Globalization ........................................... 15
1.8.5 Positive Aspects of Globalization .................................................................... 17
1.9. Theoretical Framework ...................................................................................... 21
1.10. Research Methodology .................................................................................... 26

CHAPTER TWO ........................................................................................................... 27

2.0. GLOBALIZATION CONCEPTION OF THE PERSON .................................... 27

2.1. Introduction ........................................................................................................ 27
2.2. Globalization ..................................................................................................... 27
2.3. The Components of Globalization .................................................................... 29
2.4. Processes and Social Aspects of Globalization .................................................. 34
2.5. The Information Revolution in the Era of Globalization .................................... 37
2.6. Globalization and Capitalism ............................................................................ 39
2.7. Neo-liberalism and the Vagaries of the Market .................................................. 41
2.8. Globalization and Culture ................................................................................ 45
2.9. Globalization and Cultural Identity .................................................................. 47
2.10. Globalization and the Individual Person ............................................................ 50
2.11. Conclusion ....................................................................................................... 54

CHAPTER THREE ....................................................................................................... 55

3.0. AFRICAN CONCEPTION OF THE PERSON ............................................. 55

3.1. Introduction ....................................................................................................... 55
3.2. The Continent of Africa .................................................................................... 56
3.3. The Concept of Personal Identity in Africa ........................................57

3.4. The Conception of the Individual in the Family ...............................62

3.5. The Concept of Individual Moral Values in Africa ............................64

3.6. Individual Social Changes ..............................................................67

3.7. Conclusion .......................................................................................73

CHAPTER FOUR ....................................................................................74

4.0. INDIVIDUALITY: A SYNTHESIS OF GLOBALIZATION AND
AFRICAN CONCEPTION OF THE PERSON .........................................74

4.1. Introduction .....................................................................................74

4.2. John Stuart Mill on Liberty ...............................................................75

4.3. John Stuart Mill on Individuality .......................................................77

4.4. ‘Individuality’: African Conception of the Person ............................79

4.5. ‘Individuality’: Globalization Conception of the Person ..................83

4.6. Conclusion .......................................................................................86

CHAPTER FIVE .....................................................................................87

5.0. FINDINGS, CONCLUSION AND RECOMMENDATIONS ...............87

5.1. Findings ..........................................................................................87

5.2. General Conclusion .........................................................................89

5.3. Recommendations ...........................................................................90

BIBLIOGRAPHY .....................................................................................92
ABBREVIATIONS

UNDP- United Nations Development Program

UN- United Nations

HDR- Human Development Report

UNCED- United Nations Conference on Environment and Development

NGO- Non-Governmental Organizations

WTO- World Trade Organization

UDHR- Universal Declaration of Human Rights

ICESCR- International Covenants on Economical, Social and Cultural Rights

ICCPR- International Covenant on Civil and Political Rights

ICT- Information Communication Technology

WW II – World War Two

MNCs-Multi-national Corporations

TNCs-Transnational Corporations

SARS- Severe Acute Respiratory Syndrome

BSE- Bovine Spongiform Encephalopathy
DEFINITION OF TERMS

**Capitalism** – an economic system in which trade, industry, and the means of production are largely or entirely privately owned and operated for profit; its central characteristic include capital accumulation, competitive market and wage labor.

**Communalism** – social system based on mutual respect and on an economy in which each contribute to the social labor fund according to his/her ability and receives the means of life according to his/her needs.

**Individualism** – the doctrine or belief that all actions are determined by, or at least take place for the benefit of the individual not of the society as a whole, it is manifested in the act of being selfish, viewing oneself as the center of everything and lack of regard for others.

**Individuality** – the capacity for the individual to think for one self, ability to stand out, creativity and independence of thought that includes being considerate to others and contributing to the wellbeing of others independent of external influence.

**Personal identity** – is the concept one develops about the self that evolves over the course of life.

**Globalization** – The term globalization in this research means the process of interaction among people, companies and governments of different nations, a process driven by international trade and investment and aided by information technology.

**Morality** – principles affirming that an action is right or wrong or a person is good or bad, it’s derived from a code of conduct from a particular philosophy, religion or culture.
Liberty – freedom from control, interference, obligation, restriction, hampering conditions etc.; power or right of doing, thinking, speaking etc. according to one’s choice

Culture – in this research, Culture is the sum total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation.

Tradition – a part of culture that is passed from one person to another or generation to generation, possibly differing into detail from family to family such as the way to celebrate holidays, mode of dressing, music, food e.t.c.
ABSTRACT

This research focuses, in a specific way, on how globalization conception of the person as ‘I’ is gradually eroding the African conception of the person as ‘we’. Man as an individual in traditional African community is only Western thought rooted in money economy and creation of neo-liberal capitalist way of life that are carried across African communities by globalization. In African traditional societies throughout history, man was not primarily an individual but a member of the community (we). As communication technologies grow, as industries move into Africa and cities grow in size, African communities are experiencing an increase in individualism. In African traditional life, the individual does not and cannot exist alone except corporately. He is simply part of the whole. This ‘we’ conception of the person is being challenged and constantly eroded by the ‘I’ conception of the person of globalization which is manifested in money economy and capitalism that is transcending African community through globalization. The increase of individualism and excessive liberty is also challenging the powers of the African community in setting and evaluating the moral values which guided the behavior of the individual in the community. This erosion is associated with the increase of social evils such human trafficking, theft, sexual immorality like prostitution among others which are being experienced in most of African communities today. This research has been informed by John Stuart Mill’s principles of liberty and individuality; the philosophical notion of individuality that is geared towards a creation of the highest happiness; not only to the individual, but also to the other. It has attempted to address the lacuna evident in globalization and the challenges faced by African societies while embracing globalization which is inevitable. The research methodology has been philosophical analysis and argumentation, and the materials have been sourced from documents on philosophy, globalization and ethics, which have been analyzed to address the problem of the study. It is our humble submission that this research shall have laid a foundation for the discussion of globalization and how we can harmonize our African traditional customs especially the “we” conception of the person with globalization’ “I” conception of the person while embracing globalization which is a reality today.
CHAPTER ONE

1. INTRODUCTION

1.1 Background to the Study

Globalization is creeping across continents and Africa is not exceptional, it is caught up in a world revolution that is so dynamic and it has almost got out of human control (Kilminster, 1997: 125). It is a revolution of man as a whole, and therefore no people or country can remain unaffected by globalization. In Europe and North America, globalization goes back three to five generations. But in Africa we are nearly all in the first generation of the change which took only a few decades for it to be paved (Held, 1997:56). Without warning and without physical or psychological preparation, Africa has been invaded by globalization which as a process carries in itself what is today called post-modernity. However, this post-modernity is more of Western culture, politics, science, technology, medicine, schools, and new methods of conquering nature. With these Western methods of conquering nature, therefore, globalization is mainly characterized by individualism, money economy, and neo-liberal capitalistic world-view (Robertson, 1992:28).

According to this research, with these characteristics (individualism and neo-liberal capitalistic world-view), globalization is definitely challenging what traditional African individuals used to live in the community (the communalism
way of life). As individuals feel threatened by the new emergent society, new types of self-identities appear. As a direct consequence of the increased flowing of the triad of technology, communication and services, people experience certain instabilities, since they have to adapt to new situations and places. Scott (1997:112) argues that, in an increasingly globalized world, culture has emerged as a much contested topic. Culture not only is one of the main carriers of globalization, by which modern values reach external populations, but also it impacts a lot on the individual identity.

Moreover, the emphasis on liberty, creation of neo-liberal capitalist societies, on self-development and self-choice has resulted in a transformation of a new individual identity in traditional African communities that every young person in African community today tends to embrace (Robertson, 1992:97). Unlike traditional African culture where identity formation was given, now the identity is a process which depends mostly on the individual only. Because space and time are compressed, because of the spreading of mass-communications and technology, people find it difficult to identify themselves with a specific culture or society.

Since the world in which one lives is permanently changing, so is one’s identity it should. Hence, one should develop a loose identity, so it can be modeled by all factors that one encounters, or else one fails in adapting to one’s own social environment. Thus, in a globalized world, assuming an identity and keeping it becomes somehow difficult (Robertson, 1992:98).
Arnett (2000) suggests in his article “The psychology of globalization”, that we have to face the challenges of adapting not only to the local culture but also to the global society. Therefore, as a consequence of globalization, most people in the world, and adolescents in particular, now develop a bicultural identity: one rooted in their local culture, and another part is attributed to the global situation and it is only by identifying the good traits in both local and global culture that the two can be reconciled.

To this research, despite the challenges of globalization on African personal identity, globalization can be a great experience and can help us grow in so many ways. It can offer us a great insight towards the world and can lead us to discover unexpected sights of our personalities, and build new identities that we have feared before. Giddens (1991:87) asserts that, in order to enjoy globalization and its positive contributions in Africa, we have to previously hold a well-consolidated identity, a set of standards of behavior that we are not so willing to give up upon and that will help us to get the most of the exterior world, while holding onto ourselves. A good example this research can give to support Giddens’ idea is that, any trip is great as long as you are there. When you are no longer there, it is not great because it stops being. So as with globalization: as long as it is us and as long as we won’t let our African traditional, cultural values be wiped away, we will enjoy it.

If we give up our true essence, however, globalization will become nothing more but a greedy process, trying to encompass as many identities as possible in order to
feed its big homogenized identity. Giddens (1991:101) continues to argue that, traditional identities are a safety belt that can save us from being fully absorbed into Western culture and that has proved to be so efficient in the process of not losing our moral values, our uniqueness and originality. Although adjustment to the changing world is a must and is highly recommended, keeping our traditional and personal conscience becomes a matter of urgency. We can enjoy being all the same only when we are different. It is not about what the world can do for us, but what we can do for the world. And the best thing we can do is to stay ourselves.

The problem of personal identity in today’s globalized communities raises a new conception of the person in African communities. This is because in globalized society that is characterized by individualism, neo-liberal capitalism and money economy, there is a tendency to conceive a person as an existing monad in the community. This conception of the person differs with African traditional communal way of life where a person is understood in relation to the community (Mbiti, 1989:108). The role of the individual in the traditional African society is to do the greatest good to the greatest number, and because the greatest number may derive benefit from the greatest good individual should be conscious of the community for the benefit of all.

With the above discussed challenges of globalization on personal identity in African traditional societies, that have been attributed to the rise of new conceptions of the person (globalization “I” conception), characterized by individualism and capitalism, this research has identified that while globalization
is a good thing since new ideas are flowing from developed to developing countries and that there is a greater chance for the people to improve their standard of living, the growing pains in traditional African community social life are wanting.

1.2. Statement of the Problem

As globalization transcends across the African communities, there is a greater access of various cultures especially the Western culture that are characterized by individualism, excessive liberty and creation of neo-liberal capitalism society aided by technological advancement and spreading in the form of new market ideas, movies, music, food, clothing, and more. This is leading to new conception of the person (the individualism “I” conception of the person) that is slowly eroding the traditional African ‘we’ conception of the person. Thus, this study aims at coming up with a synthesis between globalization ‘I’ and African ‘we’ conceptions of the person.
1.3. Objectives

1. To find out how globalization ‘I’ conception of the person is challenging individual social life in Africa

2. To find out how African ‘we’ conception of the person was manifested in African social life

3. To explain the underlying principles of liberty and individuality in defining the conception of the person

4. To attempt a synthesis of the conception of the person between globalization ‘I’ and African ‘we’ conception of the person

1.4. Research Questions

1. How does globalization ‘I’ conception of the person is challenging the lives of individuals in Africa?

2. How does the African ‘we’ conception of the person manifest itself in African social life?

3. What should be the basic conception of the person in any given community?
4. How can the conception of the person in globalization and African communities be harmonized?

1.5. Research Assumptions

This research is based on the following assumptions:

1. Every society is known for and defined by a particular culture or cultural practices, which need to be respected.

2. The problem of personal identity experienced today in African communities is as a result of globalization.

3. The ‘I’ concept of the person has contributed to the rise of social and moral evils in the African communities.

4. Although individuals in African are able to interact with other people from around the world their social way of life is being challenged every day

1.6. Scope and Limitation of the Study

There are various areas that have been affected by globalization: economic, political, cultural and social. This research has dealt on how the traditional African ‘we’ conception of the person is being eroded by globalization ‘I’ conception of the person and the conceptual frame-work brings in the synthesis of the two conceptions. We have therefore discussed the manifestations of ‘I’ and the ‘we’ conception of the person in globalization and in African traditional community
respectively. With reference to John Stuart Mill principles of liberty and individuality this research has tried to bring in the synthesis of these two conflicting conceptions.

1.7. Justification of the Study

Globalization has drawn various debates in African communities, and has attracted many opinions from the proponents and the opponents who have presented their arguments that actually appeal to our problem of the conception of the person. Hist and Thompson (1996:67) see globalization ‘I’ as opposed to ‘we’ conception of the person in African communities as the only way to bring success to individuals and the community. Our interest in this research was therefore to strive to come up with a synthesis of the two conflicting conceptions of the person so that globalization may be more meaningful in African communities.
1.8. LITERATURE REVIEW

1.8.1. Globalization

Held (1997:35) pointed out how the process of globalization has been accelerated by the spread of information and communication technology (ICTs) that have broken down the social boundaries that existed between continents, nations and communities leaving out how this has affected the social bond among the individuals especially in the traditional African communities.

According to this research, globalization has turned the world into a global village whereby whatever is happening in Europe, Asia or far away is experienced and contributes to a significant change all over the world. Television in particular has played an important role in bringing people instantaneous images of distant peoples and events, thus broadening local experiences. With globalization, distance no longer matters when it comes to staying in touch with other parts/nations of the world. Thus, it has turned the world into a single, unified place, where in principle everybody can be reached and where nations are only separated by physical boundaries but socially connected electronically (Yearly, 1996:56). Globalization manifests a situation in which the world becomes compressed through the ICTs that has led physical interaction among the individuals lose value. With physical interaction individual felt and experienced each other emotionally, something that contributed to the strengthening of their
social bond in the community, therefore as globalization connect individuals electronically around the globe, this physical interaction should not be neglected as it is of great important when it comes to matters of individual’s social life in the community.

1.8.2. Globalization ‘I’ Conception of the Person

Yearly (1996:34) noticed that as globalization is experienced across nations and culture, long-standing sources of people’s identity and systems of authority are disrupted, separated from their roots, social norms, beliefs and cultural practices. However, he did not notice that as individuals embrace this global culture through modern technologies such as internet linkages, cell phones and tourism, they are interacting with large number of strangers and are exposed to new sets of relationships that may result into negative effects like moral decay to their social moral life in the community.

In addition to this, as products and social way of life become the same wherever people go, their perception as members of a global society becomes stronger, and the more they consider themselves to be members of a global community, the more they are likely to forget their community social way of life they were brought up in. Consequently, as individuals in Africa associate themselves with the global community created by globalization, the more they gradually lose their conception of the person as ‘we’ to the globalization ‘I’ conception of the person that may diminishes the relationship between the individual and community.
The ‘I’ conception of the person which holds that an individual should be left to pursue his/her private satisfactions without interference from the community, a conception of the person that can be traced back to Western communities’ eighteenth century founders, most notably John Locke (Ruwa’ichi, 1990:103). Locke’s teaching was one of the most powerful ideologies ever invented. It promised an unheard degree of individual freedom, an unlimited opportunity to compete for material well-being, and an unprecedented limitation on the arbitrary powers of government to interfere with individual initiative (Locke, 1975:112). In African communities, this kind of excess individual freedom is associated with individualism expressed primarily through capitalism and market mentality, undermining those African traditional social structures and institutions, such as the family, that have traditionally functioned as foci of individual’s social moral life.

1.8.3. Traditional African ‘We’ Conception of the Person

Traditional African “We” conception of the person has Tempelsian origin; although Mbiti (1969) is also closely associated with it. In Bantu philosophy, Tempels is quite explicit in claiming that in Bantu thought, persons or humans are defined and individuated communally:

“...this concept of separate being, of substance... which find themselves side by side, entirely independent one of the other, is foreign to Bantu thought. Bantu hold that created beings preserve a bond one with the causal tie that binds creature with creator. For Bantu there is interaction of being with being, that is to say, of force with force” (1959:58).
And a few pages later it is remarked that the “child, even the adult, remains always for the Bantu a man, a force, in causal dependence and ontological subordination to the forces which are his father and mother. The older force ever dominates the younger” (ibid.60)

Reflecting on the same vein, Mbiti writes:

“...in traditional life, the individual does not and cannot exist alone except corporately. He owes his existence to the other people, including those past generations and his contemporaries. He is simply part of the whole. The community must therefore make, create, or produce the individual; for the individual depends on the corporate group, and whatever happens to the whole group happens to the individual. The individual can only say: “I am, because we are: and since we are therefore I am”. This is the cardinal point in the understanding of the African view of man (1969: 108-9).

These scholars (Mbiti and Tempels) are propagating a sociocentric view of personhood in which the status of an individual is determined through cultural criteria is quite evident from the assertion that society produces the individual.

In addition to this communalism conception of personhood as exemplified by Mbiti and Temples, this research notices that most traditional African communities believe in a hierarchy of forces in the universe, which are constantly interacting. In this network of interactions, there falls an important relationship between the individual and the other. This other can be another human individual, the community, this world or the other world (ancestors and God). The individual is never defined as some isolated monad, for he is in constant relations with other individuals in the community at large. He is in the light of the whole and that meaning, significance and value depend on the art of integration
Moreover, in this communalism way of life, conflicts rose between the individual and the whole. But normally this problem was sorted out by responding to the basic dictum that the life of the individual is the life of the whole society because what each life force does affect that whole web of social, moral and ontological lives. The individual, even in his personal aspirations, has to achieve an inner equilibrium and support the well-being of society.

The proponents of globalization such as Sorensen (1991) and Hope (1997) argued that traditional African communities infringed the rights and freedoms of the individual in exercise of their autonomy of thought. However, the fact is, in spite of the strong communal way of life in African communities as discussed by scholars like Mbiti (1969) and Makumba (2007), the individual talents and contributions in the community were held in high esteem and promoted. In fact, the insistence on the importance of the community can only be seen to have been geared towards making the lives of individuals comfortable and safeguarding their freedom. For example, a person with strong sense of the community will not go around infringing on the freedom of everybody else. To this research, the individualism we see creeping today in African communities is because the value of the community is being swept away in the gullible rush to embrace some other Western values creeping across African communities through globalization before measuring their worth against our own. If the important aspect of the community has taken the regrettable way of ‘collectivism’, thus muzzling individuals, it is
because the clean line demarcating the role of the individual and that of the community is tilting in favor of an unhealthy predominance of the latter.

Africans value individuality, Senghor insists that in African social systems, individuality is defined in terms of the community (Senghor, 1964:88). The individual finds meaning only in the community and outside it; s/he is nothing and has nothing. The community makes people into what they are socially, psychologically and morally. It gives one identity and all that matters in life. Were the community to withdraw its sponsorship of an individual, such an individual is left suspended in ‘no-man’s-land’ (Makumba, 2007:75). This is why banishment was considered one of the severest punishments that could be meted out to a person and, apart from execution; it was the ultimate price to be paid by non-conformists. It is in the light of this strong relationship between the individual and the community that the African approach to self-consciousness should be understood. Unlike the cogito ergo sum of Descartes, an African is drawn to self-consciousness by being present in the community. Thus, the Senghorian communalist axiom of self-consciousness: “I feel, I dance the other; I am” (Senghor, 1964:98) was expounded even more by Mbiti’s “I am because we are, and since we are, therefore I am” (Mbiti, 1970: 108). In the view of this research, there are traditional African values that were important in making individuals live in harmony with others in the community. These need to be respected and be incorporated with those of globalization that seem valuable in improvement of the
lives of the individuals so that our African communities would grow positively in this era of globalization

1.8.4. Social and Ethical Changes due to Globalization

Social problems are experienced at high rate in African communities today and traditional societies have been disrupted: we can neither cry over that, nor ignore that this is a *fait accompli*. There is no going back, and the only way open is to find away to incorporate good things that can be found in traditional African societies with those that can be found in globalization. A new sort of society should emerge, partly out of the old society and partly in response to the new changes brought about by globalization (Hastings, 1967: 78).

With this disruption of the traditional African societies that had traditional social structures such as council of elders that controlled individual’s social and moral behavior in the community, social evils like drug abuse, prostitution, corruption, are increasing in African communities at a high rate as the individual is left to set his/her way of life in the community. Increase in technology that is making people experience and to some extent embrace other cultures like Western culture poses moral problems such as heterogeneous (man to woman) against homogeneous (man to man or woman to woman) type of marriage.

Increasingly, due to globalization spread of capitalism, this research notices an increase in the wealth gap between few relatively rich men in the top positions of governments and commercial employment and the poor masses who barely earn
enough to live on. This great imbalance in wealth is centered on the money economy mentality and the creation of neo-liberal capitalism society and can only breed discontent, jealousy, greed, theft and even human trafficking (Giddens, 1990: 186).

Ethical and moral problems are also arising from the new social problems (Hunt, 1974:123). Tribal ethics suited or suits tribal solidarity. Whereas in African life the individual is ‘naked’ to everybody else, in globalization, s/he is locked up in a universe of his/her own. The concept of ‘neighbor’ differs considerably in the two situations. In globalization, the individual is one in a loose conglomeration of men and women from different peoples and languages, races and nationalities. These are joined or related together not by bonds of blood and betrothal, but by professions, places of work, clubs, factories, associations, hobbies, trade unions, sports, political parties, church denominations and religious ties. That is where the individual now finds himself, and often his loyalties are spread over many of these affiliations (Murdock, 1959:146).

With the above discussed social challenges of globalization in African communities, and bearing in mind that life is dynamic, and globalization being a real phenomenon that no one can escape from it, Africans must find ways in which they can harmonize their traditional social customs especially their conception of the person in which all the social activities affect with that of globalization for it to be meaningful and helpful to the individual and the community at large.
1.8.5 Positive Aspects of Globalization

Although opponents of globalization pose numerous social, cultural and economic challenges of globalization in traditional African communities, this research found out various positive effects as well. Anti-globalization crusaders who represent issues such as social cultural degradation, economic inequality, loss of jobs in the host country and so on, have made their presence felt at various global conferences. The issues that they raise are real and can have catastrophic effects if not tackled earnestly. However, the advantages of globalization are all-pervasive and a lot of developing countries are benefiting from these advantages.

In economic aspect, one of the most visible effects is the improved quality of products due to global competition (Spark, 2007:36). Customer service and the ‘customer is the king’ approach to production have led to improved quality of products and services. As domestic companies have to fight out foreign competition, they are compelled to raise their standards and customer satisfaction levels in order to survive in the market. Besides, when a global brand enters a new country, it comes in riding on some goodwill, which it has to live up to. This creates competition in the market and a ‘survival of the fittest’ situation (Sen, 1999:56).

With globalization, companies have forayed into the developing countries and hence generated employment for them (Spark, 2007:80), but it can turn out to be either good or bad, depending on the point of view from which you wish to see it.
It has provided an opportunity to invest in the emerging markets and tap the talent which is available there. In developing countries, there is often a lack of capital which hinders the growth of domestic companies and hence, employment. In such cases, due to global nature of the businesses, people of developing countries too can obtain gainful employment opportunities in the incoming business.

It is through globalization that various inventions in developed countries reach developing countries, without it, the knowledge of new inventions would remain cooped up in the countries that came up with them and no one else would benefit. The spread of know-how can also be expanded to include economic and political knowledge, which too has spread far and wide. The most obvious example of the spread of knowledge is that the African world today is waking up to the benefits of Yoga, a traditional Indian practice, while the African agricultural produce like tea and coffee are flooding the Indian markets for example, and improving the quality of life of people in India (Spark, 2007:60).

Echoing Robertson (1992:145) that not all good practices were born in one civilization, the world that we live in today is a result of several cultures coming together. People of one culture, if receptive, tend to see the flaws in their culture and pick up values that are more correct or in tune with the times. Societies have become larger as they have welcomed people of other civilizations and backgrounds and created a whole new culture of their own. Cooking styles, languages, and customs have spread all due to globalization. We can also say the
same about movies, musical styles, and other art forms. They too have spread from one country to another, leaving an impression on a culture that has adopted them.

Globalization has also led to the spread of education. Today, you can move in the search of the best educational facilities in the world, without any hindrance (Giddens, 1990). A person living in U.S. can go to another continent for a new experience which he may not find in his home country. If one is interested, one can even get a specialization in subjects not indigenous to his country and then spread that knowledge to the home country.

In addition to education, gone are the days where the limited jurisdiction became a hindrance in the prosecution of criminals. These days, due to international courts of justice, criminals can no longer seek asylum in a foreign country and are thus brought to justice. Due to globalization, there is also an understanding between security agencies and police of two or more different countries who come together to curb global terrorism. Hence, it is now possible to catch the perpetrators of crime irrespective of which country they choose to hide in (Robertson, 1992).

However, there is an urgent need to address all those concerns that can make globalization a tool to strengthen and improve African traditional communities’ way of life.

In addition to what Robertson (1992:145), sparks (2007:60) and Giddens (1990) have discussed concerning the positives of globalization, this research adds that with globalization, there comes a higher level of thinking and strategizing and with
the autonomy of thought, we will be creating structures that empower people to be leaders in their own lives. That will be the possibility of our evolution because of globalization.
1.9. Theoretical Framework

This research was informed by John Stuart Mill's (1806-1873) principle of liberty and individuality. Mill’s principle of liberty asserts:

That the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others (Mill, 1975: 15)

This principle of liberty is not a simple corollary of utilitarianism. It is like a principle of utility in that it treats consequences for human welfare as justifying conduct. But it is narrower than a principle of utility, in at least two ways: one, it concerns harms to others, not welfare generally, and two, it concerns coercive intervention, not action generally. The prevention of harm to others is regarded by Mill as a good reason, and the only good reason for compulsion and control of the individual’s behavior by the community.

In addition to this, On liberty, John Stuart Mill discusses the degree to which the government may also interfere in the lives of citizens. He argues that such interference is warranted only to prevent one person from harming another. Compelling someone to act for his own good, or to prevent him from harming himself, is never justified (Mill, 1975: 5-12). According to Mill, like in the globalization conception of the person, individuals should be allowed to think and speak as they like, to choose their own way of living, and to choose their
associates. However, Mill differs with globalization ‘I’ conception of the person in that he goes further and draws a principle of harm that upholds that their choices and freedom should not harm the other in the community (Mill, 1975: 15). On individuality, Mill (1975:18) stresses that the liberty of the individual must be far more limited, such that he/she must not make him/herself a nuisance to other people. According to this research, this favors the African ‘we’ conception of the person in that it concerns the control of the individual behavior in interfering with the rights of the other for the harmonious living in the community. However, slightly differs with African ‘we’ conception of the person that concerns itself more with communal way of life, unlike Mill who assert that if the individual refrains him/herself from molesting others in what concerns them, and merely acts according to his own inclinations and judgment in things which concern him/herself, the same reasons which show that opinion should prove also he/she should be left without being molested to carry his own opinions into practice at his own cost. Accordingly, the tradition and customs of other people are to certain extent, evidence of what their experience has taught them: that is presumptive evidence as such, have a claim to the difference. Nonetheless, in the first place their experience may be too narrow or they may have not interpreted it rightly (Mill, 1975:20).

Mill continues to argue that a person whose desires and impulses are his own; are the expression of his own nature as it has been developed and modified by his own
culture is said to have a character. This means society has a place in shaping the individual’s character. People are induced to pay obedience to any rules that require them to control their impulses.

According to Mill, government is not a matter of natural rights or social contract, as in many forms of liberalism. Forms of government are rather to be judged according to utility in the largest sense, grounded on the permanent interest of human person as a progressive being (Mill, 1975:224). By this he means that forms of government are to be evaluated in terms of their capacity to enable each person to exercise and develop in his or her own way their capacities for higher forms of human happiness. Such development will be an end for each individual, but also a means for society as a whole to develop and make life better for all.

Given the centrality of self-development, Mill argues that liberty is a fundamental human right (Mill, 1975:26). It enables each to seek his or her own good; it liberates a diversity of interest to the benefit of the individual and of all; and it nurtures moral freedom and rationality. With rationality come creativity, and the means of social and intellectual progress (Mill, 1975:18). In respect of the best person, Mill argues that the best sort of a person is one who individually is responsible for his or her beliefs and actions as stated above. It is not someone whose beliefs or actions are simply those that conform to some customs, or held or asserted to be correct by some authority. The best kind of beliefs and actions are those that emerge from person’s own critical assessment, and the best kind of the
person is the individual who can provide as required those critical assessments of his/her action. This is because such a person will not only be happy in his or her own case but also will be concerned with, and contribute to the happiness of others (Mill, 1975:19). For this research, individuality is valuable because people might learn something from the nonconformists. Dissenters may discover new goods, and keep alive existing goods. While genius is rare, it is also true that genius can only breathe free in an atmosphere of freedom. Unoriginal people tend to avoid seeing the value of originality, and tend to shun genius for mediocrity. This research has argued against this tendency, saying that all people in the community should value what originality brings to the world as long as it maintains the social harmony of the community. Individuality therefore should be one of the main ingredients of the conception of the person, and it is for that reason this research proposes it ought to be cultivated in developing a synthesis between traditional African and globalization conception of the person.

This research has used Mill’s principles of Liberty and Individuality, since on liberty the individual ought to be conscious of the other and on individuality the individual ought to contribute to the greatest happiness not only for himself but also to the community at large. This may discourage paternalism that may arise from extreme exercise of communalism in African ‘we’ conception of the person as well as individualism that may arise from extreme exercise of globalization ‘I’ conception of the person. Individuality therefore can be used to harmonize the
African ‘we’ conception of the person and globalization ‘I’ conception of the person.

It is our humble submission that this research has provided a ground for the discussion of social issues experienced within African traditional communities due to misconception of person in relation to the community that is creeping across traditional African communities due to globalization.
1.10. Research Methodology

This research has been mainly a library work, sourcing materials from texts on globalization and philosophy. The literature gathered has been complemented with data from secondary sources like commentaries on the original works on globalization, internet books, magazines and journal articles, which the study found to be relevant and authoritative. Thus, the method which has been used is philosophical argumentation, analysis and evaluation. This method has focused on two paradigms of the study: the globalization’s ‘I’ and African ‘we’ conceptions of the person.

The study has also involved discourse analysis as a method of research. Discourse analysis is a qualitative method that has been adopted and developed by social constructionist (Holloway, 1997:145), a method that enables us to access the ontological and epistemological assumptions behind a problem. Discourse analysis enables us to understand the conditions behind a specific problem and make us realize that the essence of that problem and its resolution lie in its assumptions; the very assumptions that enables the existence of that problem. It provides a higher awareness of the hidden issues and therefore enabling us to solve concrete problems by making us ask ontological and epistemological questions to the problem at hand. For example, is the increase in social injustices in African communities today as a result of the ‘I’ conception of the person? Such a question has been answered in this research.
CHAPTER TWO

2.0. GLOBALIZATION CONCEPTION OF THE PERSON

2.1. Introduction

This chapter attempts to define globalization, its processes and components, and in a specific way the manifestation of globalization ‘I’ conception of the person in African communities. The chapter also discusses how globalization ‘I’ conception of the person is transcending African communities. All this is done to show that globalization ‘I’ conception of the person is trying to erode the African ‘we’ conception of the person through individualism, creation of the neo-liberal capitalistic societies and money economy.

2.2. Globalization

The term globalization in this research means the process of interaction among people, companies and governments of different nations, a process driven by international trade and investment and aided by information technology (Robertson, 1992:45). Globalization has effect on social, economic, cultural and political systems. One of the earliest known usage of the term globalization as a noun was in 1930 in a publication entitled ‘Towards New Education’ where it denoted a holistic view of human experiences in education (Scott, 1997:112). By 1960s, the term globalization began to be used by economists and other social scientists. In economic and social aspects, globalization refers to the broadening,
deepening and speeding up of the worldwide interconnectedness in all aspect of life, from social, cultural, political, to economic components of the human society (Hist and Thompson, 1996:70)

According to Human Development Report (1992), among the global element and forces that generate and facilitate the process of globalization are: new markets which include foreign exchange and capital markets linked globally and operating twenty four hours a day with dealings at a distance in real time; new technological advancement like internet links, cellular phones, media networks connecting people globally regardless of distance and time; actors such as the World Trade Organization (WTO) with authority over national governments, the multinational cooperation with more economic powers than states, the global networks of non-governmental organizations (NGO) and other groups that transcend national boundaries; new rules implementing multilateral agreements on trade, services, and intellectual property, backed by strong enforcement mechanisms (UNDP, 1992).

High degree of self-reference and visibility among individuals and nations is part of modern globalization. Modern globalization is self-referential and as far as communications technology is concerned, it takes place in real time. Despite the bad news travelling around the world about globalization such as individualism that breeds social injustices like terrorism; there are also positive issues that come with globalization, some of them include spread of modern science, medicine and
technology that have effect that make individuals’ life easier and safer (Scott,1997:67).

2.3. The Components of Globalization

As discussed earlier, we can see that globalization is an emergent concept reflecting people’s experience of the properties of an accelerating phase of the level of social integration comprising the bonds between nation states. This is why theorists of globalization like Scott (1992), Held (1997) and Hist and Thompson (1996) among others view the world as moving into, or already having entered a new phase. According to Hist and Thompson (1996:56), we are living in an era in which the greater part of social life is determined by global processes in which national cultures, national economies and national borders are dissolving.

The process of globalization has been accompanied by the spread of information and communication technologies (ICTs) that have broken down the social distance between the individuals in different parts of the world. As stressed by Kasim (1997:129), technological developments have revolutionized communications and information provision, diffusion and storage and enabled broadcasters and telecommunications operators to extend beyond their national borders. While physical distance between the two individuals may be great, ICTs have facilitated social closeness. Good examples we can cite, are that of televisions and internet
that are bringing to people instantaneous images of distant peoples and events, 
thus broadening and relativizing local experiences.

This situation is best summed up by Yearly (1996:88), when he views the 
processes of globalization as having turned the world into a single, unified place, 
where in principle everybody can be reached and where nations of closeness and 
convenience are separated from connotations of physical proximity but connected 
electronically. Looked superficially one may tend to think that with ICTs like 
internet and mobile phones the social bond of the individuals in the community is 
being strengthened but for this research it is not, in fact it is eroding the communal 
social bond that existed between individuals in African communities. This is 
because in African communities physical contact mattered a lot as people would 
emotionally feel the other as a friend and a companion in life but with emergence 
of internet and mobile phones, one might think it is a waste of time to travel to 
visit a friend in hospital or to know his/her where-about when there is a phone you 
can send a short message or internet you can just tweet. Thus, phone call, short 
messages and internet have taken over the physical mutual contact that Africans 
valued much in regard of creating communal life among individuals in the 
community.

A second aspect of globalization is the growth of a common culture. As discussed 
by Yearly (1996:104) that through globalization has emerged a world market of 
popular music, film, fashion, entertainment media and other consumer goods.
These cultures are enhancing the cultural domination established through information transfer by continuing the supplanting of African indigenous traditions, practices and consumption patterns and trends that commenced with colonization. Yearly (1996) contends that as products and popular cultures become the same wherever people go, their perception as members of a global society becomes stronger. Moreover, the more people consider themselves to be members of a global community, the more they are likely to set aside their basic traditional social moral values like communalism way of life replacing them with individualism.

The third aspect of globalization applies to the political realm. One may cite the birth of bodies such as campaign organizations and pressure groups focusing on women’s issues, environmental problems, disarmament, human rights and other social developments as efforts in this regard (Giddens, 1990:67). The Red Cross, Amnesty International, Greenpeace International and Transparency International are good examples of some such bodies that assume a world profile. Of particular significance to the globalization of politics, is the push for representative democracy in the developing countries that was ignited by the end of the cold war, as marked by the disintegration of the USSR, with specific reference to Africa, the African continent has been experiencing a considerable movement towards democratization since the early 1990s confronted by western countries, especially
the USA and the United Kingdom, donor and financial aid agencies/institutions and by African political reformers (Ottaway, 1997:36).

Pinkey (1994:119) stressed that as a process, democratization referred to the act or process of making or becoming democratic government. A form of governance in which the supreme power is vested on the people and exercised by them indirectly. Through a system or representation, delegated authority in which the people choose officials and representatives at periodically held free and fair elections. In a truly participatory and representative democracy, a humane society is created through the efforts of the people themselves. A democratic regime should be chosen through competitive (multiparty) elections held on a regular basis.

Sorensen (1991:56) also stressed that the government must observe the political and social rights as well as civil and human rights and liberties of the vast majority of the population. There should be absence of arbitrary arrests, tortures and executions, freedom from costly decisions taken by arrogant rulers, equality before the law for all citizens and constitutional safeguards protecting the rights of the citizenry should obtain in a democratic situation.

Central to globalization is the notion of a rapid process of economic globalization. Hope (1997) held that this is perhaps its most important component because it is the driving force toward cultural and political globalization. It has its beginnings in the economic turbulence of the 1970s; economic globalization involves the
internalization of the world economy. Those who support this view argue that uncontrollable market forces and truly Transnational Corporations (TNCs) have come to dominate the basic dynamics of the world global economy. These (TNCs) owe allegiance to nation-state and locate whenever in the globe market as the profit dictates are its principal economic actors and major agents of change (Hist and Thompson, 1996:156).

As stressed above, the relative cheapness of transport and the efficiency of modern shipment systems have combined to ensure that some similar goods are available worldwide. This has been accompanied by worldwide spread of manufacturing and sales (global manufacturing and global marketing) as corporations establish bases all over.

This is in contrast to the old international post-war world-order in which the world was an aggregate of essentially national economies, linked by trade, where companies produced primarily for domestic markets and only secondarily for export. Where the production process took place within national frontiers, and where governments protected, supported and championed home industries and national forms, and devised rules for international trade within intergovernmental forums (Kassim, 1997:78).

The talk about a global economy suggests that a truly global economy has emerged or is emerging in which distinct national economies and domestic
strategies of national economic management are becoming increasingly irrelevant. According to Hist and Thompson (1996), a dominant feature of the international economies is that, processes that are determined at the level of national economies still dominate and international phenomena are outcomes that emerge from distinct and differential performance of the national economies. The globalization of the economy, however, seeks to rob nations of such processes by autonomizing and socially disembedding the international economic system by making production and markets truly global (Kassim, 1997).

2.4. Processes and Social Aspects of Globalization

As a process, globalization involves the organization of various processes such as communication technology like internet and mobile phone, business on a worldwide level, the existence of an awareness of the interrelations among people on the globe and recognition of the globe as finite and limited (Yearly, 1996:77). Globalization reflects the increasing trend in which people are viewing the world as a single space or what Robertson (1992) refers to as the compression of the world and the rising consciousness that humanity is inhibiting one globe. Born of this process are other related terms that are becoming a commonplace in the social science literature such as the global society, the global village, the global economy and the global citizenship (Stallings, 1995:98).
Internet usage and elements like My-space, You-Tube, and others allow for instant dissemination of information, response, and change empowering millions in the marketplace of things and ideas (Brain, 2006:36). In the view of this research, with this interconnectedness of the world, the top-down control of African tradition social structures like council of elders that regulated the activities of the individuals in the community is melting away and every individual is becoming his/her own creator, critic and controller, thus democratizing everything from corporate products to tastes and politics. In addition to this, increase use of internet is destroying culture and rubbing outlines between knowledge and whimsy, experts and neophytes. According to this research, My-space and You-Tube do not empower, but rather water down, values and ideas such that a lowest common denominator prevails, leading to individualism. With the increase use of internet, an entire dimension of existence has exploded onto the global culture that few understand, but everyone embraces. Social networking, politics, commerce, education and cultural awareness all have been revolutionized by the reach and force of the internet. It has empowered hundreds of millions in ways few could have imagined just a few short years ago. At the same time, individuals, governments and other institutions have been slow to understand the impact of this revolution.

One good example we can point at, is that of entertainment and politics, with video technology readily available to average people, millions have become own film
makers, posting everything from social commentary to comedy, from drama to pornography, something that is almost doing away with African moral values as every individual can access these pornographic material regardless of their ages. In every case, millions are able to communicate, share negative to positive ideas and values, explore and stretch social norms, and also break down territorial boundaries and cultural divides in both good and challenging ways. The concept of viral media and marketing is born, along with new ways of thinking about the dissemination of ideas, facts, and also rumors and lies (Keen, 2007:90).

Brain (2006:78) adds that political candidates in democracies are able to reach broad audiences, respond quickly to critics, raise vast sums of money from individual small donors, and project their image without relying on the cumbersome dimensions of broadcast media with its own time schedules, and financial motivations. In states without democratic expression, the internet has become the underground tool where people and groups share ideas, grievances and perspectives usually through open exchange or through their own encoded language. As a result of the increase use of internet and mobile phone, traditional African communities are no longer able to control individual morals and information flow to any degree that they could do in the middle of the twentieth century.

Thus, the elements of globalization have not only contributed positively in African communities but have also acted as forces for individualism, or as forces for social
decay and destruction (Brain, 2006:78-79). Moreover, we can acknowledge that internet usage has come up with new social media networks like face-book, twitter and whatsapp that have facilitated the spreading and the sharing of Western culture partly eroding the African traditional and moral values and so trivialize many of the important ideas and values that societies hold dear. These devices are ultimately corrosive on the social fabric of society and the world, hence, perpetuating individualism.

2.5. The Information Revolution in the Era of Globalization

Today’s information revolution and the type of globalization that accompanies it are transforming and shrinking the world as mentioned earlier. The United States with 5% of the world’s population has more than half of all internet users (Robertson, 1992:65). The digital revolution is entrenching itself more and more in African communities. Ideas and concepts about computer-assisted means of information dissemination and retrieval are becoming ingrained in people’s mind in Africa as well as in the rest parts of the world. The digital era (in globalization) is built on and embedded on existing realities of the geopolitics of the times. The internet cannot be separated from the real world and real people, and its free flow of information pose threats to African communities over control of individuals’ lives.
The information revolution is creating virtual communities and networks that cut across both national and African traditional communities’ borders (Brain, 2006:88). In the global economy, key actors use the new state of the art technologies to transfer huge sums of money electronically while at the same time hackers disrupt internet operations through the dissemination of deleterious viruses with a capacity to destroy social community data. These changes in technology are making African communities social surveillance systems encounter challenges in tracking down hackers and burglars of social information, website busters spread across groups and cells of social interaction on internet. Technology has been diffusing power away from traditional communities and empowering individuals to play roles in social, cultural, economic and political ways live.

Currently we are living in a data and information intensive economy in which businesses need continuous access to critical business information against a background of greater vigilance against fraudsters. In this information age, data is the livelihood of each enterprise. Africa is struggling to bridge the digital gap using satellite technologies (Robertson, 1992:60). The prospects of e-community pose dangers to African traditional social activities of intelligence gathering, information storage and retrieval. Concerns ought to be expressed about the need for proper secure means of digital preservation of traditional African social information such as riddles and proverbs. In confronting existing huge digital divide, there is a need to devise digital bridging strategies through congenial
programs of technical transfer and training. These strategies must involve the storage, maintenance and accessibility of digital knowledge and material over long-term, given that storage and retrieval are essential elements in digital computation and design of systems (Brain, 2006:105).

2.6. Globalization and Capitalism

Globalization has fuelled capitalism across the world (Murphy, 2007:34). Capitalism is the economic structure that permits people to use their private property however, they see fit, with minimal interference from the government. Under capitalism, people are free to work at jobs of their own choosing to try to sell their products or services at whatever prices they wish, and to select from among various product- and service-providers for the best value (Murphy, 2007:34-36).

According to Murphy (2007), in a globalized economy, economic activity is unrestricted by time zones or national boundaries. There is an international exchange of labor forces, ideas, knowledge, products, and services. This trend has accelerated dramatically since the 1980s, as technological advances, most notably the rise of the Internet and advances in telecommunications infrastructure, have made it easier for people to travel, communicate, and do business internationally.

The expansion of international trade and foreign investment was sparked not only by technological progress, but also by two major sociopolitical developments of
the 1980s. The fall of the Berlin Wall and the subsequent dissolution of the Soviet empire freed some 400 million people from the shackles of closed, centrally commanded economic systems. The second development was the demise of the Third World’s reliance upon import substitution, a trade and economic policy founded on the idea that a developing country can increase its wealth by importing as few goods as possible and relying instead on locally produced substitutes. When import substitution proved to be a colossal failure, struggling countries all over the world starting with Chile in the mid-1970s and China later that decade began opening their markets and welcoming foreign investment (Murphy 2007:40).

However, according to Efanodor (2013:66), globalization alism has been a force of inequality and marginalization. It has rather than promoting oneness of the global village constituted a dividing fact between developed and developing nations of the world and this applies to individuals and the community. African states have been the victims of globalization’s disunity because of their contribution through systematic dispossession and exploitation of its initiatives and resources by the imperialist economic forces. The condition for sustainable development amounts to each generation leaving the next generation a stock of productive capacity, in the form of capital assets and technology, that is, capacity of sustaining utility or well being per capita than that enjoyed by the current generation, or at the very least, equal to that enjoyed by the current generation.
Therefore the sustainability of Africa economy requires that the stock of natural, man-made, social and human capital should not decline. But argues Efanodor (2013:68), Africa has made enormous contributions but because it lacks the capacity to compete on favorable terms, it is at the receiving end of the side effects rather than the gains of globalization. The above is further aggravated by Africa’s mono-product and structurally deficient economy and debilitating debt burden. Consequently, the capitalist ideology of free market liberalism and property based democracy remains a continuous license for neo-colonialism and, the institutionalization of both political and economic domination and exploitation of the weaker partners through their internal agents.

2.7. Neo-liberalism and the Vagaries of the Market

With globalization in Africa, the role of the community has been minimized since it has been seen to have less to offer to individuals’ success and hence the era of structural adjustment whose conditionality’s have sought to remove the community from its traditional roles (Murphy, 2007:103). This in turn provides an anarchic market mentality of individualism and capitalism that lead to exploitation of the marginalized class and the increasing impoverishment of low-income groups as neo-liberal thought denies the African community tools to intervene actively in favor of those members of their communities without jobs, houses, health care, schooling and food (Efanodor, 2013:88).
Moreover, in this era of globalization, the individual’s social security is being undermined by this withdrawal of community intervention that has led to the decline of job security, shelter security, health security, educational security and food security among others. The result of globalization is an increasing emphasis on individual social security in narrow terms of national policing and defense needs, and the survival of the ruling classes as opposed to a transformational agenda of removing poverty, unemployment and disparities within the marginalized individuals in African societies (Murphy 2007:104). What we need to realize is that the capacity of the community as a mediator between the large poor and marginalized individuals and few bourgeois is sharply being eroded by globalization. As Efanodor (2013) argues, if a democratic community is unable to deliver social security to its marginalized subjects, then it faces a crisis of authority and legitimacy. For the community to have authority, it must have public support and consent. Therefore, institutional structures for individuals’ order in the community must be bound by principles of accountability and consultation. Community requires social order to govern individuals effectively, and therefore the enhancement of individual security must be undertaken within a social setting of authoritative justice. Authoritative justice is the attempt to restore order without looking at the need and means of resolving the causes of that disorder (Murphy, 2007:78). Indeed democracy in African communities needs a context of social stability as they embrace globalization.
The idea of sovereignty of the community is increasingly being subjected to unprecedented challenge by globalization (Efanodor, 2013). The world beyond the community is a world of global economic dynamics, intensification of transnational links, international law and institutions that have not been adequately theorized despite a growing corpus of globalization theory dominated by realist and neorealism with their preoccupation with processes of globalization. In fact, neorealism has revived intellectual interest in the community among individuals, although this has not been expressed in any systematic theoretical inquiry. Both realism and neo-realism do not give a convincing account of the enmeshment of community with the wider global order and the effects of the global order on these communities and their political implications.

However, the discourses on the global interconnectedness of communities seem to have their roots in the liberal-idealist tradition in international relations (Murphy, 2007:90). It is epistemologically limiting and does not provide enough room for a critique of the international system and the violence of the market which globalization spawns and legitimizes.

Market violence has become a causal factor of neo-liberal order based on inequalities, individualism, capitalism and social marginalization (Murphy 2007). These are nurtured through market generalization, free enterprise, budget restrictions and control of dominated economies. Indeed economic globalization needs cultural globalization since culture derives from commodities including
films, books, documents and strategic information. Violence comes with both economic and cultural globalization since globalization creates social and cultural cleavages that permeate neo-liberal capitalism societies. On the one hand, it suggests the exclusion and social discrimination while on the other, it allows for integration (Murphy 2007:91). From this point of view, community violence and individual insecurity appears as the outcome of the social differentiation generated by globalization. There is a need for the re-theorization of individual security beyond the national security paradigms. This should be within the African view of morality and concept of individual rights. It should elicit re-adjustment that will produce a new paradigm of individual security.

Globalization with neo-liberal ideology has further made the African community, its mission, its functions in international relations and world economy more complex (Robertson, 1992:97). To understand the dilemmas of the African communities in this neo-liberal era, it is necessary to inquire into the nature of this community by conceptualizing historically and philosophically the origins, structures and functions of African communities and its relationship to other phenomena within the global economy. This effort requires the identification, classification and definition of the major problems related to African community. There are methodological problems, conceptual issues and functional aspects that have to be raised and discussed relating to the kind of communities in Africa, the threat of neo-liberal marketism to African communities and therefore the need to
appreciate the full range of African traditional morals. The main goal of the individual security concept in Africa is to be conceived in African traditional social context. There is a need for a re-theorization of the African community and a re-definition of functions and responsibilities of the community beyond its current globalization’s liberal conception.

2.8. Globalization and Culture

As a result of material developments in technology, communication as well as transportation, whose effect have been to bring ever-increasing numbers of people from all quarters of the globe into face to face contact, we are currently witnessing the emergence of a global mass culture (Robertson, 1992:90).

Indeed, as Robertson (1992) would say, a single worldwide civilization is here. At roughly the same time in the last century when Karl Marx issued his backhanded paean to capitalist dynamism, praising capitalism for having abolished national barriers and created something altogether new, namely, an early form of the global economy. John Stuart Mill, the great spokesperson for liberty and human individuality, publicly bemoaned what he took to be the thread of the times: the general tendency of things throughout the world is to render mediocrity the ascendant power among humankind. Schumpeter (1994:140) also argues that Europe is decidedly advancing toward the Chinese ideal of making all people alike, a present day Mill who watched TV today would have even more reason for
saying much the same. Increasing homogenization is a worldwide cultural fact and a direct consequence of globalization. Is homogenization such a bad thing, though? Looked with a critical eye one would see that the homogenization that is creeping across the African communities is more of Western way of life. Tangwa (1999:87) reiterate that even in Africa, traditionally the land of social conformity, the cultural ideal of group thinking is in full retreat. The stifling, anti-hill-like, socialist uniformity is out, and in terms of dress, fashion, social mores, and intellectual practices, the Africans are fast becoming, indistinguishable from Westerners.

Globalization may have as its effects a certain leveling of cultural differences and owing to the consumerism it promotes, may make for increasing similarity in lifestyle around the world, but it is difficult to see how this consequence of globalization may not actually have decidedly beneficial effects (Imamich, 2001:123). If anything, globalization is a potent counterforce to the destructive forces unleashed by the end of the cold war. We are referring to the new tribalism, the ethno-nationalism triggered by the demise of socialism and the end of the balance of terror between hostile superpowers that served to keep conflicts between their client states more or less in check. Albrow (1997:34) stressed that if there is anything that threatens to turn the African community’s order into a disorder, and to turn the world itself into the arena for a global clash of
civilizations, it is the individualism that is spreading among African communities in the name of global liberalism.

Globalization has led to an increase not only in imports of all kinds, but of imports that are dangerous to Africa and its citizens. This issue has gained much notoriety lately in the case of Chinese imports. With globalization, there is increasing prevalence of borderless diseases, many of them relatively new, and Africa remains at high risk, for the disease and that risk may increase with global warming. For example; the recent case of the Ebola disease in West Africa, tuberculosis (TB), and sexually transmitted infections (STIs) of various types have long spread globally, Severe Acute Respiratory Syndrome (SARS), Bovine Spongiform Encephalopathy (BSE) (or Mad Cow Disease, a disease often found in cattle that can cause a brain disease) have also spread due to globalization.

2.9. Globalization and Cultural Identity

There is a difference between African and Western groups with respect to the problem of identity. According to Kaphagawani (2004:30), the constant and gradual remaking of persons through, inter alia, the acquisition and mastery of both cultural and esoteric knowledge is inevitable. Moreover, to acquire such knowledge, the ontological priority of the collectivity is indeed presupposed. Kaphagawani (2004) continues to stress that the ontological uniqueness of each individual is recognized even if not underscored. Though different, these two
perspectives are complementary; for the integrity and perpetuation of every collective order depends in the last analysis on the initiatives and actions of individual persons.

Globalization is principally all about creating economic environment where competition, efficiency and profit can set the tone for economic activity, rather than facilitate full identity of individuals in the community. Even though the process of globalization is natural, the manner in which it is being carried out is not. Indeed, rather than seeing globalization as promoting community and individual lives, we are seeing Westernization of the world economy and consequently an effort towards Westernization of global culture (Horton, 1960).

According to this research, globalization seems to be promoting cultural imperialism, where one (Western) culture imposes itself and erodes at least parts of another (African) culture. This means that it is much more difficult to tie culture to a specific geographic point of its origin. This is where the problem or the threat lies for the rest of the world cultures. One of the threats is that this process will increasingly preclude Africans from participating objectively, not only in the political decisions that deeply affect them, but also in their own social life. The imposition of another foreign culture is inevitable. If a working definition of culture is the sum totals of answers which people give to the questions of life as Lloyd (1967) defines, then I can say under globalization, Africans are finding
themselves in a situation that forces them to accept foreign answers to their own questions of life.

Although the main visible trends of globalization are principally economic, it does not even respect the different economic traditions and cultures of the world (Lloyd, 1967:156). Globalization however, is the forceful implementation of the wisdom of Adam Smith’s invisible hand, in which he claims the influence Britain had on United States of America, and Africa must be more committed. Let me say that Africa needs to realize that such things as collective, authentic, cultural identity will not be given to her on a platter from anywhere. The revival of African’s cultural heritage and its honest, authentic and functional spirit and institutions must become a practical goal. Without stopping at this, an honest appraisal and forward movement towards dialogue with the rest of the world should equally follow.

Obioha (2010:70) also stressed that, with globalization, it has been observed that the rapid and aggressive spread of market economies and communication technologies under the influence of Western multinationals brings new impediments to local cultures and values, particularly in Africa and non-Western societies. Africans are now cultivating the materialistic and individualistic habits and values previously associated with Western culture. The culture of individualism is fast eroding the values and ideals of kinship and extended family system that African is known for. The creation of neo-liberal capitalist society and
materialism, for instance, has changed the communal character of the traditional Africans. The traditional African life was a truly and deeply communal, whereby an individual acts had ripple effect on the whole community. However, certainly, today, the reverse is the case; the texture of the modern African cultural life is excessively materialistic. The glory of a communal cultural aura and vision of life, which characterized the traditional life, has disappeared from the charactereological features of modern African life.

The change, as observed from a cultural anthropological point of view, has been a radical switch over from one extreme of a deeply communal social character to another of excessive individualism and materialism. In this frenetic rush for wealth, the quest for profit with the desire for prestige has accelerated the desire to consume. As stressed by Ali (1980:21) that the African capitalism by combining the quest for profit with the desire for prestige has combined in sharpening the acquisitive instinct alongside the urge to consume. It is clear that globalization has changed the African ‘we’ conception of the person and moral perspective.

2.10. Globalization and the Individual Person

The phenomenon of globalization on individual life is a momentous fact in history of the world with which we must contend, but one that is largely hidden from the casual observer or the public eye. As discussed by Kilminster (1997:76), its enormous ramifications affect the choice made by millions of people around the world. However, it is largely ignored by most people, especially those who stand
closest to the center of the phenomenon and benefit from it without wanting to say or having anything to say about it. Even those who report the news concerning business and the economy seldom advert this central fact of the individual conception and how it affects decisions made in our African communities.

Freud (1984:12) also argued that if we are to face the challenges of globalization in our own decision making as human beings, we must understand how globalization works in pursuit of it ends, the ends perhaps in fact not the same as our ends as human beings and members of the human community. We must examine globalization, much as Marx did in the 19th century bourgeois economic system, not to get deeper into it and remain there as Marx did in his purely economic analysis of the class struggle, but in order to find ways of embracing or escaping from it and finding a more humane way of living the good life.

According to Rao (1998:78-79) globalization consists of many markets, commodities, stock, bond, features, labor, money, and foreign exchange, but the core is the financial markets that have interest in all these markets. Over all these markets there hangs a certain mystique of freedom and competition, although no individual person knows what is going to happen next, about how fortunes are made and lost or whether there will be work for tomorrow or food to put on the table. That at the center of globalization there are the large corporations who know better than anyone else, which way things can go and who can make things go their way before anyone else gets a chance to do anything (Rao, 1998). This is a
clear indication of capitalism that in turn gives birth to individualism in African communities.

According to this research, to understand the function of globalization in the African communities, we must look beyond this mystification of markets to what has actually happened to the community that affects the lives of people throughout the world. This requires an individual analysis of world history, without going into all the details that occupy global analysts in their daily interactions. Their concentration on particular deals is usually what obscures individuals’ dimensions of community life and leaves them in the dark.

Looking at some of the salient features of today’s community life we can see how they became globalized compared to earlier times. Considering the more prominent component of community, such as land and markets we can see the effects of globalization on the conception of the person in Africa. These components of the community are more important ones that directly affect human development.

First, when we examine the market of commodities, which has now become world trade or simply the world market, Kilminister (1997:36) holds that prior to modern economic development; trade was a relatively local phenomenon. Trade used to take place in local markets where self-sufficient households met their economic needs by coming together to exchange their surplus goods for goods they need. In
time, people worked communally and prospered, especially in Africa, and produced more distant goods, such as spices and silk from East Africa or gold from newly discovered lands. With globalization trade took the form of colonialism and capitalism where the bourgeois, started creating a big gap with the have-nots, even as it had done in ancient Greece with the economic expansion of Athens and Sparta, this definitely leads to individualisms of the highest level (Giddens, 1990:91).

Secondly, when we look at the land issue, African communities held land communally and the food produced was shared among the people equally. With the emergence of globalization, land privatization began and each individual was to demarcate his own piece of land. According to Simmel (1990:45-46), this made again the bourgeois to acquire big pieces of land and the have-nots acted as the laborers. This is apparent in Kenya especially, when the white settlers left the famous “white highlands”, the well placed political class and the rich citizens who could afford to buy the land were the ones who settled on the lands, while the indigenous people of those areas were left landless and they became squatters and laborers. This also manifest capitalism and individualism at the highest level in African traditional communities.
2.11. Conclusion

This chapter has discussed globalization, the process and the components. It has also discussed the “I” conception of the person that has been manifested by globalization’s spread of western culture, creation of neo-liberal capitalistic society, and materialism. The chapter has also pointed out that globalization is trying to make Western culture a global culture that is more of individualism than communalism as seen in African communities, dimension that has brought in various debates between the proponents and opponents of globalization.
CHAPTER THREE

3.0. AFRICAN CONCEPTION OF THE PERSON

3.1. Introduction

Many scholars like Mbiti J.S (1969) on African Religions and Philosophy, Senghor L.S (1964) on African socialism and Tempels (1959) on Bantu Philosophy have written a lot on African philosophy, culture and social life but seldom have they addressed the challenges of African conception of the person by the West. Others like Gykye (1995) and Wiredu (1987) have discussed the conception of the person based on the composition of the person (body, mind and soul) with little attention on the African conception of the person as a social being. This chapter therefore discusses African conception of the person on the basis of his/her social life and how this conception is constantly eroded by the globalization ‘I’ conception of the person. It briefly discusses the African conception of time as a social commodity that strengthens the communal bonds of the individuals in the community unlike the Western conception of time as monetary commodity that seems to steer up individualism.
3.2. The Continent of Africa

Africa is the second largest continent in the world in both area and population. It has an area of 11,699 million square miles (30.22 million km²). Currently (2015), Africa has a population of 1.166.239.000 representing 16% of the world’s population. Africa is made up of fifty-four nations with an estimated one thousand different languages spoken and as many distinct ethnic groups. This makes Africa the most linguistically and ethnically diverse of the entire world’s continents. Africa is endowed with immense natural and human resources, as well as great cultural, ecological and economic diversity. In terms of natural resources, Africa is the world’s richest continent (Williams, 1997:76). It has 50% of world’s gold, most of the world’s diamonds and chromium, 90% of the cobalt, 40% of world’s potential hydro-electric power, 65% of the manganese, millions of acres of untilled farmland and other natural resources (Williams, 1997).

In spite of these impressive facts on Africa, for much of history and even in contemporary times most non-Africans have referred to it as the “Dark continent”. In the past, this reference was a reflection of the ignorance of the people of the West of Africa’s immense potential. However in recent years, reference to Africa as the Dark Continent is mainly due to the over emphasis of negative reportage on Africa by the Western media. The headline news on Africa has focused on decay in African states, endemic corruption at all levels of government, chronic human rights abuse, hunger, famine, poverty, civil wars and recently HIV-Aids.
These stories, of course, are not mere fabrications. African countries confront very real and severe challenges. For instance, Sub-Saharan Africa that is a home to about a tenth of the world’s population is the location of half of the world’s civil wars, refugees and most famine stricken areas.

According to Kwame (2012:13), what the Western media has failed to notice and to include in their reportage is that, in spite of the political, social and economic challenges confronting Africa, Africa is not in the position of total disintegration and decay. Reports on African issues are most often historical with no attempt to provide a historical context of antecedents of the issue facing us today. Many authors believe that most of the political and economic issues of contemporary Africa are deeply rooted in the colonial and post colonial experience, for example, the effects of the cold war and globalization.

3.3. The Concept of Personal Identity in Africa

In African communities, only one who can say ‘I’ to himself can say ‘you’ to the other. In this sense, personal identity is that which makes a person or a thing, in contrast to others. Thus, personal identity is an essential existential constituent of the reality of existence (Senghor, 1964:78).

For Africans, the issue of personal identity is of vital importance, especially in present-day globalization. Etymologically, the term ‘identity’ consists of two words: “id” and “entity”. The word “id” has two origins, the Latin origin which
points to psyche and the Greek origin which point to the word *idios*, which means one’s private or own. The word “entity” on the other hand comes from Latin word “*ens*” the present participle of *esse* which means, “To be” (Ruwa’ichi, 1990: 169).

It points to an entity as opposite to an attribute and as having objective reality.

In this sense, the term identity means something with its own objective reality. In general, it points to the individuality of a thing or person, that is, to what a thing or a person is. Reflecting on identity, the emphasis is put on the objective reality of a thing in contrast to the attributes (Ruwa’ichi, 1990:172). Hence, we can see that African understanding of identity points to a relation: thinking of objective reality that presupposes the existence of another. In Africa, identity indicates the belongingness of realities of a class in contrast to those of other classes.

This concept of identity as denoting a sense of relationship is also manifested in some African communities’ traditional noun of a person, for example the noun ‘*Muntu*’ in Tharaka community in Kenya. In Tharaka, a person is referred to as ‘*muntu*’ as in general presentation of a person in most of African communities (Mbiti, 1970:104). According to Ruwa’ichi (1990: 43) muntu is a compound term constituted of the singular personal prefix ‘m-’ and the general root ‘-ntu’. To understand the term ‘*muntu*’, its etymological elements are analyzed in an inverted way. That means to begin by considering the element ‘ntu’. The element ‘ntu’ in African community stands for the most generic notion of being. That means, practically every existence enters into the comprehension of the notion entailed by
this aspect. On the other hand, the element ‘mu’ strictly designates intelligence. When the two are combined, their aspect acquires a determinative role, informing it in a specific way, the outcome of which is muntu, which is a definitive category of being, a being endowed with intelligence and responsibility (Ruwa’ichi, 1990:175). This aspect renders muntu responsibility in him as well as of the other person in the community. This is understood in this research work as the basis of the African ‘we’ conception of the person as well as the African communal life.

The African way of envisaging the identity of muntu often baffles Westerners, because it is embedded in culture, which is a living open totality that evolves by constantly integrating individual and collective choices that are taken in interaction with other, similar wholes. Culture is the product of a complex inheritance constantly submitted to scrutiny and the need to adapt a constant conquest to achieve. Such is verified by the fact that there is a pronounced tendency among Western authors to think that Africans do not have a sufficient notion and evaluation of person (Baffoe, 2005:107). However, on what basis does this rest? Certainly, the chief motivation is the conviction that the people under consideration (Africans) tend to render little space to the individual. Apparently, yes, but the truth is far from that. Mbiti (1969:108) has summed up the African position in the following:

Man stands in the center, in his social context; He cannot be understood as an individual... The individual must be seen in relation to and communion with other people… (pg. 108)
The identity of *muntu* therefore, should neither be sought in an isolated individual, for such is retained unhealthy, unrealistic and even abominable, even comparable to sin Mbiti (1969:110). This is evidenced by Tharaka saying: *Muntu umwega atiakaga araaya na bara bangi, indi akaigua atari umwega naigagua uguaya bwa kumenyekana kwogu akaibathura wengwa*; meaning, a good man will not build his house apart from others, but if he has some vice then he is afraid to be known and therefore he separates himself.

Tempels (1959:38) explicitly claimed that in Bantu thought, persons or humans are defined and individuated communally. He asserted that: “This concept of separate beings, of substance which find themselves side by side, entirely independent one from another, is foreign to Bantu thought” (Tempels: 1959: 42). According to Temples (1959:45), Bantu hold that created beings preserve a bond one with another, an intimate ontological relationship, comparable with the causal tie that binds creature with Creator. For the Bantu there is interaction of being with being, that is to say, of force with force.

Kaphagawani (2004:126) argued that African communalism is not in any way to imply the denial of the recognition of individual human beings qua individuals. African communalism, in fact, takes cognizance of ontological pluralism; and to start, as Mbiti (1969:112) does, with the assertion that *we are* presumes prior recognition of the individuality of those making up the “*we*”. And to claim that “whatever happens to the individual happens to the whole group” and vice versa is
no doubt to forget the difference between individuals, on the one hand, and sets of
individuals on the other.

Kaphagawani (2004) continues to illustrate this point of communalism of
Africans, by the Chewa proverbs: *Chaona mnzako chapita mawa chili paiwe*
(What your neighbor has experienced is gone, tomorrow it will be your turn);
*Mvula ikakuona litsiro siikata* (When the rain has seen that you are dirty it does
not stop pouring); and *Wanthu ndi mchenga saundika* (Human beings are like sand
out of which one cannot make a mountain). All these proverbs and maxims are
reflective of the Chewa’s recognition of the individuality of human beings, their
fates, predicaments, and experiences in the community.

An ontological equilibrium is therefore requisite, to rank high both *mutu* and the
community (Mbiti, 1969). Amid this, it is logical to pose a question: is the *mutu*
not complete in him/herself? Certainly, in Tharaka as in other African contexts, he
is, and that in as far as he entails a certain order of integration within himself. Yet,
that is not the only conceivable order involving him, besides that, one should bear
in mind the order of his insertion into the ontological setting; he can only be
complete if considered in his prerogative of a center of relationships emergent
from that wider order (Senghor, 1964:78).
3.4. The Conception of the Individual in the Family

The individual in African communities is a member of a family. He does not and cannot exist alone except corporately (Mbiti, 1969:108). He owes his existence to other people, including those of past generations and his contemporaries. He is simply part of the whole, which are the family and the community at large. The family must therefore make, create or produce the individual; for the individual depends on the corporate group (Senghor, 1964). Physical birth is not enough: the child must go through rites of incorporation so that s/he becomes fully integrated into the entire society. These rites continue throughout the physical life of the person, during which the individual passes from one stage of corporate existence to another. The final stage is reached when he dies and even then, he is ritually incorporated into the wider family of both the dead and the living (Mbiti, 1969).

It is only in terms of the other people that the individual become conscious of his own being, his own duties, his privileges and responsibilities towards himself and towards other people (Senghor, 1964). When he suffers, he does not suffer alone but with other corporate group; when he rejoices, he rejoices not alone but with his neighbors and relatives. When he gets married, he is not alone; neither does the wife belong to him alone, so also the children belong to the corporate body of the family and the community, even if they bear only their father’s name (Abraham, 1963). Whatever happens to the individual happens to the whole family, and whatever happens to the whole family happens to the individual. The individual
can only say: ‘I am, because we are; and since we are, therefore I am’ (Mbiti, 1969:108). As it was pointed out earlier in this research, this is a cardinal point in the understanding of the African view of the individual as well as the basis of African communal life.

Menkiti (2004:132) also argues that personhood in African context is the sort of thing which has to be achieved, the sort of thing at which individuals could fail. That is, the approach to persons in African traditional thought is a maximal, or more exacting, approach, insofar as it reaches for something beyond such minimalist requirements as the presence of consciousness, memory, will, soul, rationality, or mental function. The project of being or becoming persons, it is believed, is a truly serious project that stretches beyond the raw capacities of the isolated individual, and it is a project that is laden with the possibility of triumph, but also of failure. Triumph and failure have their consequences, and the consequences cut beyond the life cycle of the assignable individual, affecting others in the community as well, it follows that societies, both large and small, are in need of recognizing that they are caught up in an inextricable dance with their component individuals. And one of the ways to act on that recognition is to join the task of transforming the individual into a true person, in other words, a moral being or bearer of norms in the family and the community at large Menkiti (2004).
3.5. The Concept of Individual Moral Values in Africa

African communities hold that moral values are the essence of ethics, and upon it depend even on the life of a person (Abraham, 1963:34). Thus, in the African community a moral value is that which enables the rope of life to stay unbroken in one’s hand, and again, they act as individual’s guard in the community. Moral values show themselves in the following ways: hospitality, generosity, kindness, justice, truth, protecting the weak and the poor, giving honor and respect to older people, and avoiding hypocrisy. These pertain to the African traditional concept of ‘good’ and ‘bad’ that are, to the morals and ethics of any given African society (Forte, 1954:176).

In African community, there is moral evil (Murdock, 1959). Moral evil pertains to what a man does against his fellow men. There are customs, laws, regulations and taboos that govern the conduct in society. Any breach of the right conduct amounts to a moral evil (Mbiti, 1969:120). We find endless examples of that in African societies. It is the opposite of cultivating or manifesting the virtues of good character. Indeed, we can say that good character is good because of the conduct it depicts. What lies behind the conception of the moral good or evil is ultimately the nature of the relationship between individuals in a given community or society (Mbiti, 1969). There is almost no secret sin, for something or someone is bad or good according to the outward conduct. A person is not inherently good or evil, but he acts in ways that are good when they conform to the customs and
regulations of his community, or bad (evil) when they do not (Mbiti, 1969). For example, to sleep with someone else’s wife is not considered evil in some African communities. However, if these two are found out by the society that forbids it, it become a sin and is punishable, in other societies it is in fact an expression of friendship and hospitality to let a guest spend the night with one’s wife or daughter or sister. It is not the act in itself which would be wrong as such, but the relationships involved in the act, if relationships do not hurt or damage, and if there is no discovery of breach of custom or regulation, then the act is not evil or wicked or bad (Forte, 1954:90).

The list of what should and should not be done is so long and detailed that a person is constantly confronted with moral demands throughout his life in Africa. This is seriously so in the environment where the individual is conscious of himself in terms of ‘I am because we are, and since we are, therefore I am’ (Mbiti, 1969: 108). Hence, within the African communities where kinship makes a person intensely ‘naked’, everybody uncomfortably scrutinizes these moral demands so that a person who fails to live up to them cannot escape unnoticed.

Therefore, unlike the West where the essence of morality is more of the individual than society, the essence of African morality is that it is more societal than individual; it is a morality of conduct rather than morality of ‘being’ (Abraham, 1963). This is what one might call dynamic ethics rather than static ethics, for it defines what a person does rather than what he is. Conversely, in Africa, a person
is what he is because of what he does, rather than that he does because of what he is. Kindness is not a virtue unless someone is kind; murder is not evil until someone kills another person in his community. Therefore, in African community, man is not by nature either good or bad (evil) except in terms of what he does or does not do to others in the community (Mbiti, 1969:123).

This is stressed by Menkiti (2004:104) that, the notion of person is the notion of moral arrival, a notion involving yardsticks and gradations, or, more simply, involving an expectation that certain ways of being or behaving in the world may be so off the mark as to raise important questions regarding the person-status of their doers. This, he stressed, is the import of the insistence on the part of Placide Tempels (1959:46); native informants that the word “mununtu,” which stands for the human person, and implies the idea of an excellence attaching to what it designates in other words, that it does not simply refer to individuals considered as crude existents but to individual considered as community existence.

With globalization in Africa, we can say that the individual has been left to define his/her way of life; the individual has been left to define his/her moral values; morality is no longer a community issue but individual concern.

According to Maogoto (2005:132), lack of top down control of moral values by the community in Africa has made drugs, prostitution, human trafficking and terrorism now top the list of global concerns as far as crime is concerned, but others include clandestine trade in sophisticated weaponry and technology,
endangered species, pornographic materials, counterfeit products, guns, ivory, toxic waste, money, people, stolen property, and art and antiquities. Especially notable is the role of globalization in changes in extant forms of crime; for instance, terrorism and in the development of new forms of crime, for example cyber-crime. Terrorist websites target three different audiences: current and potential supporters; international public opinion; and enemy publics. They share information of attacks: psychological warfare and propaganda to highly instrumental uses such as fundraising, recruitment, data mining, and coordination of actions. This is clearly seen in terrorist attacks in some African nations: for example, the trend of the attack by the Alshabab militia in Mpeketoni Kenya resembled the attacks being made by the Boko Haram militia in Nigeria.

All of these involve flows of all sorts by globalization: drugs, money, human victims, for example, those to be used as prostitutes, human perpetrators, for instance terrorists, as well as the various illegal sorts of things that flow through the worldwide web including child pornography, laundered funds, and the spread of computer viruses. These illegal and immoral flows have been aided by the decline of the conception of the person and morality from societal to individual orientation (Ritzer 2010:153).

3.6. Individual Social Changes

In traditional life, the family is the nucleus of both individual and corporate existence, the area where a person really experiences personal consciousness of
himself and of the other members of society (Mbiti, 1969:110). Now, the family is the most severely affected part of African life. Within one family may be found two totally different worlds coexisting. The children may be attending university studies, global religious and social conferences, working in urban centers and accessing Western cultural practices like mode of dressing and music through internet linkages while the parents are illiterate and concerned with their traditional African practices such as cultivating the field, attending traditional social gathering like circumcision ceremonies and so forth. In such a family, there are two sets of expectations, economic standards, cultural concerns and world views (Lloyd, 1967:67).

However, in the final analysis all these diversities of life (the traditional African experienced by the parent and the new globalized Western way of life experienced by the children) fall to one individual who really feels experiences, accept or reject, and largely hasten or slows down their challenges (Giddens, 1990:86). Globalization has brought many individuals in Africa into situations entirely unknown in African traditional life or for which that life offers no relevant preparation. Some are forced directly or indirectly to go and work in gold mines, industries, Europeans farms and houses, leaving their land and homes and relatives. This detachment from the land to which Africans are mystically bonded, and the thrust into situations where corporate existence has no meaning, have produced dehumanized individuals in the mines, industries and cities as few take
long to familiarize with these changes (Hunt, 1974:44). Globalization means that individuals are cut off or pulled out, and separated from the corporate morality, customs and African tradition solidarity. For the individual in Africa, globalization has come too suddenly, plunging him into a darkness for which he has not been traditionally prepared (Hunt, 1974). It alienates him both from the African traditions of his society and from his roots. Paradoxically, the individual is involved in globalization and yet alienated from it. So he becomes an alien both to African tradition life and to the new life brought about by globalization. He is tossed in between two positions: the traditional African solidarity which supplied for him land, customs, ethics, rites of passage, customary law, religious participation and a historical depth; and a globalized way of life which for him is a hope yet to be acquired (Tangwa, 1999:38). The traditional life is fast being brushed into the past, and the further back it recedes the more golden it looks. So the individual is the object of a dual process: one recedes into the past, the other hangs in the future; and the tension between these two is neither harmonious nor creative for the majority of Africans.

At the political level, the individuals in Africa continue to go through a great upheaval (Thomson, 1975:102). When colonial powers came, they either suppressed or modified African traditional political institutions, and many individuals have now been subjected to foreign rule and they have suddenly found themselves without political power (Pinkey, 1994:41). For many years, their
political talents were kept impotent. However, this humiliation became too deep to be swallowed indefinitely. After the Second World War, African nationalism began to gain a tremendous momentum. It partly expelled colonial rule and partly inherited a colonial structure of government in the new African states (Pinney, 1994). However, the power of nationalism is so enormous that it is hard to bridle and harness. The political situation in which African people find themselves today is just as dangerous, difficult and foreign as the situation under colonial rule because instead of being strengthened to improve their political institutions they are introduced to Western political institutions and governments (Stallings, 1995:56).

Money economy has also been introduced to Africa individuals (Drucker, 1993:145). It is making its force felt even in the remotest part of the African continent. Individuals now grow cash crops like cocoa, coffee, tea, cotton and tobacco for money. Others work for money in all sorts of employment regardless of the negative effects these jobs may have on in their lives. To me, this new materialistic and money economy mentality introduced to individuals in African communities has made people start valuing others in terms of commodities to be sold and bought; and we can associate this with increase in social crimes like human trafficking and killing of innocent people in order to acquire their wealth and so on. Money economy involves earning and spending money with all the dangers, temptations, difficulties and risks that go with it (Schumpeter, 1994).
African individuals and states have realized more and more that their prosperity and progress depend on their economic life. Many, if not all, have increasingly become victims of the so-called ‘economic aid’ from the richer and industrialized countries (Killick, 1995:86-87). This aid always has many strings attached to it and the amount is so little proportionally that their effect is much smaller than the publicity given to the aid. Everybody knows now that the poor individuals and nations are getting poorer, while the rich individuals and nations are getting richer. This puts the richer individuals and nations at an advantage point which they are not prepared to give up or share more evenly but to continue exploiting the marginalized individuals and developing nations (Killick, 1995:93).

Globalization has imported into Africa a new dimension of time. Time has been conceptualized as a monetary commodity. This is perhaps the most dynamic and dangerous discovery of people in the twenty first century. Time has been commoditized and any wastage of time today is equivalent to waste of money. In African traditional community, time was not valued as a commodity but as an aspect that facilitated and strengthened social bond and communal way of life. People valued more to be together and share ideas and moral issues that could help in improving and strengthening their social bond. Individuals in African community could spend the whole day chatting, eating and drinking. But today with the new conception of time as a monetary commodity and the prevailing materialism and money economy mentality such a situation of spending time
talking personal or communal issues could be seen as a waste of time because there is no monetary or material gain that has resulted from such social moment. Individual’s hopes are stirred up and set on this materialist and commoditized conception of time (Kilminister, 1997:64). It is in this conception of time as monetary commodity in globalization we find the key to understanding of Africa ‘we’ conception of the person, social, political, economic and ecclesiastical instability.

Africans wants desperately to be involved in monetary commodity dimension of time. Emphasis is shifting from the past social and communal conception of time to new conception of time as a monetary commodity that gives them little or no room to think about their destiny in life (Archer, 1990:203). However, somewhere there lays a deep illusion. The speed of casting off the scales of African communal life is much greater than the speed of wearing the garment of present individualism way of life. The illusion lies in the fact that these two entirely different processes are made or look identical. This lack of distinction between the two process remains in all spheres of modern African life, and so long as it remains, the situation will continue to be unstable if not dangerous (Hist and Thompson, 1996:153).
3.7. Conclusion

This chapter has explored the African ‘we’ conception of the person and the social challenges brought about by globalization. It has discussed how African social life manifested the African ‘we’ conception of the person, whereby the individual in Africa is to be understood within the community. The next chapter will discuss the principles of liberty and individuality as the philosophical basis for the desired synthesis of the conception of the person in globalization and African context.
CHAPTER FOUR

4.0. INDIVIDUALITY: A SYNTHESIS OF GLOBALIZATION AND AFRICAN CONCEPTION OF THE PERSON

4.1. Introduction

 Chapters two and three have attempted to discuss the manifestation of the ‘I’ and ‘we’ conception of the person in globalization and African communities respectively. The purpose of those two chapters was to show how globalization and African conception of the person are in contrast and how globalization ‘I’ conception is eroding the African ‘we’ conception of the person. It is our hope that a synthesis of the two conceptions (African ‘we’, and globalization ‘I’ conception) should be arrived at so that none of the conceptions may consider itself superior than the other. This chapter therefore discusses John Stuart Mill’s principles of liberty and individuality in order to bring the synthesis between globalization ‘I’ conception of the person and the African ‘We’ conception of the person. This will help in creating harmonious understanding of the personhood in the traditional African communities so that the values of the individual and those of the community will be respected and strengthened as they embrace globalization which is a reality that none can run away from it.
4.2. John Stuart Mill on Liberty

John Stuart Mill was born in London on May 20, 1806, the eldest son of James and Harriet Burrow Mill. Anderson (2006:56) points out that John Stuart Mill was the foremost British philosopher of the nineteenth century. His System of Logic and his Principles of Political Economy established his reputation as a philosopher and an economist; British Universities adopted the two texts (Systems of Logic and Principles of Political Economy) as authoritative textbooks in those fields. Nevertheless, it is his two shorter essays, On Liberty and Utilitarianism that are most widely read today. On Liberty, Mill focuses on civil or social liberty; the nature and limits of the power that can be legitimately exercised by society over the individual (Mill, 1975: 15). He attempts this in two ways. First by obtaining recognition of certain immunities, called political liberties or rights, which was to be regarded as a breach of duty in the ruler to infringe and which if he did infringe, specific resistance or general rebellion was held justifiable. A second and generally later expedient way was the establishment of constitutional checks by which the consent of the community supposed to represent its interest was made a necessary condition to some of the more important acts of the governing power (Mill, 1975:17).

Mill discusses social liberty because he acknowledges that society can and does execute its own mandates, and if it issues wrong mandates instead of right, or any mandate at all in things with which it ought not to meddle, it practices a social
tyranny more formidable than many kinds of political oppression. Protection therefore against the tyranny of the prevailing opinion and feeling; against the tendency of the society to impose its own ideas and practices as rules of conduct on those who dissent from them; to fetter the development and if possible prevent the formation of any individuality not in harmony with its ways and compel all characters to fashion themselves upon the model of its own is warranted.

According to Mill therefore, there is a limit to the legitimate interference of collective opinion with individual independence and to find that limit, and maintain it against encroachment is indispensable to a good condition of human affairs. This position of protecting individual rights and liberties against infringement by the community is meaningful and should also apply to African communities who in the light of protecting the ‘we’ conception of the person and promoting the communal way of life may go to extremes of infringing the rights and liberties of the individuals in their exercise of autonomy of thought and creativity. Some rules of conduct within the community therefore must be set by law in the first place and by opinion on many things which are not fit in African community’s control of individuals ‘we’ conception of the person and their moral conduct in the society.

At times in African traditional communalism, people are accustomed to believe in traditional taboos and practices such as prohibition of women from eating various foods like animal liver as seen in some African communities and female genital mutilation. These beliefs have been encouraged by some who aspire to the
character of community elders, that their feelings on subjects of this nature are better than reasons and render reason unnecessary (Masolo, 1994: 195). The practical principle which guides them to their opinions on the regulation of human conduct in Africa is the feeling in each person’s mind that everybody should be required to act as he and those with whom he sympathizes would like them to act. No one indeed acknowledges to himself that his standards of judgment is his own liking; but an opinion on a point of conduct not supported by reasons can only count as one person’s preference; and if the reasons when given are a mere appeal to a similar preference felt by other people, it is still only many people’s liking instead of one (Mill, 1975:36).

4.3. John Stuart Mill on Individuality

Mill’s essay On Liberty puts forward a famous principle of individuality that intends to safeguard the liberty of the individual from harming others. He spells individuality out and illustrates it extensively throughout the essay, which means that it resists neat summary. Its broad import however (individuality), is that in sufficiently developed societies freedom of conduct should be constrained only on certain limited grounds: that the conduct in question is liable to cause harm to others, or that it constitutes a nuisance in a public place, or that it involves a failure to act that can justifiably be considered a violation of duty to others (Mill, 1959:18).
For Mill’s utilitarianism, human good is identified with happiness, and happiness with pleasure. Mill argues that the superior pleasures are those that would be chosen by informed experts, those who have experienced all of the pleasures being compared and can appreciate what each has to offer. Mill’s recommendation of individuality presupposes that promoting it promotes happiness. Mill's account of individuality qualifies his account of superior pleasures (Mill, 1975:19). The relevant expert preferences that determine the value of a particular pleasure for me are the preferences only of experts whose nature is similar to mine. People come in different types, and only experts of one’s type, have a bearing on what pleasures are choices worthy for one. At the limit, if individuals are significantly unique, then there are as many types of persons as there are individual persons. Developing one’s individuality is a reliable means to gaining a life filled with superior pleasures. Moreover, the pleasures of developing one’s individuality are themselves important constituents of happiness, the individual’s good. For each person, individuality is necessary for happiness (Gray, 1983:80).

Human beings, Mill believes, are capable of raising or lowering themselves by their own self-culture. He thinks, or fervently hopes, that that capacity is present in every human being. However, he also thinks that societies in which free self-culture becomes truly possible for all come about only through a long historical development. When they are reached, self-development becomes the proper task of human beings: development of oneself by oneself. People have to do their own work of self-development, because human potentialities are diverse and best
known to the individual person, and because only when human beings work out
their own plans of life do they develop moral freedom, a quality of character that is
itself indispensable to a higher human nature. Furthermore, this self-development
takes place in a dynamic historical setting that always contains possibilities of
regression as well as progress. The liberty principle is meant to entrench the social
conditions that allow free self-development to flourish and go on flourishing,
without stagnating or regressing.

In addition to this, Mill addresses the diehard conformists and traditionalists who
cannot be persuaded that developing their individuality might be good for them.
To this group, Mill argues that they should tolerate individuality and the social
freedom (Mill, 1975:19). With Mill’s idea of individuality, we can say that African
communities should tolerate the development of individuality because some of
those who develop individuality will be the light of the community who will
generate undeniable progress in science, technology, and practical culture. These
individuals who develop individuality will be geniuses, whose works will generate
social progress that will increase what even the conformists and traditionalist will
recognize as increase in the ability of society to provide happiness for its members.

4.4. ‘Individuality’: African Conception of the Person

In African communities there is need to support an ordinary individual’s
preference rather than forcing him/her to embrace the communal life because
when supported it is not only a perfectly satisfactory reason for his/her success in
life but promote his/her notion of morality, taste, or propriety, which are not expressly written in his community creed. Individual’s opinions in the community on what is laudable are also affected by all the multifarious causes which influence their wishes concerning the conduct of others, and which are as numerous as those that determine their wishes on any other subject. Wherever there is an ascendant class, a large portion of the morality of the community emanates from its class interests, and its feelings of class superiority. And to promote communal conception of the person in African community within globalization ‘I’ conception this research proposes that African communities should learn to feel the power of the individual and to hold the individuals opinions as the community opinions.

The aim of this conceptual framework is to assert one very simple principle, to harmonize the dealings of society with the individual in the most humble way. That the only purpose for which power can be rightfully exercised by the community over any individual against his will is to prevent harm to others. The individual should not be rightfully compelled by the community to do or forbear any action or thought because it will be better for him to do so, first because it will make him happier, and second because his opinions and autonomy of thought produces the greatest happiness to the community at large.

These are good reasons for remonstrating with him, or reasoning with him, or persuading him, or entreating him, but not for compelling him, or visiting him with any evil in case he does otherwise. Justifying that the conduct from which it is desirable to deter him must be calculated to produce evil to someone else. The
only part of the conduct of any one for which he is amenable to society, is that
which concerns others. That while the community is denied powers to prevent
individual from exercising their liberties and freedoms of expression, speech and
autonomy, it should also be vested with powers to prevent one from harming
others in their exercise of freedom and liberties, this will help in creating a central
point where the community and the individual are able to work together for the
betterment of each (community and individual).

Individuality as a principle has no application to any state of things anterior to the
time when individuals have become capable of being improved by free and equal
discussion. Until then, there is nothing for them but implicit obedience to the
community. But as soon as individuals have attained the capacity of being guided
to their own improvement by conviction or persuasion; compulsion by community
either in the direct form or in that of pains and penalties for non-compliance, is no
longer admissible as a means to their own good, and justifiable only for the
security of others. Thus, the conception of the person in any given community
should be guided by utility, which in turn should be utility in the largest sense,
grounded on the permanent interests of the individual and the community as a
progressive being.

With African communities, we can say that the individual should only be left free
to enjoy full liberties and freedoms that concern and affects his/her personal life
and conduct or if it also affects others, it affect them with their free, voluntary, and
undeceived consent and participation. This we may say is the appropriate region of
human liberty. It comprises first, the inward dominion of consciousness; demanding liberty of consciousness, in the most comprehensive sense; liberty of thought and feeling; freedom of opinion and sentiment on all subjects, practical or speculative, scientific, moral or theological.

The liberty of expressing and publishing opinion must also be put into consideration when exercising one’s freedoms and liberties in Africa as it faces globalization, since it belongs to that part of the conduct of an individual that concerns other people. Freedoms and liberties of tastes, dressing, marriage and pursuits; of framing the plan of the individuals’ life to suit their own character; of doing as they like, subject to such consequences as may follow: without impediment from their fellow creatures, should be accommodated in the African conception of the person so long as what the individual does do not harm the other even though the community considers those individuals conduct foolish, perverse or wrong. From this individuality of each individual, follows the liberty within the community, of autonomy of thought, creativity, of combination among individuals; freedom to unite, for any purpose not involving harm to others: the persons combining being supposed to be of full consent and not forced or deceived.

In view of this research, African communities should strive to achieve this kind of conception of the person (individuality) whereby the individual is free to pursue his/her own good in their way so long as they do not attempt to deprive others of theirs, or impede their efforts to obtain it. Both the individual and the community
are the proper guardian of their own morals values, whether socially or mental and both of them should be greater gainers by suffering each other to live as seems good to themselves, there should be not compulsion from either side to live as seems good to the rest.

4.5. ‘Individuality’: Globalization Conception of the Person

In *On Liberty*, Mill seems also to make the case for a non-hedonistic utilitarianism. What he calls “individuality” is presented as something intrinsically as well as instrumentally valuable, rather than merely valuable as a means to pleasure (Mill, 1975: 78). His individuality differs with individualism promoted by globalization; his individuality has two intimately related components. First, possessing individuality means cultivating a unique and well-defined character (Mill, 1975: 79). A person possessing individuality thus understood attains the highest and most harmonious development of his powers into a complete and consistent whole, he makes his desires and impulses his own, so that they are the expression of his own nature. Secondly, he defines individuality as the development of distinctly human faculties, the qualities that are the distinctive endowment of a human being, the human faculties of perception, judgment, discriminative feeling, mental activity, and even moral preference (Mill, 1975: 79). These faculties are only put to use and thus trained and developed, in acting freely, as opposed to acting reflexively according to the dictates of culture or in complying with the coercion of the community. When one does the latter, one is no more than a sheep,
in the sense that one is non-autonomous and indistinguishable from other individuals in conformist obedience (Mill, 1975:79).

Putting these two ideas together, individuality becomes the cultivation of one’s distinctly human faculties toward the end of perfecting a unique and autonomous self. Mill defends individuality thus defined, partly in instrumental terms. Individuality manifests itself in the aggregate as a diversity of ways of life, which is a utilitarian benefit for reasons already explained. Going into more details on this point, Mill identifies the spirit of liberty with progress because conditions of individual freedom, especially from cultural pressures to conform, permit the proliferation of eccentric geniuses who make transformative contributions to culture: There is always need of persons not only to discover new truths, and point out when what were once truths are true no longer, but also to commence new practices, and set the example of more enlightened conduct, and better taste and sense in human life (Mill, 1975:82).

An objectivist utilitarianism that seeks to maximize individuality in society provides a stronger defense of liberal freedom than hedonistic utilitarianism that this research equate with globalization’s individualism. This is so because the former avoids the reductio ad absurdum of permitting slavery in the name of freedom (Mill, 1975:83). Ultimately, however, both versions of utilitarianism provide compelling arguments for liberal freedom, in terms of two distinct and intuitively valuable ends, happiness and individuality, as a result provides the betterment of not only for the individual but also for the whole society.
From the discussed above conception of individuality, that the individuals cultivation of greatest happiness should also concern the happiness of the whole community. This research therefore, concludes that individuals conception of the person should not be ‘I’ that may lead to individualism that breeds of social injustices such as corruption, social crimes like human trafficking, prostitution and robbery. But it should be ‘individuality’ that is geared towards promotion of individual autonomy, creativity and more so not only the well being of the individual but also the well being of the community at large.

This research proposes individuality as the synthesis between globalization ‘I’ and African ‘we’ conception of the person because individuality is essential to the cultivation of the self as well as the success of the community. This is important because individuals will learn to exercise their knowledge autonomously for the betterment of the community. Moreover, individuality is essential to individual and social progress. Seeing individuals’ dissimilarities is a key for the community in learning about individual’s weakness and how it can help them. Diversity of thoughts also lets the community see the potential of combining the positive traits of different people for the betterment of the entire community. Forced conformity either to embrace globalization ‘I’ or African ‘we’, in contrast, keeps people from learning from each other, this may lead to slow development of the community.
4.6. Conclusion

This chapter has discussed Mill’s liberty and individuality as the foundations of this research. Mill’s conceptualization of liberty and individuality is driven from the ‘harm principle’, a principle drawn from a wider philosophical ethical theory of utilitarianism which states that act in such a way that your actions creates the greatest happiness for the greatest majority. The next chapter will be the summary of research, recommendations and the general conclusion.
CHAPTER FIVE

5.0. FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1. Findings

This research has found that the African traditional solidarity, in which the individual says: I am because we are and since we are, therefore I am, has been gradually eroded by globalization ‘we’ conception of the person. With globalization, the emphasis is shifting from the traditional African ‘we’ corporate life to the globalization ‘I’ individualism. Western culture and the creation of neo-liberal capitalism societies carried across African communities by globalization may be the main factors which jointly or singly work to produce an orientation towards individualism.

This research has also found that as globalization is experienced along African communities, social injustices like corruption robbery, terrorism, human trafficking, killing of the innocent people in search for money, and immoral behaviors such as prostitution, have increased. With the individualism, creation of neo-liberal capitalist societies and materialist ideologies, the evils of globalization are becoming more dangerous in African communities than ever before, for example, Kenya finds herself embroiled in international conflict of terror.
In addition to this, this research found that the manifestation of the conception of the person in African communities is grounded on the noun used to designate personhood “muntu,” which stands for the human person as exemplified in Tharaka (an African community in Kenya). The term refers not simply to individuals considered as crude existents but to individual considered as community existence. Therefore, it is important for globalization as it transcend across African countries to review the essence of various noun that led to the awareness of the individual and the other in the community so that it may not water down the understanding of personhood in Africa.

This research found that the underlying principles of liberty and individuality in the defining the conception of the person is grounded on utility. By utility, individuals’ in the community are left to exercise their liberty of thought and autonomy for the creation of not only their greatest happiness but also to the greatest happiness of the whole society.

Moreover, a synthesis of the two conceptions of the person: globalization “I”, and African “we”, has been found worthy in this research as it will be of great necessity in the upcoming societies in Africa as the individuals are left to exercises the autonomy of thought they will come up with new innovative skills that will lead to development of new technology, new ideas of solving life problems, and new ways of improving their lifestyles. For example, new medicine will come up to fight fatal disease and improve health standards of people in a community, new communication and transportation methods that will link people globally and new
farming methods that will make people improve their farm production hence curbing the problem of starvation and malnutrition.

5.2. General Conclusion

In the introduction of this research, we clearly pointed out that we were going to discuss globalization ‘I’ conception of the person and African ‘we’ conception of the person. Chapter one acted as the introduction of this research and discussed out the problem of the thesis. In chapter two we discussed the concept of globalization, its basic components and its conception of the person. This research illustrated in chapter three the African conception of the person, and discussed how globalization has negatively affected the social, cultural, and economic components of human society. It also pointed out that globalization has constantly been eroding the African ‘we’ conception of the person with the replacement of ‘I’ conception of the person which is grounded on neo-liberal capitalism and individualism, the consequences of this erosion being breakdown of community bonds and increase in social and moral evils as experienced in some African countries like Kenya.

Theorizing and even generalizing globalization or treating it as a mere expansion of the economic, social and political space available on the abstract notion of humanity is misleading and misses the point. Globalization may be here to stay, but it is manageable only if we realize that it is neither neutral, nor stands outside
the society. It is a value-laden process that is ideologically committed to the ethos of neo-liberalism.

If globalization ‘I’ conception of the person is an individualistic construct and an ideologically laden concept, it cannot be constructed by rejecting it outright or relativizing its consequences in order to make it go away. Hence, an equally value-laden and ideologically committed notion of social globalization based on the ethos of a critical civil society should be ushered in a desirable and necessary human objective. Both globalization and African conception of the person need to be defined in terms of individuality in which the individual is encouraged to produce not only his/her greatest happiness but also for the whole society/community. The individuality conception of the person is a humane way of understanding the person that does not sacrifice those in need of satisfying the need of those without loyalty to locality and the welfare of the vulnerable and excluded.

5.3. Recommendations

In the light of our findings, we recommend that further research can be done not only on the globalization’s “I” conception of the person but also on its challenges on the conception of time monetary commodity. There is also a need for a critical examination of the African people’s communal life and their social institutions
such as council of elders that played a great role on creating community social harmony.

Moreover, it is our hope that with the knowledge of individuality conception of the person attempted in this study, more scholars will be interested in doing further research on the challenges of globalization in African social life. We have made several suggestions in this work, one of which is that African conception of time as a social commodity to strengthen African’s social bonds between individuals in the community is at a threat of globalization that understands time as a monetary commodity that may facilitate individualism in African communities. This poses a challenge from a philosophical point of view not only to philosophers but to the entire academic world. Accordingly, the study will not only help to keep the debate on the challenges of globalization on African social life, but hopefully enrich it.

Lastly, if African social life has to be reconstructed and understood to fit in globalization, then it will be necessary that globalization view the African phenomenon from the African point of view and use the philosophical tools not from Western understanding but interpret them to suit the unique situation of the African thought system.
BIBLIOGRAPHY


Cambridge: Harvard University press.


HOLLOWAY, I. (1997), Basic Concept of Qualitative Research. Oxford: Blackwell Science


________. (1975), *An Introduction to African Religion*, Nairobi: Heinemann


MOORE, G. (1912), *Principia Ethica*. Cambridge University Press


