

BIBLICAL VIRTUES, AFRICAN CULTURE, AND GLOBALIZATION

ADEYANJU James Olugbenga & BELLO, Ben Olusola

Lecturers in Bible and Theology, Department of ECWA Theological Seminary, Igbaja, Kwara State, Nigeria

ABSTRACT

Globalization, as a phenomenon, has received attention from sociologists, economists, and political analysts among others. In the context of religion and culture generally, it has also attracted scholarship. In all these, scholarships have expressed divergent views and opinions on globalization. The present paper studies the subject from the way it has impacted African cultural perspective and via this to examine its influence on biblical virtues since the duo (i.e. African cultural practice values and biblical virtues) are similar. Globalization has left scars on the Church as it shares in the concomitant horrendous effects of the whims of globalization which of course are inimical and aberrant to the biblio-ethical virtues. The paper discusses the characteristic nature of globalization and the reasons for its untamable fast propagation in the world as it globalization its whims and caprices to some laudable aspects of African culture such as modesty in dressing, industriousness, respect and obedience to constituted authorities among others. The paper recommends that while the positive aspects of globalization should be encouraged and appreciated, Africans should endeavor to preserve the bright aspects of African culture which midwifes a proper understanding of Judeo-Christian values so that the theories and principles of globalization does not absorb the uniqueness of the Africans and, in turn, erode Christian ethical values as enshrined in the Bible.

Key words: globalization, Africa, culture, Christian, virtues.

GLOBALIZATION: A DESCRIPTION FROM AFRICAN PERSPECTIVE

Basically, the term “globalization” derives from its basic word “globe,” which is often synonymously employed for the world. Globalization is from the verb and the infinitive: “globalize” and “to make global,” meaning to make some ideas or behavioral patterns “worldwide in scope or application” (Webster’s, 2006, 782). This connotes the fact that by globalization is meant making global a subject, an event, an idea or a person. However, such a

layman and shallow view as this only takes the subject of globalization *prima facie*. Technically viewed, the term connotes many more ideas.

To an economist, globalization denotes the creation of single global market where all nations draw inspiration to boost their economies by participating and transacting trade appropriately through some designated world economic/business agencies such as International Monetary Fund (IMF), World Bank, World Trade Organization (WTO), etc. The propagation of globalization could also be realized through giant companies which are “transplanted” in other countries not just to boost employment capacity of the governments concerned but to also transfer the business culture of countries concerned across. McDonald, Kentucky Fried Chicken (KFC) and several other business giants are fast finding their ways to some African states in recent time. Etisalat Mobile Telecommunication Company now “lives” in Africa (e.g., Nigeria) from the Middle East. Even within the African continent there is interchange of business ideas as noticeable in the investment of Mobile Telephone Network (MTN), Digital Satellite Television (DSTV), and Shoprite among others all of which belong to South Africa in Nigeria’s economy for instance.

To a political scientist, an understanding of the terminology would revolve around the transference of some political ideologies from one part of the world to another whereof sovereign states are made to buy into such political ideologies consciously or otherwise. These globalizing political ideologies might be passed on to all nooks and crannies of the world through United Nations and its various agencies such as United Nations’ International Children Emergency Fund (UNICEF), World Health Organization (WHO), United Nations Education and Socio-Cultural Organization (UNESCO, etc.). Part of the global political move presently include the “policing” of the world to adopt a democracy, coupled with the necessity of discouraging military dictatorship, monarchy, oligarchy, totalitarianism and the likes. Most countries especially in Africa are buying into the political idea because as they encourage equality, rule of law, popular representation, and probity.

To a sociologist, globalization, would among others, mean a superimposition of certain culture(s) and beliefs on another culture with a view to making the world a homogenous society that is characterized by mono-cultural worldview and behaviour. Hence, K. I. Yankuzo is quite right by

averring that “Globalization is a critical tool for cultural homogeneity and end to cultural diversity in the world” (2014, 1-8). By this is meant the fact that cultural and linguistic differences which usually constitute a divide-factor among nations would be abolished when globalization thoroughly runs its course effectively and properly in the globe. The above analytical explanation tends towards describing globalization as a process of intensification of economic, political, social and cultural relations across international boundaries, and that these are aimed at the transcendental homogenization of political and socio-economic theory in the world (Ibrahim, 2013, 85-93).

Globalization aims at uniting the whole world using single political, economic, linguistic, cultural and possibly religious idea; through it, the world is fast turning into a global village in which geographical distance and social isolation are technically abrogated. Globalization thus denotes a term referring to the increasing global connectivity, integration, and interdependence in the economic, social, technological, cultural, political and ecological spheres. Its mediums of propagating its ideals include the Media (print or electronic), international commerce, western countries visa lottery programme, information and communication technology (ICT) expressed through mobile phones, internet, and satellites used to send information around the world in matters of second as well as improved technology in other human endeavours and industrialization among others. Succinctly put, the scenario-bandwagons of globalization has assumed the status of a process by which the experiences of everyday life is presently being measured and is becoming standardized around the world events (Scott, 2007, 11). The results are seen in the homogenization of the multifarious cultures of the world. The alarming ways and rates some primeval native languages vanish from existential use in recent time indicate that globalization is not a recent event; it has started sometimes in the past and it has started to take its toll on human development in various parts of the world.

The post-modern man might be tempted to aver that globalization began just a few centuries past. That is, however, not the case. Historically, most of the ancient wars, fought in the societies of men in the past have been employed to denigrate the vassal states and to make them susceptible to the whims and caprices of the powerful ones, marked off the beginning of globalization since conquered peoples do not always remain the same after their conquest. In the biblical world, for example, Egypt, Syria, Assyria, Babylon usually made vassal states imbibe

their (the overlords') own socio-cultural and political ideologies (cf. The biblical books of Esther and Daniel). The Greek hero, Alexander the Great (c. 356-323 BC) established not less than 70 Alexandrias not just to commemorate his triumphal prowess but importantly to make vassals inculcate Greek values and arts and vice-versa in the ancient Greco-Roman world. That the papacy rejected all early pleas to have the Holy Scriptures translated into the indigenous languages of worshippers until after the Protestant Reformation of the 16th century also had some globalizing trend.

D. Arowolo publishes a work titled, *The Effects of Western Civilization and Culture on Africa* in which he maintains that colonialism, slave trade and missionary are the platform upon which western civilization and culture thrive and are sustained especially in Africa. According to Arowolo, while western civilization and culture have precariously contaminated the traditional values of Africa, Africa had already established before the advent of colonialism, a pattern of native political system, governance process and self-styled tempo of technological development among others (2010, 1-13). In addition to this assertion, globalization has greatly been driven through the vehicles of slave trade, Portuguese trading, territorial exploration and Cold Wars. Although most African States have gained independence, the scramble for Africa at the Berlin Conference of 1884-1885, for instance, has not left the political, religious, socio-cultural landscape of the African continent without certain scars: these scars include the undermining and condemnation of African culture, imposition of western languages (French, English, Latin, Spanish, German, Portuguese, etc.) on the African natives who until then relished in their local dialects by which their local chiefs and the opinion leaders held their communes in strong social cohesion, and, of course, this is coupled with undue partitioning of Africa's geographical space in such a manner that kinsmen were not only distributed haphazardly but that they were cut away and left to be amalgamated with people of unfamiliar cultural background.

E.g., this is the case of the Yoruba carved away from their aboriginal kinsmen and forcefully welded into a French colonized Republic of Benin. The socio-cultural fate of this large group of people could only be imagined in a somewhat strange environmental sphere! The presence, formation and influence of United Nations (UN), founded after the end of the Second World War in 1945 also provides a nursery bed for the propagation of globalization around the world. Howbeit, the laudable Purposes and Principles guiding the establishment UN are as follows: (i)

to maintain international peace and security; (ii) to develop friendliness among nations, for improving the lives of the poor, eradicating diseases and illiteracy; (iii) to achieve international cooperation in solving international problems; and (iv) to be a centre for harmonizing the actions of nations in the attainment of all these objectives. Although UN is based on the principle of the sovereign equality of its Members in Article 2 (UN, 2016) as it can be seen above, the authority and power of its various Councils (Security Council; as well as Economic and Social Council, etc.) are sometimes hijacked and vetoed by more powerful States such as United States (US), United Kingdom (UK), and France among others to boost their own hidden agenda of making the entire world answerable to them. As Sahar Okhovat avers, one of the criticism leveled against UN is that “Since the establishment of the Security Council, permanent Member-States have used their power of veto in accordance with their national interests” (2011, 3, 11-16). The outcome of such moves is that the “powerful countries” employ the platform of UN to spread their ideologies and worldviews which results in more globalizing tendencies. This is somewhat an all-encompassing effort at taking over the developing countries of Africa without due regard for traditional culture, customs, natural environment and socio-economic status of the place by the westerners (Scott, 2007, 11).

This, of course, has resulted in what could be adequately described as Westernization (or Americanization) of most other parts of the world, including Africa. By westernization is meant the assimilation of western culture: the social process of converting to the customs and practices of western civilization in which the terms, “customs,” and “practices” in mind here contextually refer to such matters as industry, technology, law, politics, economics, lifestyle, diet, language, alphabet, religion or values. It should also be understood that the terminology “western” in this context refers to both American and European culture (Scott, 2007, 10). No doubt, great ICT companies (Yahoo and Google), international electronic media such as Cable News Network (CNN), British Broadcasting Corporation (BBC), Voice of America (VOA), Reuters and other major ones are promoted to achieve this goal by the western world among other nations of the world.

THE PECULIARITY OF AFRICAN CULTURE AND CULTURAL VALUES

It is worth noting that Africans from the pre-colonial era have their peculiar culture which is evidenced in their way of life. The full study of culture in all its vastness and dimensions belongs to the discipline known as anthropology, which studies human beings and takes time to examine their characteristics and their relationship to their environments. Suffice it to mention a few things about the phenomenon of culture here. Culture entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies (Idang, 2015, 97-98). In other words, culture is not a universalistic idea; it is rather limited to a given society occupying and living in geographical sphere on the globe. According to E. B. Taylor, cited by Idang, is reputed to the scholar who first coined and defined culture in his work entitled *Primitive Culture* (1871, reprinted in 1958). For Taylor, culture connotes a complex idea which refers to the knowledge, belief, art, morals, law, customs or any other capabilities and habits acquired by a societal group of people (Ibid., 98). Prof. Obiora Ike's description of African culture is particularly informative. According to Ike:

African culture and philosophies as found from the Horn to the Southern Cape, from the Western Atlantic shores of Senegal through the massive forest of Central Africa to the India Oceans washing the shores of Kenya express three levels of existence that incorporate the PAST (sic) (ancestors from whom traditions, ethics and cultures derives its origins); the PRESENT (sic) (the community to whom the individual belongs); the FUTURE (sic) (yet unborn ensuring the continuity and sustainable management with generations incoming (2016, 1-8).

The description above is important because it forms a cardinal point in understanding an African view of not only culture but also religion, tradition and ethics, private and public interests, the human community and the world of nature in general including animals and trees and the animate and the inanimate. The Madukwes are contextually quite correct by stating that African cultural systems, being peculiar, are expressed in marriage relationships, communal living, religious practices, and legal system and so on (2010, 264-274). More than those highlighted above, African culture is further expressed in its crafts, folklore and religious conviction, clothing, diet, music and songs, language and their general disposition to life. It is the totality of

thought and practice by which Africans create themselves, celebrate, sustain and develop themselves and introduce themselves to history and humanity (Karenga, 1997, 160-163).

In its holistic conflagration, culture refers to material, institutional, philosophical, and creative aspects of a people's life. The material aspect is in the context of the corresponding artifacts in its broadest form (i.e., tools, clothing, food, medicine, utensils, housing, etc.); the institutional has to do with the political, social, legal and economic structures erected to help achieve material and spiritual objectives; while the philosophical is with regards to ideas, beliefs, and values. The creative aspect refers to the people's concern about literature (oral or written) as well as their visual and performing arts which are usually melded by other aspects of culture (Madukwe, 2010, 265). Since, Africans in their traditional ethics places some level of emphasis on goodness of character, it is important to mention that morality is at the centre of African cultural behaviour, a factor that helped to midwife Christianity, with its own ethos, to the African society. In fact, morality is crucial to the proper functioning of the community; moral values are intrinsically social because they are precipitated on interdependent relationship (Igboin, 2011, 100). African cultural values include aesthetic beauty, communal life, hospitality, good human relations, sense of sacredness of life, the place of religion, family ties, respect for constituted authorities, industriousness, and cultural value of language through folktales, proverbs, eulogy, pithy sayings, etc. Some of these have, however, been influenced by globalization as discussion below would unfold.

EFFECTS OF GLOBALIZATION ON AFRICAN CULTURAL VALUES

As mentioned earlier on, globalization, imbued by colonization and westernization, has been an accelerating force sweeping the world in the last few countries. Its western mentality has specifically had a large impact on the Africa and Africans. The preceding tools of colonialism and slave trade have helped planted the seed of globalization among African peoples and their culture. The phenomenon suggests that affected African societies are propelled to change towards a more western model of society, hoping to replicate western lifestyle or some aspect of it. Through the agency of globalization, westerners have made, and still make attempt to remake recipient native cultures within their own image, ignoring the fact that the models of culture that

they have created are inappropriate for the socio-cultural milieus outside of their own western civilization (Scott, 2007, 10-11).

When understood from this perspective, globalization has had mixed effects on Africa and Africans. To its credit, its resulting democratic governmental ideal *inter alia* has resulted in the minimization of absolute and totalitarian power in the hands of African cruel and tyrannical monarchs and Heads of Governments. Its industrial effect has afforded many African nations the opportunity to evade the employment of crude implements engaged in farming, weaving, and ceramic business and other trades. Its socio-economic effect has also enabled African countries to engage in international trade, e-banking, western education, immigration and transfer of expertise. While celebrating these positive effects of globalization, its over-arching negative effects are spelt out in a number of African cultural values some of which are discussed below.

Modesty in Dressing

Africans have always believed in aesthetic beauty; however, a globalized world has ushered in a situation of full or partial nudity as well as perversion in gender dressing, socio-cultural scenarios which undermine African cultural spirit of aesthetic beauty characterized by modesty. Nudity (from Lat. *nudus* “nakedness”) is a state of wearing no clothing, and this can exist in categories. For example, full frontal nudity describes a state of full nudity with the subject facing forward with the whole front of the body exposed, including intimate parts such as a man’s penis or woman’s vulva. Partial frontal nudity refers to the exposure of the breast while non-frontal nudity describes nudity where the whole back side of the body, including the buttocks, is exposed, or a side view from any other direction. Wearing of clothing is predominantly human characteristics informed by functional needs such as protection from harsh weather and social circumstances (Wikipedia). While some native Africans culturally live in nudity, the evolution of moral religion such as Judaism, Zoroastrianism, African Traditional Religion (ATR) and other Eastern philosophical ideals have helped curbed this orgy of nudity in the world earlier highly influenced by mystery religious practices where nudity was a tenet. In modern times, the duo of Islam and Christianity has influenced the reduction of nudism among African peoples through education and promotion of other social welfare as a result of which situation of nudity became synonymous with nursing psychological imbalance.

There is strong resurgence and vogue of nudism among Africans most especially among young people: among students of tertiary institutions of learning, modern professional dancers, musicians, and sportsmen and women. Their mini/macro-skirts, uncontrolled eyelids' mascara, excessive tattoos done for mere display of the body, wearing transparent cloths, and cloths of opposite sex among others runs in contradistinction of orthodox African dressing patterns, developments which have occasioned sexual molestation in form of rape because such dressings serve erotic functions since they showcase sensitive (sexual) parts of a person e.g., breasts, thighs, buttocks, or sexual genitals.

Social Cooperation and Communalism

K. Gyekye affirms that a dominant entity in African social order is the community (1988, 31-32). Globalization has fueled individualism contrary to African social cooperation and communalism a social state in which even the dead of the community are still held in high esteem. This “living together” and the sense of “community of brothers and sisters” constitute the basis, and the expression of, the extended family system in Africa. The rationale is that balance of kinship relations which guarantees communal survival called for specific patterns of conduct. For example, individuals might have rights but they can aptly and sufficiently do so only by virtue of the fulfillment of their obligations to the community. This leads to social cohesion built on clan and community system.

The characteristic traits of such social communion which forms fundamental features of African identity and culture include shared values such as hospitality, friendliness, the consensus and common framework-seeking principle, and the emphasis on community rather than on the individual (Makgoba, 1997, 197-198). In Africa, this life-togetherness is expressed through joint socio-economic ventures, child-training, and care for the less privileged among others because it is within the community that Africans are mostly fulfilled. According to Steve Biko, cited by an online author:

We regard our living together not as an unfortunate mishap warranting endless competition among us but as deliberate act of God to make us a community of brothers and sisters jointly involved in the quest for a composite answer to the varied problems of life....In all we do we always place man first and

hence all our action is usually joint community oriented action rather than individualism (www.emeka.at, 2016, 1-10).

Among the Yoruba who largely exist in the Southwestern region of Nigeria, this element of African socialization is described as *Ajumose* expressible through *Aaro* or *Owe*. *Aaro* or *Owe* is a joint-farming to complement and complete the effort of a single farming-person. In this joint task, a group of farmers numbering up to 20 and above could gather together to labour in a colleagues' farm in turn. The rationale is to help each farmer-participant become prosperous the corresponding bumper harvest at the end of the season. Emphasizing communal child training, the Yoruba usually aver that *Eni kan ni bi'mo; igba oju nii wo* which literally means that "It takes a parent to give birth to a child but it takes 200 people in the clan to raise the child uprightly." A South Africa's Xhosa proverb recited by Professor Augustine Shutte: *Umuntu ugumuntu ngabantu*, which means "a person is a person through persons," corroborates this fact. By these cultural assertions are meant the peculiar interdependence of persons on others for the exercise, development and fulfillment of their powers which are given full recognition in African tradition thought. They also imbue each person with the understanding of what it means to be an individual in a given community (Cited by Lassiter, 2000, 6). In other words, the individual in an African community is in the "clan vital" protected; his individual identity is not emphasized at the expense of his communal identity. For this reason, individualism, as an ideology and principle of life, is not encouraged among African peoples even though it is not destroyed. In this, as Mibiti states:

Whatever happens to the individual happens to the whole 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 a cardinal point in the understanding of the African view of man (1969, 109).

The above is also the essence of the *Ubuntu* philosophy among the native South Africans. It also indicates that communalism stands in contradiction to individualism which refers to the fact that everyone is meant to seek his own welfare and interest, thus giving rise to selfish attitude. Unfortunately this communal system is fast giving way to the exaltation of self. Individualistic tendencies presently themselves in many forms; for example, they are noticeable through building of modern houses of separate flats where inhabitants show little or no care for the

occupants of adjacent flat(s). This is unlike the love and warmth obtainable among African kiths and kins, young and old in their houses which accommodate not just nuclear but compound family members.

Industriousness

The stint of hard-work is a socio-economic hallmark in Africa and among Africans. In most, if not in all African cultures, being industrious is considered to be an antidote to poverty and wretchedness. This is put as *Ise l'oogun ise* among the Yoruba and other allied people-groups in the African continent. Before the modern era, the extent of one's industry is underscored by the size of his farm, the volume of his commercial trade, the size of his family aside other dependants who look up to him for survival in the community. Although the trend has only changed slightly in the present times, hard work is still praised. An *Ole* (lazy person) and his indolent behaviour are utterly abhorred. Unfortunately, a lot of young Africans influenced by globalization through western films bordering on foul social practices, now take to armed robbery, burglary, money swindling, internet scam, and other social vices to get wealthy without due recourse to the lofty attribute of hardwork.

Respect and Obedience to Constituted Authorities

In Africa, constituted authorities are not only revered; they are obeyed. Unfortunately, this customary behaviour is currently bedeviled by crises brewed by resource control, ethno-religious upheavals, militancy and terrorism. Respect and obedience to constituted authorities usually begin with one's immediate parents and other elderly folks of different age grades in a community; hence the Yoruba would often contextually say that *Omo t'o mo iya re loju; osi ni yoo ta omo naa pa*, meaning a "Child who slights his mother shall be liable to penury." It is a forbidden act for one to deride, curse, mock, to look down upon and insult one's parents. It is believed and considered to be an ideal attribute among Africans that elders should be respected so as to secure long life and prosperity (cf. Exod. 20:12; Eph. 6:1, 2).

A younger fellow describes a person as his (or her) senior brother/sister not just because they are biologically-related but because the latter has older age advantage over him. The same level of reverence, even at a deeper dimension, is accorded those in authority in other spheres of life.

These include kings and chiefs who are considered to be God's/god's vice-regents, political office holders (e.g., presidents, governors, ministers, commissioners, commissioners, and others), servants of God (i.e. Bishops, Reverends, Pastors, Prophets/Prophetesses, etc.) and other highly-placed individuals in life's different endeavours not just because of their age factor but because of the offices they occupy and the administrative functions they perform in society.

Family Cultural Ties and Values

Africans have high regard for strong family ties because the family ties provide a social unit of larger societal communalism. In typical African home, moral virtues such as altruism, acceptance, diligence and charity are taught and upheld. Nucleus, extended and compound families cohabit peacefully and happily. In this social structure, gay marriage, lesbianism, sodomy as presently being peddled in globalization in some African societies (e.g. in South Africa) through the agencies of internet and satellite-controlled TV programmes are unknown to Africans. Besides, matrimonial issues that should ordinarily result in uncontrollable stalemate are resolved, using the platform of other kinsmen in the extended and compound family for which reason divorce is not popular. Women are taught to be submissive to their husbands who, in turn, should fend and provide for their family's daily needs, the two of them displaying *Omoluwabi's* (ideal person) virtues (Adeyanju, 2013). According to Igboin, even today, traditional Africans still view divorce as obstructing the solidarity, mutuality, loving care, nourishment, of family fellowship and its continuity (Igboin, 2011, 100).

It is a notable virtuous achievement for parents to train up and learn that their daughters remain chaste sexually until the consummation of marital union. The cultural value of backing babies by their mothers is fast being gradually strangulated by the western idea of putting babies in the chest or that babies are now being borne by their fathers while their mothers walk freely beside the now-burdened father. As children mature in age, they are taught to imbibe the norms of society through parables, pithy sayings, songs, proverbs, taboos, folklores, myths, tales and other superstitious beliefs. They are to respect for their parents and others elderly people.

THE BIBLE AND JUDEO-CHRISTIAN VIRTUES

The word “virtue,” derived from old Latin *virtut and virtus*, denotes manliness, strength and other commendable (human) qualities (Webster’s, 2064). Aristotle developed the virtue ethics although his radical thoughts on the subject have been modified by modern thinkers. Virtue ethics is largely and essentially concerned with the person behind a particular action and is not much concerned with the action itself; hence it borders on human’s emotion, attitudes, habits, and lifestyles, measuring their moral relevance to life (Kotva, 1996; cited by Kilian, 2016). A virtue is, therefore, a social trait that contributes to a man’s mechanism of functioning well as a human being in a given context. Virtue indicates a height of human moral excellence and conformity to the standard of what is ethically right. Supporting and promoting morality, virtue is thus valued as foundational principle of moral being as it issues out in qualities such as bravery, generosity, friendliness, love, modesty, justice, goodness, rectitude, decency, purity, uprightness, sincerity, modesty, etc. which are characteristically necessary for the promotion of collective and individual greatness in society.

Judeo-Christian virtues have their base and foundation in the Christian Holy Scriptures, and in order to explain what Christians believe about the moral life, Christianity has always employed both the vocabulary and the rhetoric of virtue theory discussed in the Bible. Judeo-Christian virtues advanced in the Bible include love, probity, tolerance, loyalty, meekness, sobriety, modesty, justice, equity, fairness, transparency, objectivity, spirituality, courage, selflessness, patience, patriotism and industry among others (cf. Gal. 5:22-23; II Pet. 1:5-10, etc.). These biblical virtues stand in contradistinction against greed, avarice, subjectivity, fraud, robbery, injustice, slavery, lack of moderation, racism, bigotry, cheating, sexual promiscuity, oppression, tyranny, etc. As Henry (1957) and (1957) Murray brightly argue in their publications these biblical ethos taught by the wisdom of God in the Scriptures through human agency provide a strong foundation for the manifestation of Christian virtues.

The Judeo-Christian virtues are coded in The Decalogue (Exod. 20; Deut. 5), the Deuteronomic Code, Proverbs and other Wisdom tradition (Ecclesiastes and some of the Psalms), the Prophets, the Sermon on the Mount (Matt. Chs. 5-7; Luk. 6:20-49), and the Teachings of the Apostles. According to Cessario, the virtues remain a stable reality, that is, something which firmly

establishes in the believer the capacity to accomplish laudable deeds which are worthy of the cause of the immaculate God and his kingdom plan (2009, 1). Particularly, the New Covenant (NT) materials present and promote virtues as an interior moral principle with vertical and horizontal implications. In other words, they relate to man's duty to God and his social contribution in human society. Hence, socio-economic and political ideals such as rule of law, sanctity of life, free enterprise, education, religious freedom, fair trial, constitutional checks and balances, equality of men, judicial, legislative, and executive branches of government, sovereignty of the State, pledge of allegiance among others which replete the Constitutions and form the foundation of the art, music, law, and other social issues of many countries in the world (e.g. UK and USA) today are, at one stage or the other derived, from biblical data.

This indicates that Christianity and its ethos have been the single largest influence on western society. For example, William Wilberforce, Sharp Granville and their colleagues availed themselves of their background Christian virtues to legislate against the obnoxious slave trade that ravaged Africa and Africans for some centuries in the post-Reformation period (c. 1804). These Europeans so acted because, among others, they were imbued by the virtues they had imbibed from the Scriptures. In a 10-year study undertaken by certain researchers at Houston University, United States (www.faithfacts.org, 2016), they examined 15, 000 documents belonging to America's founding founders and found out that 34% of their quotations came directly from the Bible. According to these researchers, these Christian quotations from the Scriptures from the US founding fathers constitute the highest of such findings by far when compared with all other sources.

In this wise, it is correct and appropriate to mention that the Bible forms a laudable template for forming good characteristic traits; it is a resource of normative reflection. Christian virtues remain a factor necessary for the establishment of a society whose citizens are empowered to fulfill their social mandate, making positive impacts and acting as the figurative "light" of the world and "salt" of the earth. Among Africans, these biblical-theological virtues receive warm reception because they corroborate African cultural and moral values. As such virtues such as respect for constituted authorities, a life of corporate togetherness, industry, good family ties coupled with modest dressing also constitute recommended virtues in the Holy Bible (I Pet.

3:13-25; Rom. 13:1ff; 12:10; Eph. 5:22-6:9; Col. 3:18-4:1; I Pet. 3:1-7; I Tim. 2:9-10; I Pet. 3: 1-6).

This translates to the fact that the relegation of African cultural values is synonymous with the erosion of Judeo-Christian virtues advanced in the Scriptures too. Incidentally and acting on the template of this premonition, it was *Ifa* (Yoruba cultural divination) that earlier announced the coming of Christianity in Nigeria through Egba-land through the agency of Henry Townsend in 1840. Christianity has been introduced into Nigeria earlier before this time twice (15th and 18th centuries) with little or no tangible success. The bottom line of this prediction is that Egba and other Yoruba Natives were encouraged by *Ifa* priests themselves to give heed to the contents of the “Book” (the Bible) which would be brought by the White Missionaries because such implicit obedience to it would usher in peace and progress in the realm (Emmanuel, 2016). Although culture is a dynamic phenomenon and given that some elements that provided rationality for cultural practices in the past may be disappearing in the face of modern realities of migrations, new technologies, scientific discoveries and wars, there is a need to enhance the linkage and sustainability of cultural developments and its interpretation on the levels of principles that identify these societies imbued by Christian ethos even in the face of modern age (Ike, 2016, 4). African cultural values and Judeo-Christian virtues, utilizing the bright aspect of globalization, should provide a proper foundation for sustainable socio-political, economic, religious, technological sphere where issues and traits such as preservation of the environment, the enhancement of principles of equity and fair play among others are recognized.

CONCLUSION AND RECOMMENDATIONS

Africa and Africans can no longer evade the challenges posed to them through globalization. Precious says that a cursory look at the history of African culture would indicate that the continent is rapidly undergoing a rudimentary phase of cultural revolution (2010, 1-8). This is because, as Uwaezuoke Precious submits, no man is an island to himself; no nation is an island to itself. That is to say that in the context of globalization, there would always be international interaction through which there would be constant borrowing and diffusion of cultures among others (2010, 1-8). This is noticeable in their growing interest in wearing of tattoos aesthetic beauty on their body. As in the Ancient Near Eastern world, nations would as a matter of fact

interact always so as to ensure and facilitate developments in all ramifications of their national life. The effect of globalization among the emerging generation of the western world has gradually begun to take its toll on the way they do things too. It is pertinent for African countries to interact and cooperate with their western counterparts in order to boost and promote international trade, commerce, scientific technology, industrialization among others as they both leverage on globalization. However, these levels of interaction should not unnecessarily lead to African cultural domination by the West. To the West, as Scott questions, Is westernization really the answer for this large “third world” population? (Scott, 2007, v). At least, Africa has had its own way of doing things before the present age of a globalized world; the West can complement efforts more than ever to promote Africanism in Africa among Africans.

As much as this paper argues against the crushing aspects of globalization on African and Judeo-Christian virtues, it is noteworthy to state unequivocally that there are more than enough situations that would warrant more globalizing tendencies in Africa than those being experienced now; the situations include ethno-religious wars, religious fanaticism and bigotry, terrorism, HIV/AIDs, corruption, leadership malaise, ecological challenges, kidnapping and militancy, lack of proper economic planning coupled with policy somersault, poverty, monetary indebtedness to World Bank and IMF from which Africans would always seek assistance from the “propagators” (i.e. the World Political Powers countries) of globalization who might hold the carrot in one hand and with the other wield the cudgel of cultural domination.

Therefore, all African political, economic and religious leaders are to synergize on how best they could harness the cultural phenomena in Africa to improve the lots of Africans. Among others, African Studies should be encouraged and enhanced more to provide an enviable template for tourism. African elites should also stop undermining and trading off African heritages and cultural values on the platform of postmodern technology-driven society. Finally, the Church in Africa with its Judeo-Christian virtues should be more socio-religiously active to promote biblical ethos that would continually enhance corporate existence, moderation in dressing, family values, industry and the likes. Preachers and teachers of the Holy Scriptures should give more emphasis to the inculcation of morality, virtues and values promoted by biblical figures whose lives and principles shaped the world of their times.

REFERENCES

- Adeyanju, James O. (2013). "The Implications of the Christian 'Golden Rule' for African Christianity in the Context of the Yoruba Concept of *Omoluwabi*," S. A. Fatokun (Ed.), *Christianity and African Society: A festschrift in Honour of Pastor (Dr.) Gabriel Oladele Olotola at 80*. Ibadan: BookWright Publishers, 176-187.
- "African Cultural Values," Retrieved from www.emeka.at Accessed November 19, 2016.
- Arowolo, Dare (2010). "The Effects of Western Civilization and Culture on Africa," *Afro-Asian Journal of Social Sciences* 1/1/4. 1-13
- Emmanuel, Adekunle. "Anglican Bishop: How *Ifa* Oracle Predicted the coming of Missionaries to Egbaland." Retrieved from www.churchtimesnigeria.net/anglican. Accessed December 09, 2016.
- Cessario, Romanus O. P. (2009). *The Moral Virtues and Theological Ethics*. 2nd Ed. Indiana: University of Notre Dame Press.
- Gyekye, Kwame (1988). *The Unexamined Life: Philosophy and the African Experience*. Accra: Ghana University Press.
- Henry, Carl F. H. (1957). *Christian Personal Ethics*. Grand Rapids: Eerdmans.
- Ibrahim, Alhaji Ahmadu (2013). "The Impact of Globalization on Africa," *International Journal of Humanities and Social Science*. 3/15, 85-93.
- Idang, Gabriel E. (2015). "African Culture and Values," *UNISA Phronimon* 16/2, 97-111.
- Igboin, Benson O. (2011). "Colonialism and African Cultural Values," *African Journal of History and Culture* 3/6, 96-103.
- Ike, Obiora. "The Integral nature of African Cultural and Religious Values as Ethical Values." Catholic Institute for Development, Justice and Peace (CIDJAP), Enugu, Nigeria. Retrieved from www.obioraike.com Accessed November, 18, 2016.
- Karenga, Mulenga (1997). "African Culture and the Ongoing Quest for Excellence: Dialog, Principles, Practice," *The Black Collegian*.
- Kilian, Benjamin R. "Virtue Ethics for Christian." Retrieved from www.cedarville.edu. Accessed on November 21, 2016.
- Lassiter, James E. (2000). "African Culture and Personality: Bad Social Science, Effective Social Activism, or a Call to Reinvent Ethnology," *African Studies Quarterly* 3/3, 1-21. Retrieved from <http://www.africa.ufl.edu/asq/v3/v3i3a1.pdf> Accessed November 19, 2016.
- Madukwe, Chinyere Isaac & Madukwe, H. N. (2010). "African Value Systems and The Impact of Westernization: A Critical Analysis," *International Journal of Research in Arts and Sciences* Vol. 2, 264-274.

- Makgoba, M. W. (1997). *MOKOKO, The Makgoba Affair: A Reflection on Transformation*. Florida Hills, Vivlia Publishers & Booksellers.
- Mbiti, John S. (1969). *African Religions and Philosophy*. New York: Praegar Publishers.
- Murray, John (1957). *Principles of Conduct: Aspect of Biblical Ethics*. Grand Rapids: Eerdmans.
- “Nudity in Africa” (21 November, 2014). Retrieved from www.kumuyu.wordpress.com/tag/nudity. Accessed November 18, 2016.
- Okhovat, Sahar (December 2011). “The United Nations Security Council: Its veto Power and Reform,” Centre for Peace and Conflict Studies (CPACS) Working Paper No. 15/1. Retrieved from www.sydney.edu.au Accessed November 11, 2016.
- Precious, Uwaezuoke Obioha (2010). “Globalization and the Future of African Culture,” *Philosophical Papers and Reviews*. 2/1, 1-8.
- Scott, Menghan Marie (2007). “Westernization in Sub-Saharan Africa: Facing Loss of Culture, Knowledge and Environment.” MA Thesis, Montana State University, Bozeman, Monatana. Retrieved from www.scholarworks.montana.edu. Accessed November 15, 2016.
- “The Bible and Government. Biblical Principles: Basis for America’s Laws.” Retrieved from www.faithfacts.org. Accessed December 09, 2016.
- “United Nations: Charter of the United Nations, Chapter 1: Purposes and Principles.” Retrieved from <http://www.un.org/en/sections/un-charter/chapter-i/> Accessed November 11, 2016.
- Webster’s New Explorer Encyclopedic Dictionary*. (2006). Springfield: Merriam-Webster Incorporated.
- Yankuzo, K. I. (2014). “Impact of Globalization on the Traditional African Cultures,” *International Letters of Social and Humanistic Sciences*. 15/1, 1-8.