

**AFRICA AND PHOBIA OF GLOBALIZATION: PHENOMENOLOGICO-ANALYTIC
SOLUTION IN CONTEMPORARY EDUCATION**

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Abstract

Relations among nations in this epoch are non-negotiable. consciously and unconsciously nations associate with each other, either in terms of trade, technology, education, diplomacy, social and trans-cultural, etc. The unavoidability of the above makes it demanding that joining in globalization is advantageous . Africa then should and of necessity see globalization from positive perspective because there is nothing ontological in it that depicts that one must gain more than the other in the process. The method used in this work is phenomenology and analytic. We employed the methods because it helped us to explore deeply the phobia of globalization by Africa. Through the methods we amongst other recommendations stated that Africa should see globalization from ontological perspective as against ontic perspective. Globalization by its nature gives room for innovative and creative concepts to become actualized or concretized. Through cross-fertilization of ideas nations' creativity will be enhanced, hence their contribution to global arena. This will help humanity to progress. Philosophy of complementarity is highly advocated. It gives room for openness and accommodation of the other in a relational basis. If Africa see globalization from the lenses we presented in the work, her growth is actualizable and their impact will also be felt.

keywords:

Globalization, Phenomenologico-analytic, Rebirth, Ontological, Ontic, Africa, Africa Philosophy, Phobia.

Introduction

Change is inevitable both in human and in nature respectively. The inevitability of change makes it unavoidable that man must face it, embrace it and work towards changing it, if it does not work in his favour. Globalization is one of such changes that Africa must accept. Globalization is like a train on the move that cannot wait for anyone arbitrarily; the effort to enter the train is a matter of choice. Africa should make a choice of entering the train than crying being shut out by the industrialized nations. Phobia of globalization by Africa, whether alien or self-imposed can be removed or ameliorated by Africa. Hence, the thrust of this work is to tinker on the possible ways to help Africa overcome the phobia of globalization and to look into the things that could help her be self-independent. Whether Africa is fully, partly or neutrally participatory in the globalizing interaction, she needs to find a way to be involved and make herself relevant. The imperativeness of fully and really participatory or involvement of Africans in the globalizing world, is to guarantee Africa being afloat and important in the globalizing ocean in order not to be swept over ocean's shores. Our moving globe will not stop for Africa nor any other continents to join, every effort to join or catch up is individualistic and voluntarily. Africa should sound their own trumpet in and the around market arena, she will be heard. We will use two philosophical methods called phenomenology and analytic. We are of the opinion that the methods will help in dissecting, understanding and seeing the essence and the urstuff of things under review in this research paper. The methods will further expose the need for the rethinking and reasserting of the gains of the globalization instead of being pessimistic about it. This line of thought will assist contemporary education develop a curriculum content that emphasizes the ontological comparative advantage of globalization.

Globalization

It a process of international, inter-regional interaction emanating from the exchange of world outlooks, goods, ideas and other avenue of multi-culturalism and culture. Globalization also means bringing of local and nationalistic aspects of a wider worldview of interconnectivity and interdependent world with the liberal exchange of capital goods and services across national frontiers. It is coming together of the world because of the technology. Accessibility that technology brings shrinks the world in almost all human climes. Globalization as concept is a fluid word depending on how any scholar wants to interpret it. Spooner (2015) aptly says, globalization is not a new term. It was introduced in 1904 in French, and appeared first in English in 1930. However, it did not take on till the 1990s, after the collapse of the Soviet Union forced to re-evaluate world affairs. The fall of iron curtain after 1989 took us by surprise. Until then our models for understanding international interaction had been essentially static. Odimegwu (2006) pointed out various kinds of globalization thus, information globalization, economic globalization, political globalization, and cultural globalization. For Oguejiofor (2010) the movement of the world is inexorable. It means that no part of the world can be taken to be an enclave any longer. There has been growing interdependence or dependence in some cases. Furthermore, Babangida (1998) in Oguejiofor (2010) *opines: when we talk of globalization, we are referring to the liberalization and intensification of international linkages to trade, finance, markets, production, research, transport, energy, medicine, education, politics and culture...accelerated by discoveries in micro-electronics,*

information processing, communication and biotechnology. These forms of cooperation and linkages have created mutual interdependency in the global system.

However, we see and talk about globalization, as inexorable. Each person, nation needs and depends on the other for sustenance. interdependence is what is driving the world now in all areas of human endeavours. Globalization as ongoing process is the closeness of the world in trade, education, culture, made possible by hyper technology drive. Every other activities going on in globe can be seen in either trade, education and culture. It does not subsume individual or a nation identity. It promotes it. When a nation markets her products tangible or non-tangible, her identity is intrinsically being exported. Interdependency is inherent in globalization, and should not be always seen in terms of lopsidedness. New trend of globalization going on now is being propelled by policies that open and accept new economies locally and internationally. Nations and governments that have huge free-market economico-cultural system, hugely are in the position to advance productive potentials and bringing on the table new opportunities for foreign exchange of goods and services and investments. Nations in the new world order have negotiated and re-negotiated breathtaking reductions in the hindrances to trade and have instituted foreign accords to enhance trade in production and markets oriented activities. On seizing the available avenues or opportunities in foreign trade, companies, corporations, institutions, non-governmental organizations have erected international factories and contracted production and trade accords with international friends. Technology as we know is one of the driving tools of globalization. Progressions in information technology in particular have sweetly regenerated economic and socio-cultural life in the globe. Globalization is the inclination of the technologies, market interaction, or philosophies that make inroads throughout the cosmos, or the process of bringing this to existence. It further typified as a totally interdependent market arena unrestricted by spatio-temporal or domestic terminals.

A Nobel Laureate, Joseph Stiglitz (2002) added that, globalization is the integration of the countries and people of the world ...brought about by the enormous reduction of cost of transportation and communication, and the breaking down of artificial barriers to the flows of goods, services, capitals, knowledge, and people across borders. UNESCO (2016), further delineated, globalization is the ongoing process that is linking people, neighbourhoods, cities, regions, and countries much closely together than they have ever been before. This has resulted in our lives being intertwined with people in all parts of the world via the food we eat, the clothing we wear, the music we listen to, the information we get and the idea we hold. This interconnectedness amongst humans on the planet is sometimes also referred to as the global village where the barriers of national and international boundaries become less relevant and the world, figuratively, a smaller place.

Africa

African is one of the world seven continents of the world and the most populous black continent. Africa is also known for being one of the hottest places on earth. African is known for its huge cultural heritage and the origin of civilization and the written language dating 4000 years. African is the world's second largest and second-most-populous continent. At about 30.3 million

km (11.7 million square miles) including adjacent islands, it covers six percent of earth's total surface area and 20.4 percent of its total land area. With 1.1 billion people as of 2013, it accounts for about 15% of the world's population. The continent is surrounded by the Mediterranean sea to the north, both the Suez Canal and the Red Sea along the Sinai peninsula to the northeast, the Indian ocean to the southwest, and the Atlantic ocean to the west. It contains 54 fully recognized sovereign states. (Wikipedia, 2016).

Africa's Re-Birth and Globalization

Africa as a continent has always been in pursuit of asserting and re-asserting herself in the global community. She believes that her identity has been subsumed if not eroded in the global economy and relations, either by herself or others, that is, the western world for the alleged marginalization in the prevailing and unstoppable globalization. There is need for rebirth and re-examination on how to be relevant and get involved in the globalization arena. Since globalization has limited and compressed space and time, Africa and African scholars should begin a rebirth process in order to get African integrated into globalization. Rebirth or renaissance is the bringing anew into existence that which was before but may have been forgotten, distorted and extinguished. Mbeki (1999) delineates thus:

African renaissance is the first of all a rediscovery by Africans of themselves, a confidence building voyage of discovery into their own past. It is a discovery of Africa's soul and restoration of her self-esteem. It is a mass crusade for African's renewal. It is a determination to learn and desire for genuine liberation. It is call for a people-centred development.

In reconstructing the above, a new model of acting, doing and seeing reality is essential. Africa have imposed on themselves that they are socio-politically and economically weak and that globalization has not worked in her favour. This defeatist mentality negates the inherent good in globalization. After all, abuse does not destroy use. Africa should focus on the positive aspect of globalization, either self-perceived or alien-perceived in the process of globalization. On this Asiegbu (2010) opines: since African states are socio-politically and economically weak, they seem disadvantaged in a globalized world. As a result, the view prevails that globalization works against the interest of African, thus ignoring its positive impact on Africa. If African states were economically resilient, if the continent were politically and socially stable, if its development policies ranked among its priorities, Africa would have been a major player in a globalized world. Really, globalization impacts positively on African in several areas.

The foregoing means that African states can compete favourably and comparatively in the globalizing world. She has to put her priority right and look at those indices that can induce development and technologically driven economy. Corruption, killings either religiously or tribally, dictatorship, fraudulent election are the things pulling down the gains of globalization. Yet Africans don't see these as caused by themselves, rather than blame the west for everything. If Africa work on these vices and put their house in order, they will re-establish themselves in the comity of nations. Mbeki (1999), added: Africa is passing through a "dark night". It is a continent consumed by death. Her children are at the mercy of destructive forces unleashed by criminals and gangsters, tyrants and dictators. It is typified by violence, by fraudulent elections, by bribery and corruption

and, above all, by an obscene greed for wealth which is the cause of all these ills. This is the situation which gives rise to what has become known as “Afro-pessimism”, a feeling of despair among foreign observers and even among Africans themselves. This is the shame of Africa that must be banished...Africa needs her renaissance.

Globalization is good for all and in particular Africa. The prosperity and growth of African continent hinge on participatory globalization. African rebirth undeniably is a world action on the global stage that requires a functional and added commensurate distribution of the gains of globalization. Africa must be alive and participate consciously in the struggle of the gains of globalization.

African Philosophy and Globalization

The assertions by some western philosophers that Africans do not have the capability to philosophize or engage in abstract cogitation have been disproved, denied and affirmations made that Africans can, will and are capable of philosophization. That African can't think as claimed by Europeans philosophers like Kant, Hegel a later Levy-Bruhl is nothing but absurdity of cultural anesthesia and a denial of African identity and contribution to scholarship. This denial of natural capability of human person spurred Africans into reactions and refutations of the unfounded Europeans claims. African identity becomes relevant to make themselves known in the global market. Internet encyclopedia of philosophy (2016) succinctly writes, frustration was born out of colonial caricature of African as culturally naive, intellectually docile and rationally inept; the caricature was created by Europeans scholars such as Kant, Hegel and, much later, Levy-Bruhl. It was the reaction to this caricature that led African scholars returning from Europe into philosophizing. Thinking and rationality are the hallmark of every human being irrespective of tribe, race or colour. Little wonder, Aristotle in the beginning of his *Metaphysics* says categorically. "All men by nature desire to know".

He didn't say some men by nature desire to know. Based on this Aristotelian affirmation, African and indeed any other continent can philosophize if they could follow the methods or rules of philosophization. African being part of that humanness Aristotle was talking about undoubtedly can reflect, abstract, rationalize and raise thought-revolutionary philosophical questions and answers to them. That the world is now global village is no longer a contesting issue again. The issue under debate now is , the paradox of globalization. The paradox depicts itself in the fight caused by cultural identity and cultural diversity. In this interdependence and high inter-relations within the world; no culture, race, colour, African or non-African can close its doors to globalization or operate as, what Duoluwagbemi (2010) called a windowless monad because the globalizing dynamics call for mutual complementarity and enrichment. Within the universalizing phenomenon of globalization, African can find its missing link through inter-culturality. This will not only enable African philosophers to appropriate what has enable other cultures to excel, it will also help to transform the African condition. We maintained that it is through African philosophy that African can first discover their identity, from there lunched themselves into globalizing process. Globalization does not wait for anybody. To give support to this, Chukwuokolo (2010) globalization (is) such that cannot be escaped, it is better that Africa thinks inward in this game

theoretic universe to bring out its own strategies and stratagems for survival. It is foolhardiness to think that in a game theory that those who are winning should pity those who are being won. There is no moralizing in this sphere as it is operated as this could be nothing other than inferiority complex. For us still, to rediscover, retrieve, re-assert and discovery of African identity in the globalizing world, it is necessary we begin a non-imperial or original history for African and with African, and start a new process of functional economic, technological, socio-political progression that in all its entirety is Africa. This is the foundation of African philosophy. The African philosophy came to re-assess history, re-define the ab initio distorted history, that Africa was not race full of half-ape human beings' ancestors. It affirms a new perspective in the rebirth of African thought, establishing history from African stories and perspectives. This gave credence to a new viewpoint tagged Afroncentrism. Onyewuenyi (1993) asserts, the Afrocentrism movement is a series of activities by concerned African and African-American scholars and educators and directed towards achieving the particular end of ensuring that the African heritage and culture, its history and contribution to world civilization and scholarship are reflected in the curricular on every level of academic instruction... Afrocentrism demands a restoration and re-writing of the whole panorama of human history in its account of the origin of philosophy, science, medicine, agriculture, architecture etc.

Although the Afrocentrists went further to see globalization or Eurocentrism as a new form of imperialism or exploitative mechanism against Africa. However, we do not totally share their views on this. African philosophy for Okolo (1990) in Ekei (2010) is a path to a systematic, coherent discovery and disclosure of the African as a being-in-the African-world. Through this knowledge or disclosure of himself and his world by critical reflection, the African grasps reality, that is to say, attains the truth about man and the cosmos in its entirety. grasping the truth about cosmos in its entirety implicitly means that Africans can participate in the globalization trains. The globe is there for everyone to exploit to its advantage. Looking inward and finding a pragmatic approach in reintegrating into the global economy is self- accepting and a matter of personal choice. If the acclaimed exploiters according to pessimists, claimed that, globalization has been fashioned to underdeveloped Africa, what have the African done to liberate herself? To survive is entirely in the hands of Africa. Africa should see globalization as all embracing whole that accommodates every continent, race tribe, and religions. It is there for everyone to take advantage. Asouzu (2004) in his philosophy of complementary reflection summarizes thus: an all-embracing whole, in which all units form together a dynamic play of forces, which are in harmony with each other, by completing and supporting one another. Asouzu (2007) further exposes the richness and unavoidable nature of globalization when he writes, "richness of differentiation in complementarity" He goes on to say, the worldview of the traditional African shows, in a very natural way, strong moment of the transcendent ontological categories of unity, totality, universality, comprehensiveness, wholeness and future referentiality as authentic dimensions of thoroughgoing complementarism.

Africa and Globalization Phobia

It is important to recognize that globalization is not a zero-sum game-it is not necessary for some countries to lose in order that others may gain. But to take advantage of this trend, countries will have to position themselves properly through the right policies. Clearly, those economics that open themselves to trade and capital flows on a free and fair basis and are able to attract international capital will benefit the most from globalization. Open and integrated markets place a premium on good macroeconomic policies, and on the ability to respond quickly and appropriately to change in the international environment. (Ouattara 1997) from Ouattara's Submission, it means that globalization is open to everyone to exploit to its advantage. It is only right and pragmatic policies that can guarantee the success of Africa in the process.

The phobia of globalization by Africa is self-imposed. There is nothing inherent in globalization that makes one continent have more advantage than the other. Perception is what gives the impression that the other have more comparative edge over the other. African perception is defective and needs to be corrected. Globalization is a creation or product of man. If it is a product of man, it is supposedly means that whatever advantages and disadvantages therein is ontic and not ontological or inherent. It is ontic because it is based on how nations react to it. Ontic is physical, real, or factual existence. It demonstrates that which is there or shows what is there as against the nature and property of a thing or being; as ontology does. Martin Heidegger came up with the concept *sorge*, or caring, as the fundamental concept of the intentional being, and presupposed an ontological significance that distinguishes ontological being from mere "thinghood" of an ontic being. He uses the German word "Dasein" for a being that is capable of ontology, that is, recursively comprehending properties of the very fact of its own being. For Heidegger then, ontical signifies concrete, specific realities, whereas ontological signifies deeper underlying structures of reality. Ontic is fully dependent on human beings to tinker on. In other words, it is the human person that gives meaning to it. We see it as it appears. Ontological is a philosophical study of the nature of being, becoming, existence or reality as well as the basic categories of being and their properties. ontological also means when the internal components of things are beyond human person to change or alter; although it is graspable by human intellect, but may not be malleable for human being to distort. Globalization is not ontological but ontic. Africa, globalization is within the grasp of reason. African should stop seeing globalization from ontological perspectives. There is nothing in globalization that cannot be achieved through deep reflection, practical, functional and functioning approach. Ouattara (1997) says, it is clear that the trend toward more integrated world markets has opened a wide potential for greater growth, and presents an unparalleled opportunity for developing countries to raise their living standard. Emedolu (2010) in Ofoegbu (2015) affirms, the greatest treasure of mankind is undoubtedly the possession of the mind. Julius Caesar quite understood this fact to such an extent to declare that the greatest empire is one who can rule himself; 'imperia magna se Ipsum est' - self rulership or self-control truly begins from the mind. The mind of man though incomprehensible, is where ingenuity and liberty must speak loudest. The phobia of globalization is nothing but a mind set. There is a need for re-orientation or what Ofoegbu J. U called depsychologization. That is, freeing of the minds of the third world countries. Every human being or continent has the natural capability to exploit and dominate the earth. Little wonder

the Christian Bible, Genesis (1:25-28) depicts, let us make man in our own image, according to our likeness, LET THEM HAVE DOMINION over the fish of the sea, over all the earth and over every creeping things that creeps on earth. The Hebrew word for dominion in the biblical text is *râdâh*. *Râdâh* means dominion, reign, to prevail against, and rule. It can also mean subjugation. The above biblical text, means that dominion, subjugation is a free gift to every human being. Globalization as a phenomenon appears the same to everyone. It now depends on how we relate to it. It is for the integral development of human development and his environment. Obigwe (2009) postulated, globalization works towards perfecting human existence provided that it is based on equity and justice thereby targeting the integral development of human person and ensuring the progress and betterment of every individual without racial discrimination.

The Way Forward:

A Phenomenologico- Analytic Solution

But there are also risks to globalization. The ability of investment capital to seek out the most efficient markets, and for producers and consumers to access the most competitive source exposes and intensifies existing structural weaknesses in individual economics. Also, with the speedy flow of Information, the margin of maneuver for domestic policy is much reduced, and policy mistakes are quickly punished. Indeed, increased capital mobility carries the risk of destabilizing flows and heightened exchange rate volatility, in cases where domestic macroeconomic policies inappropriate... it is clear that countries that fail to participate in this trend towards integration run the risk of being left behind. (Ouattara, 1997). Yes, there are risks and noticeable problems in globalization, as outlined above. But they are surmountable by good and workable policies. They are something that we can see or perceive. In other words, it is something that appears to our senses or consciousness. In either way and in as much as it is within the domain of reason and purview of verifiability; we shall employ the phenomenologico-analytic solution in addressing the phobia of globalization by African. Phenomenology is the study of structures of consciousness as experienced from the first person point of view. The central structure of an experience is its intentionality, its being directed towards something, as it is an experience of or about some object. An experience is directed towards an object by virtue of its content or meaning which represents the objects (Stanford encyclopedia of philosophy, 2003). Analytic for Ofoegbu, Orok Bassey and Akaraonye (2016) as a method in philosophy, places emphasis on argumentation, clarity and precision of facts. It also means breaking down or separating issues, words and concepts into component parts or constituent elements.

The indices of globalization are those things that need to be analyzed, as they appear to us. The economic relation, technology relation, human and diplomatic relations need deep analysis to evolve a good policy for Africa. Africa should look inward to evolve a peculiar or a brand of their own global market. The rebranding should start first from the mind, and more concretely by formulating a foreign policy that emanates from domestic detailed policy. Its utilization of available human capital will translate to maximally achievement of economic development. At this juncture, we shall try to out-marshall some solution to the phobia of globalization by Africa.

The Solutions Are:

- The word depsychologization was coined, by Ofoegbu J.U, which first appeared in the Studies in Social Sciences and Humanities, Research Academy of Social Sciences, Pakistan. On depsychologization as a solution to Africa's phobia of globalization and dependency; Ofoegbu (2015) outlined that, depsychologization is a reaction to psychological aspect of dependency theory (globalization phobia). It is a philosophy of depsychologization of the third world's mind. Its main thrust is freeing of the third world countries (Africa in particular) from the clog of dependency considerably. It frees their mind psychologically, educationally, economically and socio-culturally. The foundation for the freeing of their mind is going back to the dignity of human person, which naturally and intrinsically has independence. The independence to think and make rational decisions could lead the third world (Africa) so called dependency to independence, self actualization, self reliance and realization (of their objectives) in the global market economy.
- Evolving a functioning internationally consistent best practices as regards code of conducts of both multi-national corporations, domestic companies, financial institutions and non-governmental organization, and the governments.
- Openness to the realities of the time. There is need to pay attention to what present situation means or brings then address it objectively without egoistic tendencies. By doing this, other players will perceive the field as open and transparently to play on. This will bring holistic progress and development.
- There is a popular saying that says "charity begins at home". Hence, the strengthening of domestic front in all its ramifications. i.e. economically, politically, industrially and technologically, demand a robust, dogged and resilient domestic colouration. This will guarantee a functional participation in the global village.
- Liberalization of the economy of the African States and with good regulation by the governments. No nation can stand alone in this interdependent world. So nations need each other. On Infrastructure investment, Fischer (2001) says, trade liberalization helps open economy up to competition and deepens their integration into the world economy. Sub-Saharan Africa is less open to international trade than other developing regions. Several studies have shown that liberalization should improve the region's trade performance significantly and thereby spur the growth of productivity and income...the advance economies should lower the effective protection on goods of interest to sub-Saharan African countries, such as clothing, fish processed food, leather products, and agricultural products more generally.
- Power sector development. One of the greatest problems of Africa's development in respect to trade, communication and technology is electricity. No nation can do well in this high-speed technology era without uninterrupted power supply. If power sector is fixed, it will bring multiplier effect on the economy of the Africa, hence, making her relevant and irresistible in the globalization train.
- Globalization by its nature gives room for innovative and creative concepts to become actualized or concretized. Through cross-fertilization of ideas nations' creativity will be enhanced, hence their contribution to global arena. This will help humanity to progress.

- Globalization brings association and every association brings some gains and positives with it. It solidifies and makes international relations stable. This will bring economic gains, mutual and stable security. This is the perspective Africa should be seeing globalization.

Conclusion

The question of whether we are against or for globalization has been overtaken by events. For us, it is no longer plausible. Globalization has come to stay and live with us. We are already living in a globalized world. Fischer (2001) asserts, the reality is that, we already live in a global economy where flows of trade, capital and knowledge across national borders are not only large, but also are increasing every year. Countries unwilling to engage with other nations risk falling farther behind the rest of the world in terms of both incomes and human development. That way lies the very real threat of marginalization. From Fischer's submission, globalization is unavoidable. The question that is *ad rem* at this point is, what can we do as Africa to maximize the gains of globalization? Firstly, Africa must accept that globalization has come to stay, and that there is need to get involved fully and participate actively. Depsychologization becomes imperative here. It will help in good macroeconomic and microeconomic policies, good governance, legal and monetary reform, privatization, price liberalization, moral capitalism and infrastructure investment. We are not unmindful of the impediments to globalization. We are mindful of them, the seemingly unfavorable conditions. But those conditions are solvable and can be met if the mind set is positive to achieve it, it will. Let African minds be transformed through freeing of their minds from pessimism to optimism. Africa can be relevant in the global environment, it depends on her commitments to it.

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