Globalization and Cultural Change in Africa: An assessment of Coping Strategy in the 21st Century

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Abstract

This study focused on globalization and cultural change in Africa an assessment of coping strategy in Nigeria. The central focuss on globalization has always been on its interconnectivity and widespread interrelatedness. However, the focus of this study is to examine globalization, its alterations it imposes on the material and non-material culture, of Africans in the 21st century. To achieve this, the study examined the coping strategies explored by Africans in the face of globalization, a thorough assessment of relevant conceptual and empirical literature was undertaken. Emphasis was placed on the effect of factors such as diffusion, technological change and migration among others and most importantly, the central place of globalization in facilitating widespread cultural change in Africa. Against these factors of alteration, the coping strategies to address the adverse effects on Africa's cherished cultural beliefs and values were identified. The study adopts the cultural lag theory by Ogburn (1922) as its theoretical framework. The content analysis method guided the data analysis as data were gathered mainly from secondary sources. The findings of the study revealed that the pervasive spread of western values through globalization in the 21st century undermines Africa's culture through extinction of mother tongue and a significant decline in African communal social relations. Based on this, the study recommends the promotion of ethno-relativism and Africa's cultural integration and renaissance with the aim of harnessing and utilizing the robust indigenous knowledge and belief system of the continent to preserve its cultural heritage from the onslaught of globalization in the 21st century

Background to the Study

The widespread impact of globalization and its associated socio-economic and political realities, especially for the African continent is no longer a subject of debate. There is no doubt, that globalization has increased interconnectivity, interdependence and reliance on information communication technology across the globe, yet the unparallel disparity it has brought in behaviour, norms, values, and culture as a whole cannot be overemphasized. Although culture has been described by Yomi (2008) as a stable phenomenon with the understanding the understanding that culture does not change wholesale, it is safe argue that globalization is forcing a tumultuous change that is mostly responsible for the significant alterations in our cultural values and heritage especially in Africa. In other words, the widespread impact of globalization given its ability to pull down geographic barriers is progressively undermining the cultural values of Africans and this is seen in our language, food, music, art etc. This is perhaps why Azenabor, (2001) has raised the concern that "there is need for authentic existence; Africans should stop copying values that do not fit properly into our system as we do not want to be African Europeans."

Globalization, the process of connecting different parts of the world into one closely knite socio-cultural, economic and political web has increased significantly in recent years with rapid advancement in information communications technology leaving many African countries faced with mixed fortunes (Mushfiqul, 2018). Sadly, its cultural impact also goes a long way to adversely affect the ability of African societies to catalyze their own indigenous forms of industrialization. Here again, the position of Bieh and Raimi (2019) becomes largely useful especially as they posit that in the industrial sector, globalization is suppressing the local enterprises and undermining the productive capacity of small medium enterprises (SMEs). This position notwithstanding, there are those who believe that globalization has brought economic integration and standardization of business activities as it has led to improved living standard and economic prosperity of a number of countries globally (Fran, 2022).

Historically speaking, the spread of western culture through the instrumentality of slave trade, colonialism, and more recently through digital telecommunication and information technologies comes with unprecedented negative effects on African traditions and cultural heritage (Moore, 2021). Globalization, especially cultural globalization has been condemned for being responsible for the formation of a homogenous "super-culture", e.g. the western or popular culture without unique cultural attributes as in the case of cultural differentiation and relativity (Bonkratia, 2012). Similarly, the negative effects of globalization are seen and noticeable in the cultural aspect of globalization, this includes the sharing and trading of cultural beliefs, traditions and ideas (Fran, 2022). Cultural globalization has created unparalleled inequity throughout Africa, affecting the behaviour of people in numerous ways, and forcing many people to assume a lifestyle of self-interest and individualism. Daramola and Oyinade (2015) share the view that this has made people to develop a psychopathic devotion to and appetite for foreign films, goods, way of life, music, attitude and behaviour that have remained largely foreign to the African community.

Despite its merits, especially those associated with accelerating conditions for the survival of humans through seamless social interactions, globalization has nevertheless, brought profound alteration in African cultural heritage. One of the negative consequences of pervasive globalization as witnessed in the 21st century is its threat to and potential extinction of our tradition and cultural beliefs (Asgang & Walle,2002). The influence of western culture such as western music, movies, drama, language, fashion, etc has over the years caused significant threat to the unique African culture (Abejirinde, 2020). For instance, Africa's rich cultural values such as communalism, the native mother tongue, traditional principles of reciprocity and redistribution are now under serious threat of globalization. From the foregoing, it is glaring that a good number of scholars have researched on the issue of globalization. However, there is still a dearth of literature on African cultural change which exposes a gap in the literature thus providing a justification for this paper. Therefore, the central aim of this paper is to examine globalization and cultural change in Africa with particular focus on assessing the coping strategy of Nigeria in the 21st century.

Objectives of the Study.
The following objectives guided this study:
 i. Examine the positive and negative effects of globalization and cultural change in Africa.
 ii. Identify areas of cultural change introduced as a result of globalization.
 iii. Determine the coping strategies of Nigeria to the cultural change resulting from globalization.

Fig. 1: Framework of Globalization and Cultural Change

Conceptual Clarification/Framework
For the purpose of this paper, there are two dominant variables that require clarification as it is the conventional practice for us in academics to demystify the concepts we treat. Thus, the concepts globalization and cultural change are operationally depicted by the image above which serves as the conceptual framework for this paper. Serving as Fig. 1 (Framework of Globalization and cultural change), the image shows the interconnectedness of humans arising from globalization and how this also translates to cultural contact and by extension change.

Globalization

The term globalization is highly contentious as there is no universal agreement on its definition. The word globalization first surfaced in the English Language in 1959 and entered a dictionary two years later (Schreiter, 1997; Webster, 1961). In Sociology, for example Robertson, (1983) began the spread of globalization by his interpretation of "globality". Yet, the definition of globalization was flawed as there were controversies on its reality or myths in the aspect of nature, character, history, measurement amongst others. So, what then is globalization? This can be explained using the four main broad classifications as given by Scholte, (2007).

1. **Globalization as Internalization**: This implies that the evidence of globalization lies in the enlarged and growing flows or movement of trade, capital investment, people messages, etc. Here, globalization represents a growth of international exchange and interdependence.

2. **Globalization as Liberation**: This connotes the process of removing or reducing government imposed regulatory controls and restrictions on movement of goods, services, capital and people between countries in order to facilitate international economic integration.

3. **Globalization as Deterriorialization**: This perspective conceptualizes globalization as a social process or set of processes in which the constraint of geography on social and cultural arrangements recedes and in which people become increasingly aware that they are receding.

4. **Globalization as Westernization**: Here globalization is essentially Eurocentric and is classified in the same category with 'colonization and modernization' which was presented as forces operating beyond human control that were transforming the world.

Globalization is a phenomenon that has transformed the world in many ways. It has been a significant force in shaping the world we live in today. It has made it easier for people to travel, communicate and do business across borders. The process of globalization has also led to the spread of Western culture, including popular music, movies, and fashion, which has in turn eroded the cultural identities of many societies, including ours in the Western Sahara. The increasing interconnectedness of people, economies, and cultures has brought about numerous changes, including the erosion of cultural boundaries and the emergence of a global culture. In geography, globalization is defined as the set of processes (economic, social, cultural, technological, and institutional) that contribute to the relationship between societies and individuals around the world. It is a progressive process by which exchanges and flows between different parts of the world are intensified. Globalization can also mean the speedup of movements and exchanges (of human beings, goods, and services, capital, technologies or cultural practices) all over the planet. One of the effects of globalization is that it promotes and increases interactions between different regions and populations around the globe.

Globalization is described as the increasing interconnectedness of society and people, and the shrinking of the global space towards a global village (Girigiri, 2009). It is a

process that gained momentum with the advent of the industrial revolution and the subsequent emergence of the capitalist mode of production in Western Europe at about the 17th century. The quest for raw materials and market to sell finished goods led the western capitalist merchant to explore, conquer, and integrate less economics for exploitation. Globalization in the postmodern and postindustrial era was driven by economic, information, and communication, as well as political and cultural integration in a more intense scale (Giddens et. al, 2012). Stiglitz (2002), defined globalization as an increased speed of development in which modern technologies, production techniques, organizations, consumption patterns, and worldviews are spreading across the globe. In other words, globalization is an extensive socio-cultural process than a mere economic trend. Kwame (2007), examined globalization as a process of linking regions and nations of the world which is facilitated by information flow(communication) inducing changes in the pre-existing socio-cultural, political, economic, educational structures and systems of nations and peoples. Obioha (2010), opines that globalization is the international, sociopolitical-economic, and cultural permeation process facilitated by policies of the government, private corporations, international agencies and civil society organization. This definition is a pointer to the fact that globalization has brought about an integration of divergent social institutions that brings about changes in the systems. Scholte (2007) defined the term globalization using five different classifications which includes globalization as internalization, globalization as liberation, globalization as universalization, globalization as deterritorialization and globalization as westernization. For the purpose of this study, we shall examine globalization as universalization which refers to the process of the worldwide spread of cultural ideas, objects and experiences. Below is the conceptualization of globalization and cultural change.

Cultural Change
This refers to the process by which societal values, norms and belief are altered or transformed. Cultural change is characterized in sociological theory as a developmental or evolutionary process that occurs in a sequence of analytically distinct stages in response to changing societal conditions. Cultural change in summary refers to the measure supporting the transformation of society through inventions, discovery, or contact with other communities.

Theoretical Framework.
This study adopts the cultural lag theory propounded by Williams F Ogburn (1922). Ogburn (1922) postulated a functionalist dimension of social change by focusing on both the material and non-material aspects of culture. While highlighting the difference between the material and non-material culture, he located the source of change in the material invention of tools, technological processes, weaponry, and technological advancement. He went further to argue that the non-material aspect of culture such as value, norms, beliefs, fashion, music etc. must adapt or respond to changes in material culture, which tends to cause adjustment gap, which he tagged "culture Lag". Cultural lag refers to the idea that some aspects of culture change more slowly than others.

According to Ogburn, (1922) material culture tends to develop and advance faster than non-material culture. Relating this theory to the study of globalization and cultural change in Africa we can understand clearly how the rapid socio-political, economic and cultural integration of the global society through advancement in information and communication technology is causing unprecedented cultural change in Africa. Beneath the contemporary globalized world is a long period of endless technological evolution which has concomitantly impacted the non-material aspect of Africa's culture such as her values, beliefs, customs, and practices. For instance, the internet, a product and vessel for globalization has greatly altered our cultural practice. Africa's drift from cultural relativity to western/ popular cultural homogeneity are some of the fallouts of globalization in this 21st century. Hence, just as argued by Ogburn (1922), the material aspect of culture as epitomized by globalization, driven by technological change and advancement is causing massive transformation of the non-material aspect of African culture in areas such as her values, language, practices, ethnics, customs, etc.

Methodology
This paper adopts the content analysis method which involves a detailed document review with huge reliance on secondary data. Therefore, materials were sourced from articles in journals, internet and textbooks among others. The content analysis approach examines the qualitative data such as words, images, and concepts more thoroughly. This is in addition to the complementary use of the cultural lag theory as an analytical tool which explains the trends and behavioural attitudes introduced as a result of globalization thus inimical to the African culture.

Positive and Negative Effects of Globalization
Positive Effects of Globalization
Globalization has benefits that cover many different areas. It has led to economic development all over the world and increased cultural exchanges. It also allowed financial exchanges between companies, changing the paradigm of work. Many people are nowadays citizens of the world. The origin of goods became secondary and geographic distance is no longer a barrier for many services to happen. Some of the benefits of globalization are:

Economic Benefit: The most visible impacts of globalization are definitely the ones affecting the global economic system. Globalization has led to a sharp increase in trade and economic exchanges, but also to a multiplication of financial exchanges. In the 1970s world economies opened up and the development of free trade policies accelerated the globalization phenomenon. Between 1950 and 2010, world exports increased 33-fold (youmatter. world, 2019) This significantly contributed to increasing the interactions between different regions of the world. This acceleration of economic exchanges has led to strong global economic growth. It fostered as well, a rapid global industrial development that allowed the progressive development of many of the technologies and commodities, we have available nowadays.

Knowledge became easily shared and international cooperation among the brightest minds speeded things up. According to some analysts, globalization has also contributed to improving global economic conditions, creating much economic wealth (that was, nevertheless, unequally distributed – more information ahead).

Financial Benefit: At the same time, finance also became globalized. From the 1980s, driven by neo-liberal policies, the world of finance gradually opened. Many states, particularly the US under Ronald Reagan and the UK under Margaret Thatcher introduced the famous "3D Policy": Disintermediation, Decommissioning, and Deregulation. (youmatter. world, 2019)

The idea was to simplify finance regulations, eliminate mediators and break down the barriers between the world's financial centers. Additionally, the goal was to make it easier to exchange capital between the world's financial players. This financial globalization has contributed to the rise of a global financial market in which contracts and capital exchanges have multiplied.

Fig. 2

Cultural Benefit: Together with economic and financial globalization, there has obviously been cultural globalization. Indeed, the multiplication of economic and financial exchanges has been followed by an increase in human exchanges such as migration, expatriation or traveling. These human exchanges have contributed to the development of cultural exchanges. This means that different customs and habits shared among local communities have been shared among communities that (used to) have different procedures and even different beliefs. A typical example of cultural benefit is captured in the social linkages advanced in Fig. 2 above. The symbolic interactions associated with the persons holding the flags of their various countries epitomizes how cultural symbols are now easily shared by virtue of globalization.

Good examples of cultural globalization are, for instance, the trading of commodities such as coffee or avocados. Coffee is said to be originally from Ethiopia and consumed in the Arabid region. Nonetheless, due to commercial trades after the 11th century, it is nowadays known as a globally consumed commodity. Avocados, for instance is grown mostly under the tropical temperatures of Mexico, the Dominican Republic or Peru. They started by being produced in small quantities to supply the local populations but today guacamole or avocado toasts are common in meals all over the world. (youmatter.world, 2019).

At the same time, books, movies, and music are now instantaneously available all around the world thanks to the development of the digital system and the power of the internet. These are perhaps the greatest contributors to the speed at which cultural exchanges and globalization are happening. There are also other examples of globalization regarding traditions like Black Friday in the United States of America, the Brazilian Carnival or the Indian Holi Festival. They all were originally created following their countries' local traditions and beliefs but as the world got to know them, they are now common traditions in other countries too.

Negative Effects of Globalization
Globalization is a complex phenomenon. As such, it has a considerable influence on several areas of contemporary societies. Some of the negative effects of globalization are as follows:

Negative Effect on Culture: Apart from all the benefits globalization has had on allowing cultural exchanges it also homogenized the world's cultures. That's why specific cultural characteristics from some countries are disappearing, from languages to traditions or even specific industries. That's why according to UNESCOS, the mix between the benefits of globalization and the protection of local culture's uniqueness requires a careful approach.

Negative Economic Effects: Despite its benefits, the economic growth driven by globalization has not been done without associated adverse impacts and by extension criticisms. The consequences of globalization are far from homogeneous: income inequalities, disproportional wealth and trades that benefit parties differently. In the end, one of the criticisms is that some actors (countries, companies, individuals) benefit more from the phenomena of globalization, while others are sometimes perceived as the "losers" of globalization. As a matter of fact, a recent report from Oxfam indicates that 82% of the world's generated wealth goes to 1% of the population (Ritzer, 2018).

Negative Environmental Effects: Many have criticized and pointed out that globalization has negative effects on the environment. Thus, the massive development of transport that has been the basis of globalization is also responsible for serious environmental problems such as greenhouse gas emissions, global warming or air pollution as depicted in Fig. 3 below. At the same time, global economic growth and

industrial productivity are both the driving force and the major consequences of globalization. They also have big environmental consequences as they contribute to the depletion of natural resources, deforestation and the destruction of ecosystems and loss of biodiversity. The worldwide distribution of goods is also creating a big garbage problem, especially on what concerns plastic pollution.

Fig. 3

Globalization and Cultural Change in Africa: Lessons from Nigeria
Culture is an integral aspect of society as there is no record of the existence of any human society without culture (Akikibofori & Jack, 2023). Culture defines and guides the people's way of life according to Edward (1871), in his book *Primitive Culture,* culture is defined as "that complex whole which includes knowledge, belief, art, law, morals, customs, and all other capabilities and habits acquired by man as a member of society". From this definition, it is deduced that culture refers to all learned habits and abilities that human beings acquire as a member of society. The characteristics of culture are dynamic, symbolic, learned among others, mean that it can be shared through socialization. The United Nations Educational, Scientific and Cultural Organization (UNESCO,2021) defines culture as including the whole complex of distinctive, spiritual, material intellectual and emotional features that characterize a society or societal group.

Globalization encompasses the interrelated sets of phenomena as it upholds the ability to diversify, connect and interconnect people. Thereby, creating or causing diffusion or acculturation of beliefs, norms and values, this results into cultural globalization wherein the culture of one country or society is spread to other countries. African culture from time immemorial barely spread to other countries rather western culture creeps through Africa. One distant example is through colonialism and in the more recent 21st century the power of technology mostly wielded by the western world is ravaging African societies. Obioha (2010) states that globalization has negative impact on indigenous culture that would make the people function outside their traditional orientation, customs and beliefs. This situation might precipitate the dominance of western culture on the domestic customs of the local African people which can be termed cultural change.

Cultural Change refers to the dynamic nature and feature of culture that has to do with constant alterations in both tangible and intangible components of her structure. Most of the factors responsible for social change are equally forces fueling cultural change. Some of the agents that can potentially cause cultural change include; diffusion, advancement in technology, influence of popular culture, migration and globalization (Bonkratia, 2012; Garth, 2012; Abejirinde, 2020). Globalization is a contemporary trend that has been responsible for widespread cultural transformation and transition in African, it has been at the centre of far-reaching changes in the cultural value system, traditional beliefs and language. Africa' traditional heritage has lately been at the mercy of massive cultural overhaul in virtually all aspects of her social life. Ogunjimi & Na "Allah (2005) rightly pointed out that globalization has profoundly transformed some critical African value system. Especially in the areas of greeting, norms, dressing, custom, occupation, language etc. Oni (2005) observed that Nigerian youth are rapidly losing touch with their cultural values and completely embracing the western values of liberalism and individualism. In the same vein, Obioha (2010) maintained that cultural values of communalism and collectivity that represented Africa' social conscience have been largely degraded due to the negative impact of globalization. Adefarasin and Adefarasin (2023) opined that the first danger to guard against in globalization is the loss of one's cultural identity, and even national identity. Thus, globalization tends to eradicate African cultural identity a good example can be seen in the fashion sense of contemporary Africans. Oni, (2005) observed that Nigerian youths are rapidly losing touch with cultural values and that this is seen in the alien culture which they portray; their bizarre dressing, dancing, and language and so on, which invariably affect other aspects of social life.

In the same vein, African language which is a critical component of culture, is affected by globalization. Globalization has transformed Africans to become Anglophone, Francophone, and Lexiphone. The process of integrating the global society into a single socio- economic, political and cultural web is taking its toll on indigenous smaller languages in Africa. Quite a number of local languages in African are at the verge of total extinction. According to Tuhus- Dubrow (2002), language is considered endangered when it is no longer spoken. The current reality in Africa is that some countries hardly speak their mother tongue. While supporting this assertion, Ogunjimi and Na'Allah (2005) argued that Nigeria's cultural uniqueness is being eroded by popular western culture as fueled by globalization. Most Africans shy away from speaking their mother tongue, talk more naming children in native languages which was the norm before globalization. UNESCO (2021) states that languages spoken by less than 10,000 people are potentially endangered "and that between 1950 to 2010, 230 languages went extinct, when humanity loses a language, we also lose the potential for greater diversity in art, music, literature, and oral traditions". Languages becomes extinct because humans are censoring themselves by becoming global and forgetting their roots. (UNESCO, 2021).

Wamalwa and Oluoch (2013) observed in their study that English as a Lingua Franca has been made a necessity in the 21st century due to the impact of electronic age and mass

media as driven by globalization. The English language has of late constituted a threat to many indigenous languages in Africa (Nmunnakwe, 2015). Below is a table that reveals how English language is eroding selected local languages in Nigeria.

Tables 1: A cross section of local Nigerian languages use at home versus English language in different contexts

Contexts of language use	Yoruba		Igbo		Hausa		Efik		Degema		Total
	Yoruba	English	Igbo	English	Hausa	English	Efik	English	Deg	English	
Language use with spouse	7	0	3	1	0	1	1	0	0	1	14
Language us with children	5	2	1	3	0	1	0	1	0	1	14
School work	0	7	0	4	0	1	0	1	0	1	14
Discipline	3	4	0	4	0	1	0	1	0	1	14
Family matters	3	4	0	4	0	1	0	1	0	1	14
Social Events	7	7	4	4	0	1	1	1	0	1	26
Total	25	24	8	20	0	6	2	5	0	6	

Sources: Umunakwe, 2015

The summary of the above table clearly reveals a decline in the usage of indigenous languages and a corresponding ascendancy in the use of English languages in different contexts.

Tables 2: Use of Language in home domain.

Contents of languages use	Yoruba		Igbo		Hausa		Efik		Degema		Total
	Yoruba	English	Igbo	English	Hausa	English	Efik	English	Deg	English	
Languages use with parent	5	5	1	6	0	2	0	2	0	1	22
Languages use with siblings	0	10	0	7	0	2	0	2	0	1	22
Languages use with friends	0	10	0	7	0	2	0	2	0	1	22

Source: Umunnekwe, 2015

The above table 2 is closely associated with the findings in table 1. The summary of the data gathered regarding the language use in the home domain of children in selected different context revealed the gradual decline and Moribund of selected local languages in Nigeria as against English language. If this trend is not quickly checked this selected local language are at the verge of extinction.

Africa's cultural beliefs and practices are evolving. The integrative effect of globalization is having profound and extensive impact on Africa's tradition and cultural values. Cherished traditional norms and long held believers are being thrown away to be replaced by popular secular western culture that promotes culture integration and

standardization as against cultural Distinctiveness (Obioha, 2005) globalization has caused many cultures across the world to adapt to western ways of life which has undermined and diminished traditional culture, especially in Africa (Asgarg & walle, 2002). One major impact of globalization on African culture is the lifestyle of individualism against collectivism. African culture is wired in a way that collectivism guides the behaviour of man and whenever pertinent decisions need to be taken, the onus considered must be "benefit for all" but today the reverse is the case as the values on freedom and independence surpasses group harmony thus there is need for cultural heterogeneity regardless globalization. Another impact of globalization on African cultural change is in the aspect of marriage, prior to now Africans believed that marriage is the coming together of a man and a woman to become husband and wife but today the narrative is gradually changing despite the ban on gay marriage by authorities in Nigeria, report has it that Nigerian Police raided an alleged gay wedding in Southern city of Warri in Delta State, and arrested 67 people (Reuters, 2017, p. 32). The report reads in part "The Director-General of the national Orientation Agency, Dr. Garba Abari, said that social values have been eroded, adding that Nigerian youth have embraced same sex marriage". All these affect African culture.

Globalization weakens local culture in multiple ways. For instance, there is the cultural value around dressing where African females are expected to cover up their bodies and males are to appear in handwoven cotton clothes, yet a lot of young Africans have abandoned their native lifestyle and dressing to align to the western/ foreign practices such as wearing body revealing cloths, provocative and enticing clothes thereby exposing sensitive parts of the body which is alien to African culture. Another danger of globalization on African culture is the gradual loss of her cultural identity. Oni, (2005) views Nigerian culture as being weak when compared with western culture and consequently, bound to lose in a battle against western culture. He asserts that the situation in Africa today is so pathetic as a result of the gradual admittance of western culture at the detriment of our own culture. In the area of food, music and art there is the need to globalize African indigenous cultural heritage just as China and Japan are doing, although the introduction of second world Black and African Festival of Arts and Culture (FESTAC'77) encouraged the promotion of African Culture globally, yet much is still to be done as African music and arts should be translated and promoted much more against cultural hegemony and homogeneity that have been seen to cause loss of local traditions mostly in the areas of clothing, food music, etc. (Jankuzo, 2014)

Globalization and Cultural Change: Africa's Coping Strategies in the 21ˢᵗ Century.
Africans are resilient people even amidst globalization. The struggle to strike a cultural balance and cope in the face of globalization is quiet a challenging one. However, certain measures are devised among tribes, ethnic groups, states and individuals to constantly put a check on cultural assimilation and integration of western popular culture. Folkman and Meskowitz, 2004; Somerfield and McCrae (2000) opine that empirical efforts to articulate the relationship between culture and coping strategies have been very scarce. To this end, addressing the coping strategies of globalization and cultural change will be

drawn from a theoretical context and assumptions from literature few existing literatures. Conceptually, Lazarus and Folkman, (1984) posited that an individual's internalized values, beliefs, and norms are critical in defining his or her appraisal of stresses and delimiting options of coping responses evoked by the person and the appropriateness of the individuals coping is bounded by his or her cultural norm. Thus, one way Africans cope with globalization is through family value orientations and re-orientations. Here, families spend time imbibing on younger generations the importance of traditions, stability, loyalty, trust, and interdependence against individualism. In addition, and in the case of Nigeria, there is the National Orientation Agency (NOA) that is saddled with the responsibility to raise awareness, positively change the attitudes and behavioural pattern of her citizens.

Globalization and cultural change which fosters loss of cultural identity and core values champions the consideration of ethnic differences as coping strategy. This is in a bid to clamp down on loss of cultural identity and core values, society often integrate other cultures and retain the uniqueness of their native languages, food, music through protectionism policy (National Commission of Culture, 2020). Another potent measure adopted by Africa to cope with changing culture as a result of globalization is the introduction of culture renaissance. There is the attempt to harness and rally round the rich African cultural potentials through global awareness of our hospitality, collective living, social bounding, respect for seniority, and group work ethnic (African Union Mission 2021). This has helped our unique music, fashion, ideas and knowledge to be protected and preserved through regular exhibitions and workshop that showcases our rich cultural heritages. Thus, the cultural heritage of Africans should be promulgated at all cost using globalization as globalization itself is not a dead-end evil. Although, some scholars have advocated that development in Africa will continue to be a challenge as long as African cultural realities are not preserved and or protected against globalization, (Jimmy, 2015; Lincoin,2016). To sustain African cultural identity and relevance we need to build on our rich existing African traditional heritage and design a solid framework of pressing and transmitting them seamlessly and effectively from one generation to another (Kakonge, 2017). The long held African cultural norms, values and beliefs that serve as internal buffers to social order and peace such as hospitality, good name, character, marital chastity, respect for old age, should be promoted to regulate interpersonal relationship and social harmony this is achievable once we apply absolute respect for one's culture against the practice of ethnocentrism which wild spread globalization promotes thus another measure of coping is developing the spirit of ethno-relativism.

Conclusion
Globalization as an inevitable reality and consequences of social changes in this 21st century comes with both positive and negative impacts. Global peace and economic expansion can be attributed to the positive influence of globalization. The negative impact of the rapid and increasingly integrated global society into a homogeneous socio-economic and cultural whole comes with a lot of adversities especially for the weaker and

underdeveloped part of the globe. Some of the far-reaching negative impacts include loss of mother tongue, decline in cherished cultural values and belief system (Obioha, 2008; Walle, 2002; Fran, 2022). Besides the loss of our unique moral values of respect for elders' chastity, collective African spirit of being your brothers' keepers has disappeared and replaced by uniform liberal moral of the western culture (Yankuzo, 2014). Globalization erodes the unique African local culture by replacing it with a homogeneous global culture of liberality, individualism, and universal popular western culture. Homogenization of culture is threatening Africa's cultural diversity and loss of our traditional cultural heritage. Cultural change has not only diluted our values and belief system in Africa, it is rapidly obliterating our moral principles and ethnic richness which constituted our internal buffer for social order and behavioral regulation. Cultural globalization can potentially cause "cultural toadyism" which occurs when small weak countries blindly follow the culture of more powerful nations (Stacey, 2023). Nevertheless, Girigiri (2009), had advocated for a distinctive brand of globalization instead of the prevailing integrative style which encourages cultural homogeneity.

Recommendations
Based on the submission of this paper, the following recommendations have been suggested to help foster coping strategies and promote African culture regardless of globalization.

1. **Promotion of Collectivism and Cultural Slogan**: Since globalization enhances interconnectivity and diversity, it is important for globalization to be used as a tool to promote collectivism among us. By this the slogan of Nigerians "NO GREE FOR ANYBODY" which speaks volumes of individualism will translate to cherishing one another irrespective of status, power and tradition. In addition to this, our cherished values and beliefs that make us Africans must be preserved at all cost. For instance, our unique communal living that encourages brotherliness must not be sacrificed for global individualism and isolation. Besides, our moral values that respect age, seniority, and family bond must be protected against the current onslaught of globalization on weak cultures and government through the ministry of National orientation Agency should coin a cultural slogan which shall be implemented across states and Africa as a whole.

2. **Promotion and Celebration of Cultural Diversity:** African cultural renaissance is also highly recommended. Thus, government, stakeholders, traditional rulers and leaders should make it a point of duty to celebrate the unique cultural heritage of Africans. This can be done by designing a continental festival or competition, where our rich cultural heritage can be showcased to the globe and the FESTAC "77, also known as the second world black and festival of arts and culture celebration should be revived and sustained yearly. This can be achieved if government engage the Federal Ministry Art, Culture and Creative Economy.

3. **Promotion of Ethno-Relativism:** Ethnorelativism states that no one culture is superior to another, it believes in cultural adaptability and accommodation. Hence, while adapting to the rich benefits of globalizations Africans should be given proper orientation on the beauty of identifying with her cultural heritage

and identity. The National Orientation Agencies (NOA) and other cultural information media platforms should propagate ethno-relativism.

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