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Globalization: The Publication of African Traditions and the Hidden Sword of ICT

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Abstract:

There is abundance evidence that African Traditional Religion has disparate space unlike Christianity, Islam, Buddhism, and Hinduism among others, hence, important gaps are created as a result of neglect accorded to such indigenous religious perspectives. This has hitherto, seems to have undermining potentials on these indigenous traditions, African traditions in particular. African Traditional Religion for instance predominates cultures in Africa and has its unique philosophical interpretations of religious traditions. Fascinatingly, the outburst of globalization has given ways for the publication and internationalization of such seemingly relegated traditions. Thus, Information Communication Technology (ICT) which is a major wing of globalization is reaching even the most socially remote and traditional places of the world. The captivating nature of ICTs and their potential to influence social change remains evident in literature. Interestingly, an African tradition which had been originally in oral form and had been profoundly misinterpreted and misrepresented is now on the web and thus, have the potentials for internationalization. However, there are some interesting observations that merit further attention herein capped the hidden sword of ICT. This paper therefore, using documented evidence, discusses the manifold potentials of the ITC for the publication of African traditions and further argues that besides these potentials, lies a great deal of the dangers of the "hidden sword of ICT" which is not consistent with African values and traditions. The paper further calls for strategic choices for curbing this observed anomaly.

Keywords: Globalization, ICT, African Traditions, Publication and Hidden Sword.

1. Introduction

African Traditional Religion like many other indigenous traditions seems to have uneven spaces comparatively with world religions such as Christianity, Islam, Buddhism, and Hinduism especially in the area of publication. This may be as a result of some historical factors. For instance, African traditional religious beliefs and practices were for a long time in oral form without a religious text. Worse still, the early writings on ATR were written by foreigners who for some reasons, lacked sufficient knowledge of the philosophical bases underlying many African life and institutions. More to this is the superiority complex that resulted in what may be called historical bias. Thus, were denied a voice and their groans were reduced to 'wordless' cry. Even till date, there is no single codified African Traditional Religious text as the bible for Christians and Quran for Muslims.

Yet, African Traditional Religion for instance dominates cultures in Africa and has its unique philosophical interpretations of religious traditions. In this area, the role of traditional religion in determining the *modus vivendi* cannot be over emphasized. African cultures are known for their religious orientation. Religion permeates the ideal African from cradle to grave. African traditional religion, therefore, comes into play in shaping their identity. Africans have known, believed and practiced religion ever since they came into existence and were not taught about God.

Interestingly, the outburst of globalization with its potentials to compress far distance places into a village has opened doors for the publication and internationalization of such seemingly relegated traditions. African oral traditions which had been profoundly misinterpreted and misrepresented are now on the web and thus, have the potentials for internationalization but on the other hand, have been drastically challenged by the powerful wings of globalization. The main thrust of this paper therefore is to highlight the impact of globalization on African Traditional Religion especially as it enhances its publication and internationalization as well as its potentials for the destruction of the very essence that held Africans together and aided her civilization.

The above background study warrants an investigation to comprehend the benefits of globalization to African Traditional Religion (ATR) and in addition, determine the negative impact herein referred to as the hidden sword of ICT on African cultural values, especially the 'ICT Induced' crimes which are at variance with African values. In other words, what effects has the prevailing instrument of globalization on African philosophy and ideologies of life? The seemingly lack of sufficient studies in this prevailing standpoint has created a knowledge gap in literature. This gap necessitated the need for the present study.

The study therefore, is a case study or often called a descriptive research. The instruments for data collection consisted of both primary and secondary sources. The primary sources consisted of the use of interviews using unstructured questions and observant-

participation method while the secondary sources consisted of documented materials of various kinds. The findings of this work would hopefully re-emphasize the need to embrace and use the instruments of globalization with caution. It is hoped that it will reactivate the zeal of parents and teachers for the reorientation of the Nigerian youths in particular and Africans at large on the dangers of ICT. It will also foster public awareness of the observed dangers which will in turn, reduce the rate of crime in the area of study. More so, many youths in Nigeria and Africa may realize the place and dignity of hard work for economic enrichment in African world view rather than on the power of the ICT induced crimes. Furthermore, it may also open more areas for scholars in religious studies, social sciences, communication Studies, cultural studies and many other allied courses for further studies.

The population covers the whole Catholic and Anglican Women Organization in the attendance at the 2012 August meeting in the various towns in Anambra state of Nigeria, resident in almost all the major cities in Nigeria. They were randomly selected by use of purposeful sampling technique. The findings confirm that there is an increased wave of moral decay in the contemporary area of study fueled principally by the availability of phones and internet facilities. The observed moral decay cut across all ages but the ICT induced crimes are predominantly among unemployed youths. The subject matter of the present study is therefore, presented under the following sub-headings:

- African Religiosity and Values
- The notion of Globalization and ICT
- ICT and the Internationalization of African Traditions.
- The Hidden Sword of ICT and African Values
- Recommendation and Conclusion.

2. Africa and Religiosity

It has been proven both theoretically and practically that Africa or all ethnic tribes in Africa know about, acknowledge and depend on the existence of supersensible forces. Each of these tribes recognizes the Supreme Being as their creator and the Sustainer which is known by different indigenous names. The list of these names for every tribe in Africa has been compiled by Mbiti (1990). For example, in Edo (Nigeria) sanobua, Osa; Ibibio (Nigeria) bassi, Chuku; Idoma (Nigeria) wo, Owoico; Igbo (Nigeria) Chukwu, Chineke, Olisa bi n'igwe; Ijaw (Nigeria) Egbesu; Yoruba (Nigeria) Olodumare, Olorun, Olofin-Orun; Itsekiri (Nigeria) Oritse; Iyala (Nigeria) Owo; Jukun (Nigeria) Shido/Chido, Ama/Ma; Nupe (Nigeria) Soko; Urhobo-Isoko (Nigeria) Oghene, Oghenukpabe; Asante (Ghana, Côte D'ivoire) Nyame, Onyankopon, Bore-Bore, Otumfoo, Otomankoma, Ananse Kokroko, Onyankopon Kwame; Fanti (Ghana) Nyame, Nyankopon; Venda (South Africa) Nwali; Vili (Congo) Nzambi Mpungu and Walamo (Ethiopia) Tosa. The philosophical bases for each of these names center on one creator, sustainer, controller and owner of the universe and all therein. Mbiti (1969), a Kenyan scholar, rightly observed that 'Africans are notoriously religious and each people has its own religious system, beliefs and practices. Religion permeates into all the departments of life so fully that it is not possible to isolate it'. (p.1).

Apart from the belief in this Supreme being, each of the tribes also acknowledges that the Supreme being in addition to creating the universe also brought into existence other spiritual beings who are though subordinate to him influence the activities in the physical world, involving the existence of myriads of spirits that are believed to possess various powers. These include; divinities/deities, ancestors and other lesser spirits, each with specific role. Basden (1966) remarks that 'scattered here and there throughout the Igbo community more particularly on the Eastern side of the Niger are certain local deities alleged to possess supernatural powers' (p. 66). Ogbajie (1995) corroborates that "Categories of being in Igbo invisible world are many. Different powers are called up in different situations" (p. 56).

On this bedrock situates the African perception of two existing but interacting world, the physical and the spiritual. Invariably, this strong belief in the existence of two interacting worlds goes on to portray that those in the spiritual and invisible world monitor and influence what happens in the physical world. Ekwunife (1990) argues that:

The Igbo world is principally a world of two interacting realities; the spiritual and the material, each impinging on the other. It is the world of the spiritual beings and the world of man with other animate beings. Though homo centric (man centered) in practice, yet finds its ultimate meaning in transcendence. (p.18).

2.1. Madu (2004) opines that:

The cosmological sketch of the Igbos of Nigeria consists of three-tier intimately related but distinct worlds, each of which is well inhabited- the heavens, the earth and the underworld. The heaven is the abode of the Supreme Being Chukwu/Chineke and such major divinities like Amadioha (thunder god). The earth is the home of the earth goddess, ('Ala') and man... The ancestors and myriads of spirit forces inhabit the underworld. (p. 5).

These various components are interrelated because the world is under a unitary control (Quarcoopome, 1987). There is an ontological link of the various spheres of the cosmic order to the extent that what affects one sphere invariably affects the other (Madu, 2004). Beings in the world-view are linked by a network of relationship (Metuh, 1987). Thus, Africans believe that the various happenings in the physical world have their origins from the invisible world.

On the above premise, Africans believe that life is religion and religion is life and so there is no dividing line between the secular and the profane. A way of life must integrate respect and reverence to both the spiritual and the physical inhabitants. This has led to various explanations of Africans religiosity. For example, Africans are notoriously religious (Mbiti, 1975) and Paris (1995) echoed that "the ubiquity of religious consciousness among African peoples constitutes their single most important common characteristic" (p. 27).

Hence, African Traditional Religion predominates cultures in Africa and has its unique philosophical interpretations of religious traditions. In this area, as earlier indicated, the role of traditional religion in determining the *modus vivendi* cannot be over emphasized. Religion permeates the ideal African from cradle to grave. African traditional religion, therefore, comes into play in shaping their identity. Africans have known, believed and practiced religion ever since they came into existence and were not taught about God. This has even been emphasized by non Africans, thus, Holloway (1990) avows that:

Religion was (and remains) a vital part of the lives of most Africans. For some it encompassed their entire existence. It substantiated and explained their place in the universe; their culture, and their relationship to nature at large. Religion among most African ethnic groups was not simply a faith or worship system; it was a way of life, a system of social control, a provider of medicine, and an organizing mechanism. (p. 37).

On the same note, Africa has rich and valuable cultural heritage, coated with the sense of sacredness which aided African civilization. Upon this heritage hinges every other life issues; notion of family, spirit of oneness, spirit of sacrificing for the group, concern for the weaker and needy, show of hospitality, power and sacredness of the spoken words, covenantal dimension and sacredness of marriage, high priority for children, sacredness of life, hard work, sense of community and strive for good name.

However, Africa and her religiosity were initially misinterpreted but from the birth of African theology in the early 70s, Africans themselves began to write about themselves. Globalization, through the Information Communication Technology, fosters the publication and Internationalization of African traditions. This is evident in the fact that many African traditional religious issues are now on the web. People from all corners of the world can now access ATR issues in the comfort of their homes, yet, the hidden sword of ICT seems to have destroyed the very thing that held Africans together and aided her civilization.

3. The Notion of Globalization and ICT

There is a reasonable extant literature on the notion of globalization and ICT. This may be possibly because of its impact on varied cultures. Invariably, it has been widely observed that since the turn of the twenty-first century, the world has ever been increasingly merging into a homogenous entity especially in terms of economic, social and political relations in the name of globalization. However, the term globalization has been defined and explained in so many ways. While some define it with reference to economic linkages, others see its political and/or social dimensions.

For Ritzer (2008) globalization is the “spread of worldwide practices, relations, consciousness, and organization of social life... that transforms people around the world with some transformation being dramatic” (p. 573). This is a cultural transformation that also affects cultural identity of people that are being transformed. The idea of global culture would not be evenly applied in all African countries where the concepts of State and Nation mean different realities. In most of African countries and even in some western countries like Belgium, the concept of nation translates ethnic group. Each ethnic group has its own cultural specificity that defines the membership to that community.

Hird et al (2004) observes globalization as “expansion of linkages around the world that tends to break down national borders (remove the boundaries of relative cultural considerations) and bring people (with different cultural values) into closer contact with other people, product and information” (p.87). This closeness creates an object of conflict. For example, conflict in socialization systems and the difference in symbolic interaction between these different people, conflict in appreciation of relative value or imposition and practice of a global culture (Kasongo, 2010).

Globalization is an intensification of global social relations that links distant markets or locations. Robertson (1992) refers to globalization as both “the compression of the world and intensification of consciousness of the world as whole” (P.8). Globalization is also defined as a process of improvement and increase in contact within facilitated by progressive technological changes in locomotion, communication, knowledge and skills, as well as interfacing of cultural values, systems and practices. (Nsibambi, 2001). Global culture, a part of globalization, has not only transported the good side of the economic and social development across the globe but has also changed in the culture of host communities.

The idea of globalization which has its root from the acronym ‘global village’ emerges to be much recent, but it is not. The effort at unifying the world dates as far back as 1945 with the formation of the United Nations Organization (UNO) which was primarily an attempt to unify the world and control its affairs in a humanized way. The UNO which was initially formed by 51 member nations, was by 2005 enjoying the membership of 191 nations. Infact, there is hardly any nation in the world today that does not belong to the organization (Abioje, 2010). The concept of the global village or globalization implies that the whole world should see itself as a single entity with shared visions and ideologies.

Historically speaking, globalization is said to have started as a gradual process. According to a report by the Economic Community of West African States (cited in Abioje, 2010) the concept emerged in the last decade of the twentieth century when observers began commenting on how intertwined the world was becoming. The report has it that the root of globalization should be traced to the early European discoveries which saw European powers reach out to the various continents, and that the early globalization process gave birth to the trans-Atlantic trade from Africa to the Americas to Europe. As an advancement, the report states that we now live in a world unfolding on our television screens or computer terminals as they happen and impact on our lives as never before. Consequently, consumption patterns, culture, eating habits, and diseases are no longer isolated to places where they originate. With particular reference to Africa, it reads that there have been dramatic shifts in movement of people from Africa to all corners of the world. African sportsmen and women, professionals and technicians ply their trades in all corners of the world, as everywhere is just a plane flight away. (Abioje, 2010).

However, theories of globalization are grouped into economic, political, and cultural theories and would therefore, be explained to have a multi-dimensional implication. In the context of this paper, the discussion is centered more on the cultural impact of

globalization on social values of local societies. The wind of globalization therefore has multi – dimensional shock on our socio – religious system.

4. ICT and the Internationalization of African Traditions

One of the most visible changes in the contemporary world is the adoption and use of ICT products such as telephone, automobile, DVD/VCD, internet connections. The media has a strong social and cultural impact upon society. This is predicated upon its ability to reach a wide audience which often sends a strong and influential message. Odimegwu (2006) talking on the instruments of globalization on Africa cries that “with the use of technologies like satellite radio and television, the internet and telecommunication tools like cellular and mobile phones, the traditional concepts and notions of space, time and distance have been drastically affected, reduced and redefined” (p. p.23).

Thus, through the Information Communication Technology (ICT) which is a major wing of globalization, information is reaching even the most socially remote and traditional places of the world. The availability of ICT at every corner and even at the remotest part of Africa for instance, has made the world a truly global one. With just a phone call or few mouse clicks, effective communication is made between people from one extreme part of the world to the other. (Afisi, 2010). The captivating nature of ICTs and their potential to influence social change remains evident in literature.

So African traditions, especially as written by Africans themselves are now on the web. Issues on ATR can now be accessed from any part of the world thereby is being internationalized. African scholars have been trying since the recent past to update, defend and publicize through the power of ICT, the African traditional issues that were formerly misrepresented. There is sufficient evidence that this has gone a long way in correcting the erroneous pictures of Africa and her people that are still in various libraries and book shelves in many western states. It is pertinent to highlight here that many non- Africans who may not have crossed the borders of Africa, hold derogatory informative materials on Africa, her people, belief and philosophies more than the Africans themselves. It is through the agents of globalization that such people may in the comfort of their homes access the authentic versions of issues associated with African beliefs and philosophies as written by Africans themselves. Without this, these early initial misinterpreted and misconceived versions will continue to linger on.

More so, globalization opens people’s lives to other cultures. Mazrui (2002) corroborates that “globalization is positive when it enhances human communication, improves levels of human productivity, enhances our awareness of being inhabitants of a fragile planet, and facilitates empathy between societies across vast distances” (p. 98). In view of this, it enhances international economy, politics and socio-religious relations. At least, many African women can from their remotest farm lands request and gain knowledge of prevailing prices of their products. In religious sphere which is the main thrust of this paper, most indigenous traditions which have been in oral form are now on the web. Conversely, beside these positive roles of the ICT for the internationalization of African traditions is the observation of the inherent dangers of ICT which are not consistent with African values and traditions, herein referred to as the ‘hidden sword of ICT’.

5. The Hidden Sword of ICT and African Values

There is abundance literature on the benefits of globalization in the contemporary world as briefly discussed above. It is necessary to re-emphasized among other benefits of ICT that African traditional religious matters are now on the web and can easily be accessed by Africans and non - Africans. It is therefore not in doubt that globalization has enhanced a good number of positive, innovative, dynamic ideas and ever-ready flow of ideas, values and information, yet, beside these benefits situates its negative and disruptive notions.

This is made manifest in the fact that as cultures interact, some cultures are being diluted and/or destroyed at the expense of others and negative values are being spread all over the world with relative ease. It therefore becomes evident that globalization has the potency of eroding traditional cultures and values and replacing them with a new manner of life at variance with African philosophy of life. One may therefore, agree with Wilfred (1997) that:

The present-day globalization is but a continuation of a long tradition of over five hundred years, the tradition of imperialism. Globalization is only the latest phase and expression of this uninterrupted history of domination and subjugation of peoples, nations and cultures through the conquistadors and colonizers. It is a tradition of political, economic and cultural domination of some nations over others(pp.42-43). Elaigwu (1997) summarizes the above notion by succinctly saying that “the Western values, politics and business culture are being powerfully transmitted across nations; while their concepts of democracy, human rights, market economy and life styles are being disseminated around the world as models.(p. 7).

As earlier indicated, Africa has rich cultural values, coated with sense of sacredness which aided African civilization and which seemed to have been swept off by the wind of globalization. This has hitherto, affected life in many African societies in general, Nigeria in particular. Globalization therefore seems to have potentially destroyed the very essence of African cultural values that aided her civilization. For instance, in the notion of Ritzer (2008) as cited above, globalization entails cultural transformation that also affects cultural identity of people that are being transformed. In the golden days of Africa, their traditional values enshrined in the cloak of sacred were held with awe and respect. The African Gods seemed to be greatly feared and honoured. Their values system dictates the way they live their lives in their families, age grades, communities, kindred and so on. In these organizations, the laws and norms are followed and any breach of the custom is regarded as unlawful of which the defaulter will be adequately punished. These guiding laws were given religious undertone (Shorter, 1973). But many Africans have assimilated, through the power of ICT, a lot of western life even though many of such people may not have crossed the borders of Africa. These assimilated cultures in most cases are often are in dissimilarity and conflict with African cultural heritage.

Again, through ICT, the philosophical bases of African cultural thoughts are broken and discarded. This view falls in line with Hird et al (2004) that globalization also entails as the breaking down of national borders and removing the boundaries of relative cultural considerations. The breaking and discarding cultural considerations automatically lead to conflicts. This conflict may be in various dimensions of life and evident in many African states. A typical example would be as demonstrated by Achebe (1958) in his famous book 'Things Fall Apart' wherein the people of Umuofia reacted against the western culture that led to destruction of life and properties. In the contemporary Africa, the conflicts have taken new dimensions as summed by Kasongo (2010) that closeness of different cultures creates an object of conflict, such as, conflict in socialization systems and the difference in symbolic interaction between these different people, conflict in appreciation of relative value or imposition and practice of a global culture.

Thus, the major negative impact of globalization on Africa rests primarily on the destruction and erosion of Africa's cultural heritage. The forceful integration of Africa into globalization led to the problem of personal identity and cultural dilemma for the African. Since the days of colonialism, African countries have been unable to independently articulate or, chart their own history, culture and identity (Maduagwu, 1999; Abioje, 2010). Worse still, globalization, through the availability of ICT attempts to spread Western culture with its attendant capitalist socio-economic political nuances. It is also bound up intrinsically with the pattern of capitalist developments as it has ramified through political and cultural arenas (Waters, 1995; Abioje, 2010). This is at variance with the African value of communal life, community consciousness and concern for others. For instance, political seats were usually occupied by legitimate personnel by consensus opinion. Azeez (2009) corroborates this view while discussing the contradictions that exist between the modern liberal democracy and the indigenous political systems in Africa that "in the traditional African political culture, political authority is derived from rural community" (p. 219), which Uya (1987) defines as "the widest grouping within which there is a moral obligation and a means ultimately to settle disputes" (p.39).

Under this bedrock, powers were rarely usurped by rigging or any other means as done presently. This is relevant as regards to good governance since it interprets the level of acceptability of a government. The resultant effect is evident in the fact that that the occupier of a political seat is acting on the consent of the governed, to the extent that citizens regard the state, the institution, personnel or policies as morally right or acceptable (Bogdamor 1991; Tansey 1995; Azeez, 2009). In such a case, the actions, inactions or omissions of the government are monitored and if it violates the people's basic values, they may be removed from office at will. This helps to remind the ruling government of their basic duty to work for the cause of the common good. These cherished values have drastically been destroyed by global era ideologies.

More vividly is the extreme individualism that globalize capitalism is spreading right across all nations and cultures. This is antithetical to the communal life the African social order is said to be structured. The high esteem in which Western individualism is held and transported into all other cultures through capitalism and liberal form of democracy, justice and rule of law stands as aberration to the concepts of brotherhood, co-operation and collectivism that defined traditional Africa. Africa communalism teaches the appreciation of human equality and intrinsic worth of a person as a member of the community.

Ejanam (2007) asserts that with this prevalent sense of community amongst the people, all forms of greedy tendencies are shunned. Cohesion is enhanced and ensured as well as the being of the individuals through greetings, friendship, hospitality, brotherhood and co-operation. As communalism takes root in any society, justice is accorded its right place, life becomes peaceful, and the individual develops in appropriate ways in the community. In the words of Elaigwu (1997), "the Western values, politics and business culture are being powerfully transmitted across nations; while their concepts of democracy, human rights, market economy and life styles are being disseminated around the world as models" (p.7).

Language is an important part of any culture. It is a means or vital tool by which people interact and communicate. Before the coming of global ideologies, Africans speak their languages or dialects which are their powerful tool. Using the Igbo people as example, Achebe (1958) says, "Among the Igbo, the art of conversation is regarded very highly, and proverbs are the palm-oil with which words are eaten' (P 5). This observation indicates the high premium the Igbo people place on their language which is often constructive and philosophical. Today, with globalization, the Igbo language has lost its worth and value. English language, the language of English people adopted as a second language takes the position of the language of the Igbo people. The Igbo being in a hurry to be like the whites abandoned their language that seems or sounds inferior (to many) and replaced it with English language (often regarded as superior to our language). Parents in the bid to be seen as being civilized, train their kids to speak English and often get annoyed with anyone that interacts in Igbo with them. Teachers penalize their students for speaking Igbo in the classroom, more so, in some schools within the Igbo environment, Igbo language is forbidden, in offices to greet in Igbo is targeted as an abuse of the office even when the leadership of the office is manned by an Igbo person. Children who are unable to speak fluent English are regarded by their peers as timid, uncivilized, and inferior and as village brought up. What a betrayal of our culture! Notwithstanding that language is the essence by which a people is known and invariably, a lost language is a lost culture and a people without a culture is like a bird without a wing. It is therefore regrettable that many Africans in diaspora cannot communicate averagely in their native language.

Furthermore, in the pre-civilized era, marriage is a community affair. The African (Igbo) traditional marriages are backed by the community and so it is not the exclusive business of the couple. Nowadays, the processes of contracting marriage become more or less a secular and personal affair. Globalization also reshaped the idea of marriage as an institution. The is observed in cyber marriage- a kind of marriage contracted from the internet, contract marriage, surrogate motherhood, gay phenomenon though, many Igbo feel shy to admit their involvement in gay practice. The implications of this are evident in the high rate of divorce observed in the society, probably because of the loss of the sense of sacredness enshrined in the marriage institution. Closely related to this is the incessant incidence of single parenthood which undermines the notion of family institution, criminal tendency among the youths as a result of lack of good family upbringing which used to be highly cherished in the traditional Igbo society.

In addition, the Igbo world-view portrayed the sense of community or community consciousness. Man is at the center of everything. But, he is not alone. He exists for the community and community exists for him. He relies on the patronage of the gods and his neighbors. This brings out the community consciousness among the Igbos. Thus he has to be his brother's keeper. This underscores why neighbors help one to build a house, to cultivate the yams and harvest crops. (Madu,1997).

The above assertion is in line with Mbiti (1990) slogan of the spirit of communalism, 'I am because we are, because we are therefore, I am'. This kind of life pattern was evident in the life of the Igbo people in the pre-civilized era. The Igbo normally say '*Otu osisi adighi eme ohia*'(a tree cannot make a forest), *Ayuko mmamiri onu, o gba ufufu*.(There is strength in unity) to portray their strong belief in the community. Beings in the world are linked by a network of relationships. No being is an island nor are beings juxtaposition of independent forces, each operating on its own. All creations are found to be in relationships (Metuh,1987).

Among other reasons why an Igbo so tenaciously cling to his community is that as Oguejiofor (as cited in Ezekwonna, 2005) puts it, His community remains his last refuge. It is therefore natural that he should be concerned with the well-being of his group and its members. The Igbo link to his community must however not be misconstrued as tribalism-if for nothing else, for the mere fact that the traditional Igbo ethos of hard work and competitiveness has almost necessarily given him a deep sense of fairness' (p. 214).

In the recent time, the secular spirit has seemingly replaced the community spirit with excessive individualism. Attainment of certain class by some individuals in the society makes them become 'gods' of some sought, with armed police men or thugs chasing people away from them. The implications of this are observed in the kind of high walls that is common in the modern day buildings. Relatives call before paying their brother a visit. Gate men act as a bridge between the wealthy owner of a house and his relations. Death of the hospitality nature of the Igbo people has resulted in the inability of the well-to-do to help the less privilege in the society. According to Business- Africa document (2008), many lineages in traditional Africa have a 'family pot', a general welfare fund managed by the head of the extended family. Income-earning members are obligated to make contributions to this fund. Obligations vary from family to family and tribe to tribe. The contributor in some cases may make a minimum regular payment. In other cases, the contribution may be irregular and based upon financial ability. In some families, contributions may be entirely voluntary for those who no longer live in the village. However, failure to contribute is often interpreted as an abandonment of one's family, which is considered a serious transgression. The offender may be ostracized or caused to forfeit his inheritance rights. However, atonement can often be made with one 'large' contribution to cover past arrears.

Across Africa, the family pot, called the *agbadoho* among the Ewe fishermen of Ghana, is used for a variety of purposes; to provide the initial start-up capital for a business or trade, to finance the education, hospitalization and the foreign trip of a member of the extended family, to cover funeral expenses, to finance improvement costs to the family land or to, construct new dwellings.

Iliffe (1988) discovered that:

In rural Africa, the extended family and the clan assume the responsibility for all services for their members, whether social or economic. People live in closely organized groups and willingly accept communal obligations for mutual support. Individuals satisfy their need for social and economic security merely by being attached to one of these groups. The sick, the aged and children are all cared for by the extended family. In this type of community, nobody can be labeled poor because the group usually shares what they have. There is no competition; no insecurity, no big ambitions, no unemployment and thus people are mentally healthy. Deviation or abnormal behaviour is almost absent. (p. 3).

Invariably, African values, such as community consciousness and solidarity are lost in pursuit of individual wellbeing and interest. In Nigeria for instance, individuals have maintained flourishing air traveling companies and over gigantic business ventures while public owned companies crippled. There is a great pool of literature on the negative impacts of globalization on African values. However, we shall conclude this unit with a glance on two basic crimes that may be referred to in the context of this paper as "ICT Induced Crimes". They are;

- Internet fraud and,
- Kidnapping.

5.1. Internet Fraud

Internet fraud is one of the most recent ICT induced menace in Africa, especially in Sub –Sahara Africa. Internet fraud is of various categories but all aimed at duping people by getting access to their financial secret codes by tricks or by luring them into fake business transaction with the view to make away with their money. In the cause of this study, the researcher studied her spam mail box for one year and four months (October 2011 – January 2013). The findings of the study are as follows:

- a. The email address, because of its nature, is seen as belonging to a white man.
- b. Average of one hundred and ten spam mails is received each month.
- c. Estimate of 98% of these mails were fraudulent ending with a request for financial details for the transfer of one kind of money or another.
- d. The four with the highest frequency are; congratulations! You have won ..., cry for assistance/help! To transfer a big some of dollar or pounds which a late relation left and being the only heir.... Approval has been granted to pay foreign contractors and your own is enlisted.
- e. Each of these ends with the request for banking details.

It has been discovered that all these were in an attempt to lure one into revealing one's secret information to enable them gain access into one's financial account for duping. This is at variance with the African view of wealth through hard work. A look at Achebe's work which has earlier been cited in this work is to be an ideal concept of work and social mobility in African context. Achebe (1958) demonstrated this in the character of Unoka and Okonkwo. Unoka, the father of Okonkwo, was a lazy and poor man, never portrayed

in any way to be envied or emulated. All through his life, he never commanded respect nor gloried in his attitude. But Okonkwo unlike his lazy father Unoka, achieved greatness and had his name written in gold through hard work. This is further demonstrated in many African ideologies such as '*aka aja wetere onu mmanu mmanu*' (one who engages his hands with labour has food to eat) and he who wants to be wise should go to the ant and learn their ways. Ants are known for being hard working and always busy. Sadly, global ideology has destroyed the center of our being. Nowadays, youths engage in all forms of dirty and fraudulent acts to make money as if wealth is the ultimate not minding the African philosophy of "good name is better than wealth"

5.2. Kidnapping

Again, the phenomenon of kidnapping is another ICT induced crime in the contemporary African states especially Nigeria. Oma (2010) sees kidnapping as "the act of taking someone away illegally and keeping the person as a prisoner especially in order to obtain ransom for his/her release" (p.1). Tracy (2007) defines kidnapping as the:

Recruitment, transportation, transfer, harbouring by means of threat or use of force or other forms of coercion, of abduction, of fraud, of the giving or receiving of payments of benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. (p. 768).

The rate of kidnapping in Nigeria for instance is alarming and so, has attracted the concern of many scholars. For example, Nuckey (2009) discovers that "kidnapping has become everyone's nightmare and a daily story in Nigeria" (p:1). The case is so bad that children often arrange for the kidnap of their parents for a ransom and vis a vie. For instance, Udemé (2009) records the case of Anayo Obidi, an undergraduate student who paid a group of kidnapers to abduct his father for one-million-naira ransom. On the other hand, Ofordi (2009) states that "an elderly man of 57-year-old has abducted his 11-year-old son and later demanded #400,00 from his wife" (p.28).

Oganinum (2010) avows that "Nigerians are no longer safe in their own land; investors are discouraged due to kidnapping" (p.25). Igwudu (2008) laments that:

Kidnapping in Anambra state has become a threat to the Nigerian nation, in recent times the uncivilized manner in which kidnapers took law into their hands and perpetuate their nefarious activities has become a serious issue to contend with despite effort and concern towards checking this phenomenon, the security situation remains tense and fragile. (p. 4).

This is possible because of the total absence of the sense of the sacred and the feeling of the watchful eyes of the gods that used to instigate fear, induce control and police the activities of men in the traditional Africa. In the contrary, Nwanta (2007) emphasizes that: Nigerian situation is threatening, in some cases; it is almost as if the perpetrators are in competition, trying to see who will commit the most shocking crime of kidnapping. Unfortunately, security agents seem to be incapacitated in the face of these maladies thereby giving room for a state of insecurity, where useful living becomes a far cry. Social organization, politics, education, development, health and human relationship are greatly endangered as a result of kidnapping. (p. 3).

Maduforo (2011) stated that "234 persons have been victims of kidnapping for ransom in Anambra state from 2008 to early 2011" (p. 1). Okani (2010) documents that in July 10th, 2003, Dr Chris Ngige, the former governor of Anambra state was kidnapped. He went further to say that, on January 27th, 2007, the state commissioner for women Affairs and her son were kidnapped. The kidnapers demanded #50 million as ransom...A multimillion Nnewi business mogul, Chief Pius Ogbuawa was abducted and the kidnapers demanded #20 million naira for ransom.

Under this bedrock, one can access that the major reason for kidnapping in these places is to make money. Though many scholars have offer reasons for the various causes of kidnapping in the present African state, one fact reminds glaring that even in the midst of want; kidnapping has never been a way of life for African but filtered into Africa through globalization. This is evident in the fact that as far back as 16th century, cases of kidnapping have been reported in the west. Hence, Cyriax (1996) reveals that:

There are series of media reports of daily incidence of kidnapping in Africa, Asian, America and European continents...in the late 16th century, king Richard 1 of England was held hostage by the Archduke of Austria...in United States, four year old Charlie Ross was abducted on 1st July 1874. (p. 229).

6. Conclusion

In recommendation therefore, a call is made for an urgent attention to address the dangers of the negative impacts of the ICT on the rich culture of traditional Africa in general and Nigeria in particular. Unless this is addressed, the seeming loss of African values will be irretrievably consumed by the forces of globalization. Hence, the following recommendations are made.

Sensitization and re-orientations. The general public needs to be sensitized though mass media and radio adverts on the dangers of these phenomena. This is because, the observed anomaly cut across all ages and classes of people.

Formation of Non-Governmental Organizations (NGOs) to carry the message to the grass root. This is very important because it needs aggressive and constant approach to achieve the desired objectives. In the area of language, an NGO for the enhancement and promotion of Igbo language and culture has been formed under Prof. Pita Ejiofo which the researcher is a member.

Financial rehabilitation of the majority poor populace in the area of study is also recommended. This is necessary since it was found out from the study that the ICT induced crimes are more prominent with the unemployed youths. Financial rehabilitation could be achieved through provision of qualitative education for self-reliance and job opportunities.

- There is a need to teach cultural studies at the various levels of our educational system. A better knowledge of African traditional culture could bring corrective measures to the observed problems. Igbo of Nigeria for instance normally say, '*Eziafa ka ego*' (good name is better than riches).

In conclusion, the rich African values; her religious virtues, celebrations and customs which have been coated with the awe of sacredness and secrecy have been laid bare and desecrated through ICT – the powerful wing of globalization. Thus, as Achebe (1958), globalization has broken the essence of our being that held us together and things are no longer at ease. However, with appropriate measures as recommended above, the seemingly lost coin may be retrieved.

7. References

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