
Moral Impacts of Cultural Pluralism on African Values: Nigerian Experience

Rev. Istifanus Thomos Chechet, PHD

ABSTRACT

Many interpretations given to pluralism in Africa and particularly in Nigeria society appear to always portray a positive global presence which has engendered large scale cultural values. This can easily be felt in the areas of morality, language, Religion and a few others. This discourse recognizes that although pluralism can be said to have brought about certain developments, progress and civilization. But should be seen beyond the parameters above. A genuine civilization is capable of providing necessary ingredients for appropriate development that recognizes the need for conceptual freedom of Africa and Nigeria in particular, the capacity for self-knowledge with which values and norms which are essentially African can be adequately articulated. The researcher employed historical method. The main aim of this paper is to examine how cultural pluralism has affected the moral values of African society, both positively and negatively. And to proffer some recommendations as to how to cope with the continuous decline or eroding in moral values of the African societies.

Keywords: Cultural Pluralism, African morality and Values

INTRODUCTION

Africans, as a people, particularly Nigeria people exist and live outside the environment where the proponents of this global phenomenon stemmed from. However, by extension or implication, Africa as a society, willingly or forcefully is being initiated into the pluralise culture. In this regard it is somewhat

an arduous task to reconcile the possibilities of the process of pluralism in the area of cultural values and development with African moral system. In view of this analysis, one is inclined to believe with Omoregbe that in any given policy or situation there is cause and effects. More so, philosophy of a time is traced to prevailing circumstances of the environment and its corresponding reactions (1988).

The culture of a people is what Mark them out distinctively from other human societies in the family of humanity. The full study of culture in its vastness and dimensions belongs to the discipline known as anthropology, which Studies human beings and takes time to examine their characteristics and their relationship to their African culture and values environments. Culture as it is usually understood, entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies. These particular traits go on to include the people's language, dress, music, work, arts, religion, dancing and so on. It also goes to include people's social norms, taboos and values. Values here are to be understood as beliefs that are held about what is right and wrong and what is important in life. A fuller study of values rightly belongs to the discipline of philosophy. Axiology as a branch of philosophy deals with values embracing both ethics and aesthetics. This is why philosophical appraisal of African culture and values is not only apt and timely, but also appropriate. Moreover, the centrality of the place of values in African culture as a heritage that is passed down from one generation to another, will be highlighted.

In light of the foregoing, cultural pluralism in a strict sense, hinges basically on culture, values and technological integration without hindrance while in the loose sense it goes beyond that scope. It has fundamental and basic tenets which are cultured based in character. These tenets are alien to African culture in nature owing to their imperialistic values. It is against this background that cultural pluralism in this work is perceived as an international activity that is capable of

jeopardizing economic, political, cultural, social and religious life of African, particularly Nigerian society.

The Concept of Cultural Pluralism

From a cultural point of view, pluralism refers to the fact that cultures are expressions of a variety of values, practices, and beliefs. Cultural variations yield in turn ethical diversity. From Protagoras (Plato 92) to Michel de Montaigne (13) and Max Weber (Gerth & Mills 194), all have acknowledged the relevance of cultural diversity. Cultural pluralism is a sociological view about the existence of heterogeneity in practices, beliefs, and value systems, which may or may not turn into a philosophical position about the nature of values and our experience of them. Some thinkers admit to the existence of cultural pluralism and integrate it into a political arrangement and a philosophical theory about justice but abstain from asserting anything conclusive about the fundamentally pluralistic nature of values or their impact on social agency. That is, cultural pluralism does not necessarily involve an ethical view about the irreducibly plural character of values.

CONCEPT OF AFRICAN MORALITY

On the categories that inform African morality, it is important to note that human existence and 'pattern of living is premised upon the peoples' perception, and this is closely related to their theory of knowledge. In African set-up, knowledge is got through effect and cause. By this I mean that individuals observe things that happen and then try to identify their cause. But in doing this, they do not rely on naked observation alone - in fact their attitude is predominantly mystical. This explains why the African religious attitude is described as magical. The truth is that the African believes that the Almighty God (Kazah in juu) sends down people with extraordinary insight into the arts and mysteries of a people to enable other ordinary persons to understand what God is actually doing and what he expects

from the people. Such people called sages are believed to evince sufficient proof of their extra-ordinary endowment. How do the people verify the veracity of the authenticity of these sages?

The first way is by identifying a strange occurrence which completely astounds the intelligence of the community. This event will lead to their running to such sages demanding to know what caused the event to occur (for instance it might be a natural disaster, e.g. the invasion of locust). They will seek to know why such a thing has happened. The sage does not only say why the events has happened but has to prescribe what should be done to stop such event from continuing. This is tried out and if it works the sage is acclaimed a God sent one.

In the African set-up things are seen to happen not without a cause and the communal system makes it imperative for them to view any problem as that which affects all and it is in this that the African, more than anything, is his brother's keeper. He knows that while protecting his brother he is as well protecting himself. What happens to one happens to all and this makes morality an unanimous affair, Sanctions are provided to deter and to nip in the bud any disposition that is likely to spell doom to the whole community or to a member of the community because a harm caused one is a harm done all. Hence, the saying that if one finger touches oil it quickly spills over to the others. This saying completely epitomizes the African belief which informs its morality.

Moral goodness refers to the concordance of man's actions with the standards of behavior dictated by the laws of his nature and ultimately by the intension of God. And these natural laws are perceived differently by different communities. Since interpretations of these natural laws differ, the way different people apply themselves to these laws also differ, and this is why morality is more or less relative. Moral relativism therefore becomes a more persuasive perspective in treating ethical issues. Though it is possible to discern uniformities in different moralities, they have differences which arise from the scope,

margin of perception, the level of understanding and the temperament of the people concerned. P. K Roy talks of the principle of ontological balance. This is pertinent to the proper understanding.

African ethics because it is the belief of the African that all forces are interrelated in a regulated balance. This view explains why an evil by one member of the society is seen as affecting all because the whole balance is upset by that singular act.

In the African setting, goodness amounts to those acts, attitudes and behaviors which are congenial to the attainment of peaceful communal coexistence. An act is regarded as good if it does not jeopardize the spirit of oneness, solidarity and single purpose that guide the social existence of men in the society. Good acts then will include those acts that have been approved by the oracles, those laid down by the law makers of the community (which comprise mostly of elderly people). It is the accepted belief among the Africans that wisdom goes with age because the longer one lives the more he experiences things. Hence, the Juu adage which says that he who starts cooking first has more cooking utensils. This is not to say that there does not exist room for the young and prodigious. If a young man proves his mettle early, he is coopted into the law-making machinery. Hence, the saying that if a small boy washes his hands well he could dine with the elders. What is moral therefore, becomes all the acts which will bring joy to the community: the strict obedience to the customs and traditions of the people.

It is the belief among Africans that any act of immorality will mean desecrating the land. Land is highly valued because it is the source of life. Food and habitation will not be possible without land. The earth goddess is seen as the goddess who owns the land. So, any transgression against the community is seen as a transgression against the goddess who can only be appeased through sacrifices. The charter of morality is regarded highly because the people believe that any wrong done will, in

one's life time, bring the repercussion. This may come in the form of affliction or complete destitution or other forms of deprivations. And in any such cases, the family of the afflicted will be directly affected. It is the general belief that he who has people has wealth and this would mean that any person rendered useless by the gods has denied his people the services which he should have rendered not only to the family; but to the entire community. Since the afflicted does not suffer alone, the entire community then acts as the watch dog on all members of the community. As a result, wrong acts are deprecated once they do not bring joy to the community. The worst moral offenders are the sorcerers, the witches and thieves (rogues).

Concept of values

Values are to be understood as beliefs that are to be held about as what is right and wrong and what is important in life. A fuller study of values rightly belongs to the discipline of philosophy. Axiology as a branch of philosophy deals with values embracing both ethics and aesthetics. This is why philosophical appraisal of African culture and values is not only apt and timely, but also appropriate.

The value of a thing been it an object or a belief, is normally defined as it's worth. Just as an object is seen to be of a high value that is treasured, our beliefs about what is right or wrong that are worth being held are equally treasured. A value can be seen as some point of view or conviction which we can live with, live by and can even die for. This is why it seems that values actually permeate every aspect of human life. For instance, we can rightly speak of religion, political, economic, social, aesthetic and moral, cultural and even personal values. There are many types and classifications of values. As people differ in their conception of reality, then the values of one individual may be different from those of another. Life seems to force people to make choices, or to rate things as better or worse as well as formulate some scale or standard of values. Depending on the

way we perceived things. We can praise and blame, declared actions right or wrong or even declare the scene or objects before us as either beautiful or ugly. Each person, as we could see, has some sense of values and there is no society without some value system (Idang 4). Whether we are aware of it or not, the society we live in has ways of daily forcing its values on us about what is good, right and acceptable. We go on in our daily lives trying to conform to acceptable ways of behavior and conduct. Persons who do not conform to their immediate society. If a man, for instance, did not think it wise to make honesty a personal value, and it is widely held by his immediate society that truth telling is not a nonnegotiable virtue, it would not be long before such an individual gets into trouble with other members of his society. This shows that values occupy a central place in a people's culture. It fo

The concept of African values is multifaceted, deeply embedded in the history, culture and social systems of the community. These values are centered on the idea of community, respect, hospitality, justice and interconnectedness. They provide a framework for harmonious living, where individuals are expected to prioritize the well-being of others, contributes to the collective good and uphold traditions that connect them to their heritage and ancestors. As African continues to evolved and engage with the modern world, these values remain foundational to the social fabric of many African society

MORAL IMPACT OF CULTURAL PLURALISM ON AFRICAN VALUES

Moral Implication of cultural Pluralism on African Communal Values

According to Kamba, “whereas in the past African people were much more community-centered, today they are becoming more and more ego-centered” (2015). Bennaars expresses agreement in the following words; “In traditional African morality was always intrinsically linked to the community the

sole criterion of goodness was the welfare, the well-being of the community any form of individualism was seen to have a negative value; it was seen as a potential threat and thus regarded as intolerable” (23).

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Secret societies also constitute a veritable organ for enforcing moral codes. Their duty is to issue out threats to people who exhibit a tendency towards transgressing the customs and traditions of the people. This shows that morality is not voluntary, but compulsory and enforced, this is so because the individual is not alone, but is a member of the corporate entity which is the community. The secret societies also have their own ways of operating. They not only issue threats but inflict physical injury on those who do not live in accordance with the norms of the community. Age grade groups are also used in maintaining good moral standard. Each age grade tries to distinguish itself as the reference point for moral excellence. Hence, checks one another as regards to immorality. The individual in the African setting has his family, the age grade, the secret societies, the oracles, the entire community, etc. as regulators of his behavior.

But today the situation has changed according to: B.J. van der Walt In die Skriflig Individualism in various forms is increasingly evident in daily life. Education, religion and culture imposed from outside have all contributed, not to speak of economics and politics (2001). Today, western individualism has largely replaced communalism, as both individuals and nations struggle for survival ... (Bennaars, 138). Oruka draws attention to the influence of colonialism. For a society so seriously disturbed by the invasion of a foreign culture to come back to cultural normality it needs at least to pass through five generations or a hundred years! (103). There can be no doubt about the fact that the influence of the West is uprooting the moral systems of traditional African society and restructuring them to meet the needs of the West (Nthamburi, 108). The influence of foreign Religion like Christianity and Islam has affected our communal sense of morality. Hence, introducing an individualistic sense of morality as its believes that when one committed sin it's unto God not man. Therefore, should asked God for forgiveness. This has made sin to be a personal affairs not a communal one and making people indulging in it without any one checking.

Moral Impact of cultural Pluralism on African social Values

The African traditional societies experience what the sociologist called cultural shock, that is, the continued encounter of new cultural values and norms. The African moral standard is turned down. The norms and values of African culture in the modern societies are deplorable. Educational institutions in African for instance are institutions of devaluating the African moral standard for instance; the moral standard in dress code is vanished. Differentiation in male and female is on the crossroad. The ladies' mode of dressing is lamentable. Respect for elders are long gone. Students in Campuses now dragged lecturers to the mode for lack of respect. One wonders where the African moral codes have disappeared to. In this puzzle is discovered that these changes in moral behaviour are traced to globalization activities of the western world through modern

technology. The western cultural products are the instruments behind the devaluation of African cultures. The programmes, of electronic media facilitate the process. According to William Wilson; the product, styles or ideas of one society are inferior to those that originate elsewhere though they have the capability to change a society (1991).

Another strong influence is the mass media, especially television and social media. Most of these program are imported from the West, especially the United States. They propagate the secular moral values of the West like materialism and free sex. Before now, when married couples will have sex for the first time they will have to asked themselves on how to go about it as both were always ignorance of sex. But today even children bellow ten years are already exposed to sex. Since pornography is in almost every African person's phone. Especially young people in Africa become die-hard worshippers of Western ideals because they are considered to be civilized.

It is now public knowledge that some families are torn apart and become strange partners because of one or both couples and even their offspring becoming obsessed to social networks while overlooking the existence of the other in the same household. Sharing her experience, Mrs Ogbo, a marriage counsellor told the story of how a couple's marital watersheds started when both the husband and wife got severely involved in the social network, one on Facebook the other on Whatsapp. It happened that at night both lie on the same bed and each is busy chatting away in their separate networks and unmindful of the presence of the other. Each looked forward to coming home from work, rush the meal and get busy with their separate Facebook and Whatsapp friends and resent it when the other tries to disturb him or her in the name of seeking attention. The situation deteriorated to the level that they could not stand the attention of each other again (Oral interview 2020). The same goes to young men and women who are better at making friends online while putting little effort to socialize with their schoolmates.

MORAL IMPACT OF CULTURAL PLURALISM ON FRICAN AESTHETIC VALUES

The African concept of aesthetics is predicated on the fundamental traditional belief system which gave vent to the production of the art. Now art is usually seen as human enterprise concerned with the production of aesthetic objects. Thus, when a people in their leisure time try to produce or create objects that they consider admirable, their sense of aesthetic value is brought to bear. If we see art as being concerned with the production of aesthetic objects, then we can truly say of African aesthetic value that it is immensely rich. Let us have an example: the sense of beauty of the African people is epitomized in their fattened maidens whom they call in Juu kanyiakashonk. These fattened maidens are confined to a room where they are fed with traditional cuisines. The idea behind it is to prepare the maiden and make her look as good, healthy and beautiful as possible for her husband. This is usually done before marriage and after child birth. The Western model of beauty is not like this. It is often pictured as slim-looking young ladies who move in staggered steps. This shows that the African aesthetic value and sense of what is beautiful is markedly different. Aesthetic value is what informs a people's arts and crafts as it affects their sense of what is beautiful as opposed to that which is ugly. The aesthetic value of a society influences the artist in his endeavor to produce aesthetic objects that are acceptable to the society in which he lives. But with the influence of pluralism the African society began to loose value on their sense of beauty. African women which use to be admired and proud of by their husband are now being rejected in this generation as African men are going after skinny women. This has changed the mind set of African sense of beauty to be more westerners to Africa's forcing African women slimming to feed the present sense of African beauty. Hence, cosmetics is being introduced to make African women look white since the African men have lost the value of African black beauty. Today anything that is not westerners is not beautiful.

Moral Impact of cultural Pluralism on African Political Values

In discussing political effects of pluralism on African cultural values it is obvious that culture can never be denied central focus. (In as much as the way of life or world view of the people or group of people cannot be neglected in discussing the people itself). This is important because people derived their rules and regulations based on the cultural values and norms. The government of any people is based on their ways of life. The African society, particularly Nigeria, we are told and we come to know was founded on communalism and egalitarianism. This explains the concept of brother's keeper! All eyes were on property with Gado as the custodian for the purpose of safe keeping because of ours there was no individualism.

We had a political structure even before the colonisation which has to do with the head of the house (Father), the head of the clan, the village head and Council of elders (king makers). This structure was under the watch of the Gado as the custodian of the land.

This structure was demolished; the colonial government put in place the structure that was in conformity with the aims and objectives of colonial mission in Nigeria. It is however, salient to note that the introduction of a new system administration unfamiliar to the Nigerian political system gave birth to a new socio-political structure, which fashioned a new middle class with corrupt propensities. This is so since this new middle class that is the creation of colonial government were strengthened by the manipulative tactics the colonial regime that had very little or no respect for traditional institution. Given the fact that many of these conscripted civil servants do not work in their communities, they have little or no worries exploiting the host communities, since they know their misdeeds will certainly not be questioned.

Another very broad cultural conflict and outcome of pluralism is in the area of political volatility among traditional Nigerian communities. With the annihilation of the old political structure among the Nigerian communities and the imposition of warrant chiefs who have now converted into paramount chiefs or Agwam, it should be noted that this system was not applicable in other regions of the country as the Nigerian state was divided in two albeit the northern and southern protectorate. The old system was discarded and the so-called paramount rulers were appointed to replace the traditional system of Emirs. According to Adesoji frequently, Warrant Chiefs were appointed subjectively. In some cases, personalities were installed who were actually local leaders before, but more often than not it was an unintended issue (1990). Sometimes, the communities recommend people of low moral standing in the community to the British, because of money. Occasionally even persons of foreign origin were installed and this in many ways changed the dynamics of the progression of Nigerian political structure (Danvu, 86).

The ensuing consequence politically is that vicious political reform and change as seen in many western countries have penetrated the Africa political system particularly Nigeria. The value of truth and uprightness has been replaced by might and financial influence. There is a popular saying *Okwu baa n'egoogbenyeesereonuya*, (once a discussion requires financial commitment, the poor man closes his mouth). This suggests that the cultural change in society did not take the natural process of cultural evolution and integration brought about by powerful imposition of military might to the condemnation of the indigenous cultural values.

The Nigerian political structure, which forms the fundamental bases for the execution of moral principles, is based on the *ditiok* (Traditional leader) system in a hierarchical order. Here everybody knows everybody and good name is valued more than treasure. With the opening doors of opportunity in the cities, there is a great urban exodus and this weakens the manpower

needed at home to efficiently operate the *ditiok* system. One of the obvious effects of pluralism on Nigerian morality is the diminishing of the *ditiok* structure in most Nigerian communities. The reduced number of people living continuously in the villages weakens village institutions and makes the implementation of village norms and values futile.

Moral Impact of cultural Pluralism on African Religious Values

Nigerian people like most African societies are very religious and having a common viewpoint of reality, the African religiously consecrate every aspect of their lives. There is no contradiction between the sacred and the profane and their daily life is structured around their religious beliefs and viewpoints. This clarifies why Kanmu argues that; the customary African cosmology is fundamentally a religious one (203). Religion offers the basic and unifying apparition through which all is perceived. It is not shocking that the traditional value system and the attitude of the African generally religious. This is so because religion is what brings the social and personal life of communities together, this made the African people community oriented and made them to place higher value to life; hence, their perspective to life is said to be anthropocentric in many ways (Kanmu 10).

Some agents of pluralism like Christianity, Islam and Western Education have helped to really downgrade and sometimes outrightly obliterate indigenous African culture (Mahfouz 206) These cultural heritages that helped to knit the socio-political composition of the community was not interchanged with a culture or religion that fulfilled the basic cultural desire of the people. This has led to a massive setback of the socio-moral system in African societies. African Traditional Religion as practiced by the African people merged their world and there is no difference between the life in the room and the life in the market place, their religion requires them always to act justly and conscientiously and their whole affairs are filled with

taboos. Cultural pluralism abolished these taboos and most African communities do not detect these taboos that held the communities unruffled for such a long time in history.

Customs and religions of Africa began to disintegrate. According to Kerker J. Africans began to adapt the attitude that is identified with abandoned traditional African beliefs, customs, norms, values and way of life and adapt foreign ones, usually western culture is inferior (1998). The most obvious of this instance is the mass drift from traditional religion to Christian religion.

Some indigenous scholars who had either Moslem or Christian education turn to condemn the African religious system as undesirable, superstitious, which should be discouraged. According to Babalola, the religions of Nigeria are fundamental to Nigerian culture; like all other religions, they are in a state of turbulent as they confronted modern science, and that one needs to include their serious practitioners in economical dialogue with the established World religions as a condition of Nigerian Cultural renewal (1987). The argument and analysis above leaves no one in doubt that Christianity though came in a special way as to console the mind of the African people. However, it remains alien to the African society considering the conflicts between African Religion and the Christian religion. It should be noted that religion should reflect the culture of the people in a given society; therefore, this global religion affects the religious life of African people.

Christianity waged a constant war against African traditional morals. Such warfare had serious, negative consequences for the African because his moral traditions were an integral part of communal life in Africa. If an African refuse to reject the traditional morality – as was B.J. van der Walt In die Skriflig (371), it implies a refusal to reject traditional social life in its entirety, the value system included “the African Christian became thereby a displaced person, who had substituted for traditional social ethics a foreign kind of personal ethics”

(Bennaars, 125). This is a very important point mentioned by Bennaars.

According to Mwikamba; beliefs and morals were not private matters in traditional societies. In fact, there was no distinction between private and public morality (1998). However, with the advent of Western culture and Christianity, life has been compartmentalized into private and public sectors. Today we have a growing trend in Africa to claim that what one believes and does in private is a private matter. An example is when a corrupt politician is welcomed in the church and even given a prominent position. The church seems to give credence to the view that one can remain in good standing with the church – and even be saved – and yet continue to enrich one-self by paying poor wages to one's workers. In this way the church preaches against individual sins, but condones social sins – which are no less sinful in the eyes of God. Nthamburi also rejects this dangerous distinction between private and public morality “Morality does not only concern the individual's behavior but the whole of society” (110). He also traces the origin of this idea back to the kind of Christianity proclaimed by missionaries who tended to overemphasize personal sin and salvation and neglected social or structural sins and the need of social renewal. By condoning the status quo, they have also condoned social sin and injustice. His urgent plea is that Christians have to extend authors, writing on Christian ethics in the African context, who took up this challenge by discussing in their books not only matters relating to sex, marriage and the family, but also with urbanization, Labour, industry, and politics. etc.

Pluralism however, on the other hand has brought about positive change as African society was practicing the system that if a man dies leaving behind a young wife and little children, the widow is required by custom to name someone in the family of the deceased husband for whom she will stay on and fulfill the life-time obligation that she owes her dead husband. Very rarely do they stop to wonder about the welfare

of the widow and that of the children left behind by their brother's demise. But the coming of Christianity has eradicated such a horrible tradition. Prior to the arrival of Mary Mitchell Slessor in Nigeria, ignorance, superstition and negative values made multiple births to be seen as a harbinger of evil (301). Explaining how twins were looked at in those dark days, Udoh says, "One of the twins was said to be genuine, while the other an impostor. Since this custom was stopped by Mary Slessor, multiple births are now seen as multiple blessings.

Conclusion

The challenges cultural pluralism pose to African particular Nigerian people are challenges that should make them embrace developmental policies that are deep-rooted in their cultural value systems. They are challenges that can make African and Nigerian people in particular develop their own model of Nigeria global realities. These are challenges that should make them take earnestly the development of policies that would eradicate poverty and stagnation in the community, recover traditional moral values and encourage brotherhood. These are challenges that should make African pluralise their cultures in the face of pluralize Western cultures. If these challenges are taken seriously it would decrease the level of dependence of African as a society on Western culture, given them a sense of dignity.

It is a search for value, a search for identity and for renewal of the African cultural values. It is a pursuit that should lead to the roots of African development. This would help African people not just to be observers on matters affecting their social, political and cultural wellbeing and also make important input towards reshaping of their future in the global space. There should be a resilient commitment towards the repositioning that is truly African and Nigeria in nature. Social values that prompt conflicts and divisions should be dropped for values that stimulate moral consensus and national integration.

Any value that does not contribute to national unity and reconciliations should be replaced with Patriotic values. Government should encourage research on traditional alternative medicine and the traditional spirit of "we" feeling and cooperate solidarity should be revived. It is obligatory on parents to demand on sound African moral values for their children. Parents must create time to stay with their children and educate them about the conventional African perspective. It is vital to instill African values, such as commonality, hospitality and respect for elders. Educational institutions also have a big role to play in this course. It is mostly through education that African values can be reinstated in the mind of African youths. Also equipping the academic curricular to include but not limited to Nigerian language, culture, history and ideal for the way forward. African people can also, advance their culture by way of cultural adaptation and alignment. Rather than copying a foreign culture completely. On the other hand, however, pluralism has brought African people from an uncivilized society to a civilized society through science and technology. In the uncivilized era for instance, when a person is critically sick it was always associated with either witchcraft, curse or sin. Today with the invention of science and technology such sicknesses are being diagnosed and remedy provided. It has brought about mechanize farming through industrialization etc.

Finally, Africa and indeed Nigeria in particular should not take naive dispositions toward the economic, political and cultural ideology of the West in the pretext of Pluralism. African as well as Nigerian intellectuals, stakeholders and political leaders can reassess the fundamentals of traditional African communal economy and politics in an effort to incorporate these fundamentals with what is attainable in today's African societies.

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