The Influence of Globalisation on Philosophy in the Afro-Zimbabwean Context

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Abstract: *On the one hand, the thesis of benevolence holds that globalisation has impacted positively on philosophy in Sub-Saharan Africa in general and Zimbabwe in particular. Thus, globalisation is reckoned to have progressively transformed African philosophy through 'Ideoscapes' (global flows of ideas), which essentially have ushered into the region in question the ideals of social justice. On the other hand, the thesis of malevolence maintains that globalisation has impacted adversely on the Afro-Zimbabwean worldview. Hence, global forces are indicted for having adulterated and eventually subjugated the Afro-Zimbabwean philosophy especially through 'Mediascapes' and 'Technoscapes' which entail the world-wide flows of information and technology, respectively. This literary reflection, therefore, sought to dialectically reflect on the impact of globalisation on Afro-Zimbabwean thought with a view to founding an epistemology which constitutes the true African voice within the globalisation agenda. With the demonstrated sturdiness of the thesis of benevolence over that of malevolence, global forces are essentially credited for having complemented the philosophy of Unhu/Ubuntu, which, in itself, poses as the true African voice within the globalisation agenda. Unhu/Ubuntu, as a home-grown philosophy grounded in the local African culture, is inherently accommodative of Africans-Zimbabweans whilst it readily copes with the ever-intensifying global trends. The Unhu/Ubuntu philosophy, therefore, has the vast potential to mould a citizen of cosmopolitan relevance, a citizen of the world who can lead a happy but productive life at home and abroad.*

Keywords: Globalisation, Philosophy, Afro-Zimbabwean Context.

INTRODUCTION AND BACKGROUND

The author observes ongoing contestation and argumentation about the impact of globalisation on philosophy in an Afro-Zimbabwean context. This evidently takes centre stage, for instance, in Makuvaza and Gatsi's (2014) discussion titled *ECD educatedness in an Afro-Zimbabwean context* and Makuvaza's (2008) treatise named *Conquest, colonial education and cultural uprootedness*. Such contestation and argumentation is seen to culminate in the two contending theses namely the thesis of benevolence and that of malevolence *id est* the 'benevolence-malevolence debate' to be unpacked subsequently.

Thus, on the one hand, the thesis of benevolence holds that globalisation has had a positive influence on philosophy in Sub-Saharan Africa in general and Zimbabwe in particular. In other words, this line of argument contends that globalisation has positively transformed philosophy in the region in question. This is consistent with the view that global forces have ushered into the said region the notion of social justice. This benevolence argument, therefore, agitates for acceptance of the view that foreign epistemologies complement the African philosophy of *Unhu/Ubuntu* in achieving social justice in the Sub-Saharan region. Thus, *Unhu/Ubuntu* should not exist in solipsism and hence it should not be treated as a sacred

cow because if this happens the philosophy suffers isolation and eventual demise.

On the other hand, the thesis of malevolence contends that globalisation has imperialistic tendencies, much in accordance with the functionalist perspective which argues that globalisation threatens cultural purity and the human mosaic embedded in the notion of cultural differentialism (Monnier, 2010: 1). This cultural differentialist argument advances the anti-globalist or de-globalist ideal which stresses that distinct cultures should be left alone and that their way of life be preserved as it is, in a sort of 'natural museum'. The foregoing argument is also endorsed by the conflict perspective – the cultural imperialist contention which also holds that cultural globalisation is a threat to most distinct indigenous cultures as these are progressively brought into contact with the supremacist and predatory exotic worldviews. The conflict perspective basically states that cultural imperialism eliminates global diversity (Monnier, 2010: 2). Thus, both functionalists and conflict perspective theorists deplore the decline of cultural diversity as a consequence of the disruptive global influences.

The thesis of malevolence, therefore, claims that globalisation has impacted and continues to impact negatively on African philosophy since it has brought and continues to bring about African uprootedness, alienation, cultural dissonance and disarticulation – all of which are constitutive of cultural imperialism. This

malevolence argument, thus, blames globalisation for existential vacuity *id est* philosophical vacuum, which, in itself, is a cancerous phenomenon that seems to have characterised philosophical thought in Zimbabwe as from the attainment of independence in 1980 to the promulgation of the Curriculum Framework for Primary and Secondary Education for period 2015-2022 [herein called the Updated Curriculum 2015-2022 or Government of Zimbabwe / GoZ (2015)]. To address this philosophical vacuum, GoZ (2015) recommends *Unhu/Ubuntu* to be the guiding philosophy of Zimbabwe's education system. It is, therefore, against this backdrop that this article critically reflects on the impact of global forces on Afro-Zimbabwean thought with a view to founding an epistemology considered representative of the true African voice within the globalisation agenda.

Problem Postulation

The chief driving concern of this reflection is the prevalence of cultural imperialism in Sub-Saharan Africa in general and Zimbabwe in particular. Through cultural imperialism, Africans seem to be in the process of being progressively uprooted from their culture and ideology. Hence, cultural imperialism is definitive of the de-Africanisation or de-traditionalisation of the African, which, in itself, is consistent with inauthenticity, alienation, existential vacuity and mimetic philopraxis. Such a lamentable situation is, on the one hand, attributable to the adverse influence of global forces yet globalisation is credited for ushering into Sub-Saharan Africa some positive developments especially in the domains of technology and social justice. This precipitates a murky situation which is worth the effort of perpetual philosophical reflection for further epistemic illumination.

Aim/Objective

This article seeks to dialectically reflect on the influence of globalisation on philosophy in an Afro-Zimbabwean context.

Conceptual-Theoretical Underpinnings

This reflection is conceived within the context of human intercourse between the Global North and the Global South – the human contact which set in motion since antiquity. It is, thus, a truism that as people travel from the Global South to the Global North and vice-versa, they exchange cultural practices some of which are either positive or negative. It should, however, be noted that this exchange is not symmetrical as the Global South seems to be characteristically the receiving side. Such disequilibrium in cultural exchange is attributable to the fact that the Global North is more developed than the Global South. Consequently, the former is essentially considered to have a more advanced and elaborate culture than the latter such that those in the Global South are quick to adopt the cultural practices deemed to have originated from the Global North.

Hence, this article is informed and guided by Monnier's (2010) core-periphery model. In philosophical discourse, the Global North is majestically referred to as the 'core' or 'centre' whilst the Global South is contemptuously code-named the 'periphery'. The use of the 'core and periphery' language demonstrates the bigoted Euro-Orientalist stance which insinuates that 'real' ideas come from the Global North and that the Global South is compelled to adopt 'real' ideas from the Global North. The Global North basically comprises Europe, the USA and parts of Asia whereas the Global South incorporates Latin America and, for the most part, Africa South of Sahara. Therefore, it is a well-considered submission of this reflection, which is based on phenomenological insight, that ideas and information technology largely flow from the Global North (the centre) to the Global South (the periphery) and exert positive and negative influences there.

METHODOLOGY

As a concept paper, this article is in the form of literary criticism whereby the author reflects on literature which is available in the domain of globalisation. Literary criticism constitutes desk research which is consistent with secondary inquiry.

A Synopsis of the Globalisation Concept

Globalisation is a phenomenon of great antiquity whose genesis is conspicuously traceable to as far back as the Greek conquest of Egypt in 333 B.C., which was spearheaded by Alexander of Macedon whom historians affectionately refer to as Alexander 'the Great'. This relatively famous event linked Europe with Africa. Globalisation later progressed through the voyages of exploration during the renaissance era (second half of the 15th century - the first half of the 16th century A.D.) - interrelating Europe, Africa, the Americas and East Indies. Globalisation continued to unfold through the triangular slave trade estimated to have commenced in the 16th century A.D., which, in itself, was equally transcontinental in character as it basically interlinked Europe, Caribbea and Africa. Globalisation subsequently escalated through the European scramble for and partition of Africa since the second half of the 19th century. This marks the dawn of 'new colonialism' which saw an unprecedented influx of Europeans to Africa. Today, the African continent has been decolonised but the coloniality of Africans eternalizes through neo-colonialism disguised as globalisation.

Globalisation is the process of international integration arising from the interchange of worldviews, ideas, and other aspects of culture (Rouse, 2016). The concept of globalisation incorporates Robertson's process of 'glocalization' – "a hybrid term coined by merging *globalisation* and *localisation*" (Monnier, 2010: 9). Hence, Ritzer, cited in Monnier (2010: 9), defines glocalization as, "the interpenetration of the

global and the local resulting in unique outcomes in different geographic areas." Thus, the two sub-processes of glocalization include the particularisation of the universal driven by the 'Particularists' and the universalization of the particular powered by the 'Universalists'. Particularists are those who adopt universal ideas and adapt them to fit their particular needs and opportunities in their cultural contexts whereas Universalists are those who proffer their particular ideas for universal acceptance.

Globalisation also refers to the 'deterritorialisation' of the world, which has created global spaces of flows called *scapes* (Appadurai, cited in Monnier, 2010: 7-8). These *scapes* connote the imaginary obliteration of geopolitical boundaries consistent with the 'global village' rhetoric. Appadurai's global *scapes* constitute the flows of human phenomena from one part of the globe to another - categorised into *Mediascapes*, *Technoscapes*, *Ideoscapes, Financescapes and Ethnoscapes* (Monnier, 2010: 8). *Mediascapes*, as assisted by Technoscapes, entail flows of information through the mass media, television or the internet and these are evocative of the information globalisation perspective. *Technoscapes* involve flows of technology, which are emblematic of the technological globalisation perspective. *Ideoscapes,* as assisted by Mediascapes, comprise flows of ideas such as human rights, democracy, and justice, interalia, which express the ideological globalisation perspective. *Financescapes* include the flows of fund in form of aid-development assistance or private capital flows, which are partly representative of the economic globalisation perspective. Lastly, *Ethnoscapes* entail flows of people-migrants, for instance, refugees, scholars and tourists, which are symbolic of the cultural globalisation perspective.

The foregoing *scapes* are, therefore, consistent with the 'flat-world' concept which proclaims that internationalised socio-cultural and political forces have permanently changed the world for better and worse (Rouse, 2016). This notion of change for the better or worse is what brings this article to the discourse on whether globalisation is benevolent to Sub-Saharan Africa or it has imperialistic tendencies. Thus, it is from this position that this article critically reflects on the influence of globalisation on philosophy in the Afro-Zimbabwean context.

Philosophy in the Afro-Zimbabwean Context

In the Afro-Zimbabwean context, philosophy evokes the notions of '*Unhu/Ubuntu*' and 'communalism' wherein *Unhu/Ubuntu* is vividly pronounced in Sub-Saharan Africa whilst communalism is a term largely use in Northern Africa. Therefore, this article has vested interest in the philosophy of *Unhu/Ubuntu* which is the torchlight of life in Africa South of Sahara.

Unhu/Ubuntu is basically the cornerstone of African values, the controlling ideology of Africans and a humanistic African philosophy of life (Tirivangana, 2013). Samkange and Samkange (1980) proffer the word 'personhood' as the befitting English translation of *Unhu/Ubuntu*. In the same vein, Ramose (1999) translates the word '*Unhu/Ubuntu*' to 'humanness' or 'being'. Ramose (1999), thus, conceives of this philosophy as the root of African philosophy, the wellspring flowing with African ontology and epistemology.

The philosophy of *Unhu/Ubuntu* has a strong metaphysical-ontological-religious dimension where it recognises the existence of God and spirits that constitute the invisible ethereal world. It is from this metaphysical grounding that the *Unhu/Ubuntu* philosophy appreciates the 'hierarchy in nature' which places inanimate objects right at the bottom, followed by vegetation, then animals, man, spirits and God right at the top (Wiredu, 2004). Together, all these elements in the hierarchy form a single totality of existence. Developing from the foregoing hierarchy, the metaphysical position of *Unhu/Ubuntu* expounds 'man' through the 'onto-triadic structure of being' composed of the three levels of human existence which include the 'yet-to-be-born', the 'living' and the 'departed' (Manda, 2009). The underlying principle of this triad is that *Unhu/Ubuntu* and humanness should be maintained throughout the three levels of human existence.

The *Unhu/Ubuntu* philosophy is also endowed with a vivid epistemological dimension which finds expression in Venter's (2004: 156) position that, "in education and philosophy of education, in an African context, it is very important to gain knowledge by listening to your fellow human beings." *Unhu/Ubuntu*, thus, calls upon individuals in a sociocentric society to render to each other a listening ear because receptiveness and good neighbourness are a recipe for enhanced knowledge acquisition and intellectual growth.

The sociocentric dimension of *Unhu/Ubuntu* renders it a communocentric philosophy which seeks to revolutionise the concept of 'individuality'. In the context of *Unhu/Ubuntu*, the Cartesian (coined after Rene Descartes 1596-1650 A.D.) mind's conception of individuality, therefore, has to transform "from solitary to solidarity, from independence to interdependence, from individuality *vis-à-vis* community to individuality *à la* community" (Dirk, 1998, cited in Manda, 2009: para. 29). *Unhu/Ubuntu*, thus, puts primacy on the individual in solidarity rather than the individual in solitary. This connotes that an individual should live and work for his/her own good and for the good of the community - an episteme that underpins a sociocentric society.

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The *Unhu/Ubuntu* philosophy is also imbued with a vivid political dimension where it stresses unity, democracy, partnership, equity and inter-sectorial collaboration (Manda, 2009; & Nabudere, 2005). This political dimension also acknowledges the rights, responsibilities and duties of every citizen in promoting individual and societal well-being (Manda, 2009). The notion of societal well-being is embedded in patriotism. Hence, *Unhu/Ubuntu* is in close propinquity with the notion of citizenship.

The Thesis of Benevolence

The thesis of benevolence views global influences on Sub-Saharan (African) epistemology in beneficial and favourably transformative terms. Thus, the benevolence argument holds that globalisation has positively influenced philosophy in the Afro-Zimbabwean context. Though not its manifest function, globalisation introduced Euro-Oriental philosophies that ostensibly serve to complement the philosophy of *Unhu/Ubuntu* in Sub-Saharan Africa in general and Zimbabwe in particular. The same argument could be extended to religion, which is the substratum of philosophy. Thus, the concomitant introduction of Euro-Oriental religions in Sub-Saharan Africa, Zimbabwe included, equally serves to complement indigenous African religion. This epistemological and religious syncretism should be conceived of as a source of enrichment rather than bigotry.

Through *Ideoscapes*, globalisation is also credited for ushering into the region in question a modern conception of 'citizenship' which serves to complement the antecedent African knowledge of the same. The foreign or Western roots of citizenship are traceable to Pericles the Governor of the Ancient Greek *Polis* of Athens, whose conception of citizenship evolved until the era of the Crick Report of 1998 which led to the introduction of citizenship education as a statutory subject in the English national curriculum in 1999. By the 1990s, modern citizenship had also emerged in the USA where it was essentially called 'Civic Education'. Hence, Vilakazi and Mathebula (2013: 191) conclude that, "Europeans and Americans have done a great deal in terms of giving character and shape to the subject of citizenship education," which eventually gained cosmopolitan currency.

Nziramasanga (1999: 349) congruously defines citizenship as "part of the individual's existence in a democratic state which includes rights, duties and responsibilities." Hence, citizenship is also inscribed in the Afro-Zimbabwean philosophy of *Unhu/Ubuntu*. The link between citizenship and *Unhu/Ubuntu* is revealed by participants in Nziramasanga (1999) who urge schools to develop people with *Unhu/Ubuntu*, individuals who, in essence, are good citizens. This is endorsed by Sibanda (2014: 29) who proposes "the deliberate inclusion of citizenship education as a possible means of transmitting the values of *Unhu/Ubuntu*." The concept of citizenship was, therefore, not unknown in Sub-Saharan Africa. Globalisation only brought a foreign understanding of it - the so called 'modern conception of citizenship' to complement the Afro-Zimbabwean version inherent in the *Unhu/Ubuntu* philosophy.

Globalisation also brought to Sub-Saharan Africa in general and Zimbabwe in particular an elaborate appreciation of the concept 'democracy' which is also embedded in citizenship. Thus, *Ideoscapes* are also credited for ushering into the region in question a robust democratic ideal. Hence, from the Western perspective, democracy is a system that undertakes to give citizens a say in governance (Rouse, 2016). This concurs with the classic aphorism: 'a government by the people, of the people and for the people'. This global conception of democracy, thus, complements the antecedent Afro-Zimbabwean understanding of democracy entrenched in the philosophy of *Unhu/Ubuntu*. To testify this prior Afro-Zimbabwean appreciation of democracy, Tirivangana (2013) articulates the three maxims of *Unhu/Ubuntu* one of which says, "The King owes his status including all the powers associated with it, to the will of the people under him. A leader who has *Unhu/Ubuntu* does not lead but allows the people to lead themselves." In Sotho, this maxim is expressed as, '*Kgosi ke kgosi ka batho'*. Translated to Shona this means, '*Mambo ndimambo nevanhu*'. Thus, the democratic principle was already known in Sub-Saharan Africa subsuming Zimbabwe and globalisation only augmented and complemented this Afro-Zimbabwean knowledge of democracy.

Globalisation also purports to have brought to Sub-Saharan Africa the knowledge of human rights which also suffuses *Ideoscapes*. This is substantiated by Hapanyengwi-Chemhuru, Makuvaza and Mutasa (2016: 102) who submit that, "each of the greats of Western philosophy contributed to the development of the notions and understandings of human rights." This viewpoint, thus, gives credit for the founding of human rights to contributions made by the West - especially Plato, Aristotle, the Stoics, the Romans, St Thomas Aquinas, Jeremy Bentham, Thomas Hobbes, John Locke, Immanuel Kant, and the French Constitution of 1793, among others. Thus, Hapanyengwi-Chemhuru et al. (2016: 105) are convinced that "it is through the process of internationalisation of the discourse on human rights and human rights education (by the League of Nations and United Nations Organisation) that these discourses in their current form came to Africa." The above quote, thus, characterises the current human rights reflections in the Sub-Saharan context as a fundamental globalisation sensibility.

However, further inquiries hold that the knowledge of human rights has been in Africa since time immemorial. Hence, "some scholars have traced

the idea of human rights to the ancient world…they locate the origins of human rights engagement in Ancient Egypt" (Hapanyengwi-Chemhuru et al., 2016: 101). Such scholarship, therefore, views the genesis of human rights with African lenses. Hapanyengwi-Chemhuru et al. (2016: 105), thus, argue that, "we would be incorrect not to mention human rights in other societies such as Ancient Egypt, the Mali, Ghana and Songhai empires in West Africa, etc. and other notable African civilisations." Notably, the Hegelian school of thought would always undertake to dissociate Egypt from 'Africa Proper' – Sub-Saharan Africa. Nevertheless, the Mali, Ghana and Songhai empires were geographically part of the Sub-Saharan region. Therefore, the proclamation that the notion of human rights was commemorated in Africa Proper since the pre-colonial era becomes irrefutable. This is endorsed by Hapanyengwi-Chemhuru et al. (2016: 110) who declare that "human rights have existed in the context of *Unhu/Ubuntu* in Zimbabwe." Thus, human rights have always existed in Sub-Saharan Africa from ancient times to the present but expressed differently.

Globalisation, therefore, did not bring the knowledge of human rights to people who were completely ignorant about it. It rather gave a complementary global outlook to the human rights regime already in Sub-Saharan Africa. Thus, globalisation enhanced African understanding of this human rights regime because Sub-Saharan Africa in general and Zimbabwe in particular learnt through globalisation that human rights should be guaranteed by a legal justice system constitutive of the legal law drawn from the natural law. Sub-Saharan Africa in general and Zimbabwe in particular also learnt through globalisation that the legal law should be enshrined in a constitution, which according to Locke, is the legal framework of society (Hapanyengwi-Chemhuru et al., 2016: 103). This Western conception of human rights, therefore, complements *Unhu/Ubuntu* – an Afro-Zimbabwean philosophy, which, in some way, already subsumes human rights education discourse as it encourages respect for each person as a social unit (Hapanyengwi-Chemhuru et al., 2016).

Through, for instance, CEDAW of 1979 and 1991 and the Beijing Declaration of 1995, globalisation advanced the agenda for gender equity-equality in Sub-Saharan Africa in general and Zimbabwe in particular. Hence, the continental-regional protocols like the Pan African Conference on the Education of Girls (Ouagadougou-Burkina Faso of 1993), the 2003 African Charter on…the Rights of Women, the SADC's Gender and Development Protocol adopted in Zimbabwe in 2008, and the Declaration of the AU Summit on: 2015 Year of Women's Empowerment and Development towards Africa's Agenda 2063 (FAO, 2017: 12) are just but extensions of the global conventions aimed at advancing the agenda for attainment of gender equity-equality.

It should, however, be reminisced that the notion of gender equity-equality was also in existence in pre-colonial Africa. This is substantiated by Watterson (2013), cited in Hapanyengwi-Chemhuru et al. (2016: 102), where she argues, while engaging lives of women in ancient Egypt, that, "women were accorded legal rights equal to those of a man from the same social class and had the same expectation of a life after death…if women did the same work as men, they were paid the same as was paid to men." Shutte (2001), cited in Eklund (2008: 21-22), also avers that, "*Unhu/Ubuntu* is against gender inequity and insensitivity" (Shutte, 2001, cited in Eklund, 2008: 21). In addition, Shutte rationalises that the different 'masculine' and 'feminine' roles the youths were socialised into, through the principle of preparationism, suggest that men and women were meant to "complement each other, and were therefore the same." Globalisation, thus, complements the Afro-Zimbabwean philosophy of *Unhu/Ubuntu* as it fosters a multi-paradigmatic understanding of gender equity-equality, a social justice principle which dimly manifested in pre-colonial Sub-Saharan Africa.

The Thesis of Malevolence

The thesis of malevolence views global influences on Sub-Saharan ideology in malignant and sceptical terms. Thus, the malevolence argument holds that globalisation has imperialistic tendencies that undertake to undermine and negate African philosophy as embedded in *Unhu/Ubuntu*. Since globalisation is in close propinquity with Westernisation, the dominant values of the emerging global culture which emphasises Western 'individuality', therefore, negates the communitarian philosophy of *Unhu/Ubuntu*. For instance, the Western philosophies of rationalism and existentialism which found their way to Africa through globalisation strongly accentuate individualism. The rationalist Cartesian maxim '*cogito ergo sum*' and the existentialist concept of 'unique individuality' readily testify the foregoing. Hapanyengwi-Chemhuru et al. (2016: 109) substantiate this viewpoint where they argue that, "human rights in the Northern capitalist tradition are claimed against, and in opposition to society. They are an expression of the alienation of the individual from society, a negation of the social character of being." This connotes that even the global or Western conception of human rights ushered into Sub-Saharan Africa also serves to adulterate and undermine the Afro-Zimbabwean philosophy of *Unhu/Ubuntu* which accentuates communalism as the edification of a sociocentric society.

Makuvaza and Gatsi (2014: 376) also argue that as ICT (embedded in *Technoscapes*) catalyses globalisation, "the strength of identity (African) of individuals and societies obviously begins to weaken and people's originality is shaken, *vanhu vobva pa hunhu hwavo*." Globalisation, therefore, occasions uprootedness. Furthermore, "different technologies, to a

larger extent, have taken the role of a parent in raising a child" (Makuvaza & Gatsi, 2014: 376). With the dwindling parental guidance, as aided by *Mediascapes*, children are literally left to raise themselves. Hence, Makuvaza and Gatsi (2014: 377) profess that, "the influence of media and peers on the life of today's child seems greater than that of parents." Children are, thus, ditched into misguided liberalism devoid of the much-needed parental direction towards guided discovery. In this regard, globalisation, thus, undermines *Unhu/Ubuntu* – an Afro-Zimbabwean philosophy of life which puts primacy on parental involvement and guidance in the upbringing and education of children.

Globalisation also occasioned the imposition of English as the lingua-franca in Zimbabwe. It similarly imposed, for instance, French in Mali and Portuguese in Mozambique. Hence, Sub-Saharan Africa is still defining itself within the Anglophone, Francophone and Lusophone linguistic zones. This imposition of foreign languages is manifestation of symbolic violence and the concomitant perpetration of 'linguicide'. Thus, globalisation brought to Sub-Saharan Africa the inequities of uprootedness, cultural dissonance, alienation and the de-Africanisation of the African. This is because Ngugi wa Thiongo (1986: 13) argues that, "language is…a carrier of culture." Therefore, to deny a person the use of his/her mother-tongue is to alienate a person from his/her culture. The foregoing argument is substantiated by Hapanyengwi-Chemhuru and Makuvaza (2017: 85) who argue that, "as long as African education is communicated in a foreign language and imbibes curricula rooted in Western epistemological paradigms, it will continue to fail to speak to *munhu/umuntu*." This is cultural imperialism at work. Uprootedness is synonymous with 'existential vacuity', which Makuvaza and Shizha (2017: 7) define as the absence of a well-articulated, home-grown and appropriate philosophy to anchor education on. In the Afro-Zimbabwean context, indigenous languages express African values as embedded in *Unhu/Ubuntu*. Hence, the marginalisation of the above-referred languages constitutes imminent 'linguicide' which directly undermines the Afro-Zimbabwean philosophy of *Unhu/Ubuntu*.

The imperialistic influences of globalisation are also observable in the realm of religion in Sub-Saharan Africa where globalisation is responsible for ushering-in the supremacy of foreign religions – Christianity and Islam to be exact. In Zimbabwe, for instance, the dominant religious denomination is Christianity which brings foreign values and etiquette to the country. This *status quo* also manifests cultural imperialism, and, therefore, undermines the Afro-Zimbabwean philosophy of *Unhu/Ubuntu* because indigenous religion is the sub-structure of this philosophy. In other words, the preponderance of the well marketed Judeo-Christian religious ethos that, according to Mukusha (2014), are literally better

positioned for the Israelites readily manifests 'Christocentricity' much to the detriment of indigenous religion that underpins *Unhu/Ubuntu*.

Through *Financescapes*, globalisation fosters neo-colonialism and a culture of dependence in Sub-Saharan Africa. This viewpoint is substantiated by Makuvaza (2008: 380) where he argues that:

African Governments still turn to their (erstwhile) 'masters' for solutions to problems in their countries. Ironically, some of these problems either originate or are engineered by their yesteryear masters to perpetuate the master-slave relationship. One wonders whether African Governments do not realise that some solutions from the 'North' are not genuine since they are intended consciously or otherwise to entrench the African dependence in them.

This undermines *Unhu/Ubuntu* – an Afro-Zimbabwean philosophy which accentuates decolonisation, self-reliance and self-sufficiency. Globalisation is also blamed for generating civil wars in Sub-Saharan Africa, for example, in Rwanda in 1994 where the Belgians, the World Bank and the French are, for one reason or the other, known to have had a hand in igniting a genocide. Thus, globalisation is consistent with the negation of *Unhu/Ubuntu* – a humanistic Sub-Saharan philosophy which abhors wanton bloodshed.

It should, however, be taken into cognizance that this thesis of malevolence suffers from 'cultural essentialism' as it overlooks the fact that, "intercultural contacts were always a source of cultural change and not necessarily disruption" (Monnier, 2010: 7). This connotes that in some respects globalisation impacted positively on African philosophy. Therefore, the malevolence argument "can only advocate a form of general 'deglobalization', that is, to return to the local and especially, leave indigenous cultures alone, away from the destructive forces of globalisation" (Monnier, 2010: 7) - a standpoint which, at this juncture, ceases to be tenable. The thesis of malevolence also "assumes that culture flows only in one direction, from the core to the periphery, with limited resistance and with the same homogenising effects everywhere" (Monnier, 2010: 7). Yet, the 'periphery', which in this context comprises African societies, might adapt global influences to their cultural backgrounds and might even have some influence on the 'core' areas, which in essence are Euro-Oriental areas. That is to say, the periphery can also use *scapes* to influence the core areas (Monnier, 2010: 8). However, this reflection maintains that cultural exchange is asymmetrical between the core and peripheral areas as the peripheral areas are largely on the receiving end.

Weighing the Evidence

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From a superficial quantitative premise, the thesis of malevolence seems to outweigh that of benevolence. This owes to the fact that the quantitative criterion implies determining the weight of the two contending theses on account of the number of issues raised. Thus, the negative philosophical changes brought to Sub-Saharan Africa through globalisation (individualism, uprootedness, linguicide, Christocentricity and national dependency syndrome, among others) purport to be numerically more than the positive transformations. To make matters worse, the positive transformations that include citizenship, democracy, human rights and gender equity, *inter-alia*, which underpin the benevolence argument, are claimed to have been known in ancient Sub-Saharan Africa. However, when one considers the qualitative criterion, which seems more applicable when dealing with human phenomena, one is obliged to infer that the thesis of benevolence evidently outweighs that of malevolence. Thus, considering the qualitative contribution of globalisation to issues of citizenship, democracy, human rights and gender equity (although these ideals are claimed to have been known in ancient Sub-Saharan Africa), the claim that globalisation profusely enriched the philosophy of life in the said region sounds admissible.

CONCLUSION

It is, on the whole, concluded that globalisation is ideologically benevolent to Sub-Saharan Africa but to a lesser extent imperialistic. This reflection, thus, implores Sub-Saharan countries, Zimbabwe included, to embrace the positive global influences that affirm the philosophy of *Unhu/Ubuntu*. The current reflection, therefore, urges the said countries to embrace *Unhu/Ubuntu* - a philosophy, which, according to Makuvaza and Gatsi (2014: 378), has a vital and strategic role in salvaging today's youths from the ravages of globalisation so that they have an identity as Africans-Zimbabweans. The *Unhu/Ubuntu* philosophy is responsive to the concrete existential reality of Zimbabweans as Africans yet accommodative of the global forces as well. Hence, *Unhu/Ubuntu* is the true African voice within the globalisation agenda. Above all, the *Unhu/Ubuntu* philosophy has the vast potential to mould a citizen of cosmopolitan relevance, a citizen of the world who can lead a happy but productive life at home and abroad.

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