THE EFFECT OF GLOBALIZATION ON AFRICAN CULTURE: THE CASE OF GHANA

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DECLARATION

With the exception of all relevant references and works that have been fully acknowledged, I hereby declare that this dissertation is the result of an original research conducted by me under the supervision of Dr. Iddi Ziblim and that no part of it has been submitted anywhere else for any purpose.
DEDICATION

This work is dedicated, first and foremost to the Almighty God for the strength, knowledge and protection He gave me; to my lovely mother, Mrs. Laurinda Aboagye whose care from infancy has brought me this far; to my caring father, His Excellency Ambassador Dominic Aboagye for impacting on my life greatly; to my wonderful siblings, Marie Chantal Bernasko, Dominica Giselle Peprah-Omani and Dominic Aboagye for the love and support; and to my darling niece, Nicole Nana Yaa Achiaa Mouhtiseb for always putting a smile on my face.
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ABSTRACT

The influence of globalization on culture is one of the immense and multi-dimensional concerns of the twenty-first century. As the dynamics of globalization change so is culture. Globalization is having a tolling effect on the cultures of many countries in the world. Hence the purpose of the study was to investigate into how globalization is affecting Ghana’s culture. Purposive sampling technique was used to collect data from twenty (20) respondents that are knowledgeable in the area of globalization. The study found that Ghana’s experience of globalization has affected our dressing, music, movies, food, family life, and dance and that we have aligned our culture to the West. Aligning our culture to foreign culture has led to the destruction of our cultural identities and subverted local norms. The evasion of our culture by Western culture was attributed to foreign travel, capital flow, foreign television and the internet. It is recommended that there should be real political will on the part of government to implement pragmatic solutions to arrest the situation rather than the current situation of the mere rhetoric’s. Again Ghanaians must be encouraged to embrace Pan-Africanism as Ghana’s ideology of liberation from the negative effect of globalization on Ghana’s culture.
CHAPTER ONE
RESEARCH DESIGN

1.0 Introduction

With globalization, the world has become virtually a single village with people increasingly becoming connected every day. The concept is largely used to explain the versatile and interconnectedness characterizing the modern world. “This includes the shifting nature of social relationships as affected by changes in the world’s social, cultural, economic, and technological forces.”¹

The concept of globalization has become associated not only to the economy, but social and cultural issues as well. To a very large extent, globalization disseminates cultural traits from one society to the other.² Bauman argues globalization is a vehicle by which societal and cultural changes can take place.³ Tomlinson on the other hand argues as follows about globalization:

   Culture is changing, people make culture and culture makes people in the form of cultural identity while the transmission of cultural traits affect the assimilation and acculturation, which indirectly influences culture, religious and economic structure of societies.⁴

The role of globalization in cultural change has been a great concern in all spheres of life and human interaction. It makes an attempt to create a global culture with the intention of bringing a homogenous culture throughout the world. The whole world is gradually transforming into a distinct place, culture and identity; with individual variations of culture and society developing towards a single global culture through globalization.⁵
Unlike the pre-globalised times when culture was often seen as distinct from one another, with the surge in globalization, there is a massive adulteration of some cultures with other foreign cultures resulting in homogenization of culture. Consequently, certain cherished values entrenched in major religions and cultures of the world have been woefully affected. Today good and evil, right and wrong, individualism and pluralism, cultural invasion and cultural imperialism, and the very meaning of life are all shaped by globalization. It is for this reason that the study seeks to investigate the impact that globalization has had on the culture of Ghana.

1.1 Statement of the Research Problem

According to Nederveen Pieterse “globalization and culture is a live-wire theme in respect to cross-cultural issues.” The change in the dynamics of globalization directly relates to the change in culture worldwide. As a result, countries throughout the world have been facing massive flows of cultural globalization, including Ghana. The growth of Information and Communication Technology (ICT) and transportation with the huge boost in international flow of capital, have gone a long way to affect the economic, political, environmental and socio-cultural sectors of Ghana’s economy. Western culture, for instance, has affected Ghanaian lifestyle in many respects. In arts and entertainment, for example, the once very popular Highlife music is gradually losing its flavor to Hip Life music, traditional dances like adowa, agbadza etc are no longer popular. Story lines in Ghanaian movies which used to be educative in nature are now losing out to more love stories and action movies. Cultural boundaries are being removed by growth in international travel, satellites TV, internet and others.
There are two opinions with regard to the impact of globalization on culture. Rajaei believes that globalization is an instrument for establishing universal unity and democracy based on a global culture signified as the “global village.” However, others disagree and contend that globalization has not resulted in a unified political and economic identity but has rather destroyed national identities.

The globalization that we are observing today is not the net result of human deeds and experience and even it has not impartially benefited from cultural diversities, rather it is the manifestation of dominance of a certain overpowering culture.

Although many Ghanaians tend to share the view of Skelton and Allen, this opinion is, however, implied than empirical. Studies in this area are inadequate and the situation with regards to the effect of globalization on Ghana’s culture is more opinion based. Hence the study seeks to fill the gap in knowledge with regards to how globalization is affecting Ghana’s culture.

1.2 Research Questions

- Does globalization have an effect on Ghana’s culture?
- What are the benefits of harmonizing Ghana’s culture with other foreign cultures?
- What are the consequences of harmonizing Ghana’s culture with other foreign cultures?
- What factors contribute to the foreign invasion of Ghana’s culture?
- How is Ghana responding to the foreign invasion of Ghana’s culture?
1.3 Objectives of the Study

The broad objective of the study was to analyze the effect of Globalization on the culture of Ghana.

The specific Objectives set for the study was:

a) To determine the effect of globalization on Ghana’s culture

b) To ascertain the benefits of harmonizing Ghana’s culture with other foreign cultures

c) To examine the consequence of harmonizing Ghana’s culture with other foreign cultures.

d) To identify the factors that contributes to cultural invasion in Ghana.

e) To explore Ghana’s response to cultural invasion

1.4 Scope of the Study

Globalization impacts on various aspects of human lives (economic, political, environmental.) but with regards to this study, its focus is on cultural globalization. It focuses on the intensification and expansion of cultural flows across the globe.

Culture dimension is vast, therefore to look at all the dimensions will not be possible especially given the time frame for which this research work had to be completed. Hence the study was limited to the following cultural dimensions; values and identity, eating habits, language, family and family life, dress, music, dance and movies.

1.5 Significance of the Study

- The study will be beneficial in the following ways:
The findings of the study will be useful in eliminating/managing the negative effects of globalization on Ghana’s culture.

The study will provide policy makers with data which would be helpful in designing policies that will be beneficial to Ghana’s culture.

The study will provide a basis for other African countries to be more proactive in taking decisions that will protect their culture.

The knowledge from this study could also assist future researchers in this area of study. It could be used to provide empirical basis to conduct further studies on globalization and its impact on culture. The study will therefore, add to existing literature in academia.

1.6 Hypothesis

Increasing globalization has led to the erosion of Ghana’s cultural values.

1.7 Conceptual Framework for the Study

This study is hinged on the concept of cultural homogenization. Cultural homogenization has been defined by Abderrahman Hassi and Giovanna Storti as the creation of a universal standardized culture due to increasing international exchanges and flows of goods, services, capitals, technology transfer and human movements. Thus, the increased interconnection between countries and cultures eventually leads to the formation of a more homogenous world based on the Western Euro-American representation of society. Proponents of cultural homogenization argue that barriers that avert movements that would make cultures look more and more alike are weak as compared to the strong global forces. In this context, local cultures could be shaped by more powerful external cultures.10
Proponents of the concept of cultural homogenization base their argument on the fact that more and more people appear to be watching similar entertainment programmes, listening to similar music, consume universal brand products and services, and wear virtually the same clothes resulting in a way of life described as “world culture.” Thus, globalization leads to the creation of an identifiable class of people who share in a common emerging global way of life:

According to this concept, the selfsame dynamics of globalization are weakening the connections between geographical places and cultural experiences and eroding the feeling of spatial distance which tends to reinforce a sense of national separateness. Thus, globalization, which is a replication of the American and/or Western cultural tradition is considered a destructive force, a recipe for cultural disaster and an assault on local cultures which the latter are not able to withstand or resist. This is presumably due to the fact that globalization contributes in atrophying identities and destroying local cultural traditions and practices, diluting, even eliminating the uniqueness of national cultures, and establishing a homogenized world culture.

Other scholars have described the phenomenon as an experience of Americanization. This refers to a global spread of America’s leading dominance and culture through radical growth of mass communication and infiltration of American companies in other foreign countries:

As a matter of fact, there seems to be an American hegemony reflected by a domination of the internet, as 85% of web pages originate from the United States and American companies control 75% of the world’s packaged software market. In addition to the latter, there is an American monopoly of the media as seen with popular films, music, and satellite and television stations around the globe. It should be highlighted that the American conception of culture is open and far from the erudite notion of several European countries, for instance. Further, the American way of life does not appear to be elitist and aims at spreading cultural products to the masses which increase economic opportunities. This model is desired by other populations, developed and developing.

Michael Amaladoss contends that global cultural homogenization has effects on cultures at the three levels of society. Firstly, it directly affects production and consumption of goods. People make use of similar brand of goods everywhere throughout the world. For example, Coca Cola
and MacDonald’s have been very popular in almost every corner of the world. Secondly, at the level of social relationships, there is a type of homogenization concerning the mode of running a business venture regarding relationships in the production and marketing process. Finally, at the level of science and technology, “modernity and scientific rationality promotes a materialistic, secular view of life and the world.”

The all-encompassing phenomenon of cultural homogenization has found itself in architecture as well. Abdul Hahman describes the emerging phenomenon as follows:

The world began to witness the emergence of a series of monuments as cultural symbols of economic success literally dotting the skyline in the form of tall buildings, if not the tallest, in the world. This is best exemplified by the presence of the Petronas Twin Towers in Kuala Lumpur, completed in 1998, which rise 452 metres into the sky and contain some 88 stories; the Taipei 101 Tower in Taiwan, completed in 2004, that stands at 508 metres and contains 101 floors above ground level and 5 floors underground; the Shanghai World Financial Centre, completed in 2008, that rises 494 metres and contains 97 stories following its latest addition; and finally, the Burj Khalifa or Burj Dubai, completed in 2010, which, at 828 metres and 160 stories, is the tallest of all the world's skyscrapers and a symbolic monument set to rewrite the script for a new version of the Arabian nights or Arabian dream. It is clear this overdrive to high modernity by the state elites is motivated no less than by their desire to have their legacy inscribed for posterity, and legitimated as a symbol of the country's success in being on the world map and in history. These icons are an expression of a new kind of cultural identity which is not tied to tradition-bound cultures of the countries concerned, but a new identity to symbolise that the nation 'has arrived' in the world of developed modern nations, to mark their success in material prosperity and modernity.

The process of cultural homogenization has been largely facilitated by the mass media. The revolution of communications has reduced the world to a global village, with the media facilitating globalisation. This form of media prevalence has largely been championed by Western media organizations, especially the United States:

The power of media in homogenisation of culture lies, first of all, in a false belief that technology is neutral, and that leads societies to accept its onrush with passivity and without considering the social and political changes it may brings.
An opposing view to cultural homogenization is the concept of cultural heterogenization which proponents refer to as a “network structure in which nodes tend to connect with each other in regard to certain cultural dimensions.” In the view of scholars who support heterogenization, also known as differentiation, barriers that avert flows that would cause similarity of cultures are stronger than global forces. This is contrary to the homogenization viewpoint, which says barriers that stop movements that would contribute to making cultures look the same are weaker and the global flows are stronger.

This concept is very relevant to the study considering the impact globalization has had on Ghanaian culture. To a very large extent, the contemporary society of Ghana has undergone so many transformations. The growth of information and communication technology (ICT) transportation with the huge boost in international flow of capital, have gone a long way to affect the economic, political, environmental and socio-cultural sectors of the country. Western culture, for instance, has affected Ghanaian lifestyle in many respects. In arts and entertainment, for example, the once very popular Highlife music is gradually losing its flavor to Hip Life and Hip Pop music, traditional dances like adowa and agbadza are no longer popular. Story lines in Ghanaian movies which used to be educative in nature are now losing out to Western oriented storylines. Cultural boundaries are being removed by growth in international travel, satellites TV, internet and others. This study, therefore, seeks to find out to what extent the surge in globalization has affected Ghana’s culture.
1.8 Literature Review

Nederveen Pieterse argues globalization leads to cultural infiltration. A distinguishing feature of Pieterse’s analysis is that it takes a conventionally deep and purely wide point of view, arguing that the globalization of culture is not an entirely modern trend. The book attempts to detach globalization from modernity, where it has conventionally been a point of analysis. It gives a substitute to the thought that cultures don’t mix, they only overrun or resist. Pieterse further asserts that cultures have been mingling and mixing for the entirety of human history.

The first chapter of the book gives a broad introduction to the issue of globalization, emphasizing areas of harmony and disparity on the subject. The core of Pieterse’s argument is revealed in his three primarily diverse paradigms of globalization:

- the “clash of civilizations” view, in which cultural differences are rigid and enduring, leading to conflict;
- the “McDonaldization” view, where cultural convergence is the direct result of global contact;
- and the hybridization view, which says that cultures and identities have become mixed as a result of global interconnectedness.

He further argues that there are two types of hybridization; “structural, which leads to new, mixed forms of social cooperation, and cultural, which is the development of mélange cultures that span multiple locations and identities.”

Pieterse also does an analysis in anti-hybridity. His main claims are that hybridity is “inauthentic or multiculturalism lite.” This criticism is based on failure to take into account historical depth and the idea of manifold past layers of hybridity. Furthermore, Pieterse argues that “there exist patterns of hybridity, which vary across boundaries.”
In the second chapter of his work, Pieterse discusses the inter-weaving of East-West and Islam-Europe influences. He cites these examples to show that cultural influences do not flow solely from developed to undeveloped societies. Viewing hybridity from a non-Eurocentric point of view and considering the huge number of different hybridity makes a more complex and in-depth appreciation of the theory of global mélange. The strength of this book is that it gives a strong and deep examination of hybridity as a means of understanding globalization. The most practical aspect of the book is the interpretations of contradictory viewpoints on globalization and culture in ordinary terms. The work is very significant to this study because it helps to understand the nuances of globalization and culture.

Another book of relevance to this study is John Tomlinsons book “Globalization and Culture.” The Author posits that Globalization lies at the heart of modern culture although it does not mean that globalization is the only determinant of contemporary cultural understanding, it is to maintain that the enormous transformative processes of modern globalization cannot be properly understood until they are viewed through culture. The first chapter gives a direction of the idea of globalization and then tries to demonstrate why culture and globalization matter basically to each other.

Tomlinsons begins with an uncontroversial basic understanding of globalization as an empirical condition of the modern world: he calls this “complex connectivity.” By this he meant that globalization refers to the fast increasing network of interconnections and interdependences that typify contemporary social lifestyle.
He further adds that “deterritorialization” and “cosmopolitanism” are two main points in describing and interpreting the brunt of globalization on culture. Conventionally, culture is directly linked to a place and is fixed and rigid. Under the situation of globalization, the relationship between the place and culture is reconstructed. “deterritorialization” not only signify the travel and change of culture but also the widening sphere of ordinary experience. Then, the surge of a deterritorialized culture makes it potential to transform other cultures or even produce new cultures by hybridity. He gave the example that American popular music like rock and roll and rap spread to china, combined with Beijing Opera, which is represented in a modern and popular style. This new type of music attracts a lot of audience.

Tomlinson explains further that deterritorialization may have the possibility to generate cosmopolitanism, also known as “cultural deposition”, which thinks globally and integrates the concerns of others into ordinary practices. Tomlinson’s view shows his interest for humanism. In cultural globalization, cosmopolitanism helps the common understanding, supports and augments the sense of accountability for distant others. Tomlinson seems to have inadequate political sympathy and lack of past insight into the connection between nation-state and cosmopolitanism.

Tomlinsons work is relevant to this study because with globalization, Ghana integrates the concerns of other countries into its policies and thus affecting how things are done domestically. Economic integration has the potential of removing barriers on trade and thus resulting in the importation of all kinds of foreign goods and culture into the country. Ghana is also a cosmopolitan state with people of diverse backgrounds with different cultures; Cosmopolitanism
facilitates the mutual understanding, mutual support and increases the possibility of infiltration of the Ghanaian culture.

Another book of relevance to this study is Richard Wilk: Home Cooking in the Global Village. Rick Wilk provides a historical account of immense understanding. His book is a complete account of how market-driven activities of resources and people on a global level create varied local cultural reactions. They produce cultural borders and distinctions rather than destroying them.\(^\text{32}\)

Wilk reveals his themes in the past by the use of a periodization of Caribbean globalization era he labels as pirate, slave, and high colonial, late colonial and cultural. In Chapter 3 of the book, he talks about the significance of the global system of production and distribution:

Seamen’s rations in the 18th-century period of pirate globalization, their role in enshrining a system whereby raw materials transit by way of the metropolitan countries before returning to the colonies as value-added consumer goods, and in institutionalizing a regime of taste in which the metropolitan is superior to the indigenous and local.\(^\text{33}\)

In his analysis on globalization, he talked about the categorization of persons into ‘fixed’ ethnic categories and the use of food as a key sorting tool. In this arrangement, Wilk maintains that “consuming metropolitan became not a symbol of civilization, but the behavioral manifestation of civilization itself with ongoing negative consequences.”\(^\text{34}\)

Wilk elaborates an inherent connection between cooking and cuisine. In this regard he shows that creolization itself is not a regular process that just happens but something that people
gradually do, and that this work is prolific of culture. “So creolized cooking becomes a metonym for cultural creolization.”

The current age is one of cultural globalization as terms such as McDonaldization suggest. Wilk once again soars through basic ideas about globalization; that tourism destroys local cultural genuineness. Instead, he demonstrates that global tourism is creates local cultural separation. He uses Belize as an example “that global movements of Belizean migrants and tourists are fuelling culinary diversity in Belize.” Wilk’s position is true because tourism presents an opportunity for Ghana to showcase its culture (food, dress, etc) to foreigners thereby promoting Ghana’s culture. Hence, the same sentiment is shared by Wilk, that globalization generates local cultural differentiation.

His work is therefore very relevant to this study because it tries to establish the effect that globalization can have on the demand for local dishes by foreigners which is a way of strengthening and promoting local culture.

An article that is relevant to this study is Stuart Hall’s article “The Question of Cultural Identity” in “Modernity and its Futures.” Three main kinds of subject of identity the author champions in his work are as follows: the enlightened subject, the sociological subject and the post-modern subject.

The renaissance subject saw man as a coherent, rational, spiritual being, whose inner essence, his soul had its beginning at the time of conception. This inner self developed, though it’s essence never changed. This inner self was “identical” with its outer manifestation and was understood to be man’s identity.
Hall again explains that the sociological subject represents the rising complication of contemporary life. The inner self is in consistent discourse with other beings and developed through this discourse.

Identity developed through the interaction of the individual and society, the internal nucleus remained but now it was constantly adapting, always being “rewritten” in a continuous dialogue with external cultural worlds and identities…. The inner self consists of many different identities that are changing, retreating and developing all the time. Often they are in open conflict with one another and the “identification process” is becoming more diverse and problematic. This creates the “post-modern subject”, which doesn’t have a concrete set identity.  

According to Hall, identity is seen as the sense of permanence, recognition and approval that the person experiences in a group. One can have special identities at different periods in different places, “which can cause conflicting identities and an increasing sense of insecurity.” Hall feels that an absolute, specific, logical self is an utter fantasy. This reality is in sharp disagreement with the myth of a single, ethnically and nationally defined identity. This has continued to perplex the individual’s identity building; mostly those who (willingly or reluctantly) travel and live away from the boundaries of definite national and ethnic borders. For those who fall away from the conventional boundaries of established identity, it can be an unusual challenge to find consistency in one’s self and environment “The history of the world, rather than moving towards cultural homogenization, has demonstrated the opposite: a trend to cultural differentiation and cultural complexity.”

Hall argues again that with this background, each individual increasingly belongs to many cultures – people have multiple cultural identities. Increasingly, one goes through life picking up identities. He holds the belief that identity is not inert but dynamic. “The question is how to find coherence of self and of others in the process of a global intensification of interaction.”
Hall’s work is relevant to this study because Ghanaians do not have a unique cultural identity but rather have a diverse cultural identity. For instance with globalization, some female Ghanaians who hitherto dressed decently now dress exposing vital parts of their bodies and the males wear their trousers in an indecent manner all in the name of fashion. This suggests that Ghana’s culture identity is dependent on current trends and its surroundings hence the researcher is in support of the Hall’s position. Thus Ghana’s culture is not static but dynamic influenced by globalization.

Another article that is of significance to the study is “The crisis of identity; Globalization and its impact on Socio-Cultural and Psychological identity among Pakhtuns of Khyber Pakh Tunkhwa Pakistan” by Arab Naz Waseem Khan, Mohammad Hussain and Umar Daraz. Their study focuses on globalization and its consequences on socio-cultural and psychological identity among Pakhtuns belonging to Malakand Division of Khyber Pakhtunkhwa province, Pakistan. The authors argue that “globalization, like a flood tide, has destroyed cultural identities, stable localities and displacing people.” The first section of the article establishes that, cultural identity and globalization are linked and interrelated phenomena these days, where globalization is a source of change of new and modern ideas, expansion of human capital and information but at the same time a threat to socio-cultural atmosphere in the circumstance of identity.

The section two of the study argued that among the universal ways of life, there exist many factors that shape the life as well as relations of inhabitants of Pakhtun Belt where the disparity in ways are practiced and passionately followed by the citizens. In such a relationship, it is
reasonable to say that the impacts of globalization in cultural field have most commonly been viewed in a gloomy light. Classically, it has been linked with the demolition of cultural identities, victims of the accelerating violation of a “homogenized, westernized, consumer.” It is frequently an apparent fact that cultural identity is threatened almost all over with the depredations of modernization, but the developing world is predominantly at brink.

In response to such accumulations, the dominant ways of life are combining in the rising or abandoned ways of life, which are most commonly been victims of such dominance. Amongst the widespread cultures, there exist one of the very old and commonly apparent stiff Pakhtun culture that is always remained open to cultural attacks in its social, cultural, and religious and more dominantly the psychological context. In this regard some argue that cultural globalization will lead to cultural supremacy and superiority, which has also been found in modern Pakhtun promoting extreme use and domination of the economic and information technology powers of the world.44

The authors did not deny the apparent influence of globalized capitalism to allocate and advance its cultural goods in every corner while Pakhtun culture is wholly considered as male dominated, because the carrying out of power is mostly exercised casually through the traditional power implementation system in the shape of Jirga. In this view, the authors take up an argument very commonly made by critics of the cultural imperialism thesis that a deeper cultural impact cannot be easily deduced from the presence of such goods. What they try to argue is something more explicit: that cultural identity, rightly understood, is much more the creation of globalization than
its victim, which may be more palpably observed in Pakhtun culture where the casual power arrangement is moving to the more intricate system of formal courts.\textsuperscript{45}

The authors further argue that globalization has not only produced crises in the social, economic and cultural spheres but also has extreme impacts over religious standards. Secularism has been strengthened throughout the surfacing of modernization where command over religious values and practices have been losing. Pakhtun society has universal reputation for being the orthodox and fundamentalist, which has been losing out as procedure is increasing while the religious social influence is reducing. In addition, religion has been considered as a lesser alternative whereas sects have been shaped in the whole system as that is plummeting the religious acceptance and augmenting sectarian conflicts.\textsuperscript{46}

The fact is clear that chaos in the normative arrangement and conflict in the conventional values brings discontent among the masses. Social change becomes a matter of worry where the majority of the people stay powerless to cope with the rising trends.\textsuperscript{47}

The authors seem to be too cynical without any appreciation of some of the good things that globalization has brought to Pakhtun community. For example the study failed to recognize the fact that globalization has impacted positively on the conscription of females in formal education in Pakhtun and the respect of female views in the culture which seemed non-existent hitherto.\textsuperscript{48}

The study is relevant to Ghana because the study highlights the possible destruction of Ghanaian culture as a result of globalization. Ghana has become a victim of the accelerating encroachment of a homogenized, westernized culture. Western culture has affected Ghanaian lifestyle in the
following ways; our highlife music has given way to hiplife music, our traditional dances have changed, foreign foods dominate our markets nowadays etc.

Another article of relevance to the study is Obioha Uwaezuke Precious article entitled “Globalization and the future of African culture”. The focus of the article is to analyze the current state of infiltration of African culture and project into the future of what is likely to happen to African culture. The article starts by stating that “No man is an island to himself”. Likewise, “no nation is an island to herself.”49 In the course of international interactions, there is a contact of cultures, leading to a circulation of cultures among nations. The author argues that this is not strange but what makes it strange is the untoward control of one culture over the other. The author refers this as an “evil of forced acculturation,” Western culture assumed as the standard way of life.50

The next section of the article discusses the connection between globalization and culture. According to him, although countries remain sovereign and independent, in practical terms, the limitations, the obstacles and cross border problems tend to hamper easy integration and collaboration amongst nations:

He goes on to say that there is total trade liberation but only as a scheme to re-determine the fate of other nations. It is an international, socio-politico-economic and cultural penetration process facilitated by policies of government, private corporations, international agencies and civil society organizations.51

The experiences, principally in Africa, have shown its harsh harmful cost in such a severity that barely anyone remembers its advantages. For him globalization is Western imperialism:

Particularly American imperialism that seeks to impose its hegemony on other subjugated and exploited nations’ threat of economic, political or military coercion. To him,
globalization does not only deepen inequality between the core and the periphery nations, it also seeks to wage unprecedented attacks on the right and welfare of the poor nations.\footnote{52}

With respect to the impact of globalization on culture the author mentions that central to globalization is the idea of a global culture:

An ideology of consumerism” - driven by symbols, images, and anesthetic of the lifestyles and self-image – spreading throughout the world and is having some momentous effects including standardization of tastes and desires..... The romanticizing of the idea of a global culture is a false fantasy. If culture means a collective mode of life, or a repertoire of beliefs, styles, values and symbols, then we can only speak of cultures not just (one) culture, for a collective mode of life presupposes different modes and repertoires.\footnote{53}

The next section of the article talks about globalization and African experience. In this section, the author gives a historical antecedent of globalization and the link with African culture. He starts by stating that globalization is not a new concept to Africa. He states that there has been three major phases of globalization: 1870 -1914, 1945 -1980 and from 1980 till now:

Africa’s contact with other parts of the world especially America and Europe started in the 15th century through trade including the trans-Atlantic slave trade. During this period, western merchants bought from African slave traders Africa’s most valuable resources (able-bodied men, women and children). Africa never remained the same from this point. It significantly altered the course of Africa histo-culturally and politico-economically. In the historical moment of colonialism, through the process of forced acculturation, western civilization came heavily on the African cultural world bringing about a battering and shattering experience and an irreparable cultural trauma.\footnote{54}

The author argues that today, it has been pragmatic that the fast and forceful spread of market economies and communication technologies under the control of western multinationals presents new obstacles to local cultures and values, particularly in Africa. African countries are now refining the money-oriented and idiosyncratic lifestyle and values formerly linked with western culture.\footnote{55}

The culture of individualism is fast eroding the values and ideals of the extended family system which Africans are noted for is eroding. Excessive materialism, for instance, has changed the religious character of many Africans. The glory of a religious cultural aura
and vision of life, which characterized the traditional life, has disappeared from the characterological features of modern African life.\textsuperscript{56}

This article is relevant to the study because Globalization has not only affected the kind of food Ghanaians eat, but has also affected the kind and mode of our dressing. Today in Ghana, men braid their hair, put on earrings and nose-rings all in the name of fashion. Generally, globalization has brought about the decline of the Ghanaian tradition, and the rapid erosion of old values. This study seeks to examine the level of impact globalization has had on Ghanaian culture.

1.9 Methodology

1.9.1 Sources of Data

Data for the study was drawn from both primary and secondary sources. The primary data was obtained from the respondents involved in the study. The secondary data was ascertained from textbooks, articles from academic journals and e-resources.

1.9.2 Research Approach

This study was guided by the case study research approach. Qualitative Thematic analysis was employed for the study. The data was collected through an interview guide. Purposive sampling technique was used to sample twenty (20) participants that are knowledgeable in the subject at hand and unstructured interviews were conducted with them.

1.9.3 Background Information on Participants

A total of 20 respondents were interviewed. These were resource persons that were very knowledgeable in the subject area of interest who were sampled through voluntary participation.
Males formed the majority with a representation of twelve (12) respondents while females formed the minority with eight (8) respondents. The selection of the respondents was not based on any intention of gender biases but the male dominance was as a result of knowledge adequacy of the subject matter. The ages of the respondents’ ranged between 29 to 61 years. Occupations of respondents varied across several domains. Lawyers formed the majority with seven (7) respondents. Chiefs selected for the interview were four (4) with two of the respondents being entrepreneurs. Two (2) of the respondents were Research Fellows. One (1) respondent each were either a Professor or a Head of Corporate Affairs.

**Table 1: Demographic characteristics of Interview respondents**

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>RM1, 60, Chief</td>
<td>RF1, 32, Lawyer</td>
</tr>
<tr>
<td>RM2, 54, Chief</td>
<td>RF2, 45, Research Fellow</td>
</tr>
<tr>
<td>RM3, 62, Chief</td>
<td>RF3, 30, Entrepreneur</td>
</tr>
<tr>
<td>RM4, 56, Chief</td>
<td>RF4, 49, Lecturer</td>
</tr>
<tr>
<td>RM5, 32, Lawyer</td>
<td>RF5, 33, Lawyer</td>
</tr>
<tr>
<td>RM6, 45, Entrepreneur</td>
<td>RF6, 40, Lecturer</td>
</tr>
<tr>
<td>RM7, 51, Lawyer</td>
<td>RF7, 47, Research Fellow</td>
</tr>
<tr>
<td>RM8, 61, Professor</td>
<td>RF8, 31, Lawyer</td>
</tr>
<tr>
<td>RM9, 52, Head of Corporate Affairs</td>
<td></td>
</tr>
<tr>
<td>RM10, 45, Lecturer</td>
<td></td>
</tr>
<tr>
<td>RM11, 29, Lawyer</td>
<td></td>
</tr>
<tr>
<td>RM12, 55, Senior Research Fellow</td>
<td></td>
</tr>
</tbody>
</table>

RM= Male Respondent, RF= Female Respondents
1.9.4 Limitation of the Study

The study was constrained by time as it had to be completed within three months. A research like this requires a longer period for a more detailed work.

1.10 Organization of the Study

The research follows the logical steps of establishing the research questions, developing the methodology, gathering and analyzing data and drawing conclusions. The study is organized into four (4) chapters as follows:

Chapter 1 is the research design; the second chapter is an overview of globalization and cultural diffusion. Chapter 3 is devoted to the case of globalization and culture in Ghana – Data Analysis; and the concluding chapter will present the research findings, conclusion and, provide recommendations of the research.
END NOTES

6. Ibid.
11. Ibid.
12. Ibid.
13. Ibid
17. Ibid.
18. Abderrahman, Hassi and Giovanna, Storti, op. cit
21. Ibid.
22. Ibid.
23. Ibid.
24. Ibid.
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30. Ibid.
31. Ibid.
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35. Ibid.
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39. Ibid
40. Ibid.
41. Ibid.
42. Ibid.

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44 Ibid.
45 Ibid.
46 Ibid.
47 Ibid.
48 Ibid.
50 Ibid.
51 Ibid.
52 Ibid.
53 Ibid.
54 Ibid.
55 Ibid.
56 Ibid.
CHAPTER TWO
AN OVERVIEW OF GLOBALIZATION AND CULTURAL DIFFUSION

2.0 Introduction

This chapter gives a general overview of globalization and cultural diffusion. It highlights vital and relevant definitions and explanations. It covers Globalization, historical perspective of Globalization, Culture, the Place of Culture in Globalization, Advocates of Cultural Globalization, Skeptics of Cultural Globalization; and the effect of Globalization on the Culture of Africa

2.1 Globalization

Globalization, according to OECD, refers to the forceful and multidimensional course of economic assimilation in a country. This could be seen as national wealth becoming more and more globally movable. Globalization further has been used to explain the growing “internationalization of financial markets and the different markets of goods and services.”\(^1\) The three main forms of globalization are the liberalization of capital movements, the opening of global markets to trade and investment, and the increasing use of information and communication technologies.\(^2\)

Globalization in terms of trade in goods and services is opening up new and important markets in the world. In terms of financial markets, the increasing trade has triggered a growth in investments abroad and movements in capital overseas.\(^3\) In short, globalization refers to the global economic integration of many formerly national economies into one global economy
mainly by free trade and free capital mobility.\textsuperscript{4} Petrella lists some of the principal characteristics of globalization. He mentions that there is a globalization of financial markets and there is a transformation of consumption patterns into cultural products with worldwide consumer markets.\textsuperscript{5}

Wallerstein defines globalization as, “an increasing level of interdependence between national systems by way of trade, military alliance and domination, and cultural imperialism and that the world started going compression since the beginning of the sixteenth century”.\textsuperscript{6}

Robertson states that “globalization refers to both the compression of the world and the intensification of consciousness of the world as a whole”.\textsuperscript{7} He argues that the history of globalization is far longer and through an increase in worldwide consciousness a person is looked at and is examined by the whole world and not just by his or her own local environment in which he/she lives.\textsuperscript{8} According to Robertson:

> Modernity and the rise of capitalism is the cause of the rise of globalization and so therefore modernization has an influence on globalization. In addition, because of this, it has led to a high level of consciousness and the present situation where we in the present day are unable to trace the diffusion of globalization across a large number of areas in the different parts of the world.\textsuperscript{9}

Giddens on his part posits that globalization is seen as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa”.\textsuperscript{10} These local happenings were said to be influenced by distant events and not just the local events, which all have been influenced by the forces of globalization.\textsuperscript{11} Giddens believes modernity has come as a result of globalization. That is, he considers modernity to be inherently globalizing.\textsuperscript{12}
Luhmann however, focuses on communication in his explanation of globalization. For him, communication is the crust of globalization. He defines globalization as “the transition from integration to differentiation, from territorial society to world society; from identity to difference; from ‘stratified’ differentiation to ‘functional’".13

Armand explains that globalization is “one of those instrumental notions that, under the effects of market logics and without citizens awareness have been naturalized to the point of becoming indispensable for establishing communication between people of different cultures”.14 For Armand, globalization has a leading part in giving meaning to the world.15

Beynon and Dunkerley assert that:

Globalization is impacting on the lives of everyone in areas such as economic, social, cultural etc. and that globalization might justifiably be claimed to be the defining features of human society at the state of the twenty-first century.16

Beck posits that globalization is “the processes through which Sovereign national states are criss-crossed and undermined by transnational actors with varying prospects of power, orientation, identities and networks”.17 Beck further explained that the world is fundamentally driving toward a ‘second modernity.’ This, according to him, is seen via the “growth of the economy, the information and communication technologies, civil society communications and the changes in the environment.”18

Waters sees globalization as “a social process in which the constraints of geography on economic, political, social, and cultural arrangements recede; in which people become
increasingly aware that they are receding and in which people act accordingly.”\textsuperscript{19} The thought that people are aware that they are retreating is, however, arguable. The reason being that sometimes people are not aware of the fact that the brunt of globalization is affecting them. People may be passing through the forces of globalization unconsciously. Held and McGrew also define globalization as a “process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions assessed in terms of their extensity, intensity, velocity and impact generating transcontinental or inter-regional flows and networks of activity.”\textsuperscript{20}

Thus, globalization can be defined as growth of economic, political, and socio-cultural relationships. Globalization could also be viewed as the growth of opportunities in the political, economic, socio-cultural realms of all nations in the world. It further relates to the increase of modernization all over the world. Globalization shows increase interconnectedness between people, goods and technology. That is, a state whereby businesses which hitherto were carried out within a specific country are now expanded to other countries. There is the connection of the homogeneity of culture, economy, social and environmental aspects of the world with the coming of globalization.\textsuperscript{21}

\section*{2.2 Historical Perspective of Globalization}

According to Damooei, globalization is frequently perceived as an amalgamation of four main trends, “the expansion of international trade, financial flows (with FDI as the most important component of these flows), global communications (including transport) and movements of people (immigration).”\textsuperscript{22} For Brue, it is traced to the kind of economic integration that originated
from the period of 16th century Mercantilists to the current Transnational Corporations. The root of globalization is thus traced from the time feudalism gave way to the appearance of capitalism. Later, nation-states rose with the most powerful ones beginning to acquiring colonies. This largely served as the advent of globalization in a comparatively large scale, unseen in any period of time hitherto.

The activities of Mercantilists served as the bedrock on which globalization was built:

Mercantilist believed that the most desirable form of wealth was to acquire as much gold and silver as possible, mobilize their nations, protect imports and finished products while making importation of raw material duty free, and put a ban on export of raw materials to other countries. They used every possibility to regulate and influence their domestic economies. The impact of their government policies on other nations and on their own population was of little concern during this time. The doctrine of Mercantilism was to benefit those who were most powerful: kings, government officials and merchant capitalists. However, with the start of the 18th century, the economy was looked in a different way. There was a profound change in the level of intellect during this time. This was the period known as the enlightenment. The idea of free trade found its roots in both the notion of natural order.

Historically, there were already existing ideas of international investment, and political control.

“The political activity in the East India Company in 1800s serves as a good example of international investment and political influences.” Globalization was also seen via migration as well as imports and exports of the 1700s to 1800s “The investment boom of 1860s and the influence of political power which assisted the boom also serves as an example of global historical investment.”

Rothschild argues that the Napoleonic wars period served as the best era where globalization really surfaced. He writes that “it was a period of extraordinary turmoil in politics and political thoughts, including in thought about democracy”. Rothschild’s arguments demonstrate clearly
that there was a subsistence of global politics before the twentieth century. Again, Rothschild argues that “three continents are divested and policed by us, and the people around the world, become closer together through trading and opulence, above all through our culture”. His arguments about internationalism at that time describe the exact significance of the phenomenon of globalization in the modern era.

For Williamson, the model of globalization in the 20th century was swift one:

A massive immigration and economic opportunities opened for many decades. Capital and labour moved across national borders in exceptional quantities resulting in a sharp rise in commodity prices and a substantial decrease in cost of transport. This largely resulted in significant convergence in standards and quality of living among nations.

2.3 Culture

According to Patterson, culture has largely been seen as the values, attitudes, beliefs and orientations that characterize a given society. A major feature of culture is that it is almost always emotionally held and long lasting rather than active short term behaviour.

In Patterson’s view, culture is what one must know to be effective in one’s own surroundings, and must be transmitted over the generations and is influenced by globalization, peers and evolved by trial and error.

Giddens sees culture as “the way of life of the members of the society” or “of groups within a society”. For him, culture revolves around dress code, marriage customs and family, patterns of work, religious ceremonies and leisure pursuits. He is of the strong belief that:
Culture is inherited and it comprises both intangible aspects of life like the beliefs, ideas and values, which form the content of culture. In addition, the tangible aspects like the objects, symbols or technology, which represents that content.\textsuperscript{36}

Karl Marx, on his part, argues that \textquotedblleft culture is not only a code or mode of communication, but also a form of domination, an ideology at the service of the dominant classes.\textsuperscript{37} Karl Marx regards culture as the unit that helps individuals to interact among themselves. He also sees culture as an act that helps to yoke the weaker communities under the stronger communities.\textsuperscript{38} Other scholars have since sided with Karl Marx on the dynamism of culture. The dynamics of culture gives every society its unique texture and as the society develops, its culture too develops:

The recognition that culture is dynamic and time bound is important, as the contention between what is tradition and modernity is what makes it so difficult to pin down culture. Through the centuries there have been and continue to be cultural transformations predicated on interactions between groups of people such that one can hardly speak of a pure culture. What might have been considered modern 100 years ago when it was first introduced to a given community, might in the time lag between then and now, have become entrenched and coded as part of the culture of that same community. In dealing with the fears of cultural domination however, it may be more useful to understand the forms that culture takes and the manner in which people express what they see as their culture. It serves no useful purpose to counter claims of culture with arguments that disprove the purity or authenticity of a particular cultural item.\textsuperscript{39}

The dynamic nature of culture largely makes it operates on at least two levels:

Culture as reflected in shared symbols, in music, dance, art, oral or written literature, ceremonies, rituals, rites of passage and clothing and culture as manifested in value systems, beliefs, social structures and social attitudes and norms; those things which impose order on a given community. These two levels of cultural expressions are often closely linked so that for example, the manner of dressing of a people may be viewed as an expression of their morality and creativity, while some of the ceremonies surrounding such matters as birth, puberty, marriage and death may be interpreted as reflective of social attitudes to life changes.\textsuperscript{40}

In many instances, established cultural standards are contrasted with contemporary values, the former being linked with non-western cultures, and the latter with western cultures. The difference between these two ways of life may not always be valid if it is conceded that many
values are general rather than culturally specific. For instance, values about the inviolability of human life cut across all cultures. What only separates cultures often is a result of fear of being colonized. In Africa, where globalization was preceded by colonization, for instance, the fear of cultural imperialism was articulated in Pan-Africanist terms and manifested in deliberate efforts to dress and look "African," in promoting African music and art and in fruitless attempts at adopting an African common language to replace the colonial language.  

2.4 The Place of Culture in Globalization

According to Langness, the combination of globalization and culture could be analyzed based on several basic assumptions, such as:

- **Globalization- Heterogeneous cultural process** (increasing the variety and diversity of cultural products, "consumer is king" etc.)
- **Globalization - cultural homogenization** (threats to local cultures by Western models / American - McDonald's phenomenon)
- **Globalization - cultural hybridization** (mixture of cultures resulting in a global "mélange").
- **Globalization is both economically and culturally, a development opportunity, but at the same time an opportunity for standardization and capping at the national or local cultural identities.**

Especially significant is the idea that culture going global is not routine and a plea within the meaning of cultural consistency. On the other hand, in a global situation, culture becomes an additional unpredictability and is also a condition that international companies should consider.

Tomlinson believes that culture should be separated from the economic field, as well as politics. Thus, if cultural issues are “context in which people give meaning to their lives", economic
practices aimed at meeting the material needs and political practices are put in touch with the
distribution of power within and between communities.\textsuperscript{44}

Said argues on his part that the heart of society arts is reflected in practices such as description,
communication and representation, having a relative independence to the territory of economic,
social and political.\textsuperscript{45} Said argues further that economics and politics are two rightful areas of
culture, as is the position which supports the autonomy of culture in relation to these two is not
claimed, as each cultural component, no matter how defective has a significance equal to others
and all these cultural elements influence and condition each other, while controlling the culture
as a whole.\textsuperscript{46}

According to Schiller, a critical analysis of "globalization" in the contemporary era brings forth
two separate and logical positions on the issue. The definition of globalization has largely been
associated with the idea of cultural imperialism:

\begin{quote}
The sum of processes by which a society is brought into a modern world system and its
dominant ways in which the blanket is drawn or pressured to restructure local institutions
so that they correspond dominant values and structures of the system center.\textsuperscript{47}
\end{quote}

Hall shares the idea that globalization is equal to the handling of local cultures and obviously
identified with a process of "Americanization" or "capitalization" of the world.\textsuperscript{48} Like Hall,
Schein on his part sees the connection of the idea of globalization with the concept of "cultural
imperialism" as a proposition of a certain interconnection and interdependence of world cultures.
“Interdependence is seen as benefiting a fastidious crop or a particular politico-economic power
trans-cultural.”\textsuperscript{49}
On the other hand, for Hannerz, the connection between globalization and culture allows for an accepted subject to the concept of "global culture". This approach assumes that the culture of the world is created through a growing interconnection of different cultures of the world.\footnote{For Tomlinson, internationalization as a feature of the process, as issues relating to unequal forces are here cancelled, leaving a conception that the globalization not as an intentional diffusion of cultures throughout the world, but as a communication on an equal footing, an interplay of cultures that happen in a less intentional, making it clearly distinguishable cultural imperialism, the latter having a clear intentional character.}

From the above, it could be deduced that cultural globalization has its advantages and disadvantages. Hence Ghana should encourage cultural globalization in areas that promote growth and development of Ghana’s culture. For instance the culture of confining females to the kitchen and lack of respect for females should make way for equal opportunities and rights of women. On the other hand foreign cultures that are eroding our rich culture in areas such as music, dance should be controlled.

### 2.5 Advocates of Cultural Globalization

Globalization has had deep impacts on social arrangements and cultural life. From a globalists’ perspective, globalization through the internet, mass media, ease of travel, supranational organizations (e.g. NGOs) and conventions, have aided the increase of liberal democratic principles and human rights and nurtured the growth of global civil society:

> “Improvements in communications and the spread of information have all contributed to globalization. People learned what was happening in other countries and understood that they did not have to live the way they were living.”\footnote{University of Ghana}
They see “cultural flows as transforming the politics of national identity and the politics of identity more generally.” Thus as countries observe what is happening in terms of the political setting of other countries, they too include them into their general politics. For instance in Ghana, formerly there was nothing like presidential debate for aspiring presidential candidates but with time it has become part of our political culture. This suggests that globalization influences cultural change in the political arena. Cultural globalization has created a standard of cultural practices in which cultural patterns and styles, an almost-common language such as English and consumerism have come to identify a kind of universal cultural setting.

Cultural globalization has augmented cross-cultural acquaintances, however, associated with a decline in the distinctiveness of hitherto isolated communities. Globalization’s role in the estrangement of persons from their customs may be self-effacing compared to the brunt of modernity itself. Globalization has extended leisure opportunities by diffusion pop culture, particularly through the internet and satellite television.

Religious organizations were among the first cultural forces to globalize, spread by force, migration, evangelists, imperialists and traders. Institutions such as Christianity, Islam, and Buddhism have taken root and took upon themselves endemic cultural dispositions in spaces far from their creation.

The discussion on cultural globalization suggests that there are benefits of cultural globalization which, when properly harnessed, will inure to enriching and entrenching African culture. For instance Ghana can take advantage of tourists that come into the country and teach them its cultural values. This is a way of entrenching Ghana’s culture rather than dissipating it.
2.6 Skeptics of Cultural Globalization

All the above notwithstanding, cultural globalization has had negative impact as well. It has largely excluded and marginalized some groups and societies in the global system. Advocates of this view argue that globalization has been linked with the annihilation of cultural identities and “subverting many local norms and rituals governing such important social spheres as marriage practices, parent-child relations and the submission of women.” Reactions by “anti globalization” advocates vary from anger and dissatisfaction to those who find ways to oppose globalization by promoting and safeguarding cultural traditions.

Hallak uses the term “counter globalization” to depict the movements who have made it a point to oppose globalization and its forces. He posits that “while globalization is clearly happening, its form and shape are being determined by patterns of resistance, some with more progressive intentions than others.” Held and McGrew largely support Hallak’s perspective. They see the world degenerating into cultural or ethnic enclaves rather than integrating into a global unit. They argue further that nationalism and national identity is the core cultural form that promotes states and their culture and serves as a fortification against the attack of global culture. Steger confirms this in his works:

Cultural practices including traditional music can be lost and/or turned into a fusion of traditions. Globalization can trigger a state of emergency for the preservation of musical heritage. Archivists must attempt to collect record or transcribe repertoire before melodies are assimilated or modified. Local musicians struggle for authenticity and to preserve local musical traditions. Globalization can lead performers to discard traditional instruments. Fusion genres can become interesting fields of analysis.
It is clear that not everyone is satisfied with cultural globalization. Many people detest it because it promotes the rich and powerful foreign business interests to obstruct the development of a local culture and take preference over local traditions:

In more traditional societies, globalization threatens the cultural and religious underpinnings of society. In both industrialized and developing countries, many people feel threatened—and are threatened—by the globalization process. A globalized economy presents countless challenges, from protecting local cultures to protecting the environment to protecting local jobs.60

From the discussions so far, it can be seen that people have serious issues with cultural globalization. However, there is a proverb that says that “you don’t throw away the baby with the bath water”. This is exactly what skeptics of cultural globalization are doing. Although there are some disadvantages in cultural globalization, one cannot say that it is entirely evil and must be totally abolished.

2.7 Effect of Globalization on the Culture of Africa

The media has offered hazardous new risks to the early culture and traditions of Africa. “The satellites and the internet carry the contagion, too many people, and too many foreigners have become a synonym for danger.”61 Rothkap argues that the purge of African culture has provoked the idea of nationalism on the continent, with the world moving backwards.62 Nationalism as a doctrine was very prominent in the nineteenth century. The main conception of the ideology was based on culture, myths, religion and aboriginal tradition. Re-enforcement of nationalism at the time, therefore, meant reinstating the old traditions of Africa.63 Rothkap argues further that globalization has brought about integration and immigration. He conceptualized that foreign pressure will alter the existing culture of Africa, as the world moves towards integration. On the
other hand, he argues that the positive foreign influence in Africa could assist in developing the African continent.\textsuperscript{64}

The eradication of African culture by foreign influences has contributed to the ongoing development crisis in Africa. Although this is the case, we can also not eliminate historic events such as colonialism which also contributed to the eradication of the African language. The introduction of new cultures has had a detrimental effect on the culture of Africa. Many argue that the cultural transition from pre-capitalist society to a capitalist democratic Africa has severely affected African societies…… Culture is used by the organizers of society – politicians, theologians, academics, and families – to impose and ensure order, the rudiments of which changes over time as need dictates\textsuperscript{65}.

Based on Rothkap’s statement, it can be said that western civilization which is imposed by the media, from the bottom up has radically transformed the culture of Africa, with negative effects. Globalization has also contributed to the decline in the use of native languages on the African continent. For example, British colonialism, democracy and institutions are factors which have contributed to replacing the Ghanaian language with English. Chomsky argues modernity and the media have enforced the English language on African society. He goes further to suggest that (multinational corporations, the media and democracy) globalization has had a negative effect on developing countries.\textsuperscript{66} Alidou and Mazrui posed the question that: “can there be genuine democracy in south Africa when prevailing post – apartheid institutions continue to foster forms of knowledge that continue to produce inequality which continue to under privilege the African majority”?\textsuperscript{67}

From Alidou and Mazrui’s question, it is clear that historic events in Africa have contributed to the fading of the African culture. Alidou and Mazuri’s question indicates what Adam Smith argues as historic globalization; their argument also indicates historic globalization as having an effect on the many of the African languages. Therefore, it can be argued that historic
globalization has paved the way for modernity and multinational corporations to enforce western language on the African continent.

Prah on his part points out that:

No society in the world has developed in a sustained and democratic fashion on the basis of a borrowed or colonial language… underdeveloped counties in Africa remain underdeveloped possibly on account of the cultural alienation which is structured in the context of the use of colonial language.68

Phillipson also argues that there are other issues of globalization which affect a number of languages. He says, for instance, that the English language is at the heart of the global process and that weakens languages on the African continent.69

Skutnabb-Kangas cited in Broch-Utne mentions that “the lack of basic linguistic human rights, including education language rights for minority and indigenous people is what often leads to, and/ or can be used to mobilize sentiment that can be characterized as “ethnic conflict”.70

Skutnabb-Kangas states that the constitution of developing countries is set to have English or French as their lingua franca. This means the replacement of African languages with a foreign language. He suggests that a more equal society should have all the languages recognized.71

Maduagwu laments the weak cultures of African countries which, according to him, may not be able to stand the forces of globalization.

Africa has, as a result, changed from a land of culture, nature; of tradition and rural setting to a land of urban dwellers with all the evils associated with it. Also, the formal ways of life of the African origin has been altered in much diversity. For instance in Africa, traditional religion which used to be the official religion has been relegated to the background. The Western religion is now being promoted. The worship and belief of gods and goddesses has been washed away by the belief and worship of Jehovah. The
basis of the African religion is the root of the African behavior and hence the African belief and trust has been replaced. 

Education is no more carried out in the usual African way but now in a western style and shape. Home-grown education that enhances respect for elders and obedience has now been relegated to the background in support of western style education. The foreign culture rooted in Western education has caused a grave blow to African culture and has nearly eradicated it. Africans rarely see anything good in locally made products and prefer to buy imported foreign goods. Parents now do not allow their children to speak their native language; instead, English, French etc are spoken frequently. The overall result is that globalization has actually westernized Africans to the extent that they can no longer be regarded as people who have a rich culture.

Also, the African cultural way of dressing has been greatly affected as a result of globalization. Young African women no longer see the traditional way of dressing as socially relevant. The fashion sense of African societies has gradually become unfamiliar to Africa. Majority of African girls, ladies and women do not have any ‘wrapper’, skirts or gowns in their wardrobes. Most of the clothes they wear are trousers, “mini-skirts”, “body-hugging” and provocative dresses. This has become a thing of an open eye. All these are yields of globalization which do not conform to African cultural values. African men are not excluded from this trend as they are also hit by the fashion-bug of globalization. The young boys and men and even the older ones are now striving to look more like girls and women as they now wear ear-rings, braid and perm their hair and wear sagging trousers. The worsening trend of this erosion of African cultural values is its penetration into the church. The churches on Sunday now present a picture of clubs where all
manner of provocative dresses are on parade. From the foregoing, it can be said that globalization is impacting greatly on the lives of Africans.

2.8 Conclusion

This chapter focused on the overview of globalization and cultural diffusion. Globalization is gradually breaking our religion, individual lives, families, relationships, situations and societies. The effect of globalization is however more intense on our youths who are quickly losing touch with their cultural values as portrayed by their foreign culture and bizarre dressing, dancing, language and so on which invariably affect other aspects of social life. Globalization is a modern phenomenon and every society developing or otherwise must recognize its limitations as well as its benefits to enhance development appropriately.
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CHAPTER THREE

GLOBALIZATION AND CULTURE IN GHANA

3.0 Introduction

This chapter presents the data analysis on Globalization and its effect on Ghana’s culture. The discussion has been presented in accordance with the research objectives set for the study. The interviews were collected, transcribed and analysed concurrently until theoretical saturation was attained.

3.1 Effects of Globalization on Ghana’s Culture

The major theme of Globalization Effects is identified with several sub-themes during the thematic analysis. The sub-theme of Cultural Infiltration Effect was identified. Majority of respondents reported that Globalization has affected Ghana’s cultural values. They asserted that Ghanaians observe what is happening in terms of other cultures and incorporate them into the Ghanaian culture. According to them, a culturally determined international society is one in which individuals and society at large assumes the life style, livelihood and attitudes as well as behavioral tendencies of other cultures, Ghanaians in general, do the same. A respondent quotes for example is as follows:

“These days, Ghanaians have become just like those in the western world. Our life styles and livelihood have changed to be like other cultures. These I believe are the effects of globalization of the world into one community” (RM8). The position that Globalization has an effect on
Ghana’s culture is in support of Pieterse view that Globalization leads to cultural permeation. According to Pieterse, cultures have been mingling and mixing for the whole of human history. Nonetheless, a contrary view was expressed. This viewpoint was in the sphere that globalization has restrictions to how it can affect Ghana’s culture, which is usually the unimportant. Globalization does not influence every field of the cultural life of Ghanaians. For instance cultural values like celebration of festivals or some rites of passage have not been affected by globalization.

“It is very obvious that the effects of foreign cultures are limited to some extent. Although Ghanaians might be influenced in our education or dressing, it has not prevented Ghanaians from celebrating their cherished annual festivals” (RM4). “Customary legal practices for example, our inheritance systems or ceremonies for the dead have not changed” (RF6).

Globalization appears to be concerned with basic needs and wants that are not only common but intrinsic to human fulfillment so therefore features such as respect for human rights, market economic systems have become a part of Ghana’s culture. However the particularities or basic values of cultures remain unscathed in spite of globalization. Cultural globalization fosters a certain standardization of cultural practices on the peripherals of cultures of nations.

The sub-theme of Identity Change Effect is also identified from the analysis. Globalization is noted to affect the identity of Ghanaians as they indicated to particularly affect the identity of the younger generations. Respondents perceived that Ghanaians are more likely to identify with western cultures and are completely ignorant of African culture.

“Of late, our children don’t even know their roots as Ghanaians. They can’t identify with our local proverbs and idioms” (RM3).
This position is in contrast to that of Hall. Hall is of the view that one can have different identities at different times in different places. Hall feels that a complete, definite, coherent identity is sheer fantasy and that each individual increasingly belongs to many cultures – people have multiple cultural identities. Increasingly, one goes through life picking up identities and that identity is not static but dynamic. Some respondents contrasted their position in the same sub-theme that Globalization has not defaced the identity of Ghanaians. Ghanaians have certain common traits that make us unique from other persons and can never be influenced in any way. The Ghanaian respect for the elderly cannot be eroded in that, no amount of coca-cola Ghanaians consume, no quantity of Kentucky fried chicken or fish and chips Ghanaians eat will make them lose their national identity.

“People are not what they eat or wear”. Ones identity is within and not what goes into the human body” (RF8).

In addition, whatever effect globalization has had on Ghanaians, its effect on our identity as a people is very minimal and almost negligible. This is because Ghanaians are in a close-knit nation, who believe in keeping to their roots and traditions, and maintaining ties with their extended families. This is evident in the fact that, most Ghanaians who live oversees for many years still keep in touch with relatives at home and remit them on a regular basis.

Another important sub-theme discovered is the Tradition Alienation Effect. Globalization’s contribution to the alienation of individuals from their traditions cannot be over emphasized. Globalization is spreading a common culture for all. For instance concerning food, it was noted that respondents have developed a taste even for foreign food these days.
For example; “Ghanaians of all walks of life eat both local and foreign food. Some even go as far as eating only foreign food” (RF6).

Ghanaians formally used to cook at home especially in the evenings but with the coming up of fast food restaurants many Ghanaians, especially the youth, prefer eating from these restaurants. This is slowly changing our eating habits as Ghanaians. Also, fast foods such as pizzas, hamburgers, fried rice have sprung up in Ghana as a result of globalization and these are preferred especially by the younger generation. As observed from a statement, “…generally, the kinds of foods we eat have been greatly influenced by foreign cuisine. Our cuisine, though remaining Ghanaian and unchanged, is however seeing changes in the methods of preparation and ingredients added. We also notice new cuisine on the Ghanaian dinner table like pasta, pizza, etc, that previously were uncommon” (RF2). Some contrary views showed that the eating habits of majority of Ghanaians in general have not been affected.

“Just a handful of Ghanaians have changed their eating habits so it’s more of a thin effect than a thick one” (RM12).

“Majority of Ghanaians still enjoy their Fufu, Akpele, Kenkey etc on a regular basis and only a few are used to fried chicken, pizza, burger and so on” (RM11). The consumption of Ghanaian diets is supported by science as it has proven that these foreign foods contain high cholesterol which is not good for the human body. Hence much more Ghanaians prefer their local diets to the foreign ones.
The next sub-theme following from the above is the Language Effect. Globalization is seen as eroding or infiltrating into the many Ghanaian local languages. Respondents indicated that Ghanaians widely speak the English language. It is taught in schools and made compulsory for earning graduate certificate. Some children are banned from speaking local dialects in the home as a way of improving their English vocabulary. They mentioned that globalization has enforced the English language on Ghanaians and has weakened our local dialects. The English language is at the heart of the global process and that is weakening the Ghanaian local languages. It was added that, the most commonly spoken dialect in Ghana is Akan.

“These days, you visit Ghanaian homes it is common to find native Ghanaians whose children can’t speak any Ghanaian local dialect” (RM1).

However, with modern trends and the adaptation of foreign languages and terminologies, there are several words in Akan and other Ghanaian dialects which are often replaced in speech with some of these foreign words and terms.

“The Ghanaian language as a matter of fact is in bad shape, and it is doubtful whether the language can survive the imminent threat of "global uniformity", and serve the interests of their communities in meaningful ways” (RM7).

It was also mentioned that modernity has enforced the English language on Ghanaian society. Many Ghanaians want to learn the English language by whatever means but do not show the same desire in learning any other local language apart from the mother tongue. This position supports that of Maduagwu who reported that globalization is having a tolling effect on the local
dialects of African countries. He argued that many Africans learn their mother tongue in addition to the English language or French and that only few people can speak more than two of their local dialects. However, a few respondents disagreed and stated that the English language is spoken more in Ghana because it has become a global language and in order for people to become eloquent in the language it is encouraged to be spoken virtually everywhere and not because of the advent of globalization. The English language has not affected our local languages. As Ghanaians we speak our local dialects in our offices for unofficial communication, in our homes etc. The Akan language is spoken by a lot of Ghanaians.

In addition, the sub-theme of Family Structure Effect is noted here. Globalization is viewed here in negative terms by most of the respondents. They reported that families in Ghana do not exist in the traditional understanding anymore but prefer to be identified with the nucleus family structure or exude with glee individualism and personal success only.

“Globalization has led to a change in the family life of most Ghanaians. Fertility rates have fallen to very low levels, in particular among young women. Unmarried cohabitation, have become common and marriages have been deliberately delayed or even foregone by many people” (RM9).

“Extra-marital births have increased and divorce rates are on the increase. Ghanaians in the past treasured the concept of family and had a resilience to make their marriages work. Now single motherhood is no more a taboo and divorces are on the increase” (RF3).
Respondents opposing this view mentioned that less attention has been given to the extended families not because of globalization but because of economic pressure. Most people in Ghana cannot afford to cater for larger families hence focus more on the nuclear families and having smaller families. The quest for smaller families is not the doing of globalization but rather giving birth to the number of children that you can adequately cater for.

“Economic conditions nowadays do not permit individuals to have large families but to maintain a smaller family.” (RF8)

Although Ghanaians focus on their nuclear family, the extended family system has not been abandoned. Uncles and Aunties still support their nieces and nephews with gifts, monies etc.

Another important sub-theme is the Fashion Effect which is seen to affect the preference for clothing, music, and other entertainment avenues. All the respondents agreed that Ghanaian dress style has changed accordingly. It is clear and obvious that foreign forms of dressing are now part and parcel of Ghanaian dressing and generally accepted as normal and descent. The Ghanaian cultural way of dressing has been greatly affected as a result of globalization. Many Ghanaians girls nowadays dress in manners that expose vital parts of the body all in the name of fashion introduced by globalization. The traditional kaba and slit has seen a facelift with modifications using lace, chiffon etc. This supports the position of Maduagwu who mentioned that, the African cultural way of dressing has been greatly affected as a result of globalization. The youth no longer see the traditional way of dressing as socially relevant. The fashion sense of African societies has gradually become unfamiliar to Africa.⁵
Concerning the effect of globalization on Ghanaian music, all the respondents reported that globalization has affected our music. According to a respondent, “Music is considered universal but to the extent that Ghanaian music typically is considered traditional and not modern is a negative reflection of the effect of globalization” (RM5).

Nowadays the traditional hi-life music has given way to hip-life music which is a blend of hi-life and hip hop music from the west. The Ghanaian music has greatly lost its identity. Our music beats have been infused with rhythm and blues, jazz and so on. Respondents posited that Ghanaian music, though still in existence, is no longer a prominent feature in our music industry. This is as a result of global trends being adopted in an effort to make our music more appealing to the rest of the world. Ghanaian authentic music like hi-life, kpalongo and other traditional rhythms have been corrupted to give birth to the likes of hip-life and other music styles. As such many of our youth when asked about high-life artist in the past and the rudiments of highlife are not able to tell.

All the respondents indicated that Ghanaian dance has also been infiltrated with foreign dance but maintained that traditional dances like Adowa, Borborbor etc is intact and unadulterated. Our local dances are performed during festivals or public gatherings and it portrays the rich Ghanaian culture. They however added that the younger generations seem to appreciate foreign dances and have merged it with Ghanaian dances. This opinion is shared by Maduagwu who posited that:

The weak cultures of African countries are not able to resist the forces of globalization. Africa has consequently changed from a land of culture, nature; of tradition and rural setting to a land of urban dwellers with all the evils associated with it and that the formal ways of life of the African origin such as music, dance have been altered in much diversity.⁶
The make of Ghanaian movies has also changed. In the view of most respondents Ghanaian movies are perceived as outmoded or even derided because they do not meet modern or international standard. As a result of this perception our local movies has lost its way by way of story line and make. Many of the movie story lines are on love or action which does not educate the viewer in any way. The movies teach bad morals such as fornication, alcoholism etc and has lost touch with the way it used to educate viewers on proper lifestyle. Some of our movies have adopted Hollywood styles in hope, like our music, to make them more appealing to a broader audience in the Diaspora. Although there remains many production houses that maintain the old drama-styled movie making best known to the Ghanaian people, their target audience is often very limited to a small group of people. Other respondents disagreed and stated that globalization has not destroyed our movies but rather strengthened its make. They indicated that globalization has helped Ghanaian film makers portray the cultural values of Ghana.

3.2 Benefits of Globalization

The theme of globalization benefit was also observed as the next major theme. Although majority of the respondents were of the view that globalization is eroding our culture, they were of the view that it has some benefits.

The first sub-theme to look at is the Appreciation Benefit. They stated that with Globalization, other cultures are appreciated. Thus, as a result of globalization, Ghanaians have come to understand and appreciate some other cultures as well. Globalization has facilitated the spread of liberal cultural values and nurtured the growth of global civil society. People learn what is happening in other countries and have come to understand the cultural underpinnings to that
practice. This has broadened the scope of knowledge in the area of cultural practices. This position supports that of Rizvi who asserts that cultural globalization has fostered a certain standardization of cultural practices wherein cultural trends and styles, an almost-common language (English) and consumerism have come to define a sort of global culture.  

Although the respondents agreed that Globalization has helped Ghanaians to understand other people’s culture, they were quick to add that unfortunately Ghanaians tend to copy blindly without fully understanding or appreciating other cultures and their values. Indeed, Ghanaians may have adapted well to global trends, but their understanding of these cultures invading their society is very minimal and limited to a few. Ghanaians copy other foreign cultures without knowing or understanding why those practices are undertaken. For many Ghanaians once it is a practice of the West then it’s proper or superior to ours and thus it can be incorporated into Ghanaian culture. For instance, the youth watch people from the West tattoo their bodies and also feel like doing same without understanding the genesis of that practice. Hence many of them jump unto certain practices before they realize the harm that comes with it.

This is linked with the sub-theme of Coordination Benefit. The respondents reported that Globalization fosters harmonious relationship between people of different ethnic background and belief system. For example; “ethnic groups from diverse backgrounds can interact with others because they can better understand and accept each other” (RM2). The harmonious existing of people from different ethnic background promotes peace and reduces ethnic conflicts between different tribes. “The understanding and appreciation of individuals promotes brotherliness among Ghanaians” (RF6). People have come to appreciate that all cultures matter and that no
person should see his/her culture as Lord over another culture but rather accommodate diverse cultures. Globalization has helped to reduce conflicts that arise from cultural misunderstanding. Globalization brings beneficial systems like democracy, which gives every national a franchise in the decision making process of their state. This has been highly influential in reducing conflicts where there were previously no instruments of communication or peace-building. Ghanaians have come to realize the need to leave harmoniously with one other and people of different tribes. People understand that the world has become a global village and movement of people to and fro one place has become very common.

In addition, Transnational Unity sub-theme was also realized from the analysis. Majority of the respondents reported that Globalization has increased the awareness and appreciation of the unity of humankind in all its diversity. They posited that Globalization has opened up the world to Ghanaians to become more aware of what goes on in other states around us, near or far. “It makes it easy to identify and thereby avoid mistakes of what others have already experienced” (RM5). Thus, Globalization has made Ghanaians a unit and it promotes brotherliness among countries. Countries care for one another and efforts are made to settle disputes between countries. Smooth diplomatic and political relationships have emanated from relationships brought about as a result of economic interdependence. Bilateral economic interdependence limits military incentive to rage war against another country. Countries that are closely related by way of trade are less likely to fight a partner when a larger trade-derived gain is on the table. Influential business persons, - who are likely to benefit most from increased economic interdependence - may lobby for restraint when the government decides to consider military force against an important trading partner.
Furthermore, respondents opposing this view mentioned that in terms of appreciation of diversity or the unity of human kind, globalization has not made any difference as far as the Africans race are concerned. For example “the Europeans may feel comfortable accepting Asians, Chinese etc. but they have problems accepting Africans. There is still prejudice against Africans no matter the platitudes they may spew out” (RF3). Globalization is just a way of deadening our sensitivities to this issues but maybe for Asians, Chinese, definitely not for Africans.

Plural Society Benefit sub-theme was also realized in the analysis. All the respondents asserted that Globalization has helped to develop a plural society. As a result of globalization, democracy seems to be the order of the day. Democracy is a political value in Ghana in that there are numerous religions, civil societies, institutions etc. The most common evidence of globalization's impact on democratization is the infusion of democratic norms, and the principles of human rights that support them, into Ghana’s governance. Although the respondents agreed to the promotion of a plural society through Globalization, they all expressed limitation to which Globalization has helped achieved a plural society. Globalization has promoted a pluralized society but has not helped all mankind to accept oneness, hence repeated episodes of intolerance and hatred manifests itself in countries. They indicated that Globalization has resulted in a pluralized society which also brings along its own difficulties. “People of different cultures may want some other people to buy into their culture and this has the potential of sparking hatred for some cultures” (RF7).
3.3 Factors Contributing to Foreign Invasion of Ghana’s Culture

Several themes were derived from the analysis as factors promoting the invasion of foreign culture. The first theme that was discovered is the Culture Invasion Theme. Several factors account for the foreign evasion of Ghana’s culture however all the respondents agreed that international travel is a major contributor to the foreign invasion of Ghana’s cultures. “Ghanaians travel abroad to seek better economic opportunities or greener pastures only to return to live out the kind of lifestyle practiced in the west” (RM9). International travel has made the most contribution to globalization. Rothkap also supports the view that globalization has brought about migration by way of foreign travels and is influencing the cultural change of African states.  

Secondly, the theme of Capital Flow is notable here. The respondents defined capital flow as a means by which investments are attracted to the country, bringing in its wake expatriate. These foreigners bring their own language, beliefs, religions, food, and many others into the country and infiltrate Ghana’s culture. Majority of the respondents indicated that capital flow is a contributor to the erosion of Ghana’s culture. For example, “Capital flow often leaves the more developed to the less developed areas and certainly, people pursue those areas that give them maximum individual satisfaction” (RF3). The international flow of capital has seen Ghana mainly at the losing end. With foreign investors repatriating funds from business out of Ghana, be it in monetary terms or otherwise, often sees the nation lose a lot of resources and receive the short end of the stick. Although international remittances from Ghanaians living abroad to the relatives back home earns some much needed foreign exchange for the state, it is still a drop in the ocean compared to how much gets taken out. Assistance from donor countries into Ghana
comes with conditions which must be fulfilled. Pressure from multinational corporations and aid has weakened Ghana’s culture. Financial reliance of Ghana on developed nations generally creates dependence on culture and ideologies from the developed countries. This dependence generates a special umbilical cord that ties Ghana’s culture to the donor culture. However, respondents opposing this view indicated that assistance by donor countries does not affect our culture in any way. Most often than not the assistance given is at the macro level and does not have a direct impact on Ghanaian belief system.

Thirdly, the theme of Foreign Media emerged as a contributing factor. The respondents agreed that foreign television also fosters the invasion of Ghana’s culture. Foreign television exposes the culturally attractive global audiences and these are attracted to by those who are less endowed in terms of development. “Television programs in Ghana are dominated by foreign programs ranging from soap-operas to reality TV programs whiles our local drama and programs has been relegated to the background. As such people, especially the youth, pick up lifestyles seen in such programs” (RM10). They pick up the way movie actors/actresses dress, tattoo their bodies, etc. Images are powerful forces that can transform life and Satellite TV has the most insidious effect because of the images that people see on the screen; the way they dress, talk, basically what they do. Ghanaians have acquired so many habits simply because of what they see on the screen. The respondent’s position on satellite TVs as it being a contributory factor to cultural change is supported by Chomsky who opines that Satellite TV is to blame for the invasion of Africa’s culture.⁹ All manner of bad habits are copied from the screens of satellite TV.
The internet cannot be left out as it has also contributed to the invasion of Ghana’s culture. In the view of most respondents, the internet exposes everything that is available and exists. It also reduces time and space to a common level for all to share. Children have access to the internet and can log on to any site of their choice. They visit pornographic sites and engage themselves in online sex or dating which erodes the virtue of Ghana’s culture which is purity and chastity. Some bet and gamble on the internet, chat and disclose private information to unknown people on the internet all in the name of social networking. As a matter of fact the internet is gradually becoming the leading facilitator of the invasion of Ghana’s culture because this is the source from which foreign cultures is being learnt. In modern Ghana, internet facility is not only accessibly, but also cheap and readily available, with options in cable and Wi-Fi. Most hospitality, educational and recreational facilities even offer it free of charge.

“The youth can now log onto the internet and choose their partners. Some Ghanaians even request for friendship with the intent of duping foreigners in what has become known as “Sakawa” (RM11). However, a few respondents down played the impact that the internet is having on Ghana’s culture. Their point is that, majority of Ghanaians do not know how to use the computer especially those in the poorest parts of the country hence the influence of the internet on Ghana’s culture is limited unlike TVs which can be found in every corner of the country.

3.4 Consequences of harmonizing Ghana’s Culture with Other Foreign Cultures

Due to the merging of other foreign cultures with that of Ghanaians, there have been several negative consequences from the respondents view point. The theme of Social Structure
Impairment is expressed by the respondents. This looked at the various social institutions whose structure and function have been affected negatively by Globalization.

Harmonizing Ghana’s culture with other foreign cultures comes with some consequences. Most respondents indicated that harmonizing Ghana’s culture with other foreign cultures is not proper. They reported that globalization can result in the destruction of cultural identities. “Ghana’s culture is unable to adapt appropriately and thus accepts everything that is perceived as attractive. Ghana’s culture is not able to resist the forces of globalization” (RM1). Ghana is gradually changing from a land of our traditional culture to a land dominated by foreign cultures. The basis of the Ghanaian culture is the root of the Ghanaian behavior and hence the Ghanaian belief has been replaced. There has been a change in the self-identity of most Ghanaians with the advent of globalization. Identity has become reflexive and not static. This confirms Halls assertion that identity is formed by the ways one is “represented and addressed by society around us and that identity is not biologically defined but historically and socially constructed.”\(^1\) In Ghana today, the identity of some people is different when compared to the past generations. Ghana is experiencing identity shift because of the factors of globalization like travelling. Globalization has led to changes in cultural values and norms in Ghana.

Many norms such as premarital sex, abortion, cohabitation that were looked with a negative eye are now being taken for granted. Ghanaians take delight in undertaking such actions. However, those opposing this view reported that, Globalization cannot result in the destruction of cultural identities and norms. The basic values of culture cannot be affected by globalization. Cultural
identities remain intact. Respect for the elderly, helping the needy, participating in rites of passage like puberty, marriage and funerals, etc are still very much being practiced.

Globalization can subvert local norms especially after identity is damaged. They were of the opinion that local norms are considered inferior because they are assumed to be tradition-bound and not modern. The local traditions are regarded as “Kolo”, meaning out of place or are past, hence people feel shy when they adhere to the Ghanaian local practices. Nowadays ladies feel shy to wear “Kaba” for social gatherings because it is considered outdated as a result of the current fashion trend. People hardly eat from earthenware and drink from calabash in their homes all because they are no longer attractive. It also was mentioned that people use their thumb a lot in Ghana these days. In Ghanaian culture the use of the thumb was purely for insulting or abusing. In Europe, when you are looking for a Taxi, you stick the thumb out, but globalization has smoothened the rough edges of this sign and has made it a common sign in Ghana. Using the left hand in Ghanaian culture has a lot of restrictions but as a result of globalization, its significance has been reduced. This view was refuted by few respondents who indicated that Ghanaian norms and values are still intact. They indicated that parents have become closer to their children so the fear that children had for the parents has reduced but the respect for parents is still visible.

All the respondents reported that Globalization can threaten the cultural and religious underpinnings of Ghanaian society. The traditional religion which used to be the official religion has been relegated to the background. Nowadays libation is not poured in public gatherings. The worship and belief of gods and goddesses is gradually becoming a thing of the past by the belief
and worship of GOD. People are gradually moving from orthodox and catholic churches to charismatic churches.

Most of the respondents mentioned that Globalization has not diminished national sovereignty. They posited that it is difficult for globalization to lead to loss of sovereignty; everyone guards their national sovereignty jealously whiles at the periphery they engage in acts that fall under the category of globalization. State institutions are firmly grounded in constitutions therefore it will be difficult to merge these constitutions under one authority. They stated that globalization rather forges international collaborations and alliances that strengthen individual nations as well as groups of nations, e.g. the African Union, ECOWAS, United Nations, and Commonwealth. In his opinion Globalization cannot usurp the sovereignty of states although it can influence the decisions of some countries. There is the perception that the so called developing countries are objects of globalization but then it equally affects the developed countries thus they would not allow globalization pose a threat to their sovereignty simply because of an interaction and so does Ghana.

Some respondents however asserted that Sovereignty in the sense of national identity and individual assertiveness is appropriate but when international standards and practices are allowed to corrode local or national priorities such practices on a large scale are injurious. Globalization has marginalized certain groups and it has been associated with the destruction of cultural identities and “subverting many local norms”. Nationalism and national identity are the basic cultural form that anchors states hence evasion of Ghana’s culture destroys the Ghanaian identity and sovereignty.
3.5 **Response to Foreign Invasion of Ghana’s Culture**

Finally, under the response actions taken to two themes were realized; the Policy Level and Institutional Level. Under the Policy Level Theme, respondents had lost hope in the role played by policies that are made to control this wrong uncontrolled nature of infiltrations of foreign cultures. When asked about Ghana’s response to foreign invasion of her culture, all the respondents were dissatisfied with efforts to help control the effect of Globalization on Ghana’s culture. The respondents indicated that, resistance takes place only at the level of rhetoric and policy planning but not in practical execution. The commitment by the policy formation and implementation are on the low key. According to a respondent, “even the ministry of chieftaincy and culture has no teeth and it’s not out to preserve the culture. It’s just a harmless way of making some noises” (RF2).

On this same theme, some of the responses disagreed that Ghana is abandoning the Ghanaian culture for foreign cultures. It was mentioned that there are so many weddings in Ghana every week, but interestingly none of these weddings take place without the traditional one. With funerals, the traditional notions of the destination of the dead are still expressed especially how the bodies are prepared and all the items such as a glass, sponge etc, that are placed in the coffin. Again our cultural principles remain intact. Families still instill discipline in their children, only adopting less drastic measures that were previously used. Ghanaians still believe in the extended family system and strive to maintain ties, no matter where they are in the world. Respect for the elderly, helping the needy, participating in rites of passage like puberty, marriage and funerals, etc are still very much in vogue with even the most modernized Ghanaian around.
The institutional Level Theme however incorporated with both governmental and other stake holding organizations. On what the government is doing to control the invasion of Ghana’s culture by other foreign cultures majority of the respondents could not see any effort.

According to a respondent, “Policy pronouncements and exhortations periodically are made to that effect but very little success manifests. These institutions have policies to control the negative impact of globalization on Ghana’s culture but often failed to do so. As a result, what we see is an increased and continuous proliferation of foreign culture” (RM4).

Almost every aspect of the Ghanaian culture has suffered in one way or the other due to globalization. As a matter of fact, Ghana is not abandoning Ghanaian culture for foreign cultures but rather integrating some aspects of certain foreign cultures into Ghana’s culture. The Ghanaian culture always forms the basis of whatever culture that is being adopted. The new culture simply enriches. It’s about amalgamating foreign cultures that appeal to us as Ghanaians unto our culture and not necessarily abandoning our culture. Globalization has increased individual contact and is promoting cultural practices among countries and this has decreased the uniqueness of distinct cultures.

3.6 Conclusion

This chapter presented data analysis on Globalization and its effect on Ghana’s culture. There exist the fear that Ghanaian culture will be eroded by factors of globalization such as international travel and the internet. However, certain aspects are likely to be affected more than
others. If globalization is pursued humanely with due consideration for the interest and needs of everyone, this process will make for collective good and survival on earth.
END NOTES

5 Ibid.
6 Ibid.
10 Hall, S., op. cit.
CHAPTER FOUR

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

4.0 Introduction

This chapter discusses the summary of findings, conclusions and also makes recommendations. The research topic was the effect of globalization on the culture of Ghana. Globalization has made the world a single village with people becoming more and more connected. All sectors and activities of human life and culture are hardly hit. It is the effect of Globalization on culture that the study sought to investigate in Ghana. The study sought to find answers to the following research questions; does globalization have an effect on Ghana’s culture, what are the benefits of harmonizing Ghana’s culture to other foreign cultures, what are the consequences of harmonizing Ghana’s culture to other foreign cultures, what factors contribute to the foreign invasion of Ghana’s culture and, how is Ghana responding to the foreign invasion of her culture.

Based on the research questions, the following are the findings:

4.1 Summary of Findings

- The study found that Globalization has affected Ghana’s culture. Majority of the respondents indicated that globalization has affected Ghana’s cultural values. Ghanaians have assumed the life style, livelihood, attitudes and behavioral tendencies of other cultures. It was found that Ghanaians have incorporated the lifestyle of other cultures, particularly the West, thereby adulterating Ghana’s rich culture.
The study also found that Globalization is promoting common culture practices between countries in the world and Ghana’s culture has been subsumed into the global culture. Hence, Ghanaians practice a common culture which is in sync with the global context. Globalization has particularly affected the identity of the younger generation in Ghana.

The study revealed that globalization affects our food and eating habits. Many Ghanaians resort to eating from restaurants where they buy foreign and continental dishes. The patronizing of foreign foods has resulted in the springing up of fast foods joints in all parts of the country. Even how our local dishes are prepared nowadays has changed with the addition of foreign ingredients to our food.

In addition, the study found that Globalization is eroding our local languages. Ghanaians widely speak English. Some Ghanaians cannot speak their local dialect and can only express themselves in the English language. Some children are even banned from speaking local dialects in the home as a way of improving their English vocabulary. Globalization has enforced the English language on Ghanaians and has weakened the local language.

Further, it was found that Globalization is destroying family and family lives. Globalization has broken the extended family system as nowadays people prefer the nucleus family to the extended family. Families in Ghana do not exist in the traditional understanding anymore but prefer to be identified with the nucleus family structure or
exude with glee individualism and personal success only. Some children do not know their uncles, nephews, aunts, cousins etc because of the nucleus family arrangement.

- The study established that globalization has affected Ghanaian music, movies and dance as well. The traditional hi-life music has given way to hip-life music which is a blend of hi-life and hip hop music from the West. Ghanaian music has greatly lost its identity. Our music beats has been infused with other beats from other countries and has corrupted the Ghanaian hi-life beats. Ghanaian dance has been infiltrated with foreign dance and is very popular among the youth but however, our traditional dance like Adowa, Borborbor etc has remained intact and unadulterated. Ghanaian movies are perceived as outmoded because they do not meet modern or international standard. As a result, our local movies have lost its way by way of story line and make. They teach bad morals and have lost touch with the way it used to educate viewers on good morals.

- The study also found that Ghanaians have benefited from globalization as it has helped Ghanaians to understand and appreciate other cultures as well. Globalization has facilitated the spread of liberal cultural values and nurtured the growth of global civil society. People learn what is happening in other countries and have come to understand the cultural underpinnings to that practice. It has fostered harmonious relationship between people of different ethnic background and believes system and increased the awareness and appreciation of the unity of humankind in all its diversity. Thus Globalization has opened up the world to Ghanaians to become more aware of what goes on in other states around us, near or far.
The study revealed that harmonizing Ghana’s culture with other cultures can result in the destruction of cultural identities especially when Ghana’s culture is unable to adapt appropriately and it accepts everything that is perceived as attractive as it pertains currently. It can subvert local norms. When local traditions are regarded as outdated people may feel shy about the cultural practice and eventually may be wiped out. As more and more of such practices is wiped out eventually what will happen is that the Ghanaian cultural practices will be replaced by borrowed cultures of the west and thus subverting the local tradition.

Concerning the response to foreign invasion of Ghana’s culture, the study found that little is being done to arrest the situation. Resistance takes place only at the level of rhetoric’s and policy planning but not in practical execution. As a result what we see is an increased and continuous proliferation of foreign culture all over the place.

4.2 Conclusion

The trend of cultural westernization of Ghana has become prevalent, such that Western civilization has taken precedence over Ghanaian culture. Ghana’s experience of Globalization has affected our dressing, music, movies, food, family life, dance etc. As such Ghana is struggling to have a unique identity because of cultural globalization. If pragmatic steps are not taken, eventually Ghana’s culture may entirely be wiped off and would be lost on future generations to come. It is therefore imperative that steps be taken to uphold Ghana’s culture. This study has revealed that globalization has affected Ghanaian culture which confirms the hypothesis that, increasing globalization has led to the erosion of Ghana’s cultural values.
4.3 Recommendations

The advent of globalization has led to destruction and gradual extinction of some cultural practices of Ghana. It is therefore of great importance that some measures are taken to control the current situation where Ghana’s culture is being adulterated. To this end, the study recommends the following:

- The fight against evasion of Ghana’s culture cannot be achieved without obvious commitment by our leaders to arrest the situation. This calls for real political will on the part of government to implement pragmatic solutions to arrest the situation rather than the current situation of the mere rhetoric.

- More Indigenous Ghanaian languages and subjects on Ghana’s culture should be mounted in schools as a compulsory part of the curriculum lesson. The youth will learn and appreciate more of Ghana’s culture and practice them accordingly.

- Ghana should learn from other countries that were able to resist Western culture. For instance India banned importation of Western clothes sometime in the past and today India is one of the largest producers of textiles in the world.
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