

## *Original Paper*

# African Values in Global Ethics and the Emerging New World

## Order

Wilfred Lajul<sup>1\*</sup>

<sup>1</sup> Department of Philosophy, Makerere University, Kampala, Uganda

\* Wilfred Lajul, Department of Philosophy, Makerere University, P.O. Box 7062, Kampala, Uganda

Received: August 3, 2018      Accepted: September 14, 2018      Online Published: October 10, 2018

doi:10.22158/jrph.v1n2p81      URL: <http://dx.doi.org/10.22158/jrph.v1n2p81>

### **Abstract**

*Global ethics is the universal aspiration of the citizens of the world towards minimum common values, standards, and basic moral attitudes, shared by all for a better world order. While ethics is the rational justification of the principles of right and wrong. Contrary to the view that the emerging new world order is the intensification of international relations, globalization, or the advent of a cryptoclastic secretive world government conspiring to rule the world, this paper believes that the emerging new world order is a result of human effort to subjugate nature to the laws designed by human reason. It is the attempt of human beings to create themselves and their own laws. It is this effort to manipulate nature to give answers to human problems, which has produced the kind of modern technologies that has turned the world into a global village and made easier international relations. In this process, African traditional values will either be rejected as irrelevant, trans-valued to higher levels, or Africans are deemed to acquire some completely new values to regulate their affairs. However, contemporary society faces peril if it ignores some of these basic African values like, respect for life, the environment, and nature.*

### **Keywords**

*ethics, African values, global ethics, world order, emerging new world*

### **1. Introduction**

Ethics is the rational justification for determining right from wrong, good from bad human actions. It is the philosophical investigation and explanation of moral facts seeking to give reasons for lived values and attitudes (Schuster, 1972, p. 117). What distinguishes one community's ethics from the other are the differences in philosophical thinking; concrete cultural contexts; and the pertinent prescriptions and proscriptions operative in a particular human community regarding life, death, work, leisure, reward

and retribution, aspirations, aversions, etc. (Wiredu, 1998, p. 306). African ethics, in this regard, is the rational justifications of African principles of right and wrong determined by their unique philosophy, operative moral laws and cultural contexts. The interest of this paper is to dig out the rational basis of these lived values and attitudes embedded in African ethics by placing them within global ethics and the emerging new world order, examining their validity, relevance and possible contributions.

The concept of the emerging new world order is not clear. Several theories have been put forward to explain this phenomenon. In the 1940s, authors like Wells H.G. thought of the New World Order in terms of world peace. “Whether it is attainable, how it can be attained, and what sort of world a world at peace will have to be” (Wells, 1940, p. 1) was unknown. He concluded saying; “THERE WILL BE NO day of days then when a new world order comes into being” (Wells, 1940, p. 105). The new world order will come, “Step by step and here and there it will arrive, and even as it comes into being it will develop fresh perspectives, discover unsuspected problems and go on to new adventures” (Wells, 1940, p. 105). He compares the coming new world order with science or most inventions, which are social products, a collective achievement (Wells, 1940, p. 105).

The view in this paper is that, the new world order is not just a mystery that no one knows if, how, and when it will come about, because in line with different theorists, we believe that it is already here. However, where it is going and the magnitude of its impact on life, in the world in general and on Africa in particular, is not yet known. Besides, the new world order is not just about world peace, for it is more than world peace, since it is a condition for determining world peace.

From that perspective, several theories have been put forward to explain this emerging world order; like the international relations, globalization and conspiracy theories. Although these theories sound impressive, especially when you go to the details they give in support of their positions, I find them not satisfactory. In the view of this paper, these theories are more of consequences other than exhaustive explanations of the emerging new world order.

No doubt, the world is already experiencing greater intensity and complexity in the international relations, leave alone the factors reducing distances among humans and turning the world into a global village. Claim of conspiracies at national and international levels will continue to flourish. But, there should be a better explanation as to why the world is getting more interconnected and becoming more global.

A better theory of the new world order, in the view of this paper, is the scientific revolutionary theory. This is different from the earlier industrial revolution during the renaissance. The industrial revolution emphasized discoveries, inventions and use of machines to dominate nature through labour. This theory instead stresses that, the new world order is emerging as a result of the tireless rational effort of man to subject the natural world and their laws to the laws made by man, thus manipulating natural laws. It was initiated by Immanuel Kant in the name of “Copernican Revolution”, as we shall see later.

The attempt to manipulate natural laws has resulted into the kind of technological advancements that has turned the world into a global village, with high levels of interconnectedness breaking down all the

traditional barriers that had kept human societies and the peoples within them apart. The technologies have made it easier for globalists in the world to communicate and plan their claimed conspiracies. One can even say, these groups of conspirators are intent on controlling the technologies, socio-economic processes and their main actors in this global world. Whether they will succeed or not, is a topic of its own.

African values will then be analysed in the context of such an aspiration for a better world order. In this new paradigm, some of the African values will be rejected because they have become irrelevant, some will be changed and Africa will also acquire some new values to manage its affairs. Besides, there is the possibility of African values to provide some positive contributions to such an emerging world order.

## **2. Method**

Using a critical analytical method, this paper will look at some texts that propose the basic theories behind the emerging new world order. International relations, globalization, and conspiracy theories, among others, have been noted to be more of consequences of the emerging new world order other than causative explanations of the same. The paper will propose Kantian Copernican Revolutionary theory as the accurate explanation of what is happening in the world today.

The onset of global ethics in the philosophy of the Stoics in the 3rd Century BC will equally be critically analysed. Later authors also foresaw the possibility of a future global ethics, but in reality, this paper noticed that such an ethics is not yet in place, or it is not being implemented anywhere in the world. Yet, without such a global ethics towards which humans are aspiring, there can be no feasible world order.

In the context of the revolutionary scientific phenomena unleashed by the Kantian Copernican Revolution, and in the absence of any viable global ethics, African values are in great peril. From among the multitude of African values, we shall mainly look at the ethical values, which are ontological, social, and personal. We shall identify the values that are standing the test of time by surviving the onslaught of the forces of the new world order, those that cannot withstand these forces, those that will need to be updated, and those new ones that will have to be created to meet the needs of Africa in the new world order.

## **3. Result**

On the basis of this method and issues raised in the introduction, we have then surveyed some literature on three main themes; the theories of the new world order, the concept of global ethics, and African ethical values.

### *3.1 Theories of the New World Order*

International relations, globalization, and conspiracy theories are some of them, as mentioned above. As theories, authors like Steve Smith's claim that they do not simply explain what is happening or

predict what will happen, they tell us what possibilities exist for human action and intervention; they define not merely our explanatory possibilities, but also our ethical and practical horizons (Smith, 1995, p. 4).

### 3.1.1 International Relation's Theory

Scott Burchill et al. (2005) think that, international relation's theory waivers between explanatory and constitutive relations in the world. Scott et al. insist that; "explanatory and constitutive elements are both necessary in the study of international relations" (Burchill et al., 2005, p. 3). Centrally, international relation's theory is "a political perception in which the countries of the world are no longer divided because of their support for either the United States or the Soviet Union and instead work together to solve international problems" (Online Cambridge Dictionary, 2009; see also Yilmaz, 2008). It emphasizes that the world is moving towards closer international relations without boundaries between the East and the West, North and South, the blacks and the whites. The new world order, in this theory, refers to a new period of history evidencing a dramatic change in world political thought and the balance of power.

### 3.1.2 Globalization Theory

The second theory identifies the emerging new world order with globalization. Beerkens (2006), drawing on this theory, describes globalization as;

The world-wide interconnectedness between nation-states [...] a process in which basic social arrangements [...] become disembedded from their spatial context (mainly the nation-state) due to the acceleration, massification, flexibilisation, diffusion and expansion of transnational flows of people, products, finance, images and information into a global whole (2006, p. 13).

Dr. Suter adds that, nation-states are having to share their power with new global actors, like international or intergovernmental organizations, transnational corporations, and non-governmental organizations. Robinson identifies five factors that characterizes globalization; global economy, transnational cultural patterns, transnational institutions, transnational migrations, and emergence or new social hierarchies (2007, p. 125).

### 3.1.3 Conspiracy Theory

Conspiracy theory defines the new world order as a powerful secretive group of globalists conspiring to rule the world through an autonomous world government. At the core of this theory, is a claim that; [...] a powerful and secretive group of globalists is conspiring to eventually rule the world through an autonomous world government, which would replace sovereign states and other checks and balances in international power struggles [...] through secret political gatherings and decision-making processes (Alasdair, 2001, p. 48).

The claim is that, by controlling world economy, processes and means to attain socio-economic powers, the conspirators centrally want to rule the world.

### 3.2 Global Ethics

Hans Kung believes that “Global ethic is nothing less than the necessary minimum of common values, standards and basic attitudes. [...] relating to binding values, irrevocable standards and moral attitudes, which can be affirmed by all religions despite their ‘dogmatic’ differences” (Hans, 2005). Hans believes that there can be “No new world order without a new world ethic, a global ethic”. Meaning, without global ethics, a new world order would exist without direction. Global ethics can give a sense of direction to the emerging new world order.

The aspirations of the citizens of this world for global world order, did not start today. Already in the 3rd Century BC, the Stoics forecasted that global ethics are the common laws of humanity based on the similarity among men, moral equality and natural laws that binds on all the citizens of the world. They believed, the world needs global ethics to move in the right direction.

In the 18th Century, Immanuel Kant also reflected on the idea of global ethics. He thinks that global ethics is moral law based on the superiority of the dignity of the human persons, duties towards self and others, and respect for human rights. Global ethics, through the eyes of Kant, should be an ethics for the citizens of the world that promotes the dignity of all human beings; it is an ethics of duty towards self and duty towards others; ethics based on human dignity; and an ethics centred on the respect for and compliance with the rights of all human beings (Kanz, 1999, pp. 789-806).

For states to arrive at global ethics, Amanda (2009) thinks, they should give up their savage (lawless) freedom, accommodate themselves to public coercive laws, and form an (always growing) state of nations (*civitas gentium*). Global ethics is the exploration of the international community’s commitment to provide more decent lives for more of earth’s inhabitants for the purpose of securing the future for everyone by providing; economic development, public health, human rights regulation, and environmental protection according to Jenkins (2010). While Nigel (2002) thinks, global ethics is the standard that regulates inter-states relations and relations of individuals living within these states. Nigel adds that global ethics is a critical “*enquiry* into the nature and justification of values and norms that are global in kind” (2002). Nigel contends, this cannot take place without mutual restraint and cooperation.

### 3.3 African Values

African values are the sum total of “African deep-rooted attitudes” (Olasunkanmi, 2015, p. 2), ideas that propel human actions, standards of personal and communal behaviours (Igbloin, 2011, p. 98), and ideals towards which an African aspires. All these attitudes, ideas, and ideals are deeply rooted in the African worldview. In fact, “values determine how we feel, think, behave, and reflect our cultural backgrounds” (Olasunkanmi, 2015, p. 2).

From among the many African values, this paper limits its analysis to African ethics. The value system within this ethics is explored, since they are the ones grossly affected by the emerging new world order. I divide the African ethical value system into three; ontological, social, and personal values.

### 3.3.1 Ontological Values

Ontology is a branch of Metaphysics that studies “what is beyond the physical world” (Kleinhappl, 1974, p. 247). It is the study of the nature or essences of being, which as such are realities beyond that which we can see with our naked eyes. African ontology, maintains that being is dynamic; beings were forces and forces were beings (Onyewuenyi, 1991, p. 40); being is force (Tempels, 1967, pp. 51-52). African ethics is centred around the concept of “bantu ontology” (Ntibagirirwa, 2003) and being is defined not *a priori* by considering its essence, but *a posteriori* by considering its way of acting, the way it interacts with other *ntu* (beings) in its universe (Kagame, 1956, p. 102). There is divine force, terrestrial forces, celestial forces, human forces, vegetable forces and even mineral forces (Tempels, 1952). The basic ontological values are nature, man and God.

### 3.3.2 Social Values

African social values could be derived from the belief that, *I am, because we are; and since we are, therefore, I am* (Mbiti, 1969, p. 106). From this Mbitian phrase we can derive the “sense of community” and “the importance of the individual” as social values. The social values that can be derived from this social philosophy are; sense of community, sense of hospitality, sense of good human relations, sense of respect for the authority and elders (Emeka, 2002; Olasunkanmi, 2015). Community in Africa is both “god made” and “manmade”; it is dynamic and vital (Emeka, 2002); it is the basis of communal wealth, security, and prosperity (Davidson, 1969).

### 3.3.3 Personal Values

In African traditional ethics, human personhood is given by the community as authors like Menkiti (1994) believes; while others think this is not correct, as Gyekye (1992) maintains. However, most African authors think that personal values in African ethics include; life, personhood, and personal dignity. The individual is responsible, within the confines of his or her means, to protect, promote and preserve the sacredness of life, centrality of personhood, and personal dignity and integrity. Society, essentially supports an individual in fulfilling these duties.

## 4. Discussion

As mentioned above, the three theories presented to explain the emerging new world order, seems to be results of something deeper. Each on its own is not sufficient to explain what is happening in the world today. They seems to be effects of something else. Globalization is characterised by stronger international relations among the different nations and the peoples within them. In the same way, the relations in the globalized world, where those leading the process, especially the globalists, the multinationals corporations, are being accused for conspiring to control the world and dominate it. All these three are related; one cannot talk of globalization without involving those leading the process and interconnections therein. But more importantly, the people are getting connected because of something that makes these interconnections possible.

This means to talk of globalization as a process led by certain actors, narrowing the gaps among humans, points to deeper reasons behind these happenings. This paper is interested to discover such deeper reasons. Without modern technologies, globalization would not have achieved what it did within such a short time. These technologies are not the same with those of old that discovers what were there and invented machines. Today, we do not just talk of discoveries, but manipulations. This originated around the 18th Century, with Kantian Copernican revolution.

#### 4.1 Kant's "Copernican Revolutionary" Theory

The theoretical basis of the new world order can be traced to Immanuel Kant (1724-1804). Kant reflected on the continued problems faced by man; the problems of wars and natural calamities, the problem of immorality and lawless freedoms, absence of peace and fear that kept man tutelage. Lajul (1994), summarised the problems of Kant and his time in the following words.

Oppression in society, abuse of power both in politics and religion, dangers from wars and the progress of science and some of its deadly products, many people did not see any headway through in the history of mankind. Thinkers like Rousseau began to long for the "meat pot of Egypt" (Note 1) with his slogan: *Back to Nature*. Referring to the corrupting influence of scientific progress, Rousseau affirmed that *Progress corrupts human morals* (Lajul, 1994, p. 212).

Kant insisted that for too long man has been trying to rely on providence as a solution to his problems. Later he became convinced that it is not in providence that we shall find the solutions to the problems of our time, but man himself on whom we must count. "Regardless of man's lack of courage and the evils that fall on him daily coming either from within his nature or from without, man is capable of transforming the world because he is rational, free and a moral being" (Lajul, 1994, p. 212).

Kant believed that, though man is free and moral, true hope can only come from his rational ability to confront his problems. He maintained that the role of practical reason was to determine the will for action or constrain nature to give answers to its own questions. Kant wrote;

[...] reason has insight only into that which it produces after a plan of its own, and that it must not allow itself to be kept, as it were to nature's leading-strings, but must itself show the way with principles of judgment based upon fixed laws, constraining nature to give answer to questions of reason's own determining (Kant, 1990, p. 20).

When one critically analyses the above text, one can derive the following. First, reason can understand that which it produces after a plan of its own. Meaning, reason can produce a plan of its own. Secondly, reason should not allow itself to be kept to nature's leading strings. This nature's leading string is what we know as the laws of nature. Thirdly, reason must show the way to this nature's leading string or natural law, using its own principles of judgement based upon fixed laws designed by practical reason itself. Lastly, reason can then constrain nature and its laws to give answers to reason's own questions.

Kant borrowed from Copernicus who hypothesized that we should make the Earth to revolve around the Sun (heliocentric) other than the usual believe that the Sun revolves around the Earth (geocentric). In this way we can have a breakthrough in science. Similarly in Metaphysics, Kant said, instead of

making human concepts to conform to the reality outside the knower, we should make the reality outside the knower to conform to our minds. He wrote;

We should then be proceeding precisely on the lines of Copernicus' hypothesis. Failing of satisfactory progress in explaining the movement of the heavenly bodies on the supposition that they all revolved round the spectator, he tried whether he might not have better success if he made the spectator to revolve and the stars to remain at rest. A similar experiment can be tried in metaphysics, as regards the intuition of objects. If intuition must conform to the constitution of the objects, I do not see how we could know anything of the latter *a priori*; but if the objects (as objects of the senses) must conform to the constitution of our faculty of intuition, I have no difficulty in conceiving such a possibility (Kant, Preface to the second edition of *The Critique of Pure Reason*, 1787, p. 22).

Commenting on this, McCormick (2003) said; Kant argued that we must reformulate the way we think about our relationship to objects. It is the mind itself which gives objects at least their characteristics because they must conform to its structure and conceptual capacities. In that way, "Kant concluded that it was possible that the laws of nature could be manipulated and that new knowledge could be derived from them that could be used to solve human problems" (Lajul, 2014a, p. 49).

Nietzsche, in a similar way thought that the new world order was the ability of humans to create themselves on the basis of the laws they have created from Physics. He contended that;

We, however, want to become those we are—human beings who are new, unique, incomparable, who give themselves laws, who create themselves. To that end we must become the best learners and discoverers of everything that is lawful and necessary in the world: we must become physicists in order to be able to be creators in this sense (Nietzsche, 1980, pp. 563-564; see also Lajul, 2014a, p. 47).

From the above, we can say, the new world order is characterized by: the ability of human beings to create themselves, their own laws and world; a world where humans are learners and discoverers of every lawful and necessary things; all on the basis of the laws of physics they have learnt. For Nietzsche, it is the knowledge of the physical world that can enable man to create himself, his laws and world; while for Kant, it is the power of human practical reason endowed with the mental categories and forms.

#### *4.2 Implications of the Kantian Copernican Revolution*

From this textual analysis we can deduce three roles of practical reason. The first role is *to show the way* to nature's leading strings (natural law), using reason's principles of judgement based upon fixed laws. Secondly, its role is *to discover necessary laws* from well thought-out plans. Thirdly, reason must *constrain nature to give answer* to questions of reason's own determining. Reason can constrain nature to give answers to reason's questions by using the forms (which are found in human mind) and matter (which is found in the world of nature).

This means, human beings are the ones to discover these fixed laws that should be used to show the way to nature's leading strings. The leading strings of nature, as mentioned above, are the natural laws imbedded in nature itself. These natural laws must be shown the way on the basis of humanly made



laws (Note 2). The question one may ask is the way to what? Kant would answer, the way to the solutions to human problems. This is characteristic of the new world order that is tirelessly trying, through science and technology, to find solutions to human problems.

The second role of practical reason, according to Kant, is to discover necessary laws from well thought out plans. The new world order can best be described as a scientific revolution towards the discovery of its own laws, after it's well thought out plans. These laws discovered after a well thought out plans are the tools that will be used to show the way to natural laws so that these laws yield new answers to human problems.

The third role of practical reason is to constrain nature to give answers to questions of reason's own making. Reason will make its own questions, other than the usual questions provided by the leading strings of nature. The answers to these questions will be obtained by forcing or constraining nature using man made laws, to give answers to those questions made by man himself.

For instance, someone in Africa may want to talk to another person in USA; given the fact that the speed of sound is according to natural law only about 340 meters per second, it would take many hours, if not days, before the sounds of words from this man will reach the other person in USA. So, to want to speak to somebody in USA is man's own quest. The answer will be derived by forcing the natural laws of sound to travel so many times faster, so that the person in the USA can hear those sounds almost at the same time. How can man do this? By making its own laws and using that law, to force the natural law of sound to obey. This is the revolutionary trend in the emerging new world order.

Commenting on this role of practical reason, Yirmiahu adds that for Kant, the human rational capacity to reshape the world is a "process whereby human reason imprints itself upon the actual world, reshaping its empirical organization in the light of its own goals and interests" (1980, p. 6). Indeed, there is a tireless effort in the world today to subjugate nature to the laws designed by human mind. It is to this direction the new world is moving.

#### *4.3 New World Order and Global Ethics*

Does this emerging new world order have strong ethical principles guiding it? The answer, in my view is no. This becomes one of the major hindrances to the realization of the global ethics, since the subjection of the laws of nature to the powers of human mind is largely unregulated. While there is no question that in the new world order there is continued subjection of the laws of nature to human mind, there seems to be no effort to regulate this process in the name of inventions, discoveries and scientific innovations. It would be senseless to try to stop this process, but it is important to regulate it so that it does not result into insurmountable dangers to human life on earth, as nuclei and atomic bombs, all fruits of the powers of human rationality, have become.

The available regulatory frameworks in the world today, in terms of international laws, are more a result of fear for possible world-wide conflicts, like a World War, other than a positive effort to establish regulatory moral standards that determine the rules and dynamics of world governance. Besides, there is desire for mutual benefits, some of which are short lived other than human good that is

more enduring. Treaties and bilateral agreements made in the world today to avert conflicts and aid one another, have not been premised on more fundamental principles, like human dignity, human equality, equity, freedom and security, but on fear of loss and conflict.

Global ethics, as a norm of how things should be regulated in the world, will continue to be more desired with greater and greater earnestness, but the prospects of its realization will continue to elude man. Mutual restraints and co-operations will continue to be centred more on fear of mutual loss or desire for mutual gain, other than on principles of rightness or wrongness.

One question that remains un-resolved is the place of African values in such an emerging world order. In other words, what will happen to African values when, as Albrow questions; are the peoples of the world incorporated into a single world society or global society? (1990, p. 13). We could still ask, what is the future of African values in a world where man is tirelessly struggling to create himself, his laws and new values for himself and his world and subjugating the laws of nature to the powers of human rationality? We shall survey this question in the next section.

#### *4.4 African Ethical Values*

The basic African ethical values identified above need to be scrutinized closely. We shall begin with the ontological values, followed by social values and lastly personal values.

##### *4.4.1 Ontological Values*

In the emerging new world order, nature has become an object of exploitation, experimentation and manipulation by man for his own welfare and interests. Chukwudum believes that “the land and open spaces are no longer as sacred as in the days of old”. The land and open spaces have acquired instead economic values. Like the Westerner, the African in the new world order is set to conquer, subdue and exploit nature and no-longer to venerate it (Chukwudum, 2009).

Besides, modernization and its industrial by-products have greatly polluted the natural environment. The level of pollution caused by contemporary industrial and human activities, have led to climatic changes of no small proportions over the last fifty years. Rainfall patterns have changed, forests have been destroyed in the name of urbanizations and industrializations, wetlands have been encroached causing floods of untold proportions. The harmonious living between humans and the environment, as it used to be in Africa, is slowly disappearing.

The natural, in this paradigm, is getting replaced by the artificial or the man-made. In some instances, scholars feel hurt if one talks of natural law, since Kant has already long killed natural law by suggesting its manipulations by the human mind. Today we talk of the genetically modified foods, cloning, the cyber webs, digital age, the electronic age, but not the natural world.

##### *4.4.2 Social Values*

Some of the social values that can be identified in African ethics are; community, extended families, and others. The community as a value, since within it nobody suffers social or cultural alienation is disappearing. Community provides vitality, meaning, resources and protection to individual lives, which are no more. The good human relations enjoyed within the traditional African community is vanishing.

This is a relationship between individuals that recognize their worth as human beings and not only what they possess or what they can do for each other. Emeka says, “Everyone is mindful that each person has something to contribute to this welfare, some time and somehow” (Note 3). Good human relations in African ethical system are described as “man-centred” (Stubbs, 1987, p. 41) says Biko.

Besides, the value of the extended family is eventually getting lost, since it is being replaced by the nuclei family. In practice, through modernization, urbanization, globalization and industrialization, Africans establish homes away from home. The consequence is that there is gradual, but inevitable breakup of families. The unity and togetherness in families is gradually becoming weak, finally alienating individuals from their own roots (Chukwudum, 2009).

#### 4.4.3 Personal Values

Among the personal values in the African ethical system can be identified; values of life, and value of the human person. Value of life, which is at once material and spiritual, physical and immaterial were vital in African ethical system. The human person was a cardinal value, because the human person is a single unit that should be treated as one and undivided. This differs enormously from Western ethics that wants to divide the human person into the social being, the religious being, the political being, an economic being etc. Human activities along these lines are judged differently using different parameters. African ethics takes the human person as one and the same, and uses the same parameters to judge his or her social, religious, political, and economic activities, since they are activities springing from the same well spring, his being. Western ethics tends to separate man’s religious activities as belonging to religious domain, from the social activities, which belong to the social domain. This is not the case with African ethics.

#### 4.5 African Values in the New World Order

In the new world order, some core African values could be immolated, while others will be discarded and new ones be created.

##### 4.5.1 African Values to Be Immolated

In traditional African society, man was a natural being that had life, and for that matter, was sacred, to be natured, protected, and nourished right from the womb till death. In the emerging new world order, it is very difficult to see how this value will be sustained, since the community within which human life was sustained is getting torn apart by global forces based on completely different paradigms; like profit making, fear, insecurity, innovations, competitions, etc. Individuals on their own can no longer protect the sacredness of life, because poverty, loneliness, isolation, and traumatic physical and psychological experiences of individuals have no support system, neither from the family nor from the state to aid such individuals to stick to these values.

The results are more and more street kids, abandoned children, child abuses, child labour, child sacrifices, prostitution, abandoned elders, etc., which are becoming the order of the day on the African continent. This is what Ntibatiriwa (2003) calls the big paradigm shift; from the value of being to the value of having, in the African value system. The shift in values is that the African is no longer defined by what

*he is* but by what *he has* acquired by whatever means. Giddens (1990) instead thinks the result of this paradigm shift is that modernism is producing a global civilization, a global culture.

God in the traditional African ethical system was a value without which any human system would survive. But today, God in Africa has been relegated to the instrumental place. In Africa as in many other parts of the world, man today needs God for His miracles, where the sciences have failed to provide answers to human problems. God is no longer the Ultimate Cause of all in the world. Christians flock churches, not because they have understood this God, but as Jesus once said, “Most assuredly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled” (Jn: 6:26). Because of tremendous technological advancements made in the world, humans now believe more in their technologies other than in God.

#### 4.5.2 New Values Being Acquired or Created for Africa

With globalization, introduction of new organizations; political, social, economic, religious and secular, Africans are learning to enter into new communities similar to those they had in their tribal communities. These new communities are the seedbeds for unity and socialization at national levels. The schools have distanced many young people from their closely tight tribal communities or even extended families. The new type of communities most young people know are those they have lived in all their lives; the church based communities, the political organizations, the economic institutions within which they are working, etc. These new communities will in the end become the grounds for national unity and social solidarity. The sense of tribal communities and solidarities are being trans-valued into a social system of national communities and national solidarities, thus the value of nationalism is being created.

In the emerging new world order, Africans are beginning to identify new basis of their social stratifications. According to Mazrui, the colonial impact, transformed the natural basis of stratification in Africa. Instead of status based on age, there is emerging new status based on literacy; instead of classes emerging from the question “who owns what?” class formation now respond to the question “who knows what?” (Mazrui, 1980, p. 63). I would add, instead of the question “who is who?” (Heir to the king, member of the royal clan or family, a member of the servant clan, etc.), class formation now rests on the question “who knows what?” (level of education, level of academic qualifications, level of professional trainings, etc.).

In Africa as a result of the emerging new world order and its economic imperatives on modern life, money has assumed a very important social value in Africa, as in other continents. Mazrui notes that “The pursuit of personal profit has escalated in African economic systems”; and he continues to observe that “With the heavy influence of Western capitalism, the African clearly is developing and appreciating the values of capitalism as well, such as class distinction based on the ‘haves’ and the ‘have-nots’, competitive spirit, private enterprise and profitmotive” (Mazrui, 1980, p. 67). These values are highly operative particularly in the economic life of the modern urban Africa. Indeed, money

economy and what Mazrui calls “the culture of the clock” have made material progress in modern scientific and technological sense additional values for the African.

In the modern world, individuals are becoming depersonalized. Individuals, who because of modern work setting, are uprooted from their kinship, living all alone in the cities, uprooted from their kith and kin. This is leading to the growth of individualism in contrast to communalism as practiced in traditional African societies. This is what Viktor Frankl (1963) calls an “existential vacuum” created by modernism (Frankl, 1963).

Self-reliance is a new personal value for Africa in the emerging new world order. An African today yearns for self-reliance in order to take full control of his or her life and destiny, in contrast to the past where he or she relied heavily on the support of the communities within which he or she lived. Since the African communities are no more dependable, individuals have to take their own destinies and the destinies of their nuclei families into their own hands to survive and meet the new demands of life in the modern world. This reality has unleashed in the individual Africans the spirit of self-survival and the energy to do all they can to acquire self-progress, and work for self-development and self-reliance. Chukwudum contends that since the Second World War, urbanization as a process of development has itself become a value for Africans. This is because the African thinking has been set on self-development. He writes; “His (the African) thinking has remained practical and existential in the sense that his priority value has been the concrete modes of self-realization. The growth and development of his cities have remained an integral part of his post-independence struggles for self-reliance and self-development” (Chukwudum, 2009).

Africa has acquired new technical values. Africa has for centuries been managing its life within the environment by use of the hand tools available at his disposal. Interactions with the West, has exposed Africa to new technologies, tools and machines with which he can, not only manage, but dominate the environment within which he lives. Acquaintance with these new tools and machines has capacitated the African to dominate his environment with greater capacity and efficiency. For that matter he can now move faster within his own environment, produce more and live better within such an environment. This is what Chukwudum has called the capacity to dominate the environment (2009).

Modernization and its philosophy of material progress have added a new value of labour and work in its modern scientific sense. Hunter Guy observes that for pre-modern Africa, “work was necessary for subsistence, to fulfil tribal and family obligations, to amass bride price or perhaps gain status: it had no personal moral connotation. Probably the greatest shock to the newly educated African is paid employment is that he has to work all day and every day” (Hunter, 1965, p. 322).

To the educated African, work has increased its value and is seen as a condition for progress as well as for money. Certainly, this new attitude to work is far removed from the older African way of life (Chukwudum, 2009). Work in Africa is no longer for subsistence, but has become a vehicle for progress and status appreciation, which was not the case in traditional Africa.

The value of education is emerging as a new source of power for both civil and military authority. Mazrui contends that “Education is indeed a priority value to the African; it is truly power. In Africa, it is a door to other values and carry with it affluence and social influence”. Two forms of knowledge have been particularly critical in determining who rules Africa: literacy or academic knowledge (meritocracy) among African intellectuals, and military knowledge (militocracy) within the African armed forces. Meritocracy is the theory of social appreciation due to personal merits of an individual; while militocracy is the theory that it is the military “know how” that capacitates successful military engagement, but no more the power of the muscle as was the case in traditional Africa.

## 5. Conclusion

Conclusively I can say, the essence of the emerging new world order is manipulability, creativity, innovation and renovation of “that which is” by the powers of human mind, pushed by the elasticity of human freedom other than mere discovery of “that which is not known”. Humans are tirelessly manipulating and creating themselves, their world and its laws, other than discovering the leading strings deeply buried in nature and the world around them. This has unleashed to the world, the digital and technological advancements never known before. This has in turn, narrowed the world into a global village; interconnected countries of the world and the peoples within them.

Unfortunately, this revolution has left the world more divided in terms of those who “haves” and those “have nots”; those who “know” and those “know not”; those who “can” and those who “cannot”. At the same time, it has created greater and greater desire for ethics as a regulatory principle in the world, which has become more and more unlikely to achieve its dreams, given the increasing diversity among humans in terms of wealth, knowledge and capacities for individuals and smaller communities to improve their predicaments in the world.

African ethics and its value system have been mocked by this revolutionary process. This is because Africa is rapidly losing some of her core ethical values in the context of this revolutionary process. At the same time Africa is acquiring new values. Unfortunately, some of these new values which Africans are acquiring are not only contrary to their traditional ethical value systems, but injurious to the value of the human person.

The most basic human community, the family, is now under attack. The rate at which families are breaking down in Africa today is only symptomatic of the ethical dilemmas in the emerging new world order. In search of these newly created idols (wealth, knowledge, power, and prestige) families are sacrificed together with the children within them.

The monetary value is slowly replacing the value of the human person which was central in traditional African ethical system. Social stratifications are acquiring new parameters and value systems, which have replaced respect for age, integrity and valuable years of service rendered to society.

On the other hand, some of the newly acquired values by Africans are very central for their survival in the emerging new world order. For instance, the value of nationalism and patriotism, which encourages

national cooperation beyond tribal or ethnic boundaries, are becoming very apparent for the survival of Africans as individuals and as nations.

Today an African is striving for self-reliance, self-determination and self-development amidst new value systems ushered in by modernization, industrializations, urbanization or development of cities, growth of new scientific knowledge, technology and educational system. The social support system that used to be given to individuals by society is dwindling and the power of self-determination is taking over.

The African of today wants power so as to pave way to his self-realization and self-determination. This power can only be given when one acquires new scientific knowledge, new technical skills and new value system to establish himself as the master and architect of his world and destiny in a way that is self-directed and self-controlled.

An African, consequently, admits the importance of the vital forces of globalization and modernization, he sees glaringly that they are seriously endangering his traditional values and consequently his cultural identity, yet he or she can do nothing about it. He wants to retain the past, from which he is continually getting alienated, yet he desperately aspires to acquire new knowledge system and technology with which he can dominate his world and shape his destiny. This is the birth pant of a modern African; painfully dying to the past and groanfully getting born to the new and the unfamiliar modern world.

An important test of African maturity, of his quest for self-realization and self-identity, is his ability to domesticate or indigenize these adventitious values, that is to say, those values brought about by his contact with the white man's scientific and technological culture.

Will Africa succeed in domesticating industrial technologies and scientific knowledge to serve her own ends, or will Africa continue to take in, without digesting, these new value systems and allowing Africa to be ever at the service of the rest of mankind. This may be a topic for another study. But as a conclusion, Africa still has a role to play in the emerging new world order. But to do this, Africa must become more active in designing its own ethical system to guide its activities at all levels in order to become relevant to her own growing population in the emerging new world order.

## References

- Alasdair, S. (2001). Conjuring order: The new world order and conspiracy theories of globalization. In J. Parish, & M. Parker (Eds.), *The Age of Anxiety: Conspiracy Theory and the Human Sciences* (pp. 46-61). Malden, MA: Blackwell Publishers.
- Albrow, M. (1990). *Globalization Knowledge and Society*. London: Sage Publishers.
- Amanda, P. (2009). Immanuel Kant on International Law. In *The Philosophy of International Law*. Oxford: Oxford University Press.
- Beerkens, E. (2006). *Globalisation: Definitions and Perspectives*. Retrieved June 12, 2018, from <http://www.beerkens.info/files/globalisation.pdf>

- Chukwudum, B. O. (1991). Urbanization and African Traditional Values. In J. A. Kromkowski, & G. F. Mclean (Eds.), *Urbanization and Values: Cultural Heritage and Contemporary Change* (Series 1, Cultural Values, Vol. 5., pp. 127-136). Washington DC: The Council for Research in Values and Philosophy.
- Davidson, B. (1969). *The African Genius*. Boston: Atlantic, Little Brow.
- Dragona-Monachou, M. (1992). Greek Philosophy and Human Rights. In *2500 Years of Democracy*. Athens: Academy of Athens.
- Emeka, E. (2002). *African Cultural Values*. Retrieved February, 2014, from [http://www.emeka.at/african\\_cultural\\_values.pdf](http://www.emeka.at/african_cultural_values.pdf)
- Frankl, V. E. (1963). *Man's Search for Meaning: An Introduction to Logotherapy* (I. Lasch, Trans.). New York: Washington Square Press.
- Giddens, A. (1990). *The Consequence of Modernity*. Cambridge: Polity Press.
- Gyekye, K. (1992). Person and Community in Akan Thought. In K. Wiredu, & K. Gyekye (Eds.), *Person and Community: Ghanaian Philosophical Studies, I.* (pp.101-122). Washington DC: The Council for Research in Values and Philosophy.
- Hans, K. (2005). *A New Global Ethics*. Retrieved June 12, 2018, from <http://www.crossroad.to/Quotes/spirituality/global/global-ethic.htm>
- Hunter, G. (1965). From the Old Culture to the New. In *The Study of Africa* (p. 321). Methuen.
- Igbloin, B. O. (2011). Colonialism and African Cultural Values. *African Journal of History and Culture*, 3(6), 96-103.
- Jenkins, W. (2018). *Global Ethics and Sustainable Development*. Available June, 2018, from [Jenkins\\_Global\\_Ethics\\_and\\_Sustainable\\_Development.doc](#).
- Kagame, A. (1956). *La Philosophie bantu-rwandaise de l'Être, academie*. Bruelles: Royale des Sciences Coloniale.
- Kant, I. (1990). Preface to the Second Edition of the Critique of Pure Reason. In *Critique of Pure Reason* (Norman Kemp Smith, trans.). London: Macmillan. (Original work published 1787).
- Kanz, H. (1999). Immanuel Kant: (1724-1804). *UNESCO: International Bureau of Education*, 3(4), 789-806.
- Kato, H. B. (1975). *Theological Pitfall in Africa*. Kisumu, Kenya: Evangel Publishing House.
- Kleinappl, J. (1974). *Metaphysics. Philosophical Dictionary*. Washington: Gonzaga University Press.
- Lajul, W. (1994). *The Role of Man in the Dynamics of History: Reflections on Kant*. Rome: Urban University Press.
- Lajul, W. (2011). Impact of African Traditional Ethics on Behaviour in Uganda. *MAWAZO: The Journal of the College of Humanities and Social Sciences*, 10(3), 125-139.
- Lajul, W. (2014a). Management of the African Knowledge System and the Future of Africa in the World. *Philosophia Africana*, 16(1), 43-57. <https://doi.org/10.5840/philaficana20141614>



- Lajul, W. (2014b). *African Philosophy: Critical Dimensions*. Kampala: Fountain Publishers.  
<https://doi.org/10.5840/philafricana20141614>
- Mazrui, A. A. (1980). *The African Condition (The Reith Lectures)*. London: Heinemann.
- Mbiti, S. J. (1969). *African Religions and Philosophy* (2nd ed.). London: Heinemann.
- McCormick, M. (n.d.). Kant's Copernican Revolution: Mind making Nature. In *Internet Encyclopedia of Philosophy (IEP)*. Immanuel Kant: Metaphysics. Retrieved May 10, 2018, from <http://www.iep.utm.edu/kantmeta/#HD>
- Menkiti, I. A. (1984). Person and Community in African Traditional Thought. In R. A. Wright (Ed.), *African Philosophy: An Introduction* (3rd ed., pp. 171-181). Lanham, Md: University Press of Americas.
- Nietzsche, F. (1980). Friedrich Nietzsche (1844-1900), German Philosopher, Classical Scholar, Critic of Culture. *Friedrich Nietzsche, Sämtliche Werke: Kritische Studienausgabe, 3*, 563-564.
- Nigel, D. (2015). Global Ethics. In C. E. Robert (Ed.), *Institutional Issues Involving Ethics and Justice* (pp. 232-251). UNESCO Encyclopaedia of Life Support System (EOLSS).
- Ntibagirirwa, S. (2003). *A Wrong Way: From Being to Having in the African Value System*. Retrieved June 20, 2018, from [http://www.crvp.org/book/Series02/II-7/chapter\\_v.htm](http://www.crvp.org/book/Series02/II-7/chapter_v.htm)
- Olasunkanmi, A. (2015). A Philosophical Appraisal of Basic Cultural Values in African Tradition. *International Journal of Politics and Good Governance, 6*(2), 1-12.
- Onywuanyi, I. (1991). Is there African Philosophy? In *African Philosophy: Essential Readings*. St. Paul Minnesota: Paragon House.
- Robinson, I. W. (2007). Theories of globalization. In G. Ritzer (Ed.), *The Blackwell Companion to Globalization* (pp.125-143). Malden: Blackwell publishing.  
<https://doi.org/10.1002/9780470691939.ch6>
- Rojers, D. (1981). *Adolescents and Youths* (4th ed.). New Jersey: Prentice-Hall.
- Schuster, J. (1972). Ethics. In W. Brugger (Ed., German edtn), & K. Baker (trans. & Ed., American edtn), *Philosophical Dictionary* (pp. 117-118). Spokane, Washington: Gonzaga University Press.
- Scott, B., Linklater, A., Devetak, R., Donnelly, J., Paterson, M., Reus-smith, C., & True, J. (2005). *Theories of International Relation* (3rd ed.). New York: Palgrave Macmillan.
- Smith, S. (1995). The Self-Image of a Discipline: A Genealogy of International Relations Theory. In K. Booth, & S. Smith (Eds.), *International Relations Theory Today* (pp. 26-27). Cambridge.
- Stubbs, A. C. R. (Ed.). (1987). *Biko, Steve, 1946-1977: I write what I like*. Oxford: Heinemann.
- Suter, K. (n.d.). *Globalization and the New World Order*. Retrieved April 7, 2018, from <http://www.Global-Directions.com>
- Tempels, P. (1952). *Bantu Philosophy* (C. King, Trans.). Paris, France: Présence Africaine.
- Walsh, J. M. (1985). *A History of Philosophy*. London: Geoffrey Chapman.
- Wells, H. G. (1940). *The New World Order*. Retrieved June 7, 2018, from [https://www.voltairenet.org/IMG/pdf/Wells\\_New\\_World\\_Order-3.pdf](https://www.voltairenet.org/IMG/pdf/Wells_New_World_Order-3.pdf)

- Wiredu, K. (1998). The Moral Foundation of an African Culture. In P. H. Coetzee, & P. J. Roux (Eds.), *The African Philosophy Reader*. London & New York: Routledge Press.
- Yilmaz, E. M. (2008). The New World Order: An Outline of the Post-Cold War Era. *Alternatives: Turkish Journal of International Relations*, 7(4), 44-58.
- Yirmiahu, Y. (1980). *Kant and the Philosophy of History*. Princeton: Princeton University Press.

### Notes

Note 1. “Meat pot of Egypt” is the scriptural quote referring to the longing of the people of Israel to return to a state of slavery with plenty to eat instead of freedom with nothing to eat. They were complaining to Moses, that they were better off in their state of slavery, than their new state of freedom. This would be the longing for a return to man as he had originally left the Creator’s hand; a return to man as at birth before the deforming influences of society and history.

Note 2. One can argue, humans do not make laws, instead humans can only discover such laws. The novelty of this argument is that, according to Kant, humans should make the effort to determine their own laws based on their well thought out plans, instead of always following the leading strings of nature, i.e., natural laws. With these humanly made laws, man can now constrain the laws of nature to provide answers to human problems. My argument is that this is the trend in the world today, and it is this trend of thinking that has revolutionalized modern technological advancements. Think of genetically modified products, cloning, the digital technologies, etc.

Note 3. Emeka (*op. cit*) crowns this with a Hausa proverb; “Friendship with the ferryman right from the dry season means that when the rains come, you will be the first to cross”. This proverb means constancy in friendship because the ferryman must be befriended right from the dry season when his occupation is not in strict demand.