

Samuel Huntington's Clash of Civilizations Theory and its impact on the African Cultural Identity

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Abstract

The end of the Cold War has witnessed dramatic changes in international relations and world politics. The collapse of the ex-USSR has paved the way to the US to emerge successfully as a global power, and; thus, moving from bipolarity to unipolarity, in which the US has maintained its supremacy over the world in politics, economy, and military issues. The rise of the US as a supreme power was also due to some emerging theories which predicted the new status of the US. Arguably, Samuel Huntington's 'Clash of Civilizations' which emerged shortly after the end of the Cold War, did more than predicting the rise of the US as a world, dominant super power. Theoretically, the aforementioned theory has had a role in creating a multipolar world. Along with Samuel Huntington's theory of 'Clash of Civilizations', the US claimed its global supremacy, and intended to dominate the world politically, economically, and culturally. As a successful global power, the US seeks to impose its cultural hegemony on several weak countries; such as, African ones. With the coming of globalization, these African countries failed to build solid cultural bases. Being used as a political means by US policymakers, Samuel Huntington's theory of 'Clash of Civilizations' has serious impacts on African cultural identity.

The present paper analyzes the impacts of Samuel Huntington's theory of 'Clash of Civilizations' on the African cultural identity.

Keywords: Samuel Huntington, Theory of Clash of Civilizations, Africa, Cultural identity.

المخلص

شهدت نهاية الحرب الباردة تغيرات جذرية في العلاقات الدولية والسياسة العالمية. لقد مهد انهيار الاتحاد السوفياتي السابق الطريق أمام الولايات المتحدة للظهور بنجاح كقوة عالمية، وبالتالي الانتقال من القطبية الثنائية إلى القطبية الأحادية، حيث حافظت الولايات المتحدة على تفوقها على العالم في السياسة والاقتصاد والقضايا العسكرية. كان صعود الولايات المتحدة كقوة عليا بسبب بعض النظريات الناشئة التي تنبأت بالوضع الجديد للولايات المتحدة. يمكن القول إن "صراع الحضارات" لصموئيل هنتنغتون الذي ظهر بعد فترة وجيزة من نهاية الحرب الباردة، كان أكثر من توقع صعود الولايات المتحدة كقوة عظمى مهيمنة في العالم. من الناحية النظرية، كان للنظرية المذكورة أعلاه دور في خلق عالم متعدد الأقطاب. إلى جانب نظرية صموئيل هنتنغتون عن "صراع الحضارات"، ادعت الولايات المتحدة تفوقها العالمي، وتهدف إلى الهيمنة على العالم سياسيًا واقتصاديًا وثقافيًا. كقوة عالمية ناجحة، تسعى الولايات المتحدة إلى فرض هيمنتها الثقافية على العديد من البلدان الضعيفة. مثل تلك الأفريقية. مع ظهور العولمة، فشلت هذه البلدان الأفريقية في بناء قواعد ثقافية متينة. نظرًا لاستخدام صانعي السياسة الأمريكيين كوسيلة سياسية، فإن نظرية صموئيل هنتنغتون عن "صراع الحضارات" لها تأثيرات خطيرة على الهوية الثقافية الأفريقية.

تحلل هذه الورقة آثار نظرية صموئيل هنتنغتون عن "صراع الحضارات" على الهوية الثقافية الأفريقية. **الكلمات المفتاحية:** صموئيل هنتنغتون، نظرية صراع الحضارات، إفريقيا، الهوية الثقافية.

1. INTRODUCTION

Since the end of WWII, the world has been ruled by the undisputed powers of the US and the ex- USSR. It is worth recalling that this division announced the rise of a post- world order in which world politics were dominated by both global powers; namely, the US and the Soviet Union. As this division was ideological, both superpowers competed and struggled for power and dominance, and engaged in the Cold War era. As a matter of fact, and according to this ideological division of the world, both superpowers exerted much influence around the world to win spheres of influence.

The emergence of the Cold War was linked to the rise of the Soviet Union after World War II as a political power and established social system that represented a competing ideology, an international power with military capabilities, and international alliances that made it one of the main global superpowers in the post- war world. However, the collapse of the Soviet Union in the early nineties was linked, through its various sectors, with the end of the Cold War era and the relations and concepts that have ruled and directed international relations and world politics over the past four eras.

The end of the Cold War brought several changes in the world's political arena. The collapse of the ex- USSR, the consequent fall of the US enemy and the biggest threat to the security of the European continent, and the liberation of most of the Eastern European countries from the Soviet control were all indicators that world politics started to change, and the world would enter a new phase of unipolarity, as the US appeared to be the dominant global power following the end of the Cold War. Thus, the world entered a new stage; namely, the new world order, in which the US emerged as a global power which exercises uniquely in the international system. Therefore, it was not surprising to assume that the developments that occurred in the international arena as a result of the several changes in world politics had impacts, significance, and indications for that evolution on theoretical, philosophical, and historical levels.

Parallel to the collapse of the Soviet Union and the end of the Cold War, the world witnessed the emergence of theories that saw what happened as the "end of history", a final and decisive victory for liberal democracy, both

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political and economic, and the absence of any challenge to the West, which emerged victorious from the Cold War conflict. At the level of expectations for the policies and systems of the new world order, its relations and the forces that will rule it, attention was drawn to the international organization that arose in the aftermath of the Second War to play an effective role in international security and stability. However, its efforts were thwarted by the international political and ideological polarization imposed by the Cold War. The absence of the Cold War and its relations revived hopes that the original principles of the organization and its charter would become the basis of the new international order.

The end of WWII and the beginning of the Cold War led scholars to search for terms, concepts, and foundations to define global politics and international relations during the nineteenth century. After the collapse of the Soviet Union and the end of the Cold War, scholars engaged in developing theories to define the new source of power in international relations, after the Cold War divided the world on ideological and economic bases. Samuel Huntington's theory of 'Clash of Civilizations' emerged to classify the world on different bases; To consider that the main source of conflicts in the new world is a purely cultural civilization.

In his theory, Samuel Huntington argued, mainly, that division in the world is basically cultural and civilizational. Since the world is divided into cultures and civilizations, a clash will emerge between these civilizations where each civilization seeks to impose its culture and civilizational traits over several countries. Therefore, it is not withstanding that Samuel Huntington's theory has been used by US policymakers so that the US maintains its global status and impose its political and cultural hegemony on weak countries, including African ones. As a matter of fact, Samuel Huntington's theory Clash of Civilizations leads to the decay of minor cultures and civilizations; such as, African culture.

The present paper attempts to analyze the impacts of Samuel Huntington's theory of 'Clash of Civilizations' on the African cultural identity. It highlights Samuel Huntington's classification of the world's civilizations, and the position of the African Continent in this classification.

Moreover, the researcher attempts to analyze how Samuel Huntington's Theory of the Clash of Civilizations is used by western policy makers to impose cultural imperialism which threatens the African cultural identity.

2. Samuel Huntington's Theory of 'Clash of Civilizations': An overview:

During the Cold War era, both of the US and the ex- USSR competed for rivalry over global politics and acquisition of new territories for exerting influence of their ideologies. The striking feature between both powers was the fact that each was composed of different races and cultures. The Soviet Union imposed its authority on the different cultures, in contrast to the US which remained a multi- cultural society without any attempts from the government to impose its authority on the cultural composition of the country. At the end of the Cold War, the world witnessed several changes which began to influence peoples' lives and relationships. Obviously, people started to look for their identities and what shaped these identities. For them, it was the cultural identity which was more important to them because it was the symbol and key identification which characterized them, differentiated them from others, and identified their friends and enemies. Therefore, the post- Cold War era had divided the world into separate civilizations in which cultural identity is the striking feature of identification and division.

Within this context, Samuel Huntington (1993) proposed his own paradigm which explained and predicted a new political order based on civilizational paradigm. According to him, "We need a map, that both portrays reality and simplifies reality in a way that best serves our purposes" (p. 31). Huntington; thus, developed a new "Civilization paradigm" to create a new understanding of the post- Cold War order, and to fill the gaps of the already existing paradigms. Following the explanations of the separate civilizations in the new paradigm, Huntington (1996) described the relations among civilizations. According to him, during the Twentieth century era, relations among civilizations have moved from the unidirectional influence to the "multidirectional interactions among all civilization", which has been

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maintained (p. 53). In other words, cultural influence is interdependent; western civilizations influence and are influenced by smaller, less powerful civilizations around the world. In his book, *The Clash of Civilizations and the Remaking of World Order*, Huntington (1996) quoted the following:

In this new world the most pervasive, important and dangerous conflicts will not be between social classes, rich and poor, or other economically defined groups, but between peoples belonging to different cultural entities. Tribal wars and ethnic conflicts will occur within civilizations. And the most dangerous cultural conflicts are those along the fault lines between civilizations. (p. 28)

According to Huntington (1996), in the post- Cold War world, the most important distinctions among peoples are not ideological, political, or economic. They are cultural. Global politics is multi-polar and multi-civilizational: not a 'Westernization' of non- Western states. The balance of population is shifting with a decline in the West. Asia is expanding, and Islam is expanding demographically. Civilizational cultures are defined by: common objective elements (language, history, religion, customs, institutions) & by subjective self-identification ('us' and 'them'). Civilizational cultures are based mainly on religion (pp. 43-8). In this regard, he divided the world into seven "major" civilizations, which are as follows:

Fig.1. The Main World's civilizations

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As seen above, the major world civilizations, according to Huntington (1993) are (1) Sinic, (2) Islamic, (3) Western Christianity, (4) Japanese, (5) Orthodox, (6) Hindu, and (7) Latin American. Relationships between these civilizations is seen only through “Conflict between groups in different civilizations will be more frequent, more sustained and more violent than conflicts between groups in the same civilization” (p. 48). Although he believed that the most powerful nation states will dominate politics in world affairs, the major principal conflicts which will arise over global politics will occur between nations and groups of different civilizations. Therefore, the clash of civilizations will dominate global politics. In regard to the great clashes that will occur among civilizations, Huntington (1996) anticipated a coalition, or cooperation between Islamic and Sinic cultures to work against a common enemy, the West. Three issues that separate the West from the rest are identified by Huntington as:

- ✚ The West's ability to maintain military superiority through the nonproliferation of emerging powers;
- ✚ The promotion of Western political values; such as, human rights and democracy;

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- ✚ The Restriction of non- Western immigrants and refugees into Western societies;
- ✚ Non-Western countries belief that the three aspects of the Western countries attempt to enforce and maintain their status as the cultural hegemony. (p. 132)

Within this context, Huntington (1996) discussed the new structure of civilizations. According to him, civilizations center around a small number of powerful core states, and "culture commonality legitimates the leadership and order-imposing role of the core states for both member state and core external powers and institutions" (p. 156). For instance, France and Germany, as EU members, represent examples of core states. Their sphere of influence ends where Western Christendom ends. In other words, civilizations are strictly bound to religious affiliation, and the Islamic civilization, as Huntington argued, lacks a core state. This; in fact, disallows these societies to successfully develop and modernize.

Furthermore, Huntington (1996) asserted the increasing role and importance of religion in world politics. Accordingly, religion is the societal factor that has filled the vacuum created by a loss of political ideology. Major religions around the world "experienced new surges in commitment, relevance and practice by casual believers" (p. 96). In this regard, Huntington believed that replacing politics with religion was; also, the result of increased communication among societies and cultures. People 'need new sources of identity, new forms of stable community, and new sets of moral precepts to provide them with a sense of meaning and purpose' (p. 97). Therefore, religion is able to meet these needs.

Unlike Asian societies, Muslim societies have asserted cultural identity through the reaffirmation and resurgence of religion. Huntington (1996) argued that the resurgence of Islam "embodies the acceptance of modernity, rejection of Western culture, and the recommitment to Islam as the guide to life in the modern world" (p. 110). Religion is the primary factor that distinguishes Muslim politics and society from other countries. Moreover, he argued that the failure of state economies, the large young population,

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and the authoritarian regimes have all contributed to the resurgence of Islam in society.

With the rise of Islam, Huntington (1996) predicted the conflict between Islam and the West to be a 'small, fault line war,' and the conflict between the US and China has the potential to be an 'intercivilizational war of core states' (p. 207). Furthermore, Huntington explained that the conflictual nature of Islam and Christianity center around which are:

- ✚ The Muslim population growth has generated large numbers of unemployed and dissatisfied youth that become recruits to Islamic causes;
- ✚ The recent resurgence of Islam has given Muslims a reaffirmation of the relevance of Islam compared to other religions;
- ✚ The West's attempt to universalize values and institutions, and maintain military superiority has generated intense resentment within Muslim communities;
- ✚ Without the common threat of communism, the West and Islam now perceive each other as enemies; and
- ✚ Increased communication and interaction between Islam and the West has exaggerated the perceived differences between the two societies (p. 211).

As a conclusion, Huntington (1996) argued that the challengers of the West, whether external or internal, will erode the West's power. External challenges include the emerging cultural identities in the non-Western world, and internal challenges include the erosion of principle values, morals, and beliefs within Western culture. As for the debate between multiculturalists and monoculturalists and states, Huntington (1996) believed that 'A multicultural world is unavoidable because global empire is impossible. The preservation of the United States and the West requires the renewal of Western identity' (p. 318). The ability for the West to remain a global political power needs to adapt to increasing power and influence of different civilizations. On the other hand, without adapting, the West is destined to decline in power and influence, or it will clash with other

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powerful civilizations. According to Huntington, if the West clashes with another civilization, the world peace and the international order will be threatened and endangered (p. 321).

3. What Does Samuel Huntington's Theory of 'Clash of Civilizations' Call For? A critical review:

As a matter of fact, Huntington's 'Clash of Civilizations' theory outlined a new world order which would emerge after the Cold War era. Accordingly, Samuel Huntington asserted that future conflicts would evolve from feuds among nation states to ideological hostilities which would develop further into cultural clashes. He put forward the theory that nation states and other groups which share cultural affinities would unite and cooperate and fight as one, against other cultural blocks. In reviewing critically Samuel Huntington's theory of the *Clash of Civilizations*, it is found that the aforementioned theory has the following weaknesses.

Huntington's theory calls for unstable world. i. e. Samuel Huntington predicted a new world order in which peace will be threatened and endangered. The notion of 'clash' in Samuel Huntington's view identifies a map for the new world order: the world will notice a new Cold War era, possibly with China- which is a new rising power threatening the existence of the US, or Russia which has revived its old rivalry to the US. Moreover, the theory identified a new rising enemy to the US: Islam. Therefore, He prophesied a more unstable and anarchic world.

Within this context, Huntington is not a scholarly philosopher, but a foreign policy analyst. When he introduced his theory, he focused on searching for an issue from which the US policy makers would benefit to achieve their goals and objectives; primarily, regardless of any other considerations. In his article published in *Foreign Affairs*, Huntington (1993) expressed that the US society is multicultural, indicating that cultural contradictions will lead to its downfall. Therefore, it is necessary to search for a common issue which would unite the Americans, and would distract them from their internal contradictions (p. 194).

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The most critical issue Huntington's theory is that it originated from a foreign policy analyst who influenced the US foreign policy. So, the theory was converted into actions, or justifications for these actions. In the field of foreign policy making, it is worth to mention that the US foreign policy makers assumed the inability of both Islamic and Confucian civilizations to coexist with the Western civilization, led by the US. Therefore, Islam and China are nominated as new rising threats to international peace, international order, and international legitimacy. In fact, introducing the notion of 'clash' between civilizations, Huntington prepares the ground for the post-Cold War era which would notice the rise of a new world order that is unstable, and characterized by controversies and conflicts.

Amongst the theory's weaknesses is that the issue of conflict is oversimplified, and being made it "cultural" only, neglecting other factors that produce conflicts; especially political, social, religious, ideological, and economic factors. There is no doubt that cultural factors are important in the issue of clash between peoples, but they are not the predominant ones. In addition, contradictions are found Huntington's theory, namely, "Islamic-Confucian alliance" facing the West. In contrast, there are divergences between these two cultures, but it is better this issue to be explained within the context of "common interest", or pragmatic relationships.

Another controversial issue that is found in Huntington's theory is; in fact, his classification of world civilizations which is laid down on different bases: religious (Islamic civilization), racial (Chinese civilization), and geographical (Indian Civilization). However, this classification is politically rooted, not cultural, or civilizational. In this regard, Huntington looked at the political factor, as the current force around which a state, or power relies. He neglected other factors behind the formation and creation of states.

Purposefully, Huntington's theory is mobilized by the necessity of searching for an enemy for the US, the global power, in the new world order; namely, Islam. Therefore, clash is present in this era through the existence of Islam as a rising enemy. Within this context, he gave ideological justifications for the US administration to act and issue a foreign

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policy which would be destined against Islam. Thus, targeting Islam everywhere. For Huntington, the West's problem is with Islam, not with terrorism. Islam is the only obstacle which faces the US in the process of promoting its western, liberal democracy in the new world after the Cold War. Therefore, to curb Islam, the US administration had invaded Afghanistan in 2001 and Iraq in 2003 under the legal ground of the 'War on Terror'.

4. The African civilization within Samuel Huntington's perspective Theory of 'Clash of Civilizations':

Arguably, Africa is the missing civilization in Samuel Huntington's theory. In his classification of the world's civilizations, Huntington ignored the presence of a true African civilization. According to him, Africa is characterized, through its culture, by being weak, fragile, and folkloric. Therefore, it is not in a forceful position, and it cannot collide, or be in clash with the great civilizations, namely, the Western, the Sinic, or the Islamic. Saying very little about the African Continent in Huntington's writings proves; in fact, that he constituted an ideological position about Africa: The continent does not fit his model. In the 'clash', Huntington does not recognize an established African civilization. The Africans are unable to develop a sense of an African identity; thus, they are obliged to cohere into the Western civilization. Only, the Western civilization, with its rich culture and values, is able to make the loosely, disorganized African countries strong societies (Hawker, 2005, p. 7).

Believing that the African continent is not important, and the African societies are not viable and unable to constitute a real world, this has brought a lot of criticism to Huntington. In fact, Samuel Huntington criticized the African political regimes that they are 'one-man one- party' regimes and they cannot turn into democratic regimes. However, the African Continent was subjected to the 'European Scramble' and; later to, colonization during the nineteenth century. Earlier, the practice of slave trade created a divide in both European and American societies. The African Continent has been unstable because of foreign countries' interventions in

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African politics, which; in fact, resulted in serious political, economic, and social problems undergone by the Africans. A true example is the Cold War era during which Africa witnessed a fierce competition between the US and the ex- USSR; each tried to promote its ideology and exert influence in African politics. Economically, African countries have witnessed a new 'global scramble' over its economic resources and potentials, mainly oil and gas, by the major world countries of China, the US, Russia, Turkey, India, Brazil, ... etc.

Unfortunately, the US media and Hollywood strongly strengthen Huntington's belief about the African Continent as being disorganized, unstable, and anarchic. A true illustration are two movies which portray the African Continent as a source of rage, epidemics, political instability, unrest, conflicts, and wars.

Outbreak, a movie produced in 1995, portrayed Africa; especially the Democratic Republic of the Congo (ex- Zaire), as a dirty place from which wars and conflicts originate. Moreover, the continent is portrayed as a source of epidemics when Ebola, which was discovered in the African jungle, evolved from Motaba virus and spread quickly, killing most of the population there in 1967. To keep the virus a secret, two US Army officers; namely, General Donald McClintock and Billy Ford decided to destroy the military camp where soldiers were infected. However, an African monkey, which carried the Motaba virus, was transported from Africa to the US, causing the serious Ebola virus to spread quickly in a California town (Wolfgang, 1995).

Moreover, *24 redemption* is another Hollywood movie which portrayed Africa as a source of instability, conflicts, wars, insecurity, and violations of human rights. Based on the celebrated series of *24*, *24 Redemption's* main setting takes place in Sangala, a fictional African country. There, Jack Bauer (Kiefer Sutherland) attempts to stabilize himself, and works as a missionary with Carl Benton (Robert Carlyle), who built the Okavango school to aid war orphans. Bauer is served a subpoena to appear before the US Senate for accusations regarding human rights' violations, but refuses to go. A shadow organization among the US Government aids General

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Benjamin Juma (Tony Todd) and his militia in a coup d'état. Juma's militiamen attempt to kidnap the children from the school, and Jack has to decide whether or not to give himself up to American authorities in order to keep the children safe (Cassar, 2008).

In fact, *24 redemption* shows how the African countries remain unstable and insecure because of the major world players which intervene in African politics. The militiamen kidnap kids and young children in order to force them to join their military camps; however, the US and other world countries, which are involved in the conflict, remain silent and blind in view of these violations. When the war broke out and the situation becomes tense, most of the citizens in Sangala sought asylum to US. They ask for visas to immigrate to the US; a scene which calls for Africans to adopt US culture, beliefs, and values which are better for them to get integrated into modern world.

5. Samuel Huntington's Theory of 'Clash of Civilizations' and Western imperialism of the African Continent:

In addition to different criticism that Samuel Huntington has received on his theory of the 'Clash of Civilizations', the fact that he classified the world's civilizations into seven ones in which he ignored the existence of an African civilization; unfortunately, falls within the framework of 19th century literary works which were published and called for colonization of the African Continent. European Novels which had been written about Africa and Africans described Africans as uncivilized and uneducated persons. The Europeans, seeing that they thought of themselves as more advanced than Africans, were determined to help Africans shift from the old era into the modern era of civilization and education. The most noticeable literary work within this context is Joseph Conrad's *Heart of Darkness* (1899), which portrays Africa as a wild, dark, and uncivilized continent. Since Europe represented the light, and Africa is the dark side of the world, the Europeans; thus, had to colonize the African Continent in order to civilize and educate the Africans, convert them into Christianity, and teach them life.

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In reaction to Conrad's novel, Chinua Achebe portrayed, in his novel *Things Fall Apart* (1958), how African societies were strong, organized, and well-structured before the arrival of the European missionaries. However, with the arrival of the European missionaries, African societies became powerless. He blamed the European colonialism for stopping African culture. Through *Things Fall Apart* (1958), Chinua Achebe (1) directs the misleading of European novels that depict Africans as savages into a whole new light with its portrayal of Igbo society, and (2) examines the effects of European colonialism on African society from an African perspective. The Europeans had totally destructed the African society, with its political and social organization, to construct their rule. Achebe's primary purpose is to educate his readers about the value of his culture as an African. Moreover, he provides readers with an insight of Igbo society before the white missionaries' invasion on their land, which threatens to change almost every aspect of Igbo society. Achebe blames the white missionaries' colonial rule and/or invasion for the post-colonial oppressed Igbo culture. This oppression can be seen in terms of the oppressed social coherence between the individual and their society. Within this context, Samuel Huntington called for total imperialism of African Continent. After being subjected to political and economic colonialism, Africa; now, can be culturally colonized. i. e. assimilation and acculturation of Africa.

As a matter of fact, the coming of globalization in the new millennium resulted in several negative impacts in Africa. Powered with ICTs, Western culture is dramatically transported from one place to another in a limitless world. i. e. a world without borders. Since African countries lack the power of digital technology, they are unable to produce culture, and; therefore, cannot exchange cultural information. Thus, African population remains a consuming agent in the globalized era. In this context, Ezema (2010) believed that the African Continent suffers from cultural imperialism, which takes form of a forceful imposition of a particular culture on people. As for Africa, it suffers from cultural imperialism imposed by foreign powers, using globalization to impose their culture (pp. 15- 6).

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With the media and the Internet, Western countries are spreading their cultural values and life styles. Unfortunately, African youths are swallowing these Western cultural values through TV and the Internet. In this regard, Chang (2008) asserted that:

The West has emerged into modernity; the others ... not. Inevitably, therefore, if one wanted to be 'modern' one has in some way to be 'Western' culturally. If not Western religions, one has to adopt Western languages, and if not Western languages, one has to at the very minimum accept Western technology, which was said to be based on the universal principles of science. (p. 7)

Moreover, Owekwu (2003) remarked how the technological revolution has undermined African cultural values as follows:

The more dangerous dimensions of the digital revolution include pornography, money laundering, cultism, international terrorism and child abuse, which all constitute a threat to African cultural heritage.

It is extremely difficult for African countries with strong Islamic and Christian cultures to tolerate the level of pornographic activities that go on the Internet. In traditional African culture, nudity is still not a virtue. In many African universities and urban centres, nudity ... and

Africa's rich and elegant dress style are becoming outdated (p. 16).

The cultural values and orientations which an African child receive through moon light plays, folk tales from parents and traditional drama with peers and siblings have been supplanted by watching Western- styled movies where violence, hatred, drugs abuse and youths gangstarism are celebrated. The consequence is that these vices are on the increase in most Africa cities (Ezema, 2010, (p. 17).

In another perspective, cultural imperialism endangers African indigenous languages. Apparently, the languages of the West are imposed on the developing countries particularly African countries. The imposition of a particular language on a people is a way of imposing the culture on the people. The domination of a people through languages is the essence of

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cultural imperialism. Owing to this language domination so many indigenous African languages are already dead (Gilbert, 2008, pp. 5- 6).

It is worth recalling that another serious threat of cultural imperialism is the quick spread of Christianity whose impact has to be considered. This; in fact, has been the most important single factor in the process of Westernization in Africa. Western education, involving literacy and the mastery of a European language, became the condition for entry into the modern sector. For most of the colonial period, education was in the hands of the Christian missions, who sought not only to convert Africans but also to inculcate Western values. Christianity challenged traditional belief systems and promoted the diffusion of new ideas and modes of life; in particular, it sought to impose monogamy and the nuclear family as the norm (Arowolo, 2010, pp. 10- 1).

Since culture is the visible thread that ties people together, the Chinese culture; also, has found its way to Africa through several Chinese institutes which have been founded since 2004 in Africa. Relying heavily on the Chinese Communist Party's ideology, the Confucius Institute has founded more than 500 schools in Africa. This rapid expansion has coincided with the steady rise of China as an emerging global superpower, and reflects a long-term strategy aimed at securing the country's growing influence abroad and fashioning the world order under its cultural imprint. The Chinese use these institutes to mark their territory on the African landscape and this becomes a visible, symbolic marker of their power and presence on the continent (Sishuwa, 2019, para. 6).

The Confucius Institute is; therefore, a tool for Chinese imperialism in Africa. It is China's drones or vehicles for global dominance effected in the cultural sphere through the promotion of Chinese language, tastes, education, architecture, music, food, movies, beliefs, banks, dressing, art, film, thinking patterns, history and lifestyle, to be continued until such a time that these would have supplanted existing cultural precepts and raised local agents who would become the ambassadors or defenders of the new imposed order themselves. By infusing the institutes into existing national

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educational institutions, the Chinese are investing and securing the spread of their ideas and culture into the minds of Africa's would-be leaders in industry, academia and politics (Sishuwa, 2019, para. 17).

One possible outcome for Western cultural imperialism is the production of a national leadership with a sense of colonization, and alienation to foreign powers, namely, China, US, and EU, seeking to imitate the increasingly assertive and emboldened position as well as the Western and Chinese cultural values (Sishuwa, 2019, para. 21). This statement is strongly asserted by Ngugi wa Thiong'o who expressed it in the following words:

Our lives are a battlefield on which is fought a continuous war between the forces that are pledged to confirm our humanity and those determined to dismantle it; those who strive to build a protective wall around it, and those who wish to pull it down; those who seek to mould it and those committed to breaking it up; those who aim to open our eyes, to make us see the light and look to tomorrow and those who wish to pull us into closing our eyes. (Dyssou, 2017)

6. Conclusion:

The present paper highlighted the impacts of Samuel Huntington's Theory of the *Clash of Civilizations* on African cultural identity. As a political theorist who influenced US foreign policy making, Samuel Huntington ignored the existence of a true African civilization, since it does not fit his classification model of world civilizations.

Believing that Africa should adopt the western cultural values to be better identified, Samuel Huntington; in fact, has given clues to western countries, mainly US, EU, and China, to impose; forcibly, their cultural values on African countries. This cultural imperialism is a form of neocolonialism through which African populations are subjected, ruled, and controlled.

It is worth to mention that Thabo Mbeki (2003), ex- President of South Africa, warned about western cultural imperialism which target African countries within the following statement:

We must free ourselves of the 'friends' who populate our ranks, originating from the world of the rich, who come to us, perhaps dressed in jeans and T-shirts, as advisers and consultants, while we end up as the voice that gives popular legitimacy to decisions we neither made, nor intended to make, which our 'friends' made for us, taking advantage of an admission that perhaps we are not sufficiently educated.

To survive western neocolonialism, Africa has to resist cultural imperialism of all sorts. Cultural imperialism has serious threats; it will divide African countries between several ideologies, related to global powers. The formation of a strong Organisation of African Unity with the goal of creating united Africa to stand up against imperial machinations of China, the US, and its satellites in Europe will make the African Continent secured. African countries must resist subordination of agendas and priorities of foreign powers.

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