

Negritude: The Resurgence of African Culture, Art and Philosophy for Harmony and Peaceful Co-existence

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Abstract

The paper aims to highlight the treasurable nature of African cultural heritage and the need for Africans to continue to own, harness and showcase the uniqueness of what it means to be an African for harmony and peaceful co-existence in the society. Every human community is inimitably endowed by nature for the growth of such a group as they strive to engage in more skilful ways of conquering their immediate environment in the creation of a distinct civilisation. Africans through the centuries have fostered values that are culture-based, and on which communities hinge and have evolved. However, significant events in African history such as slavery, colonisation and imperial domination seem to have derailed and halted the process of advancement in spite of the astounding progress achieved. This paper focuses on the Philosophy of Negritude (Blackness) which centres on the resurgence of (Black) African cultural heritage for a sustained process of peace and harmony within African societies.

1. Introduction

For many centuries, black African men and women were taken from Africa, colonised and enslaved by the West to the advantage and development of the Western world. This experience however has left both negative and positive lasting impressions on the minds of a typical (black) African both at home and Diaspora, as some Africans in Europe and America continue to search for their ancestral or African roots and identity (Cf. Pakenham, 1991, pp.17-18).

Black African slaves were generally perceived by their imperial masters as a people without functional minds, unable to think, unintelligent, not articulate and without a philosophy; savage, cruel, primitive, barbaric and uncivilised (Cf. Campbell, 2006, p.28). They were regarded as

unequal to the 'white man' and needed to be conquered, dominated and enslaved because they were killing themselves, without any prospect of developing. With the above perception, the African (black man/woman) was in the Western history and mind-set only good to be subjugated, exploited, colonised and be used as economic tool, while the young girls and women were used as objects for the sexual gratification of their so-called masters (Cf. Hallam, 2004). Consequently, very dehumanising language was used to describe the African both in spoken words and literary works. The culture, art and custom which gives meaning to the African was misread, misinterpreted, misplaced and in some cases erased and thrown out as complete trash (Campbell, 2006). Moreover, the Imperial colonial system was however, based on a social division determined by colour, and sustained by a racial ideology that defined the African as inferior. According to the African literary scholar Afolabi Irele, the social and economic exploitation of the black African race which defines it as a community and gives its members a group consciousness is the consequence of its original humiliation by conquest, slavery and domination (Irele, 2003, p.36). Thus, the memory of this sad experience lingers on even till date. White is right, and black is to be dehumanised, despised and classed among the beast, hounded, persecuted, segregated, oppressed and discriminated against (Irele, 2003).

This is the reality of what many black Africans/Nations are living through and have inherited even after the so-called independence. Nevertheless, is this the truth about the African and the Black race? Why have the black Africans been defaced and dehumanised by the West? On the other hand, what have black Africans done in response to this western perception of the African? What efforts have been put in place to bring to light the true nature of Black African mind-set and World-View? What does it mean to be a BLACK AFRICAN (Negritude)? This paper focuses on the historical development and meaning of the philosophy of Negritude, its achievements and relevance in a contemporary world. It argues that the Black African race have a philosophical-religious culture, a heritage and a World-View/cosmology that is unique to them, proficiently enriching to the world and indispensable for shared development and peace in society.

2. The Meaning of the Term 'Negritude'

The term 'Negritude' means Black consciousness. According to a visual artist Crystal Campbell (2006: 33), negritude is an ideological movement

among the Black African people which seeks to reinvigorate, resurrect and restore the pride of what it means to be an African. It is an explosive renewal of the African centred culture, customs, art, poetry, Music, rhythm and way of life. It was a drive among black Africans (in diaspora) to revive, reclaim and rebuild their African cultural heritage (Asante, 2007, p.325). As a philosophy, negritude encompasses the whole of African values, customs, and civilisation, culture, socio-economic and political system, and religious beliefs which characterises the black African world view and cosmology. As Campbell puts it quoting Leopold Senghor, Negritude is spirit centred, marked by a characteristic rhythm and symbolism, a unique flavour, a certain odour, an accent, and a distinctive black tone that goes with being Black African that is inexpressible in any European/Western language or experience (Campbell, 2006). It is the simple recognition of the fact that one is black, the acceptance of this reality and our destiny, our history, culture and heritage. This understanding nevertheless, provides a unifying, belligerent, and liberating instrument for black Africans, an expression of a new humanism that positions black African people within a global community of equals (Cf. African Age, 2011).

For scholars like Oscar Ronald Dathorne, Negritude is the rehabilitation of the Black man, a confirmation and the affirmation of his equality before the white world, the re-establishment of the African personality and philosophy. It is the conscious effort of the Black African (s) to reclaim a wide array of lost traditional values with the aim to reinstate them. Besides, Negritude equals Black consciousness, and the sole medium through which the black Africans convey their feelings; it is all inclusive such that anything a Black African writes... expresses their negritude (Dathorne, 1974, p.225). Furthermore, Negritude is that which present the conceptual exposition of a distinctive African mode of consciousness and the elaboration of a specific African vision of the universe and cosmology (Irele, 1981, p.74). As a unique retrospective awareness of the African traditional cultural heritage and values, Negritude represents a historic development in the formulation of African diasporic identity and culture in this century. The term however, marks a revalorization of Africa on the part of a new world order, affirming an overwhelming pride in black cultural heritage, and asserting that black Africans are descendants of the greatest and proudest race; that have peopled the earth (Cf. Jahn, 1967, p.318).

3. A Brief Historical Development of Negritude as a Philosophy

Negritude as an ideological-philosophical movement started in the 1930s in Paris (France) by a group of French students spearheaded by people like Leopold Senghor, Claude McKay, Leon Damas, Aimee Cesaire and Jacques Rabemananjara (See. *African Age*, 2011). This movement had deep roots in the international African world because in the 1920s, the Afro-Cubans and Afro-Caribbeans started a movement called 'Negrismo' which was aimed at celebrating African music, rhythms, art, folklore and literature. Moreover, writers like Jacques Roumain the Haitian had published a journal which aimed at encouraging indigenisation in Haiti (Cf. Diagne S. Bachir, 2010). Meanwhile, Leon Damas in 1930 had put together what was termed 'the Manifesto of Negritude' which stressed the strong wish to reassert what it means to be black African. Soon after this manifesto was published, Leopold Senghor from Senegal, Aimee Cesaire from Martinique; and Leon Damas from French Guiana-South America, all of them as students in Paris came together to discuss the ideology that would promote the black African values and culture. By 1931, a journal was published that led to the creation of a club where black African writers could meet to share and exchange ideas. In 1934, another journal was published by the Martinican students, and both groups had one idea in common, demanding the attention of African students. Meanwhile, in the same year, Senghor, Cesaire and Damas edited and published a journal that aimed at breaking down the national barriers between African students on the African continent and the Diaspora. Accordingly, there was another publication in 1939 by Aimee Cesaire in which the word 'Negritude' was first used. Senghor became a principal interpreter of the concept of Negritude explaining that it meant the celebration of the African cultural heritage regardless of boundaries and nationalities (Asante, 2007, pp.324-325).

While all this was going on, black Africans in Diaspora (especially in America) were also learning from their own experience and through writing to vocalised the need to rebuild the African personality and heritage through which Africans elsewhere were drawing strength, wisdom and motivation. Furthermore, the ideological philosophical movement of Negritude became the reaction to the European subjugation cum castigation of the African, and a reflection on the Negro (Black African) predicament of having been forced by historical circumstances into a state of perpetual dependence upon the West. It thus became the

means of rediscovery of the true nature of African heritage and the avenue for exposing the African world view and ethos (Cf. African Age, 2011).

However, the concept and the theory of Negritude have been criticised by scholars like Wole Soyinka (2003), who argues that there isn't anything spectacular about Negritude as a philosophical movement. He clarifies that, throughout black Africa, there has been an on-going nationalist struggle to assert the equality of the blacks to the white imperialist championed by nationalist leaders like: Mazi Mbonu Ojike, Nnamdi Azikiwe both of Nigeria, Mobutu Seseko of Zaire and the significant input of the Church of Ethiopia. Furthermore, the contributions of journalists and poets for example in Ivory Coast, Ghana, Dakar, Abijan, Nigeria and Gabon who took on the task of exposing the injustices of imperial rule against blacks and strove to uphold the unique identity of Black Africans was considerably apparent (Cf. Soyinka, pp.611-614). Nevertheless, did Negritude as a philosophical ideological movement record any achievements?

4. The Achievements of Negritude as a Philosophical movement in the Colonial Era

Africa as a continent and people have been explored, enslaved, colonised and described as irrational, animalistic, barbaric, inhuman, with no account of time, without wits, history or society, and demented (Mudimbe, 1988, p.2), Negritude as a philosophical ideology and movement became the platform for black Africans to respond to the discursive violent notion put forth by western imperialists and scholars about Africa and especially Black Africans. It has however been argued by scholars that, the greatest achievement of Negritude as a philosophical-ideological movement in the colonial era is the fact that; it confronted and responded to the discursive violence prevalent in the period (Cf. African Age, 2011). As both in literature and perception, the Black African was perceived as inferior to the White man and not equal to Whites in anyway, so were the Blacks treated. Negritude became thus, the platform to confront, challenge, debunk, reconstruct and recreate in both literary and spoken words the perceived lost history of the African, at the same time giving a voice to the marginalised, oppressed and dominated personality of the African; while showcasing a world-view of the African (Campbell, 2006, pp.34-35). Moreover as Abiola Irele argues, a situation of oppression offers to the victim a range of reactions limited by two opposite poles; total submission, or total refusal, but the exact nature and

degree of this reaction will depend upon the experience and the disposition of the individual (Irele, 2003, p.37).

Negritude is also seen as a movement that stimulates to consciousness in the African mind, the need to reassert and celebrate the Black African cultural heritage, Identity and dignity, while creating an authentic perception among black Africans, of what it means to be African and Black, distinct from White colonial imperialist depiction. Thus, Negritude became a rallying point for Africans especially those in Diaspora. It gave impetus to a political ideological strategy to challenge the racial colonial policies that were operational at the time, and to challenge the inequalities prevalent in terms of human and political rights between the Africans and Europeans, the policy of assimilation, inequality in relationship to military service, and further to become a formidable platform for campaigning for African intellectual and political decolonisation (Cf. African Age, 2011).

Through literature and literary works, it kicked against the imperial denigrative use of language to describe and condemn Black Africans, their culture and values as primitive. It advocated for a more holistic way of looking at Africa as unique from the point of view of its rich civilisation in arts and culture which is distinct from the European civilisation (Asante, 1-2). The barbaric denunciation of African history, institutions and cultural patterns by the imperial colonisers and explorers challenged the Africans to a nostalgic reflection on their cherished ancestral values which meant life to them, while the European culture was only an imposition. This brought about a more positive reconstruction, celebration and appreciation of African heritage and personality in opposition to the colonial depiction of the African as primitive, infantile, sub-human, lazy and barbaric. Negritude became not only a long catalogue of hurts but an inventory of hope for the nationalist Africans (Dathorn, 1974, p.223). Furthermore, this philosophy created the avenue for the development of an African nationalism and a rallying point for an ultimate black consciousness. It articulated a deep-seated need, and projected a new attitude and a positive orientation to the history of the African (Blackman). This provided the channel for a self-reflection by Blacks in an effort to define a fundamental Africanism as a point of reference for black expression in a contemporary world (Irele, 1981, pp.82-83).

A scholar of African philosophy, Lucius Turner Outlaw Jr, clarifies that, black writers of the earlier centuries had no real forum on which to voice their opinions, desires or reactions. However, Negritude as a movement provided through their publications the needed avenue to present their viewpoints, aspirations and struggles in a more positive way, highlighting the injustices of the colonial system and educating the world about the world-view of the African, its distinctive philosophy, and at the same time linking up with other Africans around the world (Outlaw Jr, 2010). Accordingly, a particular literary style (poetry) was used by these Africans to capture the social situation of their environment, describing the relationship between blacks and whites and the frustrations of not being truly free and independent. Besides, the use of poetry also conveyed to the Western world a version of African philosophy, their worldview and cosmology that was neoteric (Outlaw Jr, 2010). This contributed also to the building of an authentic picture of an African philosophy that is articulate, all-encompassing, which celebrates Black cultural identity that is separate, a civilisation, a tradition and a spiritual inheritance that critically understands itself in the situation of its post-colonial reality (Bell, 2002, pp.25-31). For philosopher Valentin-Yves Mudimbe, This Black personality movement stood for the values of African civilization, which makes up the distinctiveness of the African people; and was instrumental in challenging and sustaining the struggle for African independence by opposing colonisation as a process of falsification and depersonalisation of Africans, and criticises imperialism as a mean of exploitation (Mudimbe, 1988, p.133).

Negritude brought about an African Renaissance, a genuine rediscovery of African paradigm, a rebirth and pride of the 'black self' and ultimately opened up the African mind and philosophy to certain dimensions of its own world which western influence had obscured. Accordingly, the way in which the best of these poets came to root their vision in African modes of thoughts gave a new meaning to the traditional African world-view. It retraced a collective drama as well as a spiritual adventure involving a quest for the self; with the conquest of a lost identity as its reward. Socially, it is functional and symbolic because, the historical context within which Negritude developed personified black writers, reincarnating a despised and oppressed race. This became the mediator of a new self-awareness, using African mythology and black ethnocentrism to recreate an emotional as well as an original bond beneath the contingencies of a particular challenging historical experience. It formed

an imaginative political will power for African nationalism. Thus at the literary level, it remained largely subjective and an ideology that attempted to establish the objective standards of thought and action for the African in general and black people in particular (Irele, 2003, p.41).

The achievements of Negritude can also be appreciated in the fact that it became the formal expression of the Black Nationalist consciousness, a black cultural nationalism and a common cultural denominator which became the basis for their various and often disparate forms of expression. It became obvious that beyond the immediate preoccupation with the historical experience of the Black man, is a distinct nature of African thought as expressed in the leading themes that have emerged in African literatures. Moreover, negritude in a fundamental way concerned itself with exploring the facts of history as it affects black Africans, and the relationship between the Black race and African civilisation, in a more positive determination to achieve its destiny (Cf. Irele, 1981, pp.68-72). Furthermore, scholars and African writers like Nick Nesbitt, argue that Negritude in the colonial era challenged western writers to pay attention to what the protagonists of the philosophy 'Negritude' are arguing as their literature and literary works challenged and contradicted the impression western writers were creating about Africans and especially the black race. This produced the material and textual objectification of black self-consciousness, a programme for self-understanding and liberation (Cf. Nesbitt, 2005, pp.193-99).

It can however, be concluded that, apart from the fact that the invocation of African tradition served as a means of providing both moral and psychological refuge for a westernised African elites, negritude expressed a nostalgic attachment to African values by registering a sense of discovery for a new perspective of their experience and an exploration towards the constitution of a mode of thought that was at once modern and African in its references. This nevertheless became a means of reconciliation between the synthesis of the traditional European approach and the African mode of apprehension (Irele, 1981, pp.81-82). Thus, R. Bell (2002, pp.25-26) and Irele both agree in asserting that Negritude as a philosophy and a movement contributed immensely to the development of an African nationalism. It also became a significant force in African race recovery and independent movements providing Africans with their own irreplaceable virtues that were powerfully expressed in the nationalist poetry.

These achievements during the colonial era gave the movement and the nationalists Africans the relevant focus and impetus until the dawn of independence. However, what has become of such Black consciousness post-independence? Is the philosophy of Negritude still relevant in contemporary African/Nigerian Society? How can the erudition and the learning of African cultural heritage be channelled towards peace and harmony within African societies?

5. The Relevance of Negritude in building Peace and Harmony in African Societies

The Philosophy of Negritude or Black African consciousness aims to focus on harnessing, revitalising and bringing to fore those distinctive African values that have shaped our conscious and collective unique identity as a people, in relationship to the rest of the world. African world-view, culture and tradition hinges on the precepts of community, family, togetherness, love, sharing, peace, harmony, respect, tolerance, hard-work, religion, education, discipline and a rhythm that permeates and directs every facet of life and essential to living (I am because we all are). These values foster and enhance our inter-connectedness, a community spirit that strengthens the bond of unity within African societies, in spite of the heterogeneous and diverse nature of each distinct community (Cf. Francis, 2007, pp.2-3). Moreover, such bebies of cultural resource present an opportunity for growth, development and peace. However, Africa as a Continent, or the different Regions and Countries (Nigeria), are confronted with devastating socio-political, ethnic, economic, cultural and extremist religious conflicts. Religious extremism has been injurious to our collective existence. An extremist-fundamental interpretation of scripture and or religious tradition is a stance in which the interpreter holds and provides a literal interpretation of the sacred text or tradition and believes their own reading, rendering and/or interpretation of such texts remains the ultimate truth. This tends to omit the possibilities of other perspectives or more dynamic interpretations (coming from within their own or other religions), of the same texts and/or religious tradition (Cf. Groff, 2008, p.67). Time and again such a stance has led to violent conflicts and war, setting us back and stifling the needed advancement for peace and harmony. This is due to our failure to harness our inherent capabilities, poor assessment and abysmal handling of some political

situations. For instance when political elections into public offices turn violent and religious extremist groups take advantage of the chaotic situation and places of worship are beleaguered.

Furthermore, some experts in conflict studies see the possibility that two African extremist groups affiliated with the Islamic State could become a major threat on the continent if they come together and boost cooperation between them (Cf. Vanguard, 2015). The Libyan Islamist rebels group that have proclaimed allegiance to IS or ISIS (Islamic State of Iraq and Syria, and the Levant, an area which includes: Jordan and Lebanon, or Daesh, the Middle Eastern acronym (Cf. Hosken, 2015: xiii and 59), and Boko Haram in north-eastern Nigeria, which have gone further to adjust its name to 'Islamic State's West Africa Province (ISWAP)' (See. Vanguard, 2015). Also, factions such as Al-Shabab in East Africa, Al-Qaeda in the lands of the Islamic Magreb and other splinter units in different parts of Africa, without any misgivings could become true danger that is both regional and continental in character (Cf. The Maghrebinote, 2015).

There are no doubts religious authorities, leaders and clerics have the obligation to tame the excesses and recklessness of religious bigots and extremists. Moreover, our Holy Scriptures (Bible and Qur'an) have several verses that denounce horrendous anomalies. Also our African cultures and cherished traditions are rich in expressions that could be deployed in moment of conflict tribulation and vengeance.

Africans therefore, have the crucial task of confronting and defeating the false and evil ideology of violent extremism. It is our onus to build our civil capacity to rout the false and dangerous premises and assumptions of violent extremism. Our collective responsibility is never to allow mindless violence inspired by false ideologies and evil precepts to threaten our Continent, Regions or Countries (Cf. Abimaje, 2015).

Our religious, political, socio-cultural and ethnic diversity provides a distinctive opportunity and brings with it a unique richness for setting African societies on a high pedestal in world civilisation. This is achievable through the resurgence, harnessing and utilising our cultural values which the philosophy of Negritude seeks to highlight and bring to fore for the advancement of our Continent, Regions and Countries.

Therefore, proficient education becomes significant in the project of effective peace building process. This involves analysis of African values, culture, customs and traditions, and channelling our heritage for peaceful coexistence. This means that all those involved in the education of the youth for instance, and in the various educational spheres should emphasise the sacred character of life and the derived dignity of every person, regardless of his or her ethnicity, religion, culture, social position and political choice. There is no life more precious than the other because it belongs to a specific race or religion (V.I.S, 2015). Consequently, no one can kill, and no one should kill in the name of God or any religion. Moreover, Christians and Muslims, according to their respective religious traditions, look at God and relate to God as the creator of all. Thus, there cannot be any ambiguity in education as the future of a person, community and of the whole humanity cannot be built on any such ambiguity (V.I.S, 2015). Teachers, educationists and religious instructors who have the challenging task of training children and youths in schools or other settings, should be conscious that their responsibility extends also to the moral, spiritual and socio-cultural aspects of life. And since the values of freedom, mutual respect and solidarity are deeply entrenched in the African cultural heritage, these must be handed on from a tender age. Moreover, every educational setting can become a place of openness, learning and encounter with the 'other.' A place of dialogue, cohesiveness and attentive listening, where young people feel welcomed and appreciated for their personal abilities and inner acuity, and can learn to esteem their brothers and sisters in solidarity of faith or of other faith traditions (Cf. V.I.S, 2015). The perennial lack of peaceful coexistence, conflicts and poor development characteristic of most African Countries, and the seeming division along political socio-religious lines calls for a collective response by governments, politicians, community as well as religious leaders for a consistent efforts at peace building.

As Africans, we are faced with a great political, economic and religious obligation to rethink and correct the dysfunctions and distortions of the current model of our penurious development (V.I.S, 2015). Our African heritage and ethos offers a prestigious prospect. Additionally, democratic principles advance the potential for instance, for Christians and Muslims to confront the realities of diversity in taking their religious beliefs in the modern world of democracy realistically. Muslims and Christians in Nigeria or the Central African Republic for example cannot accept democracy and reject the inclusive nature of its philosophy as it seems the

case today. Moreover, the driving force of democracy is that it presents us with the best instruments for managing our diversity, creating inclusiveness and breaking down the boundaries of exclusion. Unfortunately, some Christians and Muslims (and even politicians) whip up religious sentiments, and have continued to present religion as a source of identity, segregation, power and control. Meanwhile, some of these (political and religious) elites continue to believe they can claim the benefits of democracy and use such; only to consolidate their hold on power (Cf. Kukah, 2015). This for me has remained a source and trigger for violent conflicts as experienced for example in contemporary Northern Nigeria. What is needed is an open and sincere dialogue, with responsible cooperation on the part of all: political, religious, scientific, the business community and of course the civil society. Hence, the rich deposit of our African cultural heritage provides the needed wisdom and learning for instituting a coherent harmonious society.

Accordingly, while humans are capable of the worst, they equally have the capacity of rising above themselves and choosing what is good and making a new start in post conflict era. This much-needed change of course cannot take place without a substantial commitment to education and training. Nothing will happen unless political and technical solutions are accompanied by a process of education which proposes new ways of living through learning from and imbibing those positive African cultural treasures which the philosophy of Negritude champions. It further demands for an educational process which impresses especially on the young generation the need to espouse the culture of care, respect, tolerance, discipline, hard-work, justice, religious harmony and peaceful coexistence with adherents of other religions. African (Black) culture and tradition offers the world a beauty and natural richness which inspire praise of the Creator. However, this patrimony of Africa and for all mankind is constantly exposed to the risk of destruction caused by human selfishness, greed and varied types of abusive situations of poverty (material, educational, socio-cultural), religious extremism and exclusion based on socio-religious, political and ethnic creeds (See. V.I.S, 2015). Peace and harmony in our communities, regions or Countries (Continent) means building a world in which our religious beliefs can co-exist alongside those of other people and a consistent tread towards entrenching justice and development in conjunction with preserving our unique cultural heritage. I am convinced that anything short of the above

will continue to be the cause of poverty, chaos and recurrent violent conflicts.

6. Conclusion

There is no doubt; African cultural heritage is opulent and superfluous in the creation of a uniquely African civilisation. The protagonists of Negritude recognised such, identified and advocated our cultural heirloom as a point of entry for Black Africans in the hope of reclaiming and recreating that which had been destroyed, and to recover from the dehumanising conditions they had been condemned to by the colonial imperialists and the prevailing literary works of that epoch. The philosophy asserts the fact that Africans have got wealth of treasure in culture, religion, language, terse-sayings, proverbs, music, dance, rhythm and art which are critical to understanding the world-view of, and the thinking of the (Black) African. These remain the reservoirs of treasure that cannot be taken away from Africans, and the rhythm that defines anything African.

Negritude as a philosophical ideology and movement tried to mobilise and plunge into this rich reservoir of (Black) African cultural heritage in order to respond to the discursive violence against Africans, bringing to light the rich historical records of African uniqueness, civilisation, philosophy and social character. This is still possible today in our quest for peace and harmony as a Continent, as Regions and / or Countries.

The philosophy of negritude advocates that traditional African values of peace, hard-work, manners, respect, justice, togetherness and that communitarian spirit of sharing be central in our catechetical and qur'anic tutoring of young Muslim and Christian adherents. Religious, spiritual and moral instructions should draw on those rich African values that have held the fabric of African societies for ages. In this process, the family, parents, community-elders and significant individuals who are custodians of culture and societal customs have a significant role to play in our peace building endeavours (Cf. John Paul II, 1979, p.49). Consequently, learning in peace making, dialogue and peaceful coexistence and respect for our (religious, socio-political or ethnic) difference must form part of our formal and informal system of education. Accordingly, our political class and elites on the other hand must wake up from their slumbers to tackle the issues of poverty, ignorance, poor development and not deliberately cover their failures by spinning

conspiracy theories that some groups and individuals outside of the region or Country are instigating to commit such atrocities (Cf. Shuaib, 2014). Moreover, there has to be consistent efforts at all angles in addressing those issues and (religious) ideologies that continue to propel especially young people to embrace extremism. Besides, with modernisation and consistent growth and change in our contemporary world, care must be taken to conserve and hand-on our opulent and prestigious cultural heritage. Because African culture and traditional heritage remains such a treasurable priceless fortune that must be preserved!

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