Philosophy in a Global Village

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Abstract

Facts of human existence remain that, men have always lived and searched for the reality surrounding them as beings in the midst of other beings. This is historically nurtured and intended not only to help humanityunravel the deep history of nature and the universe as a whole but also indicates differences in human social relations and the beauty in human diversity. Today, there is an envisaged global village and eventual globalization of the world.However, in view of the challenges surrounding globalization, such aseffect of cultural globalization, cultural domination or imposition, cultural clashes, loss of languages and other challenging issues, many are beginning to suspect the right intention of such a globally minded trend. This is not to totally ignore the reality of the need for interdependence, culturally and otherwise, which to some extent cannot be avoided naturally. Rather, it points to the fact that changes are inevitable among humans. However, given that"all that glitters is not gold". This paper is very necessary, for it explores the beauty and the problems associated with globalization. It articulates that philosophy with its broadminded approach to issues can play a crucial role, specifically in guiding the world with the right attitude with which to address and handle ideas and men across the globe, in a seemingly safe, reciprocal and mutual manner. The work proceeds through clarification of terms, analytical discussions on the major challenges and an articulation of the role of philosophy in a global village and a conclusion.

Keywords: Philosophy, Global Village, Globalization, Intercultural Philosophy

Global Village

Historically, the coinage of the term "global village" seems to be in dispute. This is because, it has been argued that the term was coined and popularized by Herb MarshallMcluhan, the Canadian born philosopher of communication theory and literatureprofessor (https://www.reference.com/world-view/qlobal.villaqe-mean-2002). Others argue that the term "global village" was coined by Wyndham Levis in his book *America and CosmicMan* (1948) (http://answers.vahoo.com/question/index?qid=20080312132110AA8Tfh).

However, going by the period in which they published their books, it may be logical to assert that the pioneer user of the term is Wyndham Lewis who is said to have been the first to publish a book which explained the meaning of the term, as at 1948, while Herbert Marshall McLuhan's publication came much later around 1962. Thus, Wyndham Lewis published his book *America and Cosmic Man* in 1948 while Herbert Marshall McLuhan published his book *The Gutenberg Understanding the Media Galaxy: the making of Typographic Man in 1962.*

Global village further means a world connected by electronics and technology. It means that the world is seen as a community in which people are connected by computers, television, etc and all depend on one another. That is to say, the world viewed as a community in which distance and isolation have been dramatically reduced by electronic media (as television and the internet (http://Www.meriamwebster.com/dictionary/global%20 village). In other words, it expressesthe idea that people throughout theworld are interconnected through the use of news (www.librarv.ilfinois.edu/village/qlobalnews/mods/pg1. "Global village" describes how the world was to become merely connected since the usage of. public radio in the 1920s to spread information. Here, McLuhan in his books, *The Gutenberg Galaxy* and *Understanding the Media* in which he explained the phenomenon where humankind would rely on electronic media for information. Heargued that people would move toward a collective identity with a tribal base. The label for this type-of social organization is a global village (www.reference.com). Essentially, he meant to describe how mass media collapse space and time barriers in human communication, enabling people to interact and live on a global scale. This implies for him, that the world has been tuned into a village by the electronic mass media (http://answer.yahoo.com/question/index?). Global village is also a term used to express the relation between macroeconomics and sociology throughout the world (http://wikipedia.org/wiki/qlobal village).

Infact, as at 1970 *Saturday Review Article* noted that there are no boundaries in a global village. All problems will become so intimate as to be one's own (www.merriam-webster.com). This is why on the internet, physical distance is even less of a hindrance to the real-time communicative activities of people. It further leads to openness of the web and the ease at which people can search for online communities and interact with others who share the same interests and concerns. This technology, it is argued, fosters the idea of a conglomerate yet unified global community. Moreso, across the global village people have reached out and transcended their neighborhood. They are involved in complex community networks stretching across cities, nations and oceans (en.wikipedia.org/wiki/Global village).

Johnson according to Dixon, observes that the term global village exlains the phenomenon of the world's culture shrinking and exploding at the same time due to pervasive technological advances that allow for instantaneous sharing of culture. This is because, people believe that if it is continuous, cultural globalization will lead to a dazzling market place where countries of all economic opportunities are represented and where more fortunate countries come to the aid of lessfortunateoneswith humanitarian efforts. (http://www.inauiriesiournal.eom/articles//understandinq-the-implications of-global-village) (Rector Portharcourt@vahoo.com)

Implications of a Global Village

Violet **K.** Dixon takes a look at the seeming beauty the world would experience if **the**world indeed become a global village. He avers thus "imagine the vast spectrum of **all the**cultures of Africa, to the melodic Didgerido of Australia, to the scream of the electric **guitar.** Taste the curry from India, the coconut milk from Thailand, the cheeseburger from **the** United States. Now if all these cultures are compressed into one super-culture. All the countries in the World are united under one government and one religion. Communists follow the same rules as those previously under a democracy. Moslems and Christians live by the same religious standards".

In view of the inevitability of the effects mention earlier, an examination of some implications which may arise from globalization need to be discussed.

One major concerns held against global village is based on the effect of cultural globalization, in which case American media and culture have had a negative impact on other cultures around the world. The problem here is that countries with more economic influence will eventually control the cultural standard by which the rest of the world will have to live (Dixon www.inquiresjournal.com).

Here, it isargue that, Westernization or expansion of products and customs from Western developed countries, is not necessarily an imposition of culture, but an opportunity for this developed countries to *incorporate* their own culture with Western culture. Their justification here is that the United States is composed of a melting pot of cultures. Here, Johnson as further quoted by. Dixon, points that, words like integration and cultural fusion amount to mixing of cultures is inevitable as it is healthy, and enriching. Hence globalization is not an evil -change being thrust upon society. Rather, it is a natural evolution and progression of how people interact with each other given advanced capabilities to communicate.Cultural domination, this is the fact that when there is a shift toward cultural sharing, overlapping ensues. However, Johnson a critic and activist argues

that cultural conflict is creating uniformity, standardization, homogenization. This for him is a global monocultural that is sterile, dull and artificial" (www.inquiresjournal.com).

Permeation of cultural standards,here, language is bound to culture and culture is connected to the deep values and structures that hold societies together. In which case, the potential loss of less spoken languages is a serious concern. Reference is made here to an online language database "Language of the World" which dedicates itself to promoting awareness and about languages, offering self language competence assessments and lists of languages that are considered endangered. It explains that, the world faces challenges in maintaining language diversity. It adds that, of the more than'6,912 languages half may be. in danger of disappearing in the next several decades. The argument here is-that losing these languages poses serious cultural risks because we lose aspects of the smaller culture that are now unable to articulate their beliefs and knowledge as a result of the extinction of their language.. With this loss the fear is that, not only does our world become mundane but we also run the more serious risk of losing some cultures forever (www.inquiriesjournal.com).

Dixon argues that the assertion that it is possible for all cultures of the world to become one global village is controversial (www.inquiriesjournal.com). Similarly, McLuhan has pointed out that this phenomenon in which humankind would rely on electronic media for information, will result in people moving toward a collective identity with tribal base. He labeled this type of social organization a global village, but cautioned that such technology would damage individualism (Www.reference.com/world- view/qlobal-viHaae-mean-2ea2). Looking at Dixon's position in relation to McLuhan' envisagedglobal village, with its accompanying caution in favour of individualism? Suggests some form of contradiction. This contradiction is repeated in very obvious manner by AborisadeOlasunkanmi, when he said; Today individualism which he conceives as a product of globalization and as a destructive divisive element in African society, promotes many African problems, hasreplacedthesense of communitywith mutual antagonism. Olasunkanmi has also acknowledged the fact that globalization is seen as a suspect, which acts as a vehicle of western cultural and economic imperialism in a nuanced fashion. He argues again that suspicion has replaced unity of purpose. But notes however that individualism as an ideology and principle of life is not encouraged in Africa (www.krepublishers.com 61).

To corroborate, the view of Olasunkanmi, Janisk (John) Ozolins writes that globalization sometimes regarded with suspicion is a major and continuing influence on notonly the economic development of countries, but also their cultures andlanguage. Hence, economic

imperialism, through the flooding of countries with consumer goods *from* European countries, United States, and perhaps even further a field such as China and India, has a very powerful influence on popular culture within a country and arguably will erode it (Sweet 27). In addition, Olasunkanmi explains that, individualism (economic globalization) also creates a situation of all to himself, where the only governing principle is to survive by all means. Survival here, is notseen as a community phenomenon but within the context of the 'I' in exclusion of others (62). Furthermore, he notes that, the philosophy behind the African communalism is to guarantee individual responsibility within the communal ownership and relationship. However, he argues that this is the exact point that western individualism is now destroying (62). The question is, how is it possible for globalization, given its individualistic tendencies and it's destructive divisive element capable of evoking a worldwide cooperation, solidarity, interdependence, global prosperity and world peace. How would it accelerate cross boarder interactions or even link all individuals, institutions and stateinto complex structures: of mutual but frequently imbalanced interdependencies. This is a contradiction, given the short comings as observed above.

Another mind-burgling question is, how would we deal with issue like bringing all countries with diverse cultures and government under one religion of rapidly accelerating globalization and expansion of technology, overarching culture and clashing of cultures? (www.inquiriesjournal.com). Janis (John) Ozolins avers that globalization and the varieties of mass communication brought about by the electronic age have brought cultures together in ways that was not possible previously. This, for him, suggests that differences between people and cultures are decreasing,(Sweet 26). Here; not all intermingling of cultures, languages and traditions is benign, however, he avers that it is possible that one culture will dominate another and that the latter will disappear under the onslaught of a form of cultural imperialism. This is because culture is affected by the interaction of human beings. Hence, where two cultures meet, they are both changed in some way, though the extents to which each will change depend on their relative strengths. Where it involves two equal cultures living side by side they have a good chance of preserving their separate cultures, if they do not interact to any great extent. Where there is considerable disparity in size between two cultures, it is difficult for a minority culture to maintain its separate culture (27). According to Dixon, with increased responsibility to support impoverished countries comes the consideration that perhaps an enhanced system of inter-connectiveness between countries will lead to global cooperation and peace. He explains, however, that it is naive considering the current state of political foreign relations to imagine that as a world we could achieve a peaceful co-existence. In light of above, he opines that it is idealistic to imagine a situation where cultures can merge together without

losing their individuality while remaining peaceful about the compression of global cultures. More likely, Dixon quotes Johnson who argued that a clashing of cultural ideals and values would ensue. This is because increased cultural contact frequently does not foster peace; instead it engenders resentment and antipathy (www.inquiriesjoumal.com).

There are also questions like, assuming Marshall McLuhan's analogy of the world as a global village is an accurate prediction of the effect of cultural globalization, ***what*** consequences and benefits will emerge from this compression of culture? Here, in an interview with Gerald Stearn, McLuhan says it never occurred to him that uniformity and tranquility were the properties of the global village. For him, the global maximal disagreement on all points because it creates more discontinuity, and division and diversity under the increase of the village condition (http://en.wikipedia.org/wiki/GlobalVllage). Johnson as quoted by Dixon notes that proponents of free trade, corporate leaders, some cultural analysts, and many citizens around the world applaud the opportunity and cross-fertilization engendered by globalization's stepped-up cultural contact and sharing. They argue, that the world has become a richly stocked bazaar, not a monoculture. Secondly, they see globalization and cultural sharing as a benefit because it potentially allows all citizens of the world to enjoy the aspects of each other's cultures. In the same vain, Philippe Legrain observes that globalization is a positive cultural trend, the beauty of which is that it can free people from the tyranny of geography. This, for him, is true because we are increasingly free to choose our cultural experiences, which end up enriching our lives immeasurably (www.inquiriesjornal.com).

June Johnson, author of Global Issues, Local Argument, is of the opinion that, the idea of the world's cultures drawn together in a global village raises questions about equal representation, reciprocal sharing, enriched diversity, arid mutual understanding (www.inquiriesjournal.com). Reacting to the above, it suffices to consider the concept cultural exchange. Angela Gozalez explains that cultural exchange can be an intentional act of bringing two or more people together to exchange information about their differing backgrounds to understand each other. It can happen as a part of an official programme or it can happen informally. This is with the aim of opening one's eyes and/or to experience the world (http://atthabascanwoman.com/2011/08/28/what-is-a-cultural- exchange).

The fears raised by Johnson can be taken care of through Cultural exchanges. This happens when both visiting and host cultures *learn* from each other's culture and according to Ani Kington, cross cultural skills in a globalized world work in new environment. Continued connection with each other and making new friends are ways in which one can share

reciprocally enriched diversity and enhance mutual understanding (www.interexchangeorg/articles/work-travel-usa/2013/06/5-benefits-of-cultural exchange for-international-students). However, JaruneUwujaren avers that cultural exchange is true when it is something that should be mutual. This is against a situation where Westerners are used to pressing their own culture onto others and taking what they want in return. It is further advocated here that there need to be some element of mutual understanding, equity and respect for it to be a true exchange. This is because we have a responsibility to listen to people of marginalized cultures, understand as much as possible the blatant and subtle ways in which their cultures have been appropriated, exploited and educate ourselves enough to make informed choices when it comes to engaging with people of other cultures (http://evervdavfeminism.com). Furthermore, an anonymous author has argued that cultureneeds dialogue and dialogue needs culture. This is because countries, regions, people and communities are becoming more and more intertwined and interdependent. And that we can no longer cut ourselves off. Why! because, for him, cultural exchange contributes to mutual understanding between societies and peoples. Here, the belief is that understanding other cultures can prevent prejudice and hate. Cultural exchange also enriches our own lives by inspiring new forms of artistic expression and providing fresh insights that broaden our horizons (http://www.Krachtva‹nculture.nl/en/theme/exchanae). Moreso, the importance of cultural exchange, according to Gail Tomanelli Tags, can be captured in the words of a Roman Philosopher who once said, "As the soil, however rich it may be, cannot be productive without cultivation, so the mind without culture can never produce good fruit". This is because, according to him, what often determines who we are, is our cultures and influences by other cultures (http://www.globalawreness.com). At this point, it is very clear that definingglobalization will add clarity to, our discussions.

Globalization

Globalization is the process of transformation of local or regional phenomenon into a global one. It can be described as a process by which the people of the world are untied into a single society and function together. It involves a combination of economic, technological, socio-cultural and political forces. According to AborisadeOjaunkanmi, globalization is a process of placing human process and the opportunities, of human ingenuity at the doorsteps of all people. That is, it evokes worldwide, cooperation, solidarity, interdependence, global prosperity and world peace. It is an intensification and acceleration of cross-border interaction which actually potentially links all individuals, institutions and states into complex structures of mutual and frequently imbalanced dependencies (www.Krenpublisher.com).

Bhaagwatias quoted by Olasunkanmi avers that, the primary point of reference for this development is no longer the nation-state, whose scope of action is becoming limited, but the world as a whole, or at least larger regions with, in some cases, all-embracinginstitutions. Globalization is also often used, to refer to economic globalization, that is, the integration of national economy into the international economy through trade, foreign direct investment, capital flows, migration and the spread of technology. It is as well a suspect, which acts as a vehicle of Western cultural and economic imperialism in a nuanced fashion.

John Storey defines globalization as the name given to the complex relations which characterize the world in the twenty-first century. It is the relentless global flows of capital, commodities and communications across increasingly, porous territorial borders (Harahabos&Holborn 677). For Samir Amin, globalization refers to the existence of relation between differeht regions of the world, the reciprocal influence that societies have upon each other (Ebijuwa 166).

The Role of Philosophy in a Global Village

A discuss of this nature can be perceived with mixed feelings by different reading audience, though depending on the level of awareness on the subject matter. To the layman or anyone not sufficiently schooled in philosophy, it can be seen as an academic exercise with no nexus. This article is about to emphasize the fact that the role of philosophy in any given society is abinitio historical and fundamental to the very nature of philosophy. It is in this light reasonable to say that philosophical and scientific development was the aftermath of the attendant challenges (existential experiences possibly) which different nations and peoples faced. For this reason, it was that philosophy began, in-all cultures at unknown times (Ozumba 2). Now, in the long history of philosophical thought there has always been a claim for universality (Wikipedia). Here, philosophy is a comprehensive and critical study and analysis of experience as a whole (Krishnananda1).

Thoreau avers similarly that the philosopher in light of above, combines things in interpretive synthesis, tries to put together better than before, that great universe-watch which theinquisitive scientist has analytically taken apart (2). To corroborate the above, William W. Halverson as quoted by Austin, opines that one of the defining characteristics of questions that fall within the field of philosophy is that, they are questions of broad generality, question whose answers have far-reaching consequences for our understanding of ourselves and our world (2).

Given the subject matter which this paper seeks to address and having carried out a sort of conceptual clarification, it becomes clear that there are problems associated with the major terms global village and globalization, respectively. These include effects like cultural globalization, cultural domination, integration and cultural fusion, imposition of culture, culture clash, etc. Globalization is currently a world trend affecting different cultures across the globe, some positively and others; negatively. The big question is, how do we manage the excesses or shortcoming of this global trend. Considering the associated problems as mentioned above, which of course cuts across cultures, then the question should be a global concern, and so would require one with a universal mind-set to attempt a solution. This is the challenge or task for which it has become necessary for philosophy *to* contribute. But whether philosophy has a role or can solve the problem or whether it falls within its domain is another big question. According to Ozolins, questions about the common good, of distributive justice and of the fair distribution of resources demand a global response, specially in the face of current global crises. These, for Him, are essentially philosophical questions and since individual culture cannot respond authoritatively on behalf of us all to these questions, they are questions addressed to everyone. And because there are no simple answers to these questions, makes it more urgent that intercultural dialogue about them takes place, and philosophers above all have an important role to play in the critical response to them. However, Ozolins cautions that although there are a number of global questions to which we believe philosophers from a variety of cultures and backgrounds can contribute, it is a courageous philosopher or a foolish one who ventures to speak with any degree of authority about the tasks of philosophy, as if there were a certain number of these that have been pre-ordained for philosophers to pursue (Cited in Sweet 28). To answer the question of what role philosophy plays in a global village, Ozolins opines that, intercultural philosophy will have a contribution to make to those problems which are universal in nature and arguably it is a feature of philosophy that it tackles universal questions though with a local cultural flavor (28). This of course goes with the widely held saying, that every philosopher is a product of his age. It is again based on the fact that culture provides guidance for our everyday livessocial organization which keeps us from tearing each other apart (http://www.people.vcu.edunjinahoney/culture.html).

Culture, here means according to Geertz an historically transmitted pattern of meanings embodied in symbols. For Richerson and Body, culture is information capable of affecting individuals behaviour that they acquire from other members of their species through teaching imitation and other forms of special transmission. Sperber describes culture in terms of widely distributed, lasting mental and public representations inhabiting a given social group (http://plato.stanfofd.edu/entries/culture.Coascr).

Moreso looking at the definition of culture by Richardson, body and Sperber, it does appear that the global village and or globalization, are merely cultural transmitters or tools in which culture uses to actualize itself. Now, accepted that culture is information capable of affecting individuals behaviour that they acquire from other membersof their species through teaching, imitation and other forms, of special transmission. Globalization here is simply saying yes, that there are diverse cultural informationhere and there, which are either sufficiently and not sufficiently utilized by their original owners. Though in some sense globalization here doubles as both, a culture and as a**cultural** transmitting platform. It is a culture that is inviting other culturesto an interaction that is multi-dimensional. Put differently, it is an invitation to the wider market place of cultural interactions, sharing of experiences and ideas or information.

In a nutshell, globalization is aninvitation to othersorall culturesto advertise, sell or market or test the potency of what constitutes values by which different societies live. These values could be logical, metaphysical, epistemological, ethical, aesthetics or socio-politically guided or founded.

Again, globalization as a culture, or a way of life or philosophy is in other words asking all cultures or custodians of information just like Kant to universalize the content of the pieces of information in their possession. It is a call like Karl Popper (critical rationalist) would say, to submit our philosophies to a critical test or to subject it to the strench hammer of criticism. This is omittance of the very essence, of the global village, which implies a world connected by electronics and technology or a community in which people are connected by computers, television etc. Essentially, this work indubitably maintains that globalization or global village are both Stages in global cultural advancement or actualization. And as such can be described as an unavoidable and necessary state of human experience.

Intercultural Philosophy

Intercultural philosophy refers to and designates contact among cultures which exemplifies, or leads to, comprehensive mutuality, reciprocity and equality. It involves methodically reflecting on culture and intercultural problems, with the aim of allowing that which has been overlooked or obscured to emerge (Sweet 2,3). Itis further seen as the need to factor other cultures into one's own philosophical thinking and thus creating an intercultural perspective (online). Intercultural philosophy can be seen as reaction against eurocentricism. Eurocentric philosophers such as Ecorg Wilhelm Friedrich Hegel agree upon Greek being the only birthplace of philosophy and traditions such as Chinese or Indian ones are only teachings of wisdom. In contrast to any eurocentricism there are those

philosophers who believe that there need to be communication as well as collaboration between different traditions and cultures especially in today's global situation (online). Essentially, the goal is to extend one's thinking into including other cultures, to not only consider one tradition but as many as possible such as Asian, Latin American, 'Islamic and African.

Raul FernetBetanehourt sees the importance of an intercultural approach in the overcoming of any eurocentricism still dominating the world. Here, Ranikkar posits that, when developing an approach to. intercultural philosophy one has to abandon the idea of using only one's own, ways of demonstration and description but has to include other forms such as dance, music, architecture, rituals, art, literature, myths, proverbs, folktales and; so on. For Ram Adhar Mall, intercultural philosophy should be an attitude which has to precede philosophical thinking and followed by everybody who philosophizes. He argues that working out overlappings despite differences enables one to understand other cultures not identical to one's own (online). The above is in line with the very objectives of intercultural philosophy which includes:

1. To know the various dimensions of human living together according to diverse current cultures of the world, particularly as ways of life in today's societies
2. To create a space for conversation between various cultures as an area to develop new perspectives on living together, from the perspective of intercultural philosophy.
3. To examine the proposals from the main cultures in light of the challenges of today's Contemporary world.
4. To construct a space for reflection regarding the emerging of new applications of intercultural philosophy in the framework of living together as a way of life.
5. To build the study of the different conceptions on living together as a meeting point for intercultural dialogue.
6. To analyze the conceptions that the various cultures offer regarding humanliving together is a way of life.

For Ozolins, one of the criticisms that is leveled at philosophical analyses and philosophical theories is that they are culturally bound (Cited in Sweet 19). William Sweet argues similarly, that one challenge to the project of intercultural philosophy derives its force from a claim about philosophy and its relation to culture. That is to say, philosophy is embedded in culture. And it is not just that it has the source in its culture of origin, but that it can never break force of that source (7). This is perhaps because "every culture is seed for the development of philosophical thought". Moreso, philosophies grow and influence each

other upon contact, as their development cannot be achieved in Vacuo (https://upjournals.co.za/index.php/phronimon 168/169). However, in spite of the criticisms and challenges leveled at philosophical analyses; theories and intercultural philosophy as a project, Ozolins opines that globalization exercises significant influence over our conceptions of ourselves as members of a particular cultural community. And that in view of the above, intercultural philosophy takes on a global hue because each philosopher is confronted by a large number of global problems to which he or she is obliged to respond, not only as a philosopher, but as a human being (27).

Undoubtedly therefore, there is nothing more pernicious than the separation of philosophy from life (Ekarika 2). This is perhaps why for Karl Jaspers "man cannot avoid philosophizing" (Omoregbe 6). When the above assertions are related to the philosopher, several roles of the philosopher can be easily discerned. The role of philosophers includes providing theoretical frameworks for perceiving, feeling and transforming reality, whether social, political, cultural, religious and soon. In light of this, Olusegun Oladipo opines that philosophy is nothing unless it permits the kind of self-examination that enables personas individuals and as social collectives to look into themselves and affect their environment in positive ways (Cited in Ebijuwa 13,14). James L. Christian posits that philosophy is an invitation to ponder in largest possible perspective, the weightier, more stubborn problems of human existence. It is an invitation to think, to wonder, to question, to speculate, to reason, even to fantasize in the eternal search for wisdom. It is again an attempt to weave interconnecting lines of illumination between all the disparate realms of human thought in the hope that like a thousand dawnings, new insight will burst through (xix). In a nutshell, the above is the role philosophy plays in a global village. That is, to instill in men the spirit of inquiry (the search for wisdom). This means to be wise in the sense of possessing the understanding and skill to make mature judgments about the use of knowledge in the context of daily life (Christian 22).

G. Chatalianas quoted by Oladipo conceives philosophy essentially as the pursuit of wisdom and consequently, the search for the guide to life. Here, insight and commitments to human well-being is required. It is in view of this that the philosopher is expected to promote a better understanding of the human condition, as a means of enhancing the human capacity to cope with the challenges of life (14). Put differently, it means philosophy plays a critical role. This critical activity is aimed at challenging prevailing descriptions of ourselves and our situation. The essence is to deepen our understanding of who we are as human beings and offer newdescriptions of ourselves, which would enable us to see things in a new light or from a new perspective. For this reason, H. S. Staniland avers that philosophy is criticism of the ideas we live by (15):

Worthy of note is the fact that there is a link between philosophy and culture. Therefore, given the global village situation where so many cultures will be struggling forrecognition, there will be need for a critical broad-minded technique in handling the situation. For instance, some of the major challenges of the predicted global village and/or globalization, includes the fear of cultural globalization, cultural imperialism, cultural imposition or domination and cultural dashes.W.Dilthey, as quoted by Oladipo notes that the philosophic spirit, leaves no valuations and aspirations unexamined and no piece of knowledge isolated; it seeks the grounds for the validity of whatever is valid (16). Oladipo argues that this is more importantly a theoretical observatory, which provides a vantage position from which to have a clearer, even deeper view of the human condition (17). It would be recalled that loss of less spoken languages is one of the criticism leveled against globalization. Here, Oladipo has alerted that philosophers are also involved in the business of using language as a means of achieving what Rita Nolan calls "certain cognitive advantages over members df other species". These advantages, for her, include: sorting out human experience as a means of having a better grasp of the nature of this experience and devising means of coping with it; understanding the connection between things and processes as a means of enhancing human survival and well-being, generally, becoming more enlightened about the nature of the world and the place of humankind in it, including the kind of value orientation, which can facilitate human interaction within and between Societies (Ebijuwa 18).

The function of philosophy is therefore wholly critical, philosophizing is thus an activity of analysis (Omoregbe 2). The question now is, how will philosophy utilize its critical skill for the benefit of the global village given all the challenges listed above? This paper agrees with Oladipo, that it is to begin with a critical engagement with the different cultures with a view to identifying their strengths and weaknesses (20). In addition, he reminds us, that, this is why the primary duty of the philosopher is not to instruct, but to prod, or to stimulate people to think about the basic problems of existence as they affect item as individuals and as social collectives (19). It is undoubtedly necessary to at this juncture reconcile this approach with Ozolins' position, that intercultural philosophy will have a contribution to make to those problems which are universal in nature (Sweet 28). And further with Betancourt's opinion, that the only way to stop cultures from being absorbed by globalization and something of a world culture, which is monoculturally predetermined is the project of an intercultural dialogue (Wikipedia): These approaches byOladipo, Ozolins and Bentancourt when applied, is intended to facilitate; the crucial philosophic role required in a global village, which is the production, clarification and propagation of the ideas and values that guide the thought and life of a people (Ebijuwa 20).

Here, it would require an intellectual submit of cultures, with an agenda of trying a way in which every culture could factor other people's ways of life(in thought) with the aim to self-promotes all cultures, whether major or minor. Having said this, it suffices again to point out that such a summit must bear in mind that for Samir Amin, globalization or global village, is the existence of relation between different regions of the world, the reciprocal influence that societies have upon each other (Ebijuwa 166). Reciprocity here is not automatic but depends on how well each culture thinks and accommodates other cultures in its social relations. This is fundamentally a game. It is therefore instructiveto be reminded of the words of Pythagoras as quoted by Ozumba that life is like a great game where some went to compete for prizes, others to sell wares and yet others as spectators. Here, he avers that the spectator has the privilege of seeing everything. He therefore likened the philosopher **to** the spectator.The philosopher saw all, have more comprehensive knowledge and as such can reflect better on the happenings at the game of life. (Asouzu 3). Here, the very salient function of philosophy *would be to direct the course of reflection and*intellectually. This responsibility is foundational, in the sense that philosophy has a wide scope and it examines, evaluates, criticizes, analyzes and confront all other human endeavour in its bid to play the role of an avantegardes orgadfly in other spheres of human life (4). This guidance is essentially to critically reconcile the aims of intellectual philosophy with all possible effects of the would be global village.

The essence is to arrive at a near true situation which will be beneficial-to all participating cultures within the global village in terms of peaceful co-existence. This is why a philosopher is a searcher after truth, in which case he must open his mind, be receptive of truth through every rational and convinced sources (Ozumba. and Ukah 3). However, in its pursuits of truth, the philosopher is mindful of the fact that "Before any system of thought can pass for philosophy, it must not only be rational, it must be logical, consistent, coherent reasonable, systematic and critical" (2).

Conclusion

In conclusion, suffice it to borrow from AborisadeOlasunkanmi, that whatever may. be the effect **of** globalization or global village, the fact remains that changes are inevitable. Whatever happens in one country cannot be isolated from the global, socioeconomic and political concerns of others. He acknowledges that, individualism which is aninstrument of globalization is creating a situation of all to himself, where the only governing principle is to survive by all means, survival in this case, is not seen as acommunity phenomenon but within the context of the 'I' in exclusion of others, creating a scenario where the ground has been pulled under one's feet and with this emergent situation**,** survival has replaced rationality and desperation replaces reason **(**www.Kiesoubltsher.com*).* J. K. Kigongo

corroborates Olasunkanmi's view, when he posits that individuality sometimes tends towards enhancement of the freedom that entails pursuit of egoistic or selfish interest, that is, negative individualism (www;errp.org/book/series02/11-2fcharteiiv.htm).This imperialistic disposition is already attracting a lot of criticisms. The tendency is that the dominant and more powerful economically and politically may control or oppress the entire world. To avoid such global scenario, this paper emphasizes that philosophy through intercultural philosophical thinking and dialogue, can guide the world to embrace some form of social cohesion. This is a state of affairs whereby individuals or nations or societies pursue certain fundamental virtues on the basis of enhancing a common or social good. This can only be fashioned by the philosopher king who has the vision of the good and rules not with laws but through ingrained wisdom. This paper concludes with the word that "until philosophers are kings, or the kings and princess of this world have the spirit of philosophy and political greatness and wisdom meet inone cities, nations will never have rest from their evils" (Asouzu 79).

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