

THE PLACE OF AFRICA IN GLOBALIZATION

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Abstract

The concept of globalization has a relative long history that has generated enormous interest and debate among contemporary scholars. Globalization as a concept is not new to the world; even though some scholars as it were are of the opinion that globalization is categorized into three major phases - 1870-1914, 1945-1980 and from 1980 till date. With regard to Africa, international contacts and exchanges are not new; hence, Africa's history is marked by foreign involvement. Africa has been in contact with other parts of the world and also had significant interactions within it. Interaction with the outside world particularly Europe and America started way back in the 15th century and this has significantly altered the course of Africa history- culturally, politically, economically and so on. This paper attempts a conceptual assessment of globalization; the paper examines the corollary of globalization and the place of Africa in a globalized world with the aim of establishing that what unifies us as humans in the global world is more fundamental than what differentiates us.

Keywords: Africa, Colonialism, Racism, Globalisation, Interdependence, Migration/Immigration

Introduction

There is no unanimous agreement about the inception of globalization although many are of the view that the phenomenon was quickened with the end of the multilateral division of the world occasioned by the dismantling of the Second

World. However, authors like Karl Marx, Immanuel Wallerstein and Roland Robertson to mention a few, locate 1500 AD as the starting point of globalization. There are other scholars who share a different opinion about the inception of globalization. For instance, Anthony Giddens is of the view that modernity is the theme song of globalization and the 1800s marked its beginning. According to Tomlinson globalization began as recently as the 1960s with cultural planetization. Nevertheless, Nederveen Pieterse points out that these views imply that the history of modernity/globalization began with the history of the West and therefore these views are not only geographically narrow but also historically shallow (Pieterse, 1994). These speculations are pointers to the fact that there is no consensus about the advent of globalization.

However, it is essential to identify certain central tendencies associated with the process of globalization which started in the sixteenth century. In retrospect there exists different mode of globalization prior to 1500. For instance the anthropologist Eric Wolf's survey of the world in 1400 shows that there were well-formed civilizations in the Orient and the existence of states and polities in Africa as well as in the Americas. The significance of the remark should be seen against the widespread tendency in Europe to view colonialism as a civilizing mission and political anthropologists' assertion that pre-modern African polities were 'state-less.' Convinced that the Africans were incapable of self-rule, Europeans apportioned Africa at the Berlin Conference held in 1885 in the most haphazard vein, completely shattering the integrity of the 'nations' of Africa. Marx, Durkheim, and Weber, in spite of the fact that they were so different in their ideological orientations, have all contributed to marginalization of the 'nations' of Africa as well as others. Marx and Engels referred to the less developed nations as 'people without history,' 'remains of nations,' 'ruins of people' and their hope was to get attached to more 'progressive' nations, which were large, 'well-defined,' 'historical,' and 'great'; who possessed 'undoubted vitality.' The notion of national self-determination by the people was inapplicable to Africans because being a people without history they are not nations in colonial Europe's perception. Having accepted the western anthropologists' certification that African Society is stateless the colonizers have set out to plant modern states in Africa. Relying on Weber's notion that the state is the only institution endowed with the authority to handle public violence, European colonizers appropriated the right to control the African people (Oomen, 2006). Colonialism is one central tendency associated with the process of globalization. In turn, a vital factor of colonialism is racism which implies the superiority of one group over another. Before now, the Eurasia race (i.e. Europe and Asia) caused a distortion in the African independence owing to the belief

that Africans are less humans among other things. The Eurasia race was made up of the Caucasian race that tenaciously believes that they are superior to the Africans and this has had a negative toe on the African personality. Alex QuaisonSaiky- a Ghanaian defined Africa personality as a movement and the totality of an African world view. He tried to envisage Africa as it should be. The African personality entails the totality of the our world view and how we see ourselves, i.e. if you see yourself as inferior then that is what you are but if you see yourself otherwise (superior) and you have self esteem, it generates or redefine you as an African. This invariably makes up your personality. Our culture, race, norms and values are the things that count in defining the African personality. The average African is a human being and he has been denied this by other race, he gradually accepts it and this becomes his problem. Against this back drop, let us now proffer a clarification of the concept of globalization.

On the Conception of Globalization

In retrospect, the 'standard of civilization' in international society, a step towards globalization, was fixed by the West. These standards reflected the norms and values of the European civilization rooted in the mores of Christendom (Gong 1984:14-15). In other words the ideal of civilization which was imbedded in Christian conventions was determined by the West. The essential nature of globalization is the compression of space and time, so that people from distant areas are able and in fact obliged to interact with one another intensively and in a wide range of areas. As a result, the world becomes one, and interactions among diverse people begin to look like those within a village. Thus, the term "One World" is sometimes used as a synonym for globalization. In its contemporary form, globalization is driven by a variety of forces. These are financial or the flow of financial resources, economic with particular reference to the flow of goods and services and, to a very limited extent, labor, technology, especially transport, communications and information technology, the spread of culture from one corner of the world to the other, and the global diffusion of religious ideas as well as ideologies. According to Nsibambi (2001) , Globalization is "a process of advancement and increase in interaction among the world's Countries and peoples facilitated by progressive technological changes in locomotion, Communication, political and military power, knowledge and skills, as well as interfacing of Cultural values, systems and practices". He noted that globalization is not a value-free, innocent, self-determining process. It is an international socio-politico-economic and cultural permeation process facilitated by policies of governments, private corporations, international agencies and civil society organizations. It essentially seeks to enhance and deploy economic,

political, technological, ideological and military power and influence for competitive domination in the world. Globalization is a process that breaks down all barriers separating nations and continents with the aim of bringing mankind closer together (Daouas, 2000:1). According to Omoregbe (2007), it is a natural process of socialization hence; it is inevitable because it is part of human nature to socialize and interact with others. Man by nature is a social being with an irresistible urge to associate with his fellow human beings and globalization is a manifestation of this natural tendency in man. Globalisation refers to the integration of economic, political, social, cultural, technological, and environmental relations across international boundaries. It implies the opening of local and nationalistic perspectives to a broader outlook of an interconnected and interdependent world with free transfer of services across national frontiers, thereby ensuring that commonalities exist worldwide to make understanding, growth and development in the world map more attainable. Through the global interactions, cultures are fusing in several new dimensions, hence the multiculturalism that exists in the world today. Globalization has created a virtual village where actions taken in one part of the world system has almost instantaneous effects on other parts (Vaughan et.al, 2005). That is, the actions carried out in one society usually have consequences in other societies. Let us briefly look at various scholars' conception of globalization.

The Concept of Globalization and the African Experience

Over time, the general trend in the current debate on globalization revolves around the view that the phenomenon has negatively affected states from the underdeveloped parts of the world especially Africa. The argument of the scholars, especially those of the 'Critical School', is that globalization presents some countries with opportunities to develop, while other countries continue to witness widespread violence and poverty, and also to manifest symptoms of decadence as a result of globalization. This is what has been described as the paradox of globalization. Globalization as the basic defining element of the new world order, presents us with a paradox. The apparent integration of global cultures exists along with its anti-thesis: the prevalence of fragmentation in many areas of the same world (Offor, 2006). Economically, globalization has, on the whole, reinforced the economic marginalization of African economies and their dependence on a few primary goods for which demand and prices are externally determined. This has, in turn, accentuated poverty and economic inequality as well as the ability of the vast number of Africans to participate meaningfully in the social and political life of their countries. It has rendered the policies of nation-states governments and groups impotent to the extent that anti-

citizenship policies are now pursued in the interest of a global world order to the detriment of the internal conditions of citizens within a country. This understanding of globalization can be seen in the activities of IMF and the World Bank in Nigeria where anti-citizenship policies with respect to education are being pursued. Other aspects that are unique to the present form of globalization are the Americanization of the world, the propagation of a universal paradigm for economic and political development, and the dominance of unilateralism as a way of conducting international relations. The Americanization of the World is the result of the huge and unprecedented gap between the United States and its nearest rival in each and every sphere, military, economic, technological and cultural, which is in turn transformed into the unequalled American influence on international issues and decision-making, including those within the purview of major international institutions such as the United Nations System, the Bretton-Woods institutions, and the World Trade Organization. Within this system, decisions and outcomes are largely the result of American unilateralism. A major consequence of this is the propagation of a universal paradigm for both economic and political development, in the form of the so-called Washington Consensus, whose main features are market forces and liberal democracy, without regard to the historical and cultural specificities of individual countries. In fact, globalization seems to be leading inexorably to the homogenization of the world, with the United States as the model and the standard by which all other countries are to be judged.

As a result of the cultural domination from outside that goes with globalization, African countries are rapidly losing their cultural identity and therefore their ability to interact with other cultures on an equal and autonomous basis, borrowing from other cultures only those aspects that meet its requirements and needs. In fact, it can lead to loss of cultural and national identity. It can lead to loss of one's individual identity which can result to inauthenticity. It can lead to a subtle form of neo-colonialism (Omogegbe, 2007). Globalization has therefore increasingly taken the appearance of the transformation of the international system from a multipolar or bipolar system to an imperial system under American hegemony. From the foregoing, it is pertinent that we identify some of the merits and demerits as well as examine some natural consequence of globalization.

The Corollary of Globalization in Africa

Globalization as a phenomenon, however, has both positive and negative consequences. Here we shall be examining some of the merits and demerits of globalization among others. Underlying the views and arguments in support of

globalization is the idea that it is a powerful engine of world prosperity which would bring about sustainable economic growth for all people of the world, particularly peoples of the Third World countries (Rogoff, 2003:10). He is of the view that globalization is an antidote to global inflation. It has some positive effects on African culture, for example, some inhuman cultural practices directed especially at women e.g. female genital mutilation (circumcision), widowhood rites, etc are being addressed and modified. This is a very significant positive impact of globalization on African culture. It opens people's lives to other cultures and all their creativity and to the flow of ideas and values, information and communication technologies have eased interaction among countries and peoples. That is, it facilitates contact with people in other parts of the world and brings people all over the world closer together (Kwame, 2011), it is necessary for the survival of mankind through interaction; it fosters mutual help, concern and understanding (Omogbe, 2007). Then the demerits are that as cultures interact, some cultures are being diluted and or destroyed at the expense of others and negative values are being spread all over the world with relative ease. It has broadened the gap between the bourgeoisie and the proletariat, i.e., The world is now divided between the connected, who know and who have a monopoly on almost everything and the isolated, who do not know and who practically have nothing (Kwame, 2011). In other words, it has given more opportunities for the extremely wealthy to make money more quickly. These individuals have utilized the latest technology to move large sums of money around the globe extremely quickly and speculate ever more efficiently; i.e., it has further polarized the haves and the have not's. This is reflected in the neighbourhood in which they live and easy mobility for the affluent which make them ever so global while the poor are further localized with travel restrictions and controls (Omonzejele, 2004).

In addition to the foregoing, another accompaniment of globalization is interdependence. This is a situation in which two or more entities simultaneously rely on one another for sustenance. Universally, interdependence involves mutual reliance and cooperation. Interdependence as it were has made it possible for globalization to thrive across international borders. Over the years, the human society has been characterized by varying degrees of interdependence. We depend on one another to accomplish both profound and mundane objectives (Payne, 2009). In other words, the human entity has been known to be interdependent for various reasons. For instance we import or export most of the food, drinks and drugs we consume; the clothes we wear, the cars we drive in and the materials with which we construct our infrastructures. Overall therefore, the negative consequences of globalization on Africa far outweigh their positive impact. To reverse this situation, Africa must meet two major challenges. The

first is to introduce far-reaching changes in the assumptions, values and objectives of the existing states, so as to transform them into truly developmental states that are strong without being authoritarian. The second is to diversify African economies away from dependence on a few primary commodities, especially depleting natural resources which constitute enclaves in the overall economy, ensure a balance between agriculture and manufacturing, and increase the competitiveness of African goods in the world market. The achievement of these goals would require energetic and concerted action by governments, civil society, other stakeholders, and society at large, with active and sustained support from the international community. The enduring potential of the institution of the state is yet to be fully realized in the African continent due to lack of good governance resulting from bad leadership. The failure of most African states therefore, to face up to the challenges of globalization should not be blamed on globalization. What African states need to stir them aright in navigating the global terrain and reaping the gains of globalization is good governance, which can only be provided by good leadership. The quest for good governance and the search for good leaders; does not necessarily need to take Africans beyond the boundaries of their cultural values, as an abundance of virtues existed, in various traditional African societies, attributes that were promotive of good leadership and good governance. A proper exploration, appreciation and appropriation of such habits of virtue would go a long way in producing the right kind of governance that would enhance the capacity of states in Africa, to properly navigate the global terrain and reap the gains of globalization, just like their counterparts in other regions of the world (Offor, 2006).

Africans migrate from their motherland for much the same reasons that other immigrants do. Broadly categorized, these reasons include the economical, educational, social or political motivations that either push immigrants into leaving their countries of origin and settling in a new country, or those that pull them into seeking immigration to a given country. Push factors that stimulate migration from Africa include low pay, lack of employment, underemployment, poor educational system, absence of family members owing to prior migration and exposure to endemic violence, persecution and oppression. Pull factors include among other things; the possibility of earning a higher income, finding employment, better education, joining family members and hope for freedom from violence, persecution and oppression. Push factors usually create the desire to emigrate while pull factors provide the opportunity to act on that desire. Classified according to immigration status, one finds among Africans temporary migrants, permanent residents, naturalized citizens, exiles and refugees. Myron

Weiner posits that global trends determine the pattern of migration. In his view, there are identifiable changes in the patterns of international migration which are linked to other international flows, including the movement of trade, capital, investment and information. The predominant cause of international migration is the change in the immigration policies of countries in response to global changes (Okome, 2005). This goes to show that the pursuit of globalization policies by some nation-states often leads to the increasing wave of migration in Africa countries to the countries of the West, all in the name of the search for greener pastures. The increasing number of interested applicants for the American visa lottery in Nigeria, for instance, is food for thought (Idowu, 2004). Also, economic and social stagnation has triggered a substantial brain- drain from Africa, further weakening the ability of African countries to manage their economies efficiently and effectively. Nothing beats the problems associated with globalization more than the capacity and the ability of any one nation to provide the enabling environment to generate and sustain opportunities for its citizens and indeed for all those who fall within its borders. African leaders should, therefore, put in place favourable working condition to prevent brain- drain. Having taken into consideration some of the consequences of globalization, we shall now have an insight into Africa's contact with the global world.

Africa and the Contact with the Global World

Africa is one of the continents in the world; and it is the second largest continent both in area and population, having an area of 11,699 square miles, more than three times the size of USA. In 1990, Africa had a population of 642 million representing 12% of the world's population. Africa is made up of over fifty nations with an estimated one thousand different languages spoken and as many distinct ethnic group. Africa is perhaps the most linguistically and ethnically diverse of the entire world's continent. Africa is endowed with immense natural and human resources, as well as great cultural, ecological and economic diversity. In terms of natural resources, Africa is the world's richest continent. It has 50% of world's gold, most of the world's diamonds and chromium, 90% of the cobalt, 40% of world's potential hydro-electric power, 65% of the manganese, millions of acres of untilled farmland and other natural resources such as crude oil and gas (Kwame, 2011). The land mark bordered by the Mediterranean Sea, Atlantic Ocean, Indian Ocean and the red sea is known as Africa.

Africa's contact with the rest of the world started through trade, including the trans-Atlantic slave trade. This was the period when western merchants bought from African slave traders Africa's most valuable resources (able-bodied men,

women and children). The second was the era of colonialism, when Europeans at a conference in Berlin in 1884 divided up Africa among themselves and instituted direct control and rule over African countries. This division was done without regard to ethnic, cultural, linguistic and other considerations. The next stage of Africa's interaction with the world particularly Europe was during the era of independence from colonial rule. Beginning the last decade of the 20th century into the 21st century, Africa's linkage with other parts of the world has entered a new phase commonly termed as *globalization*. Though the term globalization may be new, the substance and ideals are not new to Africa and the world as a whole.

In spite of these impressive facts on Africa, for much of history and even in contemporary times most non-Africans have referred to it as the "Dark continent". In the past this reference was a reflection of the ignorance of the people of the west of Africa's immense potential. However in recent years, reference to Africa as the Dark Continent is mainly due to the over emphasis of negative reportage on Africa by the western media. Africa countries of course confront very real and severe challenges but not as the western media exaggerate. What the western media has failed to notice and to include in their reportage is that, in spite of the political, social and economic challenges confronting Africa, Africa is not in the throes of total disintegration and decay. Reports on African issues are most often ahistorical with no attempt to provide a historical context of antecedents of the issue. Many believe that most of the political and economic issues of contemporary Africa have deep seated roots in the colonial and post colonial experience i.e. effects of the cold war and globalization.

The capacity and reach of the African states, the absence of democratic structures and practice, the ethnic, civil and religious conflicts that have plagued post colonial Africa is a reflection of the legacy of colonialism. Reflection and debate on these questions have hardly commenced among policy makers, representatives of civil society groups and other stakeholders in the African continent. This puts Africa at a disadvantaged position in marshalling its energies and resources to deal effectively with the process of globalization (Kwame, 2011). As a result of these, there are divergent points of view about the phenomena and the question that comes to mind is, exactly what features does it refer to? Equally controversial are the specific forms taken by globalization, the forces driving it, and its consequences for the global system and for particular groups of countries. From the fore going, Africa's contact with the rest of the world became vivid with slave trade. Having seen Africa's contact with

the global world, it is crucial that we examine the situation of Africa in a globalized world.

The Place of Africa in a Globalized World

Apparently, Africa is a disadvantaged participant in the globalization process. However, this has been blamed on factors such as colonialism and neo-colonialism and subsequently hinged the concept of globalization on imperialism. Notable in the global space is the fact that the dominant nations of the world have technological, commercial capital resources and socio-political dominance over the dependent countries of Africa. It is obvious that the developed countries set the rules in the world political economy structure that has been well planned and directed by transnational bodies. This advantage has essentially made it possible for dominant countries of the West to impose conditions of exploitation and extract part of the domestically produced surplus. It is clear that the place of Africa in the global economic order is that of a subservient economy. Africa occupies the position of a dependent economy whose objective is to serve European interests. Consequently, globalization as imperialism (i.e. the concept is seen as a form of dominance or the subordination of one country or continent over another in order to maintain a relationship of unequal exchange) has made Africa not only poorer, underdeveloped, dependent, but also an enslaved and plundered continent. Scholars like Toyo, Ijomah and others are of the view that globalization represents a conscious affirmation of imperialism and by extension the universalization of European values and virtues under the pretensions of constructing world unity based on globalization. Remarkable in this ideological mindset is the reasoning that globalization signifies a new order of colonization, marginalization and the emasculation of the African continent (Igbafen, 2004). In other words, the implementation of globalization has further impoverished the dependent countries of Africa.

Wey and Osagie (1984) argue that given the positive impact of technology, it still fostered the next tool of enslavement by the West. The type of technology brought to Africa was one that kept Africa perpetually enslaved to the West. In the same vein, Odia (2004) argues that western society is capitalist oriented and technology employs capital intensive techniques. These techniques are imported to technologically backward countries like those in Africa to aggravate their problems. Accordingly, this introduced Western culture and values. Commenting on the unfairness of global capitalism generally, George Soros (2000) argues that; the global capitalist system has proved a very uneven playing

field. The gap between the rich and the poor is getting wider. This is dangerous, because a system that does not offer some hope and benefit to the losers is liable to be disrupted by acts of desperation.

Igbafen (2004) posits that, African leaders have carried the twin global policy of globalization–free market liberalization and deregulation, farther than what should ordinarily be the case. For instance, in many African countries successive governments have pursued with vigor, in defiance of public opinion, the programmes of SAP, deregulation, liberalization, privatization and globalization such that the state, true to the underlying philosophy of neo-liberal economy, has become largely irrelevant to many Africans. Simply put, free-market liberalization in many African countries appears socially costly and more politically dangerous than had been imagined or portrayed.

More so, another factor that is responsible for Africa's disadvantaged position in the global world is the resolution of endless disputes and conflicts. Disputes and conflicts abound everywhere in the world. They do have a value in accentuating diversity and creating the minimum acceptable environment for growth within acceptable norms and relations. They also are the greatest source of instability and create conditions that impede development and growth. Africa is almost often synonymous with endless disputes and conflicts. This is unfortunate as African lives and properties have been destroyed and opportunities have been lost in the process. This could account for the continent's lack of participation in the global economy. The end result is that Africa has been left behind. It also means that, at all times Africa has to play catch-up with the rest of the world. Endless disputes and conflicts do not accentuate Africa's active role on the global stage and neither do they ensure that Africa reaps any of the benefits of globalization. Instead, the sale of small scale arms, violence against women and children and the attendant vulnerability of selected groups further increases the bad sides of globalization in the promotion of trafficking in people, forced labour and outright slavery of children (Kufuor, 2009).

However, this paper does not argue that Africa should disconnect herself from the global community because African nations like other nations of the world don't seem to have an option as to whether or not to globalize with the rest of the world and no nation can actually produce all the goods that she needs. This implies that there is a degree to which a nation can be said to be independent. So, Africa's interdependence on other nations of the world should not always place it in the backward position. Thus, the paper suggested ways by which this can be achieved. To achieve this objective, African countries must invest heavily in building, developing and maintaining their social capital, especially health and educational facilities that cater for the broad masses of the people rather than to

tiny elite. For only by developing its human resources would African countries be in a position to take control over their destinies and be in a strong position to deal effectively with the outside world (Kwame, 2011). Similarly, Rodney opines that Africa's development is possible only on the basis of a radical break with the international capitalist system, which has been the principal agency of underdevelopment of Africa over the last five centuries. He blamed Africa's economic retardation on the operation of the imperialist system owing to the fact that they depleted Africa's wealth there by making it impossible to foster the development of her resources (Rodney, 2009). He however envisioned and worked on the assumption that the new development of Africans and other dependent peoples of the "periphery" would require what he called "a radical break with the international capitalist system," a courageous challenge to the failing "center" of the current world order.

Oladipo (2008) opines that, to fight colonialism, this view of Africa by the colonialists had to be debunked. And one way of approaching this task was to provide several accounts of African beliefs, values and cultural practices which, in the opinion of the scholars concerned, showed that the African past was not one long night of savagery from which the first Europeans acting on God's behalf delivered them. Another reaction of African ethnocentrism was that of African nationalists who postulated a collective African identity, which, although different, was not in any way inferior to European identity. Some African scholars and philosophers actually believed that these reactions to European denigration of African peoples were inadequate, and this partly prompted the discussion on what should be the nature of African philosophy.

While the scientific and technological forces unleashed by globalization have facilitated to some extent access by Africans to advanced technology and information, this has been at the expense of stultifying the indigenous development of technology and distorting patterns of production in Africa, notably by utilizing capital as against labor intensive methods of production, which in turn increases unemployment and poverty. We must first understand that Africa is backward in terms of science and technology and in economic progress. This also explains its economic, political and military weakness; all of these have a bearing on its position at the bottom of the global hierarchy. African countries must therefore invest heavily in developing the scientific and technological skills and capabilities of its people. In this respect, national, sub-regional and regional institutions engaged in research and development should be established and strengthened, and close and active cooperation developed among them. Cooperation with scientific and technological institutions in the

South, as well as with those in the developed world, should also be encouraged. At the level of international institutions, African countries must work energetically to change the rules and regulations, which limit their access to advanced technology, at a reasonable price, while frustrating their efforts at developing indigenous technologies (Kwame, 2011).

Therefore, a complete turnaround of our educational system is vital to our making a unique contribution to the globalization process. Education in pre-colonial Africa was relevant to Africa unlike what was introduced by the colonialists that has endured until date. We should re-introduce an educational system closely linked with social life and holistic in nature, a system, which does not separate theory from practice or learning from productivity, a system which does not select manual from the intellectual (Rodney, 1972:262). In other words, Africa should embark on the re-ordering of values, i.e., emphasis should be placed on the intellectual culture over the materialistic culture; and the need to develop a scientific culture which is crucial to human development within any nation.

According to Oladipo (1998:1), in an address delivered by Nyerere on the occasion of the convocation ceremony at the University of Ibadan in 1976, political independence has brought no change in economic conditions and very little social change. And unless Africa asserts its values, worldviews and paradigms of assessing reality in the globalization process, the problem of inequality will remain; and inequalities among states “both shape the process of globalization and are affected by it” (Hurrell and Wood, 1995). Africa must develop the capacity for self conscious change in our interaction with the global community. In developing its citizens, African countries should pay particular attention to strengthening their cultural identities. Culture should however be broadly defined and encompass not only attitudes, values, language, arts, music, dance, and other social mores and behavior, but should also include science and technology which play an important role in the development and spread of culture. This is one in which Africa is perhaps weakest, and explains the apparent fragility of African cultures in their encounter with other cultures. This does not mean that African countries should not learn and benefit from the cultures of other societies. All cultures are dynamic and undergo change, either through internal forces or by interaction with other cultures. Africa should do the same, but must make sure that it does not abandon its own culture in the process by mechanically aping and uncritically swallowing those of others. In this regard, African countries could learn from Japan and East Asian countries that have succeeded in strengthening their cultural identities by reinforcing their

indigenous cultures while selectively adopting and adapting aspects of western culture that they find useful (Kwame, 2011).

Globalization and the interests in the African landscape, economic resources, environmental resources and manpower resources; are not positive but negative. The interest of the global world order is not in alleviating the crisis of development in Africa but in the exploitation of resources. For example, in Nigeria, the activities of the multinational corporations such as Shell and the Nigerian State in the Niger Delta area of Nigeria are a case in point. At the heart of the crisis in the Niger Delta is the struggle to realize the gains and privileges of citizenship in the face of the draconian policies pursued by the Nigerian State and its global partners (Idowu, 2004). Both the natural and human resources in Africa should be used efficiently to solve the numerous problems within the nations from where they are derived. By this we mean that the situation whereby natural resources are being exported to the western nations for foreign exchange at the expense of national development needs to be revamped. In addition, globalization seems to be leading inexorably to the homogenization of the world, with the United States as the model and the standard by which all other countries are to be judged. Notwithstanding, globalization is good but we must embrace it with caution and guard against the dangers inherent in it. Since Africa as a continent is poorer than the West, and since globalization is a Western concept, there is the need to tread gently in the process of globalization. This suggests the need for caution in Africa's involvement in the whole process (Odia, 2004). Globalization was not something that was planned or decided at a conference table by certain states or individuals. Rather it is a natural process of socialization, a process of world history, a phase in the world historical process. However, it can be controlled in such a way as to improve the economic conditions of developing countries. If developing countries are to benefit from globalization, there has to be a genuine intention and effort on the part of developed countries to help the developing countries, especially, to help their economies grow instead of worsening it (Omoregbe, 2007).

John A. Kufuor, former president of the Republic of Ghana; suggested that, given the general agreement on Africa's historical, psychological, political and economic handicaps which must be radically overcome, it is my belief that the continent needs the following critical tools to empower it to leap-frog into the mainstream of globalization: A leadership with a comprehensive grasp of, and knowledge of; (i) Africa's history, (ii) the economic dynamics of international relations, (iii) the development imperatives that Africa must employ to enhance its competitive advantages, rationally deployed on whatever comparative advantages are available, and ensuring that human capital development is

central to those advantages, (iv) the necessity for vigorous provision of Education, Health Care, and Physical Infrastructure including Transportation, Energy, Telecommunications, Food Security, Potable Water and Environmental Balance in each and every nation, (v) awareness that healthy and vigorous symbiotic development of macro and micro-economies dictates public-private partnership policies as a cornerstone of socio-economic advancement, (vi) good governance issuing from constitutional imperatives of institutional checks and balances, respect for human rights as the basis for democracy; respect for minority rights, property rights, cultural and religious rights, transparent and accountable government and also responsible citizenship under law and order, with due process of the rule of law, (vii) appreciation of the decisive benefits of economies of scale from customs unions of regional groupings on the continent, including attracting FDI's for industrialization and job creation.

Conclusion

In conclusion, this paper posits that Africa should not disconnect herself from the global community because African nations like other nations of the world don't seem to have an option as to whether or not to globalize with the rest of the world and no nation can actually produce all the goods that she needs. We also suggested that African countries must invest heavily in building, developing and maintaining their social capital, especially health and educational facilities that cater for the broad masses of the people rather than to depend solely on other nations.

Also, from the fore going, it will not be out of place to identify colonialism as one central tendency associated with the process of globalization. In turn, a vital factor of colonialism is racism which implies the superiority of one group over another. The average African is a human being and he has been denied this by other race, he gradually accepts it and this becomes his problem. Human beings all over the world are unified by virtue of the fact that they share biological-cultural identity as homo-sapiens (Wiredu, 1996). As such, all humans are equal as we share in the same biological make-up. This status implies that we are organisms that go beyond instinct in the drive for equilibrium and self-preservation in specific ways, namely, by means of reflective perception, abstraction, deduction and induction. Reflective perception here means an awareness that involves the identification of objects and events through the conscious application of concepts which entails the power of recall and re-identification. Any being capable of reflective perception is already possessed of a concept of the external world. Human behavior is governed by both instinct and culture; because of the element of instinct, we can be sure of a certain

species-distinctive uniformity in human actions and reactions and because of the element of culture, that is, of habit, instruction and conscious thought, there will naturally be plenty of room for variation. Naturally, being a human person implies having the capacity of reflective perception, abstraction and inference.

These mental capacities are the same for all humans, irrespective of whether they inhabit Europe, America, Asia or Africa. Particularly, the concept of object in general is the same for all beings capable of reflective perception. That is, there is a common human identity. The human constitution of flesh and bones quickened by electrical charges and wrapped up in variously pigmented integument, is the same everywhere; while there is only one world in which we all live, move and have our struggles, notwithstanding such things as the vagaries of climate. By this very fact, all human beings are kindred (Wiredu: 1996). In this respect, article one of the universal declaration of human rights states that, “all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood” (UDHR). Some of the reasons why Africa is believed to have always been at a disadvantaged position are that; we blame all our problems on colonialism, we have not actually concentrated our efforts to solving the problems of backwardness in a fast growing global society, Africa has always been a consumptions oriented society rather than a producing society and Africa has come to accept that western paradigm must be used to judge development in Africa. Nevertheless, Africa has been globalizing through its interactions with the rest of the world.

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