

Globalization and Multiculturalism: Implication for African Development

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ABSTRACT

In this paper effort is made to critically examine different discourses of globalization and explore how concepts of globalization have been represented in relation to African development. It is argued that, despite its celebratory rhetoric of “one world, many people”, notions of globalization are intricately linked with the continued development of western economies, creating new forms of colonial control in the generally referred to “post-colonial” era. Globalization is viewed as the new global colonialism, which is based on the historical structure of capitalism, and is a process that tactically executes the objectives of colonialism with greater efficiency and rationalism. There is a general discourse on the economic, political, social, educational, ethical, legal and cultural implications of globalization on African development, as argument is made about the emergence of the so-called “global culture”, which is just a process that marks the transformation to a culture of consumption.

Keywords: globalization, multiculturalism, development, neo-colonialism.

1. Introduction

The twentieth century has been very remarkable in several aspects in relation to the concept of globalization, and its offspring, sustainable development, which has been so endeared by Europe for several decades now. Globalization is often viewed as a phenomenon in itself, and as such is beyond the control of human element just like technology. As a phenomenon, globalization has become a critical factor of development of society, nations and regions due to its material and economic pressured benefits, several developing countries mostly of African origin, have been lured, cajoled and played into this imperial trap of neo-colonialism.

It is on the basis of this that a critically discursive approach such as the one adopted in this paper regards it as a construct, and so is interested in the means and objectives of its construction, the institutions through which it operates, its extra-discursive consequences and implications on development in general.

In this paper, the focus is on the implications (effects) of globalization on African development. This is inspired by the fact that Africa has been subjected to several western ideas and manipulations through the ages. This manifests itself in the distortion of historical facts as it concerns the African continent, the scrambling and partitioning of Africa under the guise of imperialism, colonialism, destruction of the African belief system, cultural and traditional values, and imposition of strange and foreign value systems and determination of what is “good” and “bad” to the Africans. All these have been achieved through various means, most especially through western education, scientific paradigm and technology (Ekanem, 2004).

With this state of affairs, the western world tacitly created an euphoria of superiority over Africa, despite the fact that Africa is “supposed” to be the cradle of civilization. Due to the “false” creation of this “domineering status” because of what the western world pretends to have to offer Africa for its development, Africa is made to look at the western world as an “earthly saviour” for any meaningful achievement and development.

It is on the basis of this that, after the exploration and exploitation of Africa that the west, decided to make Africa a democratic continent with their own political system which has remained alien to Africans till date. Structurally, the colonialists left Africa to be at war perpetually with herself. This was achieved by trying to force hegemony where there has been a glaring heterogeneous society. This can be seen in the contraption and “marriage of convenience” known as Nigeria created in 1914 by Mrs. Flora Lord Lugard with the consent of her husband and the full backing of

the imperial majesty (Ekanem, 2004). Here, we see the enforcement of unity in a diverse cultural setting that is glaringly pluralistic in nature.

Despite enormous human and material resources, Africa is in a critical economic dilemma. This has made it possible for several western agencies to look for means of alleviating the famine situation in Africa and how to cope with the high level of poverty in the continent. This precarious and prevalent situation in Africa has made globalization a key and controversial issue or concept.

Since globalization is seen as a colonial mode of development for the non-industrialized countries of the world, it becomes imperative to critically examine and evaluate its incursion into African development plans and strategies. This will help to analyse the relevance of a new global sociology of industrialism and imperialism thereby articulating the structures of relationship between industrial society and the Third World (Hadden, 1971).

2. Implication of Globalization and Multiculturalism on African Development

From the definitions of the key concepts discoverable from the discourse, we can easily understand that, globalization and multiculturalism have several implications on the world as a whole and on Africa in particular. The concepts of globalization and multiculturalism present great challenges to our world and the continent of Africa in special and multiple ways. So, in this section of the paper, attempts will be made to critically examine the implications of these two concepts on the lives of the African people and discover how these have contributed to the development of Africa or otherwise.

A critical look at Africa will reveal a gigantic foot-path of imperial dictates, exploration and exploitation. This situation and scenario is made worst by the intellectual indebtedness of the Africans to western education system. It becomes more complex with a dismal poor economic base that is perennially tied to the imperial or western economies' apron string. The justification and reasons for this "liberal slavery" is brought about by African's acceptance of western education and science as a paradigm for all that is or is not.

The manifestation of this can be seen in the total mental and spiritual surrendering of African sovereignty to the western conception or notion of Being and God. The African belief system has been bastardized and abolished by Africans and the western notion of virtually all things permeates the African way of life. Africans appear basically Africans merely in terms of race and colour, but spiritually, intellectually and socially are westernized. This could make it right to submit that, the people that occupy the continent of Africa are indeed "westernized – Africans". Their souls belong to the west, while the body is for Africa (Ekanem, 2004).

This appalling and regrettable situation has made Africa to suffer serious subjugation over the years despite being the origin of man and the cradle of civilization as can be seen in the book *African Origin of Greek Philosophy* written by Professor Innocent Onyewoyein. As a result of this, the west seems to be always ahead in conceptualizing what will keep Africa in perpetual bondage, but Africans must make all efforts to resist this. It is on the basis of this that globalization is inspired and has become a potent tool, of the recolonization of Africa. The logic of this argument is premised on the fact that during the colonial epoch, there was the scramble for Africa as the continent was partitioned, exploited and plundered by the west, while carting away all that was vital to Africa to their industries as a result of the industrial revolution in Europe.

This era marked the actual birth of capitalism, and as an economic tool it has been perfected and firmly established in the west. This is further confirmed by the discovery that the western market has suddenly become too small for the western industrial products. With the little knowledge of science and technology as provided and offered through western education, and coupled with technology transfer, the continent of African has been struggling to catch up with the industrial bug, but the west will never allow Africa to grow unfettered, hence, the conception of globalization as means towards the actualization of the mission and vision of keeping Africa behind and under the effective control of the west.

Globalization as presented by Subhabrata Bobby Banerjee and Stephen Linstead (2001) confirms this view.

Globalization's momentum is rooted in the capitalist logic of expanding markets and the international integration of capital and the forces of production. These global material exchanges involve international trade, the international division of labour and the accumulation of capital in the production, exchange, distribution and consumption of goods and services. The discourse on economic development in the neocolonial economic paradigm is one that emphasizes benefits of free trade and the restricted flow of goods and services.

From this we see that, globalization as a concept have severe economic implication on Africa. This is because; globalization was conceived and designed as an economic paradigm to better the west. It was indeed an ideology that was packaged to salvage the economic disaster that tends to stir the western world in the face as a result of mass production due to industrialization. This development philosophy, as argued by Banerjee and Linstead, was operationalized by the industrialized countries and international agencies after world war II: "development" for the poorer regions of the world (such as Africa, 'emphasized'), was constructed as economic development and was seen as a process to help the postcolonial nations construct their own economies".

This truism is graphically captured by Herman 2003, when he says:

Globalization is just an array of concepts and arguing points that have been mobilized to advance the corporate agenda... Like free trade, globalization has an aura of virtue. Just as "freedom" must be good, so globalization hints at internationalism and solidarity between countries, as opposed to nationalism and protectionism. The possibility that cross-border trade and investment might be economically damaging to the weaker party, or that they might erode democratic controls in both the stronger and weaker countries, is excluded from consideration... the contest between free trade and globalization, on the one hand, and "protectionism", on the other, might be regarded as a struggle between "protection" of transnational corporate TNC right – versus the "freedom" of democratic governments to regulate in the interests of domestic non-corporate constituencies.

This clearly offers explanation of the ideological foundation or basis of globalization as it "connotes not only freedom and internationalism", but, as it helps realize the benefits of free trade, and thus bring to practical value the economic law of comparative advantage, which enhances division of labour through efficiency and productivity. Due to this alteration, and the basis of this virtue, globalization makes it impossible for government to halt its progress, as it is perceived as being beyond human control just like technology. This justifies the genuine fear and rationalization that this inability to protect domestic non-corporate constituencies, will pose a serious threat to African economic development as the continent stands to become a dumping ground for all excessive products from the western –industrialized countries.

This situation has the capacity to worsen the already poor economic base of Africa. Here, the Kenyan experience becomes a vital reference point for reflection. The Kenyan government without any critical appraisal of the implications of its action gladly opened door for mass import, in the name of globalization. This created a lee-way for cheap importation of processed sugar, which led to the undercuts of the prices of Kenyan farmers. This mistake which created worsening conditions for Kenyan economy prompted the Kenyan Director of Internal Trade, Seth Ofieno to declare that liberalization of trade is indeed a severe economic disaster to many in Kenya. He declares that Globalization is a curse to many sectors, especially agriculture, in this country" (Ekanem, 2004).

Basically, Africa is agrarian in nature and there is no solid industrial base in the continent, and this has generated severe economic hardship in African states. This problem is largely due to poor leadership prevalent in the entire continent. African leaders lack vision, focus, drive and at times the intellectual capacity to comprehend and appreciate the burden of a complex micro and macro economic dynamics that is made more complex by global challenges, intrigues, manouvres, pressures and interests. Some of these opportunistic leaders of African origin often become overwhelmed and confused by the enormous challenges of leadership of their nations.

A quick reference can be made here to Nigeria where from the regime of General Yakubu Gowon to the present epileptic administration of Musa Yar' Adua, nothing has been done to rediscover the direction of the Nigerian state. Nigeria as one of the most naturally endowed countries of the world has fallen from abundant African gigantic state that once lent to the International Monetary Fund (IMF) to one of the poorest African states, and one of the highest debtors to an imperial agency the nation once lent to. The current global economic indices of different countries revealed that Nigeria is the fifth poorest African country. What an irony?

The root problem of the African states is what president Obama of United States described as “failed leadership”. Indeed, the leadership of African states has failed to focus on and discover the “pot” of the African wealth, which is agriculture. But the reason for this lack of interests in agriculture can be traced to the magic of globalization. A proper historical analysis of the economic problems of African states will identify globalization as the reason for the abandonment of agriculture to depleting sources of wealth such as oil and gas as it is the case in Nigeria.

This is further compounded by the fact that, the economies of African states are tied to and controlled by western Bretonwoods institutions. This can be seen in the words of Regins Amadi – Njoku who is the African Director of the International Labour Organization (ILO) when she asserts that; globalization is responsible for the decline in African status in global economy. Pressures for economic liberalization in Africa from IMF, World Bank and western governments have brought negative effects on the globalization process.

The above analysis clearly indicate the fact that globalization to the ordinary African farmers, which are in the majority of about eighty (80%) percent of the total population boil down to the issues of economic survival. This is anchored on the fact that, you cannot plant what you know you will not have a market for the sales as we discovered in the Kenyan sugarcane experience. Indeed, a major consequence of globalization is the problem of governance (Hirst and Thompson, 1998). It is a fact that nation-states will continue to exist and will surely do so for a long time to come, but their control over certain economic exchanges is diminished.

2.1 Globalization and African Environment

The impacts of and effects of globalization on Africa transcend the economic border-line. Since globalization involves the complete removal of restriction that ought to limit what comes into the country from the other, this is bound to bring in certain items that will certainly have environmental effects on the continent of Africa.

This is so because, with the strong industrial base of the west, most of the goods that come from there are finished products. The critical question therefore is, to what extent are these products friendly with the African environment.

As stated earlier on, globalization will surely lead to massive inflow of industrialized goods from the western countries to Africa that lack such industrial base. The reason for this is the fact that Africa seems to be the largest untapped market for these products. With little or no manpower, combined with lack of industrialization, technical know-how and skilled-labour, Africa naturally become a fertile ground for dumping of the excess products of the west, which is a result of mass productive technique. This mass products inflow from the west has therefore posed a serious threat to the African environment. This threat can be identified through the environmental hazards caused by some of these products from the industrialized west. For instance, the massive import of refrigerators, air-conditions among others have severe environmental impact on the continent. The emission of CFCs from refrigerators and air conditioners constitutes a serious environmental danger to Africa. This gas has the capacity to seriously deplete the ozone layer that shield the earth from the direct ray of the sun. The negative effects of this are enormous as it leads to green-house effect. The implication of this is that the environment is gradually becoming hotter by the day, and this can lead to adverse effect on aquatic life, and skin cancer on man.

Again, globalization will definitely lead to certain level of industrialization, development, a science and technology which are all imported and this according to Ekanem (2002), has altered our natural environment thereby resulting in severe damage to the biosphere. This manifests in the pollution of air and water that are very vital to the survival of man. This therefore provoked the fundamental question; how safe is the African environment with globalization?

The environment constitutes lands, air, water, and all the physical structures surrounding man. It is the totality of space, time and socio-cultural settings inherent therein. All these have been seriously threatened by globalization. Here, Nigerians are yet to forget the koko toxic waste saga in Delta state that came from Italy through an Italian businessman, Glanfranco Raffaelli. Also, in 1989, Nigerians were alerted of the sales of toxic mosquito coil in the country with the brand name of cook, lion and tiger which came from China. This was said to contain high toxic chemicals referred to as D.D.T. China has also been linked with fake drugs to Nigeria severally. There has also been cases of toxic beef, toxic canned fish, killer drugs and contaminated fuel which was imported in 1998. Currently, there is the battle to end the nefarious activities of some corporate multinational companies that specialize in bringing fake drugs into the Nigerian market. There could be similar evidences from other African countries to see the negative effect of globalization on the African environment.

Furthermore, many multinationals in the oil sector have wrought serious damage on the natural environment along the Niger Delta axis of Nigeria. The crisis in the Niger Delta region of Nigeria, which seems to defy all logic and solution to the problem until the Amnesty deal of the Yar'Adua administration is actually traceable to the damaging effect of the activities of multinational oil companies that operate in concert with the globalization concept.

Globalization has the capacity to promote technological development in Africa, if it is sincerely, and fairly pursued, on the principles of justice and equity. However, there are serious environmental dangers posed by globalization. The reasons for this are largely due to the fact that the development of technology does not come to Africa with a corresponding environmental control measures. There exists no systematic programme designed by the corporate world of industries to check and prevent any environmental damage posed by pollution that come out of the process. The fact remains that, our natural environmental web is often destroyed or dislocated. This has posed a greater problem to Africa than the benefits the continent stand to gain in accepting globalization in its current form as conceptualized by the industrialized countries of the west.

2.2 Globalization and African Cultural Values and Education

Globalization has made it possible for countries to open their doors for different things to come. This is made possible as globalization is seen as a process or a set of processes that embodies the transformation in the spatial organization of social relations, which is genially expressed in transcontinental and inter-regional flows and networks of activity, interaction and power. Major inflow of the product and activity of globalization is technology. Technology as we know it is culture specific. This implies that technology involves the way of life of the “mother-nation” that originates such technology. The way of life of a people constitutes their cultural values (culture). So, any importation, or transfer of technology simply implies the importation and transfer of other country or countries cultural values into another country. The culture of a people also includes their intellectual value, which involves the education of such people. This is so because; technology is intrinsically tied to the creative talent of the people, which is a product of cognitive power of such a people. And cognition has to do with education either formal or informal, practical or theoretical.

Africa as we know, tend to depend on the technologies nurtured from the industrialized west, and so have all owed the inflow of these technologies into the continent of Africa. As a result of this, the cultural values of Africans have been greatly affected, altered and in most cases completely eroded or wiped off the socio-cultural fibres of the African society. It is also through this pattern that the African traditional education system has been replaced by western education.

The Internet plays pivotal role in globalization as you can buy and sell through the Internet without any physical contact with your client(s). This same Internet and computer has helped to expose Africans, especially the youths to foreign cultural influences. This has also impacted on the cognitive domain of Africans. For instance, most of our youths now have unrestricted access to some websites like the “playboy”, which contents provoke a lot of ethical questions that is against the African notion of sex. This has led to a high level of promiscuity that is prevalent in most African societies or countries such as Nigeria, Cameroun, South Africa, Liberia, Ghana among others.

Also, the African cultural dress sense has been greatly affected as a result of globalization. African women, mostly the young girls and ladies no longer see the “African wrapper” and “long gown” as socially relevant. African societies are replete with fashion sense that is completely alien to Africa. Majority of African girls, ladies and women do not have any wrapper, gown or skirt in their wardrobes. Rather, what is in vogue now are trousers, “mini-skirt”, “body-hug” and other stylish and provocative dresses that barely cover the girls, ladies and women. Nudity seems to be the order of the day as the Africa women seem not to respect their nakedness any more. This has become an object of public eye. All these are products of globalization which are against African cultural values, Christian and Islamic ethics. This trend is not only exclusive of the women, the male-folk is also hit by this fashion – bug. The young boys and men of Africa are now striving to look more like girls and women as they now wear ear-rings, braid and perm their hairs with sagging trousers that present pictures of “American prisoners”. The worsening trend of this erosion of African cultural values is its penetration into the church. The Pentecostal church has become a global means of killing African values. The churches on Sunday now present a picture of clubs where all manner of provocative dresses are on parade with the pastors wearing permed hairs and braids. The sermon(s) now emphasizes prosperity and materialism that are coined with carefully selected capitalist language, and presented with psychological drama. This has created moral dilemma among Africans, where holiness and spiritual values are understood on the basis of material benefit and favour. The

number of miracles and favour from God is entirely dependent on one's financial and material contribution to the growth of the church(es).

2.3 Globalization and the Sovereignty of African States

Globalization plays the role of increasing the need for international institutions to implement limitations and regulations. These international institutions function as catalyst in assisting in the free transition from a collectivity of sovereign states to a global community through the establishment of universal rules. The International Court of Justice (ICJ) is one of the judicial institutions that act as agent to the development of international rule of law. The judicial institutions however, must be able to reliably resolve disputes using international rule of law. Through this process, the judicial institution inferably developed new aspects of the rule of law.

As at today, a nation state needs to accept the jurisdiction of this judicial institution before the rule applies to that state. This is due to the fact that the acceptance of the international decision limits the sovereignty of such a state. This can be seen in the decisions of the ICJ to cede the Bakassi Peninsula (part of Nigeria's territory which is constitutionally recognized to Cameroun). This has generated serious debate and questions that border on the objectivity, competency and applicability of such international judicial decision to a sovereign state like Nigeria. This becomes more critical and curious when it is established that the same ICJ has taken several decisions against United States of America, without the implementation of any of such decisions. This then raises questions about the "hurried" implementation of the ICJ's decision on Bakassi and it seriously challenged and served as a limitation to the sovereignty of the country over the control of its territory. It was on the basis of this that the senate of the Federal Republic of Nigeria attempted to correct the wrong by declaring the Obasanjo administration's decision as unconstitutional and so must be reversed. However, there was no political will, patriotism and moral drive to complete this constitutional function.

From this analysis, we can see how globalization limits the sovereignty of nation states, especially African states or countries. This argument is anchored on the fact that the so called developed countries of the west have never accepted and implemented any of the ICJ's decisions against them. Such refusals became a portent means to protect and secure their national sovereignty.

This clearly indicates that Africa is worst hit by globalization. This can be gleaned from the analysis of the World Bank. With a per capita income that average 315 dollars in 1977, more than forty percent (40%) of African's six hundred million (600 million) people live below the poverty level of 1 dollar per a day. In several countries, about 200 out of every 2000 children die before the age of 5, and more than 250 million people lack access to safe water, while more than 200 million have no access to health services and facilities (World Bank: 2007). So, Africa effectively "represents the poorest of the poor for which globalization has not served a link to its development". The fact therefore, remains that globalization is a western capitalist enterprise that strives on the exploitation and domination, and generates spatial contradictions of wealth and poverty; development and underdevelopment; and undermines the sovereignty of African nation – states, while keeping intact the sovereignty of the western capitalist enclave.

Also, globalization increases the need for international institutions to implement limitations and regulations. This is very clear in the way these institutions help in the smooth transition from a collection of sovereign powers of states and there are various reasons advanced for this trend of evolution of globalization over that of sovereign states. For Mandrid and Dunn (2002) the nation state crisis emerges as a result of the inability of the nation states to master its own problems. The origin of this crisis are traceable to two major shifts, namely, the decrease in appeal of the concept of the individuality of the nation-state, and the increase in awareness of various economic, ecologic, military and political challenges that necessitates world involvement. The argument to buttress this is based on the fact that, for a nation state to be politically active, there is the need to work with nation-states and not individually.

This argument if critically viewed stands on a faulty logic of preference that is pioneered by western capitalist establishments like the European Union (EU). This is because the European Union grew this way for such a long time that, it was some kind of economic techno-union. But the crucial question is, what economic union has a parliament? This can be followed with the fundamental question; what is the collective vision of globalization. It is predicted that globalization leads to diminution of the role of sovereign state by means of treaties, international organizations, free-trade, and agreement among others.

The prediction of the demise of the sovereign nation states started several years ago as can be seen in Immanuel Kant's essay captioned "perceptual peace", which was written in 1775. This was followed by Karl Marx's classic, "withering away of the state". However, it was Bertrand Russell's speeches of 1950 and 1960 that raised the moral, legal and economic angles of these predictions of the demise of the sovereign nation states (Drucker, 1997).

The falsehood and deception of the west can better be appreciated through the examination of the establishment of the European Union. The basic question therefore becomes, what exactly is the European Union. A cursory look at the Union reveals that it bears all the trapping and insignia of sovereignty. This can be seen in its binding legislation, parliament, a flag, ambassadors that are known as "Delegates", treaties that are referred to as conventions with other states, a common currency that will eventually relieve several of the member states of their key economic policy instrument. Also, there has emerged from Brussel, social and labour policies under the guise of standardization, and diplomats achieved common recognition. The European Union is not a state but a assemblage of states that are ruled basically by an unelected commission of bureaucrats. Though the term "shared vision" was widely used when the EU was established, its establishment was largely through the inspiration of M. Monnet (Rosenau, 1997). However, we cannot really define this in terms of sovereignty and the end point of that vision. This indeed is a veil that is yet to be lifted off the face of this new nebulous suprapolity that started as Economic Community.

The questions therefore, are what sort of sovereignty is emerging from this process? What is the goal of this suprapolity? What are the implications of this sort of sovereignty in relation to the so called "less-developed" nation or states of Africa? What are the catalytic roles of this process of convergence as a pivotal major player in the distribution of global wealth?

Any reflective effort with the intention to provide answers to these questions will reveal the insincerity of the western world in terms of global politics, economic parity, techno-cultural usage and global equilibrium of resources utilization for the benefit of all mankind, irrespective of race, colour and religion.

The picture and intention here is a veiled process to undermine the sovereignty of individual nation state, especially that of underdeveloped nations of Africa through the instrumentality of capitalist institutions and organizations such as the European Union. This imposed therein the cultural belief system of the western world on others. This process under the guise of globalization will submerge and erode the sovereign identity of other sovereign states, especially that of African continent. The implication is that the western world will super-impose its identity at the global level and produce the sole paradigm upon which is and which is not. With this new paradigm shift, there will be only a single "global identity", a single cultural value, achievable through the process of technology, which has been defined and perfected as a portent tool to reduce the world to a global hamlet. This assertion is graphically captured by Pius Okigbo (1997), when he says:

...modern science and technology has become the hand maiden of economic progress. They have indeed made the world so much small that it has virtually become a global village, individual territories and nation states now find themselves unable to fulfill their wishes and aspirations independently of the rest of the world. A form of integration is indeed taking place not only of ideas and cultures but also of system of governance, of economy and society.

This trend engineered by globalization process made possible by technological advances is further reinforced by Eliagwu (2002) when he posits that: ...with greater technological revolution envisioned in the 21st century, the global village will be transformed, more or less, into a global hamlet. Action, reaction, and interaction will become much more rapid with faster information flow and leaders of governments will have no control over the speed and flow of such information that will be invading the privacy of their air and visual waves. The question then is, where is this information coming from, and what is the purpose of such information flow? The truth is that, the new information revolution is a product of technological development designed and made possible by the west with the ultimate aim to remote – control the world and dictate what the world becomes. So, the whole idea or concept of "global village" or "global hamlet" is a master-plan to knob the world within the ideological economic palliative of capitalist elixir. A. S. Mohammed (2004) captures this more succinctly when he declares: The consequence of globalization for the defense and security can be disastrous. For instance, it has been noted that information warfare could be offensively employed to destroy a society's ability to wage war without a shot being fired by wrecking a nation's information infrastructure, including military, banking and telephone systems, power grids and computer networks. Similarly globalization in the field of communication has serious consequences for intelligence by facilitating espionage through the use of fax,

computer and satellites. One of the most serious consequences of information warfare is that while few people would be killed, the target nation's economy, power system and means of communication would be ruined for years.

This has translated into the worst impact on Africa as the continent has become worse through the deepening crisis of survival under the orgy of globalization. This way, African states limit and forgo their sovereignty to the new guise of neo-capitalism and its subjective tendencies through a well designed exploitative mechanism of globalization. Africans need to urgently unearth the fundamental reason behind the establishment of such organizations like the United Nation, North Atlantic Treaty Organization, the European Unions, and others. Again, African leaders must wake up from their mental slumber and reappraise the actual functions, roles and contributions of these bodies to African development in concrete terms. Again, African leaders should realize the fact that the principle of sovereign is constantly changing due largely to global treats. So, there is an urgent need for sovereign African states to react in a proactive manner to halt this trend of globalization that tend to seriously limit their sovereignty as nation states (Ekanem, 2008).

2.4 Globalization and Sustainable Development of Africa

The issue of sustainable development as it concerns Africa is a very crucial one that demands urgent attention. This issue becomes more critical when we consider the exploitation and despoiling of the continent by the imperial colonial master as carefully highlighted by Walter Rodney in his book *How Europe Underdeveloped Africa*. It is on the basis of this ugly past of the continent that sustainable development should constitute the basis of any conceptualization of a global economic order. The Rio Earth summit raises high hopes of a new partnership aimed at establishing a more equitable international economic order that would lay the basis for tackling the ecological crisis and promoting sustainable development both nationally and globally. Several years after the Rio declaration, it appears these hopes have been dashed since the developed countries have continued to renege on their commitments at Rio. The major factor that has contributed to "jettison the ideas of Rio and creates this debacle" according to Martin Khor (2001) "is the countervailing trend of liberation and its brand of globalization".

The implication of this is that, globalization that is supposed to be the engine room and a vehicle for global sustainable development based on the principles of equity, fairness and transparency is seriously lacking in this spirit. Globalization is supposed to function and create a new partnership based on the "spirit of Rio" to change and alter the present course of international relations, tackle the fast growing global environment crisis and at the same time strive for a more equitable international economic relations that would become the foundation or the basis for the promotion of sustainable development at global level and in each country.

2.5 Globalization Processes and African Knowledge

Any focus solely on the economic aspect of globalization is indeed too narrow a perspective in this discourse. Globalization is equally a political process due to the fact that it is constructed by relationships of power, domination and subordination. History reveals that the control of markets and raw materials usually involved the application of military power as was common during the colonial era. So, globalization has its historical roots in this modern epoch where military might secured the global control of raw materials through industrialization that ensure the creation and domination of world markets that sustains the competitive and economic advantage of the industrialized countries. The prevalent situation now is that international and transnational corporations are writing the tenets and rules of globalization. Global political exchanges usually involve the application of force as we can see in the cases of Nigeria, South Africa and Libya where trade embargo was employed by western powers some years ago. There is also the tool of surveillance as can be seen in the several IMF and world Bank policies as packaged in Structural Adjustment Programme (SAP) and other strategies frequently adopted by the western organizations and countries to enforce their legitimacy and authority on other countries of Africa.

Globalization is also seen as a social and cultural process, Walter (1995) sees globalization as a "social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding." The implication of this is that globalization just like modernity involves the diffusion of capitalist society and western culture. So, globalization is simply a direct effect and product of European expansion that has its starting date in colonialism. Though there exist no homogeneity that is strictly and entirely of western culture, but the political, cultural and social positions in those countries outside the west are patterned in

relation to the capitalist west (Walters, 1995). The nexus of this capitalist expansion and global production dates back to Marxian era as can be seen in Marx's analysis of capitalism.

Globalization is again, a knowledge producing process through the combination of social, political and cultural factors within a given society and time in a very special way. Indeed, globalization has the capacity of transforming the power-knowledge nexus in connection to other knowledge. Colonialism made other knowledge to be virile and unprofitable but capitalism strives on this knowledge as it employs them to expand and profit itself. It is on the basis of this that intellectual property rights have become an issue of global importance.

Globalization also involves some level of universalism that involves social relationship that go beyond national and regional boundaries, but with serious effect on the local level. The long-term future of cocoa farmer in Ikom Local Government of Cross River State in Nigeria is dependent on any of these factors, which include World-wide trend in demand of cocoa as raw materials, trade policies of the World Trade Organization, world price of cocoa and policies of the Cross River State Government and the national policies on cocoa. It is on the basis of this that Giddens (1990); Wallerstein, (1990) and Robertson (1992) argued about the particular and the universal as being characteristic of the globalization process.

3. Multiculturalism, Ethnicity and African Identity

Globalization as we have seen in our analysis involves the flow of meanings and symbols as well as goods and services. These multiple networks of social relationships among diverse cultures imply an arrangement that is not in any way uniform but rather portray diversity in a global economy, it is obvious that diversity that has to do with race, ethnicities and nationalities must necessarily be managed, so as to enable the market economy to operate and function without hitches. It is this narrow sense of diversity that constitutes the basis of the multiculturalist's doctrine. Multiculturalism as defined, aims at preserving different cultures without any unnecessary interference with the proper operation of society. Historically, multiculturalism emerged from North American efforts to manage the consequences of mass immigration and cultural diversity, which is now prevalent in several countries. To Banerjee and Linstead (2001), "state – sponsored multiculturalism often leads to corporate multiculturalism as exemplified by the advertising campaigns of united colors of Benetton that celebrate ethnic identities. In the prevalent diversity of identities, it has been argued that "consumption is the common denomination and the negotiation of a common identity through consumption is a hallmark of global culture. Transnational corporations promote cross – cultural recognition of their identities, images and logos and this global corporate image serves to redistribute public wealth to corporations (Banerjee and Linstead, 2001; Matustik, 1998).

As it could be discovered here, this notion of multiculturalism is very problematic as it perpetuates hegemonic modes of relations in a global context. It does not in any way acknowledge, or does it challenge the prevalent inequalities of opportunities and access to those factors that make technology and industrialization possible. The globalization of multiculturalism in its sanitized pattern does not create an identity for Africa. This is because, multiculturalism as it is presently packaged is a property that is devolved to the individual.

Indeed, the production and consumption of multiculturalism do not challenge the present inherent power relationships; rather, they consolidate them as they refocus the debate about cultural heritage. For as Hall (1991) argues, they create a "spectacle, and exotica of difference". This celebration of cultural pluralism is anchored on an established hierarchy of cultures and multiculturalism consolidates and validates these hegemonic relations without posing any challenge to the hierarchy of the majority and minority (Banerjee and Linstead, 2001).

Cultural pluralism erodes class and power differences, while preventing the possibilities of changes in structural relations (Foster and Stockley, 1984). So, the possibility of multiple structure and institutions serving multiple cultures is a serious problem to African identity in a global context. Multiculturalism in this context becomes what has been described by Spivak (2000) as triumphant metropolitan nationalism since those who are custodians of culture have decreed that "culture will not be perfect unless it is multicultural". This is a kind of multicultural where multiculturalism is at the same time taken as "an alibi against racism as well as a criterion of cultural capital through the consumption of difference without any apparent interrogation (Banerjee and Linstead, 2001).

This indeed presents a serious problem to African identity because the continent is not a major player in the design and creation of the global culture. This makes ethnicity, authentic or otherwise to be a problematic category with political and epistemological consequences (Radhakrishnan, 1996). This is because in a global economy, what have the promise of “one world, many cultures”, the use of the term “ethnic”, does not in any way suggest nor embrace plurality but rather it “sustains the binary oppositions of the dominant culture” (Banerjee and Linstead, 2001). Here, the question may be asked, what does ethnic food and ethnic clothing means. This reveals some hidden agenda within a plural configuration.

It is on the basis of the agenda that cultural traditions that were suppressed and destroyed by colonialism are suddenly “allowed to re-emerge for the creation of space”, that is vital for the surveillance of neo-colonial relations (African, 1987). This scenario has brought about internal inequalities.

As rightly captured by Alund and Schierup (1991), the culturalization of social inequalities creates a new kind of racism. This “cultural racism” according to Banerjee and Linstead (2001), “constructs imagined communities through a celebration and fossilization of differences, which are then subsumed into an imagined community of national cohesion”. Cultural pluralism creates some forms of assimilation in the social-democratic policies of certain countries such as Canada and Australia.

4. Recommendations

It is very clear from our analysis that there are several criticisms and negative aspects of globalization, but it is a fact that globalization is not absolutely a negative concept. Despite its capitalistic trappings, this is one idea that would have been very beneficial to Africa and could enhance the development of the continent, if certain strategic steps are taken by both African and world leaders. These steps are: Education, it has been severally argued, is the bedrock of any meaningful development; hence, it is imperative that African leaders should change their negative attitudes toward education. This can be seen in the protracted face off between the Academic Staff Union of Universities (ASUU), and the Federal Government of Nigeria that bordered on the decay in the educational sector. Indeed, there is an urgent need for a generous increase in the budgetary allocation to education by African countries. Again, there should be a sound educational policy and philosophy that will promote scientific education, which is effectively backed by political will for its implementation.

Also, African leaders must learn to support and encourage indigenous initiative of invention. The entire idea of depending on foreign and imported technologies and goods by African countries must be stopped. The dangerous practice of suppressing and killing any local invention must be stopped.

African leaders must learn to invest their wealth in the African continent in the area of education, research and industrialization. The idea of African leaders siphoning the continent’s wealth to foreign banks is a serious betrayal of public trust.

There is the urgent need for massive education and orientation of the people towards productive and inventive ideology that promote practical applications of one’s skill.

Local industries should be supported through protective mechanism that will allow favourable competition and survival in a liberal system that will ensure profitability and expansion.

Another serious issue and problem of Africa is that of bad and visionless leadership. Africans must be made to imbibe democratic culture, good governance, transparency and accountability. African leaders must abandon the crave for personal aggrandizement through the looting of the public treasury. They should learn to have a vision for the development of the society. The leaders must strive to improve on the economy and evolve a political system that is rigorously legalistic and ideological in focus and orientation.

The local artisans like the mechanics, repairers, blacksmiths, herbalists, etc, should be encouraged and given incentives that will promote sophistication of their native and local ideas. African leaders should promote attitudinal change among Africans to alter the thinking of seeing the west as the Alpha and Omega. They must learn from the Japanese and Chinese experiences that evolved indigenous technology, science and medicine, which is very distinct form that of the west.

The African world-view must be developed and promoted for internationalization so as to encourage its global acceptance. The African spirit and idea must not be sacrificed on the alter of western world-view, which has been made a universal paradigm. Africans must urgently break away from this western paradigmatic notion and encourage a collaborative and competitive approach to sustainable development of the African continent.

Western leaders must show sincerity of purpose through the encouragement and promotion of the spirit of equity, fairness and brotherhood. The dichotomized and racial notions inherent in the western approach to development should be halted.

Globalization should be repackaged and rebranded, so that it can be delivered to Africa and other developing countries with the spirit of equity. The idea of the west playing the lords and masters to the rest of the world especially Africa is not within the scope of globalization as a development device or mechanism. So, what the west really needs to do is to be fair and balanced in spreading global resources for sustainable development.

The serious challenge for the western world is the fact that globalization need to be rid off the tag of a capitalist enterprise that feeds and grows on exploitation and domination, generates spatial contradictions of wealth and poverty, development and its antithesis, which is underdevelopment.

Also, there is the urgent need to completely dismantle all the capitalist structures and replace it with welfarist and humanistic tenets.

Again, there is the special need to fully implement the five pillars of the Lagos plan of Action in the whole of Africa which are:

The deliberate promotion of increasing measure of national reliance;

The acceleration of internally located and relatively autonomous processes of growth and diversification and the achievement of self-sustained development process;

The effective democratization of development process;

The progressive eradication of mass poverty and unemployment, and a fair and just distribution of income and benefits of development among the populace; and

The acceleration of the process of regional economic integration through cooperation, (Adejumobi, 1998).

5. Conclusion

The African people have suffered unimaginable hell on earth with economic and environmental processes forced on them. This can be seen in the case of the Niger Delta people of Nigeria.

It must be stated here that economic and environmental processes are supposed to connect individuals to large scale of change at both the local and global poles. It is a fact that local and global processes are vital, and also processes that are either regional or national in character. Since all these processes tend to shape the circumstances of our daily lives, the exercise ought not to be such that appear to provide empirical or theoretical priority to one level over another. We have to, as a matter of equity and natural order recognize all levels that are relevant to socio-spatial change.

When this is taken as it should be, and if African countries are not to be excluded from the benefits of globalization, then the definition of the concept requires an expansion to imply or mean that all countries of the world are working conscientiously to assist in raising the quality of life everywhere so that the breaking down of geographical, trade, financial and information barriers that exist between countries will bring about better opportunities. This implies constructive engagement, partnership and cooperation. This will surely lead to what Bill Clinton sees as “sharing the benefits and shrinking the burdens.”

This then is the real change for globalization in the 21st century. This should involve bringing poor African countries including those in conflict out of what has been termed “Global isolation.”

Finally, all these must be put in historical perspective that dates back to 1885 during the Berlin conference when European imperial powers partitioned and carved out of Africa just fifty countries out of its over 10,000 kingdoms, tribes and federations for the convenient administration of the imperial power till 1960s. This is the root cause of the present Bakassi problem in Cross River State, where the rich Bakassi peninsula has been ceded based on faulty legal and imperial logic Cameroun. Already, Africa has been a plural cultural centerpiece, but this has been completely

destroyed by an attempt to introduce a dominant global culture amidst multiculturalism. This has brought about several conflicts in Africa. This also historically accounts for the Boko Haram insurgency in Nigeria. So, the origin of globalization as can be seen from this is not a paradigm or a concept to favour Africa, hence African leaders need to understand this background and implications before throwing wider the doors of the continent for this capi-imperialist conceptualization to control the world.

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