Development of Underdevelopment; Globalization and the Scandal of African Poverty; A Review

By

Anthony E. Nkwocha Ksji, Mhsn, Fiia, Ph.D (Reader)
Department of History and International Studies
Alvan Ikoku Federal University of Education, Owerri
E-Mail: Tonynkwocha@Gmail.Com
Phone No; 07061398206, 08174520213

Achubie Chinedu Remigius
Department of Political Science
Alvan Ikoku Federal University of Educaiton, Owerri
Phone No: 08030745297

&
Franca John
Department Of History and International Studies
Alvan Ikoku Federal University of Education, Owerri
Phone No: 09072056928

Abstract

Globalization, seem to threaten the very existence of many African countries through uneven spread of economic opportunities and increasing discontent and marginalization among the youths, the urban poor and many disadvantaged groups who are seriously bedeviled by unending economic malaise and social inequality. This paper argues that the liberal market economy canvassed by protagonists of globalization will continue to place Third World African Countries at the receiving end of poverty in view of the fact these countries lack the industrial and technological capacity to keep the benefits of a globalized village. It rejects the preposterous views of neo-liberal economists that the More Developed Countries (MDC's) of Europe and North America and the Least Developed Countries (LDC's) of Africa, Asia and Latin America benefits

greatly from globalization through the intensification of economic, political, social and cultural relations across international boundaries. This paper submits that multilateral financial institutions like the World Bank, International Monetary Fund (IMF) and Multi National Corporations (MNC's) have continued to impoverish African Countries dwindling economies through certain political and economic ideologies like liberalization, deregulation, privatization and monetary fiscal discipline. For the purpose of achieving the paper's set-objectives, historical and thematic research methodologies were adopted. It also employed interdisciplinary approach in interpreting findings as it equally relied on secondary sources of data. This paper suggests that Africa's economic transformation could be better achieved through a functional cum pragmatic scientific and technological-oriented educational curriculum, rapid industrial growth, corrupt-free political leadership, institutionalization of economic reform programmes under the auspice of the New Partnership for Africa's Development (NEPAD) and the African Union (AU). The paper confirmed that globalization with its neo-imperialist posture will only create room for dependency' syndrome whereby independent African Countries who are still suffering from "technological imperialism" will only serve as dumping grounds or markets for manufactured goods from Europe and Asia.

Key Words: Development, Underdevelopment, Globalization

Introduction

…Rather than benefit all actors relatively equally, by its very nature, globalization tends to produce gains for the powerful at the expense of the relatively weak. The economic inequalities and power imbalances among different actors in the global economic system, translate into uneven distribution of opportunities, constraints and vulnerabilities. Side by side with the inequitable distribution of wealth and power is the inability of the poor and weak to influence world affairs since the decision-making arena

> is usually the monopoly of the powerful (Assefa, Rugumanu & Ahmed, 2001: VII).

There is no gain saying the historical fact, that many African Countries in spite of their abundant natural and human resources have remained at best, as poverty-stricken, third World Countries with many of her citizens operating below the poverty datum line. As third World Countries, these African Countries are characteristically associated with the poorest development indicators all over the world, evident in-low life expectancy, extreme poverty, ethnic conflicts and wars, amidst extensive state corruption, political and social instability (Igwe, 2010:33). The scourge of poverty amongst African nation states has remained a worrisome phenomenon to economic historians, Development experts and political economists who are now grouped ideologically into two main schools of thought-the "internalist school" and the "externalist school". For instance, the internalist school accuses Africa's leadership class as being responsible for the underdevelopment of the continent due to their roles in the repatriation of accrued export revenue and funds deriving from aids and grants, back to foreign banks (Igwe, 2010:23). Similarly, both Ilo and Friedman cited in Onoge (1998:18)bemoan the poverty of African leadership in this manner;

> ...As long as the monarchs and dictators who run these oil states can get rich by drilling the natural talents and energy of their people- They can use oil money to monopolize all the instruments of power- army, police and intelligence and never have to introduce real transparency through power sharing. All they have to do is capture and hold the oil tap.

Contrarily, 'the externalist school' whose ideological frame work, appears Marxian in nature, opine that external historical forces like the slave trade, colonialism and neocolonialism were responsible for the economic backwardness of third World African Countries. The externalist school argue that the European slave trade underdeveloped African territories by covertly consolidating the capitalist mode of production in Europe. Walter Rodney (1986:94) supported these claims with these observations;

> ...The exploitation of Africa and African labour continued to be a source for the accumulation of capitalist to be re-invested in Western Europe. The African contribution to European capitalist growth extended over such vital sectors (such as) shipping, insurance, the formation of capital, capitalist agriculture, technology and the manufacture of machinery.

In the same vein, Williams (1966) writing in support of Rodney, affirm that "the slave trade and its adjuncts in fact provided the capital that allowed England to take-off into the industrial revolution". Historians are in agreement that the 'machine age' paved the way for the 'legitimate trade'. The legitimate trade conducted under the banner of international trade was also very beneficial to capitalist nations of Europe who bought African cash crops like palm produce, cocoa, groundnuts etc at relatively cheap prices for their industries and simultaneously sold their 'manufactured' or finished products at high price regimes. Thus, the unequal economic relationship occasioned by both the Atlantic slave trade and the legitimate trade helped European nations to acquire huge capital outlay which culminated in the scramble for and partition of Africa between 1884 -1885 i.e. the imperialist era. Since imperialism, served as the highest stage of capitalism, it led to the pillaging and carting away of the natural resources of the colonized territories thereby leaving them as underdeveloped territories while the colonizing powers reaped the bountiful gains of economic growth. Hence, a metropolitan country had interest in using the dependent country both for the supply of raw materials that served as lubricants for her machines as well as a market for the products of its manufacturing industry. To this end, it took special measures to hamper the growth of indigenous industry-which often happened-this was a natural commercial policy of a country which had political domination over another country (Myrdal, 1971:53).

The neo-colonial agenda of Europe established a phenomenon of uneven development between the More Developed Countries (MDC) of Europe and the Least Developed Countries (LDC) of sub-Saharan Africa. Neo- colonialism through its imperialist network grafted many economically weak independent African countries into the international global market. This global market served as an instrument through which the neo-colonialists teleguided the economies of sub-Saharan African countries, leaving them at best as dumping grounds for

manufactured goods from Europe (Nkwocha, 2007:171). The unequal economic relationship between African countries and the European world resulted into import- oriented economies that are characterized by low export prices and favourable balance of payments. This syndrome, paved the way for an unending economic malaise which culminated into unimaginable debt crises and the vicious cycle of poverty now ravaging the entire continent (Nkwocha, 2007: 171).

Currently, neo-colonial imperialist grand design which has brutalized African economies since the 19th Century under the economic watch dog of International Monetary Fund (IMF) and World Bank has now been re-christened globalization. While neo-colonialism can be seen as the highest stage of imperialism, Globalization by all its intents and purposes could be seen as the highest stage of neocolonialism. Neo-liberal economists like Akindele et al (2002:1), Pierre and Hennessey (1998:46) as well as Sacks (1999:37) perceive globalization as "a process of the intensification of economic, political, social and cultural relations across international boundaries. They also believe that globalization is anchored on the principle of comparative advantage and as such can engender growth" through expansion and in particular, through the quest for new markets abroad.

Many Afro-centric scholars and Marxists see globalization as a socio-economic phenomenon that represents the triumph of oppressive global capitalism. They also perceive it as a phase of capitalist development in which Western European capitalist countries, the United States and Japan establish political, economic, military and cultural hegemony over other countries of the world especially through the activities of Multi-national corporations of the advanced capitalist states (Mbah, 2007:110).

Globalization which tries to integrate the economies of Third World Countriesinto the economy of the advanced capitalist countries through global production and exchange may not favour Africans and other Third World Countries This is true because as an ongoing project of global capital, it is geared towards expanding market inter connections in the form of investment, financial networks and trade that will generate prosperity and peace for the advanced capitalist societies and their multinational corporations as well as impoverishment of the Third World Countries and seeks to remove all national and cultural barriers to the free

movement of capital and to secure for it privileged treatment within the economic and political domain of every country (Mbah, 2007: Ibid).

Globalization, is thus threatening the very existence of many African countries through uneven spread of economic opportunities and increasing discontent and marginalization especially among the youths, the urban poor or among other disadvantaged groups. The result of globalized economic interests in Africa is increased crime rates, economic hardships and social upheavals which at timesled to rebellion against governments or to inter-ethnic rivalries and wars (Madu, 2009:28).

This paper seeks to answer the following thought provoking questions. Is it true to assert that globalization can foster economic development in poor African countries through its nebulous policy of pro- industrialization? Can liberal market economy canvassed by neo-liberal economists contribute to economic growth, political stability and improved standard of living in Third World Countries? To what extent can political and economic ideologies such as liberalization, deregulation, privatization and monetary fiscal discipline bring about meaningful economic development in already depressed economies of African Countries?

Conceptual Clarification

Development

Development occurs when a human society or social organizations, possess the capacity, skill and entrepreneurial will to optimally harness or exploit its natural resources thereby paving the way for marked improvements in the standard of living. Major indicators of development include poverty eradication, wealth creation, employment opportunity and social equality.

Underdevelopment

Underdevelopment is always associated with squalor, diseases, unnecessary deaths, hopelessness, low income, poor housing, pre- mature mortality and under employment (Todaro, 1980:96). Presently, third world countries in Africa, Asia and Latin America are plagued with chronic poverty, desperation and despair, declining economies, political instability in-spite of the paradoxical benefits of globalization. Thus, the preponderance of litany of social and economic challenges

plaguing third world countries in the neo-global era and its integrative and recolonising consequences made Ngugi (2005:155) to see the 'global neighbourhood' as 'hosts' for 'hostile camps.

Globalization

Globalization as a phenomenon represents a high level of interdependence among different continents, countries, regions and cultures in the world, especially in areas of communications, trade and finance. A commonly accepted premise of globalization is that an increasing degree association among societies accounts for most social and economic goals (Okolo, 2015:106). However, while globalization is geared towards generating economic prosperity for advanced capitalist countries in Europe, and North America that operate export -oriented economies. it will have brutalizing effect on the economies of third world countries in Africa, Asia, and Latin America that operate import-oriented economies that are characterized by low export prices and unfavourable balance of payment. Globalization promotes the culture of cartelisation and most times reduce the capacity and capability of nation states to exercise sovereign, economic, political, social power (Okolo, 2015:106). In so far as globalization categorizes the world into "developed' and 'underdeveloped', 'First world', 'Second world' and 'Third world', the tendency for third world countries in Africa, Asia and Latin America to perpetually remain third world/underdeveloped in the 'global neighbourhood' suggests that the benefits of globalization are unevenly spread in Africa, Asia and Latin America (Ngugi, 2005:155)

Theoretical Framework

In an attempt to present a vivid assessment of development of underdevelopment: Globalization and the Scandal of African poverty, the researchers relied on the development/underdevelopment theory to help us understand the "development paradox" of Globalization and its effect on the political economy of Third World African Countries

Development/ Underdevelopment Theory

Research works on development and underdevelopment are many and varied. Development represents" the entire gamut of changes by which an entire social system strive to actualize diverse basic needs and desires of individuals and social groups within that system in order to move away from a condition of life widely perceived as unsatisfactory towards a situation of life regarded as materially and spiritually better (Todaro, 1980:96). Development also occurs when a more exploitative social order is replaced by a less exploitative social order or when an exploitative social order is replaced by a non basic exploitative social order (Bashiru, 2012:330), Development has core values such as the ability to meet basic needs like food, shelter and protection, self esteem, freedom from servitude, the sense of emancipation from alienating material conditions of life and from social servitude to nature; ignorance, misery and dogmatic beliefs (Thomas, 2010:31).

Underdevelopment is the phenomenon that occurs when colonies, semi-colonies and neo-colonies exist primarily for the benefits of the capitalist metropolitan nations of Europe and North America (Ukaogo, 2000.201). The major propagator of the "Underdevelopment theory was Andre Gunder Frank. Frank (1966) in his work, *Development of Underdevelopment*, postulates that underdevelopment occurs in the global economic system when metropolitan countries in Europe and North America expropriate the economic surpluses of peripheral satellite nations in Africa, Asia and Latin America and by so doing place them perpetually as under-developed third world nations. He reiterated that underdeveloped third world nations are products of the negative effects of the trans-Altantic slave trade, colonialism and neo- colonialism. These imperialist policies ensured exploitation of the mineral resources of colonies, unequal terms of trade, imposition of foreign rule and the exploitative activities of trans-national companies (Frank. 1966).

Meaning of Globalization

Different scholars have given plethora of views about the concept of globalization. According to Stackhouse (2001: 146- 159), “Globalization is not only an economic phenomenon, "globalization is in fact a vast social, technological, communications and structural change laden with ethical perils and promises as great as those brought about by the ancient rise, and subsequent fall of the ancient empires, the later development and then demise of feudalism, the still later rise of modernity with its nationalisms and recent industrial revolutions, and their decline”.

Akinboye (ND), sees globalization as a process of growing international dependence generated by economic, political and cultural co-operation and links. It is a process of interaction and integration among the people, companies and governments of different nations, a process driven by international trade and investment and aided by information and technology. The process has effect on the environment, culture, values growth and development. Globalization or the 'concept of global village' is simply a new way of directing the attention of the whole world towards the west as modern caste of the ruling oligarchy. It therefore suggests higher advanced system of imperial capitalism (Ekwuru 2001:145). The truth remains that since capitalism thrives in excessive exploitation of one class by another, it must manifest inherent economic and technological gap between poor nations and the rich nations (Ekwuru, 2001:146). Globalization can also be seen as a process of using superior information and communication technology to integrate different nation states into a global village with the sole aim of promoting international capitalist market and other western values such as human rights, democratic governance based on the rule of law etc. Put differently, it could also be seen as a social, political and economic phenomenon whereby More Developed Countries of Europe and North America dominate and control economic fortunes of Least Developed Countries of Africa and Asia through the use of certain political and economic ideologies like liberalization, deregulation, privatization monetary fiscal discipline.

The industrialized countries of Europe, North America and Australia plus Japan can effectively fit into the globalization paradigm because they have not only acquired superior technology over time but have also attained Rostow's take-off-into self-sustained stage. These countries are highly industrialized and as such can easily adjust to the economic competitiveness needed in a globalized village. Besides, wielding over-bearing influence in the tripartite multilateral trading institutions - World Bank, International Monetary Fund and World Trade Centre (WTO), these countries benefited from the unequal trading relationship with African Countries dating back to the era of Trans-Atlantic Commerce, Legitimate trade, Colonial and neo-colonial economic relationships. These economic gains, had always made these countries to have strong currencies and favourable balance of payments.

Most countries in sub-Saharan Africa have been victims of protracted economic exploitation. These countries never enjoyed favourable balance of payments during the era of the slave trade, legitimate trade colonial and neo- colonial economic relations with European Countries. Regrettably, the European slave trade distorted the normal process of socio-economic development which includes, age of primitive serfdom, feudal and capitalist epochs, age of socialism and communism. The economic disequilibrium which African countries suffered in the hands of mindless capitalists have been responsible for the Black man's passive dependence on imported technology, absence of industrial establishments, preponderance of subsistence agriculture as opposed to mechanized agriculture, lack of huge capital outlay for both domestic and foreign investments, undue monopolistic influence of Trans-national companies, high population density and low-per-capita income caused by excessive importation of finished products.

Impact of Globalization on Third World African Countries

Globalization for most people in Africa has been a story of injustice, pain, neglect, dictatorship, and poverty. Africans are not global citizens for they do not count in the economic and political equation of a globalizing world (Ilo, 2008:285). There has been divergent views with regard to the effect of globalization on African economies. While it is logical to assert, that integrating African nations and their economies into a 'global village', will yield certain dividends, a reflective thought into previous trading relationships like the Trans-Atlantic Slave Trade, Legitimate Trade, Colonial and Neo-Colonial interactions reveal inherent contradictions on the ulterior economic motives of capitalist countries of Europe. In all her trading relationships with Europe, Africa has never been treated as equal partners with the rest of the world. If humanity are to be guided by the mercantile experiences of the past, one can quickly hazard a guess that economic globalization which packages economic policies like liberalization, privatization and deregulation of financial markets has no prospects for already suffocating African economies. For the sake of historical objectivity this discourse will critically review the economic, political, socio- cultural and educational impact of globalization on African countries.

(I) Economic

Globalization or Openness has brought about increased international cooperation and competition between firms and governments of different nations fostering accelerated technical change, encourages increased international flows of science and technology for participating countries (Okereke & Ekpe, 2002:178). Globalization process enables participating countries to benefit from the collaborative research efforts by national and multi-national corporations to create new technology. It also enables countries to benefit from the doctrine of comparative advantage by encouraging them to concentrate in the production of those things they are best endowed (Okereke & Ekpe, 2001:178). Globalization strives to invent a free market which gives economic freedom to marketers. Economic freedom, just means unrestricted rights to produce, buy and sell. Economic freedom in turn gives room for specialization which is based on law of comparative advantage. Economic globalization also creates financial markets. The beauty of financial markets is that they make high return investments available to everyone. This idea motivates the enthusiasm for micro credit schemes that reach destituted people. Financial markets are a great source of free market efficiency and create opportunities for anyone to get rich by borrowing and investing (Easterly, 2007:63-67).

The implication of globalization on African nations is that they should de-emphasize state control of their economies so that internal and external trade will be dictated by market forces. This phenomenon paves the way for the adoption of harsh economic policies known as the Structural Adjustment Programme loans with its devastating conditionalities; such as trade liberalization, monetary anti-inflationary control and minimum wages, open door policy on foreign investment and multi- national corporations, reduction of spending on social services and privatization of public enterprises (Onimode, 1988:2845). Structural adjustment Programme (SAP) which was adopted by Nigerian Government under the Babangida regime in 1986 as a macro economic policy became a serious albatross when it promoted the twin economic ills of spiral inflation and stagflation. These ills were worsened by massive currency devaluation and tended to wipe out the purchasing power of the vast majority of Nigerians (Ogbunwezeh, 2003:176).

SAP, also resulted in the removal of subsidies by states-a thing which led to the collapse of several private and public corporations in many African States. As corporations were collapsing in African cities especially Nigeria, it led to mass retrenchment from both public firms and organized private sector and an increasing pressure on women and children that dominate the unorganized/informal sector. This trend, further widened the gap between the rich and the poor (Ebijuwa, 2001:295). Similarly, the MNC oil companies in the Niger Delta region by their prospection and mining activities have brought about the worst forms of devastation and ecological disaster. Experts in the political economy of the Niger Delta have bemoaned the ugly face of globalization in the Niger Delta region by postulating that every day in the oil rich Delta region of Nigeria, oil spillage or flaring continues to wreck untold harm on the health of the people destroying the fauna and flora of the environment, and poisoning the air and water for the people (Ilo, 2008:295).

Economic globalization through its Structural Adjustment loans given by the World Bank and IMF have never promoted mutual economic and financial inter-dependence among the 'Donor western nations and the "Debtor African nations, but has plunged many fragile democratic regimes into the economic trap of full debt servicing with its attendant extra-austerity measures. For instance, in 1996, sub-Saharan Africa paid $2.5 billion more in debt servicing than it received in new long term loans and credit. The IMF alone has taken more than $3 billion out of Africa since the mid 1980's in 1997, for instance, the IMF received $600 million more than it put in. (Ogbunwezeh, 2003:187). The implication of this unquantifiable leakage of resources from the poor countries to the rich ones results in widespread hunger, disease and poverty for the overburdened blacks (Nkwocha, 2007:178).

The privatization policy-neo-liberal economic measure has destroyed the possibility of survival for the weak and poor countries of Africa but has maximized profits for corporate interests and global financial institutions. Salih (2001:65) argues that free market competition within the global market is structured to protect the interest of the formidable regional trading blocs like the European Union, the North American Free Trade Agreement (NAFTA) and the G8, with their UN- based major multilateral actors normally referred to as the

International Community. He concludes, by noting that the attempt to integrate Africa into the global economy has adversely affected African economies and societies leaving it with worsening living standards, high and rising poverty and malnutrition levels in human terms, Africa's economic crisis also meant declining social sector expenditures, falling schools enrolment ratios and the persistence of a high rate of infant and maternal mortality (Salih, 2001:165).

Ilo (2008:302) postulates that Africa can only be integrated into the global market when she can sustain a high level of economic and industrial development satisfying the basic human needs of her populations; when she has developed a global economic and technological reach; and when she has acquired the capacity to compete in the international market because her economies are no longer susceptible to the crushing power of economic pressure exerted on the global market by the big powers.

It is important to state here that prerequisites for global economic integration cannot easily be met due to lifelong crippling effects of the Trans-Atlantic Slave Trade, Legitimate Trade, Colonial and Neo-Colonial exploitative agenda. Africa due to lack of modern technology cannot even process her raw materials into finished products. In short, since she imports virtually every economic product and runs a mono-cultural export economy as is the case with Nigeria's petro dollar economy there is no hope that trade liberalization can promote sustainable economic growth.

(ii) Socio-Cultural

Economic globalization which led to the devaluation of Nigeria's currency in 1986 has caused African countries to serve as dumping grounds for goods and services from highly advanced and industrialized countries of Europe and Asia. Today, second hand clothes, foot wears, vehicles and vehicle spare parts, untouchable rubbish, such as radioactive wastes which richer countries are increasingly unwilling to keep in their countries, are now exported from advanced economies into Third World countries (Madu, 2009:27). The Structural Adjustment Programme also facilitated the collapse of business establishments of the middle class; As business establishments were winding down, many working class people were retrenched. Massive retrenchment of workers and lack of employment

opportunities for graduates and youths gave birth to increased crime rate in African towns and cities. There was an upsurge of criminal activities such as armed robbery, Advanced Fee, Fraud syndicates (419), and rampant cases of kidnapping that menace Nigerian cities like Lagos, Ibadan, Kaduna, etc.

Globalization through its Structural Adjustment Programmes built economic structures that promoted mass poverty, economic stagnation and political stability which were exploited by imperialist countries of Europe and North America. These countries in their bid to entrench scientific and technological imperialism hurriedly granted citizenship rights to African professionals as a subtle way of harnessing the intellectual potentialities of these professionals and at the same time stagnating scientific breakthroughs in the field of agriculture, medicine, Engineering and computer technology.

Globalization like colonialism and neo-colonialism operates under the philosophy of cultural imperialism, opening people's lives to other cultures and all their creativity as well as the flow of ideas and values. 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. At the positive side, globalization through cultural dynamism and interactive process have helped in the abolition of some inhuman cultural practices such as female genital mutilation (circumcision) widowhood practices and cannibalism (Yeboa, N/D). Cultural imperialism espoused by globalization has brought about the erosion and desecration of African Cultural values. Most Africans, particularly the educated ones adopt European style of dressing. There is also an unwholesome acceptance of western musical culture and style of dancing at the expense of our philosophically based musical culture. Our people craze for European dishes and textile materials had seriously affected indigenous food and textile industries which fizzle out due to their inability to compete with their foreign counter parts that enjoy dual gains of huge capital and superior technology (Nkwocha, 2007:181).

Globalization can also ultimately lead to the subversion of economic, social, linguistic and cultural identities of Africans. Globalization which could be seen as a form of mega-colonization has helped Europe and North America through their

advanced communication and technological skills to propagate European values like monopoly capitalism, libertarian democracy, Euro- Christianity and feminism at the expense of Negritude and pan-Africanism that extol African morality and African brotherhood. Presently, globalization has helped immensely to flood African markets with western value-oriented films which constantly dramatize extreme Europeanism and mindless individualism. These films which are typically un- African have almost eroded the spirit of communalism that has sustained the extended family structure in Africa. Thus, western film shows, internet browsing have helped to export into African countries the culture of violence, theft, suicide, gangsterism, cultism, as well as increased spate of sexual violence like rape. Our people craze for European dishes and textile materials had seriously affected indigenous food and textile industries which fizzle out due to their inability to compete with their foreign counter parts that enjoy dual gains of huge capital and superior technology (Nkwocha, 2007:181).

These behavoural attributes which are off-shoots of a 'globalized village' are entirely un-African, have produced a morally decadent counter-culture of street begging, organized criminal activities, homosexualism, lesbianism, same-sex marriage, pool-betting mentality and advanced fee fraud (419). Globalization like colonialism brings about total dehumanization of Africans to an infra-human status with a distorted vision of reality and will also force Africans to imbibe some parts of western cultural values for servile roles and reduced to mere consumerists, in the capitalist economic space (Ekwuru, 2001:187). Globalization and its self-inflicted economic hardships and political instability have led to the syndrome of brain drain in Africa. The brain drain saga is another tragedy that is worse than the Trans-Atlantic Slave Trade. Globalization and its stringent economic policies has caused the African continent to be seen as "disaster zone of the world" where drought, famine, war, and hunger have their field day, it became quite unsafe and highly unreasonable to continue to live in Africa as a demonstration of patriotism" (Ekwuru, 2001 :208). Ekwuru bemoans the negative effects of the black man's primordial instinct for migration to Europe in this manner;

> ...From different parts of the continent, people travel by all means across the Mediterranean borders over to Europe. It is a case of taking risk to save life, and many have died in the process. Having boarded one of the ships

> to Europe, a group of young men were reported singing: Africa we are sorry we have to leave for the sake of life, children and future. Europe we are coming toward your shores, you paradise home of the future "whether we like it or not, a great exodus is taking place from the continental shores. Again, the continent is letting off the steam of its best resources (Ekwuru, 2001:209).

The brain drain syndrome has resulted in the exodus of many African Professionals like medical personnel, Nurses, Engineers, Lecturers, Computer Scientists to Europe in search of greener pastures and better conditions of work. These crops of skilled workers would have used their expertise and wealth of experience to revive ailing economies of their home countries.

(iii) Political

Globalization like capitalism preaches democratic governance that confers freedom on peoples and nations. At the same, it also creates civil wars and political instability in countries where imperialist nations have economic interests. Western powers have continued to exercise an over-riding influence over the political governance of many countries in Africa on account of their vested interests in these nations. This have taken the form of behind the scenes manipulative and controlling roles through agencies such as IMF, imposing leaderships favourable to, and working for the interests of western imperialism (Ugorji, 2005:151). Many western countries, out of sheer interest would look the other way when corrupt African leaders siphon millions from their national treasury and invest them in western banks. Most civil wars in African countries are sponsored by western companies who arm rebel groups with the support of their national governments. Most times they create wars in Africa in order to sell and trial-test their weapons. For instance, the obnoxious trade in diamonds between Sierra Leone, Liberia, and some western companies was the main stay for the weaponisation of sub-Saharan rebel groups in places like Liberia and Sierra Leone (llo, 2008:412).

(iv) Educational

Globalization has always craved for an integrative educational curricula that will propagate the social, economic and political ideologies of Western Europe. Western education is still relevant to developing countries in Africa considering

its exploits in science, technology and liberal arts. Globalization would likely encourage technological imperialism which obstructs Africa's desire for genuine transformation and development. Eze (1992:36) sees technology as a potent force in the process of development and that given the proper socio- economic and political environment, it can make a difference between stagnation and genuine development. Globalization in the context of education would possibly perpetuate the colonial and neo-colonial educational curriculum which is liberal in content and whose philosophy will not be structured towards education for technological autonomy and self-reliance. There is every tendency that Neo-globalization will still project the colonial system of education which will not equip the black world with the personality resources for meeting and coping with the social, economic and political realities of the African situation (Okadigbo, 1985:68-69). Equally, Rodney's (1982:241) critical views about 'colonial schooling' gives an insightful feeling that the west in this age of globalization will not subscribe to an integrative liberal classical education that embodies the search for wisdom in Science, Technology and Arts with a religio- moral vision. Rodney's views are quoted below;

> ...Colonial schooling was education for subordination, exploitation, and the creation of mental confusion and the development of underdevelopment. The greatest challenges for African education in a globalized world is to evolve a functional educational curriculum that will boost Africa's technological and industrial development process with strong emphasis on computer literacy, mass education and information communication technology compliance.

Globalization and the Future of Africa: A Paradigm Shift for a Balanced Growth

Economic Historians, political economists and Development experts have always asserted that economic relationship that existed between African countries and European nations since the 15th Century has been inherently exploitative and unequal. European imperialist powers have strangulated the economic growth of African countries through the nefarious trans- Atlantic slave trade, the exploitative legitimate trade, the colonial and neo-colonial economic experience. These unwholesome economic relationships have given rise to poverty, injustice, infra-human life experience which can only, be approached through the Afro-Christian vision. The deeper roots of an Afro- Christian vision of hope is built on the firm

conviction that the future is not a dead end but a reality that opens the power of the people and the creativity of cultures to a new life; a determination to reconstruct the socio-political structures to enhance the life of all and the health of the society (llo, 2008:351). The Afro-Christian vision seriously anchored on the cosmological world view of an Igbo tribal saying, Nkiruka (what the future holds is greater and better) gives ray of hope to the embattled African race. Kobia (2003:5) affirms the potency of the Afro-Christian vision in this manner;

> The Courage to hope means that we (referring to Africans) shall refuse to accept experiences of the human condition as permanent. We must negate the negation imposed by history that has created our status quo. Africans must be convinced that despite all socio-historical factors, a better, brighter and more beautiful future is possible. We must convert our vision, aspirations and insights into a programme, just as older generation did with regard to ending colonialism. We must defeat the Afro- pessimism that strangles nascent initiatives for transforming our present situation.

The following reforms can assist African Countries to benefit immensely from globalization;

(I) Economic Reforms:

African Governments should set up goal-oriented Economic Team whose vision, will be to critically examine, different means by which Africa can adequately harness her human and material resources for balanced economic growth. Global economic policies, that impoverish African economies, such as the Structural Adjustment Programme (SAP), Liberalization, currency devaluation and deregulation of fiscal policies should be reviewed in such a way that a bilateral trading relationship that will benefit the entire international community should be created. African countries should henceforth stop the importation of commodities that will bring about unfavourable balance of payments. African economies should reject both state controlled socialism and unbridled capitalism because of their inherent lapses. African states should vigorously pursue National industrialization policy whereby manufactured goods will be made available at reduced costs for her teeming population and at the same ensuring job creation for battalion of unemployed youths.

The National Economic team of respective African Countries should constantly review the National Income (NI) of African States with the view to detecting structural defects in the economy such as budget deficits, stagnating inflationary trends and chronic unemployment rate. There is the need to diversify the economic base of many African States in order to encourage sectorial balance amongst different productive sectors of the economy such as Agriculture, manufacturing, mining of crude and solid minerals. The Banking Sector should also be monitored and other financial institutions in order to ensure adequate financing of different sectors of the economy for integrated growth. Regional economic communities like the Economic Community of West African States (ECOWAS), African Union (AU), and The New Partnership for Africa's Development (NEPAD) should undergo institutional and structural reforms and should divest themselves from the economic orthodoxies and stereotypes of the World Bank and IMF.

The African Development Bank should be restructured as a Monetary Union that will promote economic and social development in the African continent. Regional Economic groups should take a cue from the dynamic socio-economic and political institutions of the people of defunct Eastern Nigeria referred to in Igbo Language as 'ISUSU'. The 'isusu' (a monetary institution) aided capital formation in Eastern Nigeria and has helped to finance more community development projects even after the attainment of independence. Nwabughuogu (1993:60) summarized the functions of isusu' clubs in pre-colonial and colonial Eastern Nigeria in this way:

> The isusu clubs were therefore credit and savings institutions in effect similar to the North American Credit Unions. By providing these combined services, they helped to promote economic and social life of the people since many of its male members used their share in paying dowry, the 'isusu' clubs aided the growth of population. And by providing capital to would be traders, they led to the growth of wealthy individuals within the village and to the growth of trade in general. The 'isusu' can serve as an economic blue print for the entire black world. The isusu does not comprise wastage of surplus capital rather it ensures that surplus capital are properly utilized and invested.

(ii) Political Reforms:

African political institutions should be transformed in order to promote economic growth and Development. The political Institutions of many African countries have been hijacked by cleptocratic leaders who exploit the political community thereby making it difficult for its citizens to achieve self-fulfillment. The leadership of many African Countries has always coveted the culture of inefficiency, ineffectiveness, tribalism, bribery and corruption, gross mismanagement of public funds. Greed and squandermania (Nkwocha, 2006:73). Many corrupt dictators have served African peoples with the cup of suffering to saturation point and have often dashed the ardent hopes of Africans. These leaders collaborate with Trans-national companies to cart away the economic fortunes of their countries to Europe and Asia. Meredith (2005:687) has condemned Africa's betrayal by her ruling elite in the following manner;

> Africa has suffered at the hands of the Big men and its ruling elite... the patrimonial systems they have used to sustain themselves in power has drained away a huge proportion of state resources... much of the wealth they have acquired has been squandered on luxury living or stashed away in foreign bank accounts and foreign investments. The World Bank has estimated that 40% of Africa's private wealth is held offshore. Their scramble for wealth has spawned a culture of corruption permeating every level of society.

The researchers of this work think that African countries need honest democratic leaders in order to reap the benefits of globalization. To this end, there is the need for honest democratic leaders in Africa as opposed to sit-tight civilian regimes and military dictatorships. The brand of leaders.

Should be servants of the people, not their masters, Africa need leaders who will serve the common man first, as well as leaders who will ensure fairness and equity to the various groups. Equally, African countries needs leaders who must be accountable to the people. (Ojukwu 2003:66). Ilo (2008:291) thinks that African poverty can be reduced minimally through the emergence of selfless and imaginative leaders who feels the heartbeat of the people and understands their joys and sorrows. Such leaders cannot emerge if the present structures that

promote election rigging, corruption, state terror and other acts of injustice to the poor and the minorities continue to persist.

(iii) Educational Reforms

Third World African Countries should carry out major reforms in the education sector, if they are to cope with on- going global changes. The educational curriculum of African countries should be reviewed to include some modicum of African Cultural heritage, Innovations in Bio- technology and genetic engineering, innovations in information, modern technology and multi-media technology. The black race should appreciate the role of technology in past human civilizations during the Stone Age, bronze age and iron age periods. The more recent periods have been labeled the steam age, electricity age, space age and biotechnology age, all focusing on the most rapidly advancing technology of their time (Onuoha, 2010:6).

For a sound economic base, African countries should chart new course in the areas of science and technology. The poverty of African technical knowledge, the shortness of inventive and creative skill and the overt inefficiency in managerial ability, have constituted clear indicators of the African man's backwardness. Therefore, *Afrizealots* will among other things, emphasize the need for promotion of technical-knowledge, acquisition of skills and the improvement of managerial capacity (Ekwuru, 2001:254). *Afrizealots*, must stress the fact that the language for its successful accomplishment are self-determination, self-reliability and trust. This means that in every effort they are making, Africans must not look towards the west as their mirror of an ideal civilization. In other words, they must not seek their 'expert' advice or the assistance of their aid's packages. Western Education and Civilization are known traps for perpetual scientific and technological slavery (Ekwuru, 2001:254). Afrocentric historians and scholars had stressed that Africa must be totally independent of every western trap for perpetual subordination, hence, Africans must give up the spurious pretense that we should ever catch up with the west by cooperating with their plan for permanently. mal-developingand dominating our economies. We must look clearly at our present economic backwardness, investigate its causes and discover an intelligent strategy for escaping from it. (Chinweizu, 1978:45). The Nigerian nation and the entire black world should without delay harness the scientific and technological exploits of the

defunct Republic of Biafra. Ojukwu (2003:66) reaffirms the technological exploits of the Biafran revolution in this manner,

> ... I had also recounted the achievements of the Directorate of Research and Production (RAP) under the most severe difficulties, Including frequent change in location, they produced perhaps, but effectively military equipment and supplies (tanks, rockets, mortars, anti-tank weapons) from purely locally found materials. They fabricatedagricultural implements and tools, durable consumer goods including spare and equipment, communication and telephone systems (radio stations etc).

Conclusion

Globalization can be of immense benefit to African countries if it creates an enabling environment that will accelerate increased flow of science and technology. African countries can overcome the syndrome of poverty if western countries magnanimously teach those needed technological skills that can assist them to harness their bountiful natural resources. When African countries process their raw materials into finished products in their home industries, they will stand a better chance to enjoy the benefits that will accrue from free market economy which takes different forms like law of comparative advantage. African countries should chart better economic course by out rightly rejecting state-controlled socialist economic structure and extreme capitalism. There is the need to embrace the middle course that is mixed economy. Critically Regional economic communities like the ECOWAS, AU, and NEPAD should be restructured to get African economies liberated from the economic orthodoxies of the World Bank and IMF. The pangs of hunger and poverty can be reduced in Third World African Countries through the emergence of visionary, corrupt free, selfless and imaginative leaders whose major challenges will be to improve the standard of living of their citizens and at the same time tackle the hydra headed monster of corruption, squandermania and cleptocratic leadership now crippling the economic growth of these poverty-stricken countries. The pangs of hunger and poverty can be reduced in Third World African Countries through the emergence of visionary, corrupt free, selfless and imaginative leaders whose major challenges will be to improve the standard of living of their citizens and at the same time tackle the hydra headed monster of corruption, squandermania and cleptocratic

leadership now crippling the economic growth of these poverty-stricken countries.

Finally, the educational curriculum of many African countries which has not met the economic, political and socio-cultural needs of its citizens due to alien backgrounds should be overhauled and replaced immediately with a more pragmatic and functional curriculum that will be geared towards actualizing African Cultural renaissance as well as scientific and technological revolution. Nigerians of different tongues and tribes should swallow their ethnic pride and harness without further delay the scientific and technological exploits of the defunct Republic of Biafra, which till date, has remained a serious conundrum to the Caucasian and Asiatic world.

References

Akinboye, S.O. (ND). Globalization and the Challenges for Nigeria Development in the 21st century" in *Journal of Economic Studies* No.2 vol. 3

Akindele, S.T. et al, (2002). "Globalization, its Implication and Consequences for African" in *http /www. Scholars nus. Edu. Sq/ landow/post/african /akindele ib.html*,

Assefa, T., Rugumamu, S.M. and Ahmed, A.G.M. (eds.) (2001) *Globalization, Democracy and Development in African Challenges and Prospect*, Addis Ababa: Organization for Social Science Research in Eastern and Southern African.

Bashiru, A.S. (2012). The Role of Politics in the Underdevelopment of the Niger Delta in Osuntokun A, & Ukaogo, V. (eds) *Niger-Delta Politics of Despair, Deprivations, Desperation*, Lagos: ICS Services.

Chinweizu (1990). "Reparation to the Black World and How Not to Get Them" A Paper Presented to the World Conference on Reparation to Africa and Africans in the Diaspora at Nigerian Institute of Int'l Affairs, Lagos.

Easterly, W. (2001) The White Mans Burden, Why The West Effort To Aid The Rest Have Done So Much and Little Good, USA: Penguin Press.

Ebijuwa, T. (2001). "Globalization, Africa and The Challenge Of Development: Views Of A Philosopher" in *Africa Journal of Business And Economic Research*, Vol. 2 No.1&2.

Ekwuru, E.G. (2001): Africa and the Myth of the Sleeping Giant, towards the Age of Afrizealotism, Owerri: Totan Publishers

Eze, O. (1992). ''Africa, New World Order, Human Right And Democracy" Okigwe, *Inaugural Lecture*, Imo State University.

Frank, A. G. (1966), *Development of Underdevelopment*. Vol 4, New York: Monthly Review Press.

Igwe, S.C. (2010). *How Africa Underdeveloped Africa*, Port Harcourt: Professional Printer And Publishers.

Ilo, S.C. (2008). The Face Of Africa Looking Beyond The Shadows, Ibadan. Nigeria: Spectrum Books .

Madu, M. E, (2009). *Africa And The Making Of The Global, Common Wealth In The 21st Century*, Malaysia: Akitiara Corporation Sdn Bhd.

Mbah, P. (2007) "African Globalization And International Terrorism: Reflection On Contemporary Circuits Of Global Capital And Violence" *Journal Of Humanities And Social Sciences* Vol 1 Ibadan Edition. Memoirs of Hugh Clifford , 1917

Meredith, M. (2005). *The Fate Of Africa, From The Hopes Of Freedom To The Heart Of Despair* . New York; Public Affairs Press.

Mohammed Salih, M.A. (2001), "Globalization and Human Insecurity in Africa" in Assefa, J, Rugumama, S.M and Ahmed, A.G.M. (eds) *Democracy and Development in Africa: Challenges and Prospects*, Addis Ababa: Organization for Social Science Research in Eastern and Southern African.

Myrdal, G. (1971). "The Economic Impact Of Colonialism" In Allan, B Mount Joy (Ed) *Geography Reading*, London: Macmillan Press Ltd

Ngugiwa Thiongo, O. (2005), "Europhone or Africa Memory: The Challenge of the Pan-Africanist Intellectual in the era of globalization", in Thandike Mkandawire (ed.). *African Intellectuals: Rethinking Politics, Language, Gender and Development*, London: Zed Publisher.

Nkwocha, A. E (2007) "Neo _ Colonialism And The Scandal Of Africa Poverty: A Review" in E.B.J Iheriohamma (Ed), *International Journal Of Development And Management Review* (INJODEMAR) Vol3 Number I, Owerri, Imo State : Direct Orate Of General Studies, Futo

Nwabughuogo , A .I. (1995) "Neo-Colonialism And Nigeria Economic Development ' Excerpts From Lecture Series To Post Graduate Student Of The Department Of History, ABSU

Ogbunwenzeh, E. (2003) "The Scandal Of African Poverty': Exploring Factors Sustaining The African Predicament" in Okere , T. I. & Njoku, A. C. (ed), *The Scramble For Africa: The Scramble Continues*, Owerri: International Symposium, Assumpta Press

Ogunna, A.E.C. (1999). *Public Administration in Nigeria: Theory And Practice*, Owerri: Great Versatile Publishers

Okolo, M.S.C. (2015). *Philosophy Contemporary Concerns in Africa*, Owerri: book Konzult

Onoge, O (1988). *The Democratic Imperative In Africa*, Jos: Africa Centre For Democrative Governance,

Onuoha, B. C. (1996). *The Evils of Campus Life*, Portharcourt: Education Books And Investment. Ltd

Rodney , W. (1986). *How Europe Underdeveloped Africa*, London: Bogler Overture Publication

Rodney, W. (1982). *How Europe Underdeveloped Africa*, Washington: Howard University Press.

Sachs , W. (1999). *Planet Dialectics: Exploration in Environment*, London Biddies Ltd

Stack House, M. L. (2001). "The Fifth Social Gospel and the Global Mission of the Church" in Evans ch, The Knox press.

Thomas, A. N. (2010), *The Praxis of Development and Underdevelopment*, Benin City: Ethiopia Publishing Company.

Todaro (1980), *Economics for a Developing World*, *An Introduction to Principles, Problems and Policies for Development*, London: Longman Group Ltd.

Ugorji, L. (2005)." The right of Self Determination and Participation in Political Governance in Africa in *Oche-Amamife Wisdom, Journal of Theology and Philosophy*, Enugu: Snap Publishers.

Ukaogo, V. (2000), "Trans-National Barriers, Government Policies and the Crisis of Pollution and Underdevelopment in the Niger Delta" in Osuntokun, A. (ed.) *Environmental Problems of the Niger Delta, Lagos:* Spectrum Publishers.

William, E . (1966). *Capitalism and Slavery*, New York: C. P. Putnam & Sons Publishers

Yeboa, K. (N/D) "The Impact of Globalization on Africa Culture" University of Southern Denmark: Oderse.