Sapientia Global Journal of Arts, Humanities and Development Studies (SGOJAHDS), Vol.4 No.4 December, 2021; p.g. 299 – 312; ISSN: 2695-2319 (Print); ISSN: 2695-2327 (Online)

THE CRISES OF DEVELOPMENT AND GLOBALIZATION IN A MULTICULTURAL CONTEXT: AN EVALUATION OF THE CHALLENGE FOR AFRICA

By

VICTOR OGHENEOCHUKO JEKO (PhD)
Department of Philosophy
Faculty of Arts
University of Benin, Benin City, Nigeria
E-mail: victoroghene@yahoo.com
&
SAMUEL N. CHINEDU (PhD)
Department of philosophy
Faculty of Humanities
Imo State University, Owerri, Nigeria
Email: powerfullchi@gmail.com

Abstract

Africa's quest for sustainable development has been marred by the crises of identity issues and relevance. Globalization in a multicultural context has never been Africa's problem. Globalization has it negative side, but Africa must key into this heterogenous nature of globalization in order for Africa as a continent to move forward. Globalization has a positive role to play in Africa's quest for development in terms of technological and information transfer from developed countries. No continent can operate in isolation politically, socially, culturally, scientifically, technologically and economically. The Globalized world needs "the global partnership for development". The development crises in Africa need to evolve by a viable alternative of indigenous development oriented ideology whereby the issues of ignorance, corruption, economic woes, ineffective leadership, and political instability in Africa are strictly tackled. Africa as a continent must be committed to solve her development crises through equitable distribution of human and natural resources. Africa must engage in technological development in order to meet up with the rest of the world. This paper appropriates and appreciates the deep logical and philosophical insight offered by scholars on the fundamental issues surrounding the whole idea of globalization. This paper, therefore, concludes that the whole agenda of globalization is the realization and determination of human emancipation and for the collective happiness of peoples in the globe. Globalization is a twisted ideological agenda because of its imperialist undertone and hegemonic tendencies.

Keywords: Globalization, Development, Crises, Information, Technology.

1.1 Introduction

It is fundamental that Africa's leaders create the conditions under which their peoples gain confidence, dignity, a sense of self-worth with the citizens themselves actively participating in this effort" (Wangari, 2009:274). Globalization has been one of the challenging legacies facing the African continent. Globalization is in contemporary perspective reflects on social change and global interaction. Africa's problems have never been the issue of globalization. Globalization has become a new form of consciousness, social change and social movement.

The fundamental understanding of globalization requires the global partnership for development (Wangari, 274). The globalization process requires the need for information and technology transfer, cultural pluralism and global governance. The fundamental of globalization guarantees the flow of communication/intercultural exchange. Globalization cuts across the cultural, economic, political/institutional framework, scientific and technology transfer. Globalization is a form of inter-cultural philosophy. Globalization has nothing to do with African cultural heritage. Culture is described as "the means by which a people expresses themselves, through artifacts, language, traditional wisdom, politics, religion, architecture, music, tools, greetings, symbols, festivals, ethics, values, and collective identity…culture gives a people self-identity and moral character"(Wangari, 160).

Broadly speaking, globalization is an ethical imperative for global governance, socio-political and economic justice and rule of law measured within the ideological framework of new world order. Globalization is the process of responsible interchange among nation-states; the tendency to restore the balance of a lopsided political, economic and social world order. Africa, as a continent must key into this globalization process that has been flawed by the cultural systems of the West with their seeming incompatibility with Africa and the rest of the world. Globalization is a process of global network of cultural interchange; its goals reflect on the process of social change. Globalization is the authoritarian control of the world order governed by the ideological hegemony of Western Europe, United States and the rest of the developed world.

1.2 The Paradox of Globalization as a Multicultural System

Globalization is an integral part of world democracy. It requires the need for dialogue and cultural pluralism. The ethics of dialogue reflects on the need for international peace and the internalization of justice. Dialogue requires the need for communication exchange, information/technology transfer. It is a system of international interaction whereby nation-states are engaged in global partnership and it reflects on the process of inter cultural exchange and mutual inter-subjective recognition. Globalization is simply cultural humanism and the principle of reciprocal relation or universal brotherhood. Globalization is all about the hybrid of culture among nation-states. Globalization and cultural pluralism are inter-related concepts. Globalization connotes not just the philosophy of social change but that of multicultural philosophy. Globalization, as form of cultural hybridization has been given much scholarly attention or concern. Globalization has become a new form of social movement. The idea of globalization is not just a social movement but that of trans-nationalization process. Globalization reflects on the flow of what Ritzer and Stepnisky (2014) call "transnational processes". The Globalization theory cuts across cultural, economic, political, institutional and non-liberal dimensions. Globalization has created a kind of social gap between the rich and poor countries of the world. Scholars have also pointed out that the gap between the rich and poor has drastically increased as a result of the globalization agenda. Globalization is characterized by the increasing homogeneity and heterogeneity of nation-states (Ritzer and Stepnisky, 2014:571-572). Globalization has become an intercultural heritage that has to do with "the tenets of modernity" with its belief that material goods, greater technology and innovation at any cost will solve all our problems and meet all our needs-are insufficient to provide an ethical direction for our lives"(Wangari, 2009:162). Globalization issues tend to focus on homogeneity and heterogeneity. Globalization presupposes political and new economic consensus of nation-states and political changes. Globalization has been

one of the measures through which Africa can get off her problems of information/technology transfer, economic woes, quest for sustainable development strategy through information exchange or sharing. Wangari asserts that:

> Along with the political changes brought about by the end of the Cold War, a new economic consensus emerged that free markets and free societies would reinforce each other and that the integration of the global economy through trade and information sharing ("globalization") now unhindered by the long-standing barriers between West and East- would lift poor countries, along with eastern Europe and the nations of the former Soviet Union, out of their economic doldrums (Wangari, 2009:52).

Furthermore, globalization emphasizes on the need for African transformation and development of her economic and political challenges. Globalization as a form of multicultural and liberal dimension is a contemporary theory that is anchored on global security and emancipated global society characterized by intercultural exchange. Globalization does not only denote information and technology transfer but the radical transformation of political institutions, economic market structures across a globalized world. Globalization presupposes a positive social force and a liberal theory. Alison M.S Watson argues that, "liberal theory would tend to suggest that globalization is a positive force, providing not only a system that is more economically stable, but one that is more politically stable, and thus less conflictual" (Watson, 2004:65-66). Globalization has to do with a cross border process of trade. Ferrante in her work, *Sociology: A Global Perspective* defines globalization as "the process of ever-increasing cross-border fellow of goods, services, money, people, information and culture" (Ferrante, 2003:539).

1.3 Globalization and the Crises of Development in Africa

One vital instrument of globalization is information technology or communication. Communication simply means the dissemination of information from the sender to the receiver. Africa as a continent has not been able to meet up with the globalization process due to economic backwardness, poor economic planning, ineffective leadership, ignorance, corruption, environmental degradation, lack of technological advancement, HIV/AIDS, malaria, political instability, crises of relevance and identity, foreign indebtedness, trade imbalance, epidemics, ethno-religious crises, looting of national treasuries, cultural chauvinism, development aid, dependency and brain drain syndrome. Africa, as a continent must continue to evolve with an indigenous development that is sensitive to the needs of the African peoples in order to meet up with the rest of the world and to guarantee sustainable development in terms of its economic and political institutions. Africa must get out of its present cocoon, economic drawback and predicament for the sake of its quest for sustainable development. African emancipation and human development requires a global synergy. It requires a global communication that has to do with information/ technology transfer or the dissemination of information from one part of the world to other parts of the world. Globalization aims at the idea of a universal ideal of common good of all humans.

Nevertheless, some critics have argued that the globalization process has distorted or eroded African identity and authenticity due to the menacing drumbeat of the processes of colonialism, neo-colonialism and Western imperialism. Globalization is said to be

characterized by historical trajectory. Africans are suffering from the identity question due to the associated problems of freewill and choices caused by the government of the global economic bodies. Africa as a continent has been facing what we may call modern form of economic and political slavery perpetuated by the Western imperialist sting. Africa as a continent must get out of the present precarious hegemonic systems of cultural, political and economic or capitalist system of the West that tend to keep the African continent in perpetual poverty. This perpetuity of the drama of the African un-freedom and existential condition should be turned upside down by drastic measures of an indigenous ideology of economic growth and political development that is not obnoxious but people-oriented. African leaders have become benefactors of an already impoverished system of economic woes and political lock-jam that the continent is already experiencing.

Moreover, globalization connotes oneness of humanity. The problems of globalization and the African existential condition is basically that of corruption and ignorance. Africa must begin to get out of her overdependence on foreign aids which has depicts Africa as a helpless continent. Africa should embark on technological development that will eventually bring about food security through the mechanization of agriculture. Africa should stop dependent on the west economically and technologically. For Dukor:

> Because of the background of unequal opportunities and reinforcing neocolonialism and imperialism, most African intellectuals have had to adopt the singular wisdom of advocating Africanity, a kind of partisan approach to the solution of African backwardness and enslavement to the West. Hence because of the high and sustained opportunities available to the West for development, Africa has no choice than to take an ideological and partisan position in the formulation of concepts and propositions for African identity, citizenship, and emancipation. Africa is however highly economically and technologically dependent on the West (Dukor, 2010:105).

1.4 The Need for "Global Partnership for Development in Africa"

Partnership is a vital element of the globalization process; this partnership requires the information system or technology transfer such as the emergence of the internet, mass media. Communication has become an integral part of the globalization processes. The globalization process requires mutual understanding of all nation-states in terms of their political, cultural, and economic interests. International relation is synonymous with the concept of globalization. Mutual understanding is one process in which nation-states open up to meet their political and economic challenges. Globalization is a process of interpersonal humanity, or intercultural dialogue. The global vision of dialogue best encapsulates the crucial importance of global integration, human emancipation or international community or interaction. Dialogue plays a critical role to the globalization process. Dialogue foregrounds the need for social change or social movement and cultural humanism. Globalization is a concept that brings about the processes of social change. The indispensability of dialogue in the globalization process requires a complex strategic network of interpersonal or international relations shaped within the normative framework of multicultural philosophy. Globalization is humanistic and people-oriented. Globalization is characterized by humanistic, normative and liberal dimension. Liberal dialogue is perceived among nation-states or peoples as a systematic process of social movement, intercultural exchange or

cultural pluralism and global political order. Globalization reflects on the harmonious-coexistence of peoples in an emancipated global society; it requires a kind of ethical immediacy or educable sensibility. Intercultural dialogue requires a globalization process of ultimate unifying normative foundation of the common good in the international community. This inter-human dialogue and normative foundation and cosmic structure presupposed an anthropological/existential and humanistic dimension. The ultimate role of the globalization process reflects on a social change or social movement.

Nonetheless, globalization has become a new social movement which has led to the emergence of feminism, multi-culturalism, ecologism, neo-liberalism, human rights, global justice and fundamentalism. Globalization is a contemporary and hegemonic ideology that is two-fold. It has both a negative and positive impacts. The major problem of globalization is the emergence of religious fundamentalism. Globalization is not only characterized by economic dimension but it posits ecological or environmental sustainability, political dialogue, culture, neo-liberalism and hegemonic ideology. Globalization is a multi-dimensional phenomenon. Globalization despite it multi-dimensional nature connotes some sense of uneasiness, arguments and counter arguments.

Globalization requires a form of tolerance among nation-states in the international community. Globalization is characterized not only by cultural, economic but political reason. Globalization is a complex network of social interaction. In addition, globalization is not only characterized by economic factor but a political objective. Globalization presupposes a larger process of social integration and emancipation of peoples cross the globe and the need for global economic and political cooperation or partnership. Africans must integrate themselves into the world economic and global political order.

In addition, the notion of globalization is characterized by social, political, cultural, and economic integration of peoples in a globalized world. It constitutes the need for information sharing, and technology transfer. Globalization aims at international cooperation, mutual understanding and empathy of peoples among nation-states in a globalized world. Globalization calls for contemporary reflection by African leaders to see how they can cooperate with other nations of the world to address their immediate social-politico-existential challenges. Globalization has caused a great assault on the African continent as a result of the Western capitalist tendencies. Africa has a choice by keeping with the pace of globalization. Globalization aims at harnessing the Africa's quest for socio-economic growth, sustainable development strategy and political challenges. The dynamics of globalization has assumed a new dimension of transformative mechanism or consciousness. The politics of globalization is geared towards African identity, emancipation and the world in general. Globalization as a new form of social consciousness has undergone various arguments and counter-arguments. But, the underlying spirit of globalization in relation to African sustainable development aims at international cooperation or the betterment of all in the globalized world. This agenda of a better world is embedded in the universal humanism, the need for mass democracy, human rights, equal opportunities among individuals and nations of the world, and to avoid the suppression of the minority group. Globalization presupposes a critical analysis of contemporary social change and global interaction.

Furthermore, globalization is waning to a new form of consciousness, social change and social movement. Globalization as cultural humanism is based on the fundamental understanding of the human person at the national and the international level. The fundamental understanding of globalization guarantees the flow of communication exchange process and new form of consciousness among nation-states. Globalization is a form of inter-cultural philosophy that has to do with the interconnected-ness of peoples in the globalized world. Globalization is characterized by the lofty ideals of political systems, global governance, social and economic progress among nation-states. Globalization deals with the process of the internationalization of justice and rule of law measured within the normative framework of equality of opportunities of peoples among nation-states. Globalization is the process of systematic change and the tendency to restore the balance of a lopsided political, economic and social injustice(inequality). It has been observed that the globalization process has been flawed by the political systems of the West with their seeming incompatibility with Africa and the rest of the world. Globalization is a process of global network of political order and its set goals or objectives reflect on the process of systematic change in a new world order. Globalization is the authoritarian control of the world social-political and economic system by the Western world. The clear objective of globalization aims at championing political and economic liberalization among nation-states.

Moreover, the phenomenon of globalization as a defining hegemonic ideology has been seen as a world political order; it is probably geared towards the establishment of a system of a new world order. Globalization should be understood in terms of socio-economic, political, cross-cultural exchange alongside scientific and technology transfer. Globalization has attracted a lot of scholarly attention across the globe. Globalization has always been at the epicenter of most developmental dynamics of nation-states in a globalized world. The idea of globalization as a universal humanism has an inextricable nexus with African sustainable development. Our contemporary world today seems to be caught up in a new trend that seeks to enthrone a new form of humanistic dimension. Asouzu observes that "our world appears to be caught up in a new trend that seeks to enthrone a new form of universal humanism that bridges the differences between human beings in all spheres of life. A concept that best captures this trend and some of the ideals driving it is the idea of globalization" (Asouzu, 2004:27).

Fundamentally, globalization seeks to express a sort of universal/cultural humanism designed to make the world a better place for all mankind based on equal opportunities, rights, and privileges.

The underlying notion of globalization is that human beings and nation-states ought to have access to equal opportunities, rights and privileges. Africa as a continent has been characterized by a slow pace in terms of development strategies. The idea of globalization aims at ensuring a betterment of all human beings in the world. Accordingly, Asouzu posits that, "we see the spirit underlying this trend very concretely expressed in all those cases where human beings make spirited efforts to surmount some of the artificial barriers that keep people apart and seek to join their efforts in building a better world". Globalization aims at the cultural humanism; the simple fact of making the world a better place for all human beings to live in (Asouzu, 2004:27-28). Globalization has become a system whereby the disposition of some positive signs of human tolerance towards other cultures and ways of life of a people is

tolerated. Globalization presupposes the fact that people concede to the positive ideals entrenched in this international system of cooperation whereby people overcome their national and geographical constraints.

Nevertheless, globalization "stretches from the areas of trade and commerce, to cooperation in science, industry, and technology. The same is applicable in the areas of sports, entertainment, transportation, tourism, religion, education, research etc" (Asouzu, 28). The idea of globalization is designed to address plethora of human challenges and it involves the positive efforts made by diverse international organization to address the problem of humanity. Globalization has an implicit nationalization and internationalization of the human person, politics, rule of law, justice and the common good. Globalization is an attempt to address the issues of corruption in governments among nation-states. Globalization is geared towards driving lofty ideals towards ensuring that there is no suppression of minority groups and inequality. Globalization is geared towards bridging the gap between the rich countries and the poor countries. For Asouzu "the same is valid for the genuine attempts at bridging the divide between the rich and the poor, balancing the disparities in income and other deplorable inequity with regard to general socio-economic conditions of people that is to say, due to globalization, there appears to be a higher level of awareness concerning people's problems since they can now speak out, influence public opinion both at the national and international level" (Asouzu, 28-29). Globalization has assumed a new form of consciousness and a coalition of common interest that does not impede world harmony or cooperation in the world. Globalization has become a movement that tends to surmount the paradoxical nature of the world situation today. Globalization is characterized by the collective human efforts geared towards a better world for the common good and benefit of all. The idea of globalization as a new form of consciousness, universal humanism and as collective human efforts has been misconstrued by many. This misconception has been termed a "global paradox" (Asouzu, 34). Globalization aims at subverting all forms of exploitative socio-economic tendencies and it addresses all perceived forms of divisions among nation-states of the world. Accordingly, Asouzu believes that, "it is applicable to all those draconian exploitative socio-economic policies and measures devised to foster division, inequality, and repression among people. All these are happening in world where democracy, human rights, and freedom of self expression are celebrated as the canons and treasures of modernity and civility" (Asouzu, 30). Globalization aims at the effective enculturation of nation-states across the globe; it is geared towards economic cooperation and responsible interchange of cultures. "Globalization is both economic and cultural, yet it deals with the effective enculturation of developing nations who are at the receiving ends of Western technology and economic aids, and by implication, the Western social and cultural values"(Dukor, 2008:16-17).

1.5 Globalization and Development in Africa

Globalization and the question of African development call for serious philosophical discourse. Development is an all-embracing concept. Development crises in Africa are caused by plethora of factors. African development has always undergone slow pace due to the hydra-headed nature of ignorance, corruption, political instability and dependency syndrome among African leaders and their governments. Globalization is not really antithetical to African development because it calls for collective effort to solve human problems. When we talk about development we are simply referring to the "de-colonization of our life world. African leaders ought to be sensitive to the needs of the African peoples; human needs such

as standard of living, literacy, telecommunication, housing, water supply, transportation (land, air, sea), provision of health facilities, good road networks, good governance, effective leadership structures, good economic policies, and the implementation of these policies.

Moreover, the major impediments to African development are caused by bad leadership, corruption and ignorance. African leaders are very corrupt and they have failed to be sensitive to the needs of the African peoples. They see corruption as an honest way of survival. We have loss the sense of our African humanity and identity due to the problem of corruption, ignorance, brain drain, dependency syndrome in Africa. We should stop blaming the effects of globalization on the African continent. The question is therefore, who is globalizing or under developing who? Globalization and development have to do with universal human affairs and needs. The African peoples have assumed a double consciousness due to the emergence of the globalization process and this is a contradiction. What have become more intense in the globalization process which reflects on the attendant effects of development crises in Africa are the challenging legacies of identity crises, cultural alienation, ideological distortion, ignorance, corruption, looting, socio-economic woes, the inability to harness the human and natural resources, political instability, brain drain, and the culture of dependency. The development crises in Africa are mainly caused by the twin problems of dependency syndrome and political instability. For Dukor:

> If there is anything that has been and will continue to be the bane of African development and freedom, it should be the phenomenon of dependency syndrome and political instability. Dependency syndrome and political instability are twin sisters. They are causally related; each accentuates and reinforces the other simultaneously. But both constitute one of the efficient causes of African un-freedom. Some have viewed African slavery as a dependency syndrome… African dependency is her dependence materially and economically on the European capitalist system. On the other hand, African dependency is said to be theoretically designed by the West to condition and alter the internal functioning and articulation of the elements of the African social formation, which in turn leads to political and social instability (Dukor, 2010:83).

1.6 Globalization as a Challenge for Africa

The conceptualization of globalization in Africa has undergone some misconceptions. Accordingly, Asouzu asserts that, "on the international plane, this form of understanding globalization easily equated with Western imperialism led by and championed by the United States of America and her allies against the rest of the world. In this connection, such world bodies as IMF and WTO are perceived as the very evil arms of these agents of international conspiracy designed merely to sap vital life blood out of already weak and poor nations"(Asouzu, 31). Africa and other poor nations of the world have always been at the receiving ends of this entrapment of globalizations. Globalization has had a very negative consequence to the peoples and governments of Africa. The idea of globalization in Africa has undermined the internal productivity of various African countries. Globalization has poses very big ideological constraints on many African countries. The trends of globalization have led to developed nations to have economic and political support from other weaker nations of the world. These trends have been duly dictated by inequality in the status of

various nations. African countries are faced with the inability to resist imposed policy by the two world bodies (IMF and WTO). The problem with the African continent is that of ignorance and corruption which must be drastically addressed by African leaders. Strictly speaking, the problem goes beyond ignorance. The major problems are that of bad leadership and corruption. The problem of corruption has become a bane to African development or her quest for sustainable development or developmental dynamics. We as Africans must begin to steer a new course in our African mentality. Africa's quest for sustainable development is always marred by the global capitalist system which has been hindered by religious crises, ignorance, corruption, economic woes, mis-governance or political instability, cultural crises and lack of environmental sustainability. Our African identity has been distorted by socio-economic malaise and political lock-jam. The million-dollar question we need to ask ourselves as Africans is that who is globalizing who? The overall implications of the decadence in the African continent is that African leaders have become insensitive to the already impoverished system in the African soil whereby poverty, diseases, early death, poor economic system, lack of political ideology, epidemics, religious bigotry, bribery and corruption, lack of environmental sustainability, aid or the culture of dependency and wastage and the looting of national treasuries reign supreme among African leaders. Politics in Africa has been devoid of an ideology framework, normative structure and political will. African society has been seriously bureaucratized, monetized and politicized by African leaders; what governed the African society are the politics of interest and the clash of political interests by African leaders. The globalization process and development strategies as far as Africa is concerned have been at its lowest ebb. Political stability and economic growth in many African countries is very slow; it requires a concerted effort to put Africa with the map of development and technological progression and assimilation.

Nonetheless, globalization has intrinsically eroded African culture, identity, and freedom. What we are experiencing in Africa today is cultural inferiority caused by Western imperialism. African languages must be resuscitated and revived. Without language there is no culture. However, "to kill a language is to kill a culture" (Ugwueye, 2007:106). Africa has to take a choice as far as globalization is concerned. Africa as a continent must keep pace with the rest of the world in terms of ensuring social justice, equality of opportunities, political stability, economic growth, information/technological development, environmental sustainability, good democratic governance and effective leadership. Globalization has become a mere camouflage. Globalization has both a twisted and lofty ideals. Africa as a continent must drastically reduce its overdependence on foreign aids. Globalization as a new form of consciousness should take the form of international integration and international interaction.

1.7 Evaluation

The whole agenda of globalization is the realization and determination of human emancipation and for the collective happiness of peoples in the globe. Globalization is a twisted ideological agenda because of its imperialist undertone and hegemonic tendencies. The world is said to be a global village. Global village refers to the whole world or looked at as a single community that is connected by electronic communication systems (Hornby, 2010, 639). Globalization is a regional response to world's economic integration. It reflects on a large number of regional arrangements that are now in force (Watson, 126). Globalization is described as the interpenetration of the global and the local resulting in unique outcomes in

different geographic areas. The world is growing more pluralistic. Globalization theory is exceptionally alert to differences within and between areas of the world (Ritzer and Stepnisky, 585). Globalization accords priority to economic transnational practices and it is in this context that transnational corporations—one of the central aspects of the theoretical analysis of globalization (Ritzer and Stepnisky, 588). A key clash taking place at the global level today is that between fundamentalism and cosmopolitanism. Fundamentalism uses global forces. Fundamentalism can take various forms—religions, ethics, nationalist, political and whatever form it takes…fundamentalism is problematic, both because it is at odds with cosmopolitanism and because it is linked to violence (Ritzer and Stepnisky, 574). The issues of homogenization and heterogenization cut across a broad swath of globalization theory, but it is clearly not exhaustive (Ritzer and Stepnisky, 573). Globalization translates into uneasiness for most of us (Ritzer and Stepnisky, 576). Globalization is cultural hybridization. The concept of globalization gets to the heart of cultural hybridization as well as to many contemporary theorists (Beck, Giddens and Bauman). These scholars are interested in globalism and they think about the nature of transnational processes is deeply rooted in the globalization process. Globalization is aimed at homogenizing "one-size-fit-all" approach that fails to take into account national differences (Ritzer and Stepnisky, 572). Globalization is aimed at cosmopolitan orientation. According to Beck (2005:xi-xii) cited by Ritzer and Stepnisky (2014), cosmopolitan orientation must go beyond national and international relations to global politics that involve a meta-game whose outcomes is completely open-ended (Ritzer and Stepnisky, 575). It is worthy of note that African countries should take it upon themselves to tackle the challenging legacies or problems of poverty, early death, ignorance, corruption, economic woes, political instability that are bedeviling the African continent. Corruption, as a new way of life among African leaders has become a big worry which has automatically hindered Africa's quest for sustainable development. Development is an all-embracing concept and Africa as a continent must key into this sustainable development strategies of the socio-economic equality, political reconstruction and the transformative mechanism among the African peoples. We as Africans must contribute to the economic growth, development and political growth of Africa rather than draining the natural and human resources. Globalization should not be seen as a ploy. Africa as a continent should free itself from its own leadership crises. Africans, many a times, are the cause of their own problems. We should not shift Africa's socio-political and economic woes on the hegemonic ideology or tendency of globalization. Africa as a continent cannot survive on its own and Africa needs other continents of the world to grow and develop. Africa must embrace the sustainable development strategy as caused by the new trend of globalization. We as Africans must reject the negative impacts and embrace the positive impacts of globalization; it should not be seen as a new form of modern enslavement; but as a new form of global dialogue and social change or social movement; that is geared towards bettering the human world. Globalization aims at a new form of human emancipation, political and economic liberalization. Globalization is a kind of emancipatory ideal. It is a new form of universal brotherhood. Globalization should bridge the gap between the rich and poor countries of the world rather than creating an uneven and unequal distribution of benefits and resources. Globalization should be seen as an ethical imperative for socio-economic or beneficial scheme of social change of the peoples; it helps in reducing the growing concerns or inequalities among nation-states in the globalize world. Globalization is characterized by information exchange and technology transfer. African countries should see globalization as the genuine homogenization and humanization of the world ideological order. We should aim at a global vision that does not destroy human

freedom but which guarantees one global political order. It aims at the politics that does not endanger the whole of humanity. Globalization can definitely pave the way for African development. Development is multi-dimensional and multi-faceted. However, "development in human society is a many-sided process" (Rodney, 1972:1). Development is governed by universal condition. "Development was universal because the conditions leading to economic expansion were universal". Globalization has assumed a new form of political and economic liberalization (Rodney, 1972:3). Globalization is a form of universal brotherhood. Globalization reflects on transformative mechanism and "the principles of harmonious complementation" (Asouzu, 2003:155). Globalization reflects on the need for intercultural dialogue that is geared towards mutual inter-subjective recognition and the idea of universal common good among countries in the international community. "Perhaps politics is really a cooperative affair, so that political activity is first and foremost a way of binding together groups of people with common interest? Rather than presuppose disagreements and conflict, it may be that politics is best thought of as the pursuit of the common good" (Mackenzie, 2009:5). Many scholars have viewed globalization as a form of hegemonic ideology or ideological distortion or framework that presupposes a lopsided process of world social change. Its lopsided nature must be inverted to pave the way for the much needed economic progress and political stability of Africa in particular and the world in general. Globalization is not all about new form of consciousness or universal brotherhood but it is an extension of global communalism. However, "in African philosophy, the idea of globalization is an extension of the philosophy of communalism"… This concept is one of the offshoots of the idealism and concepts of brotherhood of mankind arising from the fact of global trends in human relations" (Dukor, 2008:24). Globalization has become a monistic and intercultural philosophy. It is also regarded as a borderless system of world capitalist economy. "Globalization is the idea of borderless economy" (Dukor, 25). Globalization and regionalization are related processes. Globalization has become one of the buzzword in industrial political economy used either to define the successes of contemporary industrial economic relations or its abject failure (Watson 2004:65-66). Like many of the most commonly used term in the social sciences, its definition is not without some failures.

Indeed, it is a term used with such frequency, to discuss so many global phenomena, that its use has become problematic, often serving to observe arguments, regarding the benefits of different forms of global international, rather than clarifying them. Generally, globalization has four common interpretations. It is used to describe a specific historical era; it is used as a reference to the so-called triumph of (American values). It is used to describe the transformation of the international economy into a single worldwide economy, in which national economies are much less significant as autonomous units: and it is used to describe a process of social and technological transformation (Watson, 65-66). "Globalization is described as a linkage between peoples of the globe that enable them to understand and empathize with one another" (Hoffman and Graham, 2009:497). "Globalization is seen as the spread of worldwide practices, relations, consciousness and organization of social life (Ritzer and Stepnisky, 2014:571). Globalization is characterized by multi-civilizational or "multicultural character" (Ritzer and Stepnisky, 580).

Furthermore, "globalization can be analyzed culturally, economically, politically and institutionally (Ritzer and Stepnisky, 600). Globalization and regionalization are interchangeably used (Watson, 60). Globalization should be de-centered. Gabriel asserts that

"unless de-centered and disrobed as such, globalization is a euphemism that ideologically sugarcoats the old wine of race-indicated transnational power exertion in a new bottle of simulacra" (Gabriel 2013: 375). Globalization emphasizes the need for "the struggles of human agency as individuals and collectivities" (Gabriel, 375-376). Globalization is an hegemonic system. Gabriel sees "globalization as an ongoing technological, political, economic and socio-cultural power dynamics and processes. Globalization is a transformational power dynamics in the global social order" (Gabriel, 388-389). For Gabriel:

> Globalization presupposes myriad forms and bases of transnational power exertion, from colonial-capitalist expansion, imperialist state-military power politics, major wars, supranational organizations, multinational corporations, and social movements, to the old era and new technologies of transportation, information and communication… a critical dynamic orchestrating the myriad modes and means of such transnational power exertion is arguably the global articulation and generalization of white racial hegemony, its fortunes, and vicissitudes, possibilities and limitations (Gabriel, 388).

Africa is facing the socio-political and the existential challenges of development and globalization. African governments must evolve in a sustainable development strategy and accountable system of democratic government. For Wangari:

> The principles of sustainability, accountability and equity need to be made real and tangible. ….accountability must mean local, regional and international institutions working in concert to ensure that the industrialized countries do not repeat the sins of the colonial period, and extract without genuine recompense or an eye to protecting the resources of the future. This will require international efforts to bolster government and civil society institutions to ensure that private interests which have a role to play in developing the region do not do so at the expense of local citizens and the short and long term survival of central Africa and beyond. African government must give way for honesty and transparency (Wangari, 267).

Broadly speaking, Africans must be shrewd and encourage honesty and transparency, and not give away so cheaply to ignorance or corruption. African leaders must be knowledgeable in terms of effective leadership tenets (Wangari, 285). It is worthy of note that "as with so many of Africa's challenges, it is up to the African leadership to stop internal conflicts powered by greed and corruption and to ensure that it no longer continues its inequitable arrangements (Wangari, 109). There is also opportunity for leadership at other levels – for instance, Africa's civil society. The place of Africa in globalization process should aim at the internalization of justice, wealth, normative peace, equality and mutual respect. Wangari enjoins us as Africans to search for a route out of bad leadership, poverty, ignorance, ill-health, and early death, violations of basic human rights, corruption, environmental degradation, and many other problems associated with Africa such as mis-governance and fundamentalism (Wangari, 3). Globalization entails the collective or common interests of nation-states culturally, politically, socially, scientifically, technologically, educationally and economically. Development can help communities climb the ladder out of extreme poverty. These involve investments in basic health; improvements in education; more efficient and regular power

supply, transport, and communication services; and the provision of clean drinking water and proper sanitation"(Wangari, 71). We however, posit that in order to attain sustainable development in Africa we have to find ways to break the wall that separates the peoples of Africa from internationalization of justice, wealth, normative peace, and mutual respect and we align ourselves with the Wangarian position that "we have searched for a way out of poverty, ignorance, ill health and early death, violation of basic human rights, corruption, environmental degradation, and many other problems associated with Africa (Wangari, 3). Wangari asserts that:

> Nevertheless, the MDGs offer a useful heuristic device not only as a tool to analyze development in general, but as measures against which the commitment of leaders in both the rich industrialized countries and the developing world to progress in human welfare and sustainable development can and should be judged. The eight MDGs, to be met by 2015 are 1) to eradicate extreme poverty and hunger; 2) achieve universal primary education; 3) promote gender equality and empower women; 4) reduce child mortality; 5) improve material health; 6) combat HIV/AIDS, malaria, and other diseases, 7) ensure environmental sustainability; 8) develop a global partnership for development. Achieving each of the eight MDGs – depends heavily on healthy ecosystems, but this fact is often over looked, and the seventh MDG has not received as much attention as the others (Wangari, 239-240).

Nevertheless, "a new economic consensus emerged that free markets and free societies would reinforce each other and the integration of the global economy through trade investment and information sharing (globalization) now unhindered by the long-standing barriers between West and East" (Wangari, 52-53).

1.8 Concluding Remarks

The whole agenda of globalization is the realization and determination of human emancipation and for the collective happiness of peoples in the globe. Globalization is a twisted ideological agenda because of its imperialist undertone and hegemonic tendencies. The question of development in Africa is a pivotal issue of African freedom. Globalization is not an impediment to our cultural values but it entails a radical shift from the community based practices to the international links that have put aside national boundaries highlighting broad range production, investments, politico-economic stability, trade relations, socio-cultural exchange organized on a global scale as a universally accepted principles. This is in line with the clarion call for "global partnership for developments in Africa". This theoretical discourse attempts an appraisal of how globalization has come to stay and how Africa has to key into this lofty ideal of global partnership in order to fast track the quest for sustainable development in Africa. The question of development as far as Africa is concerned is the most fundamental question as a challenge of Africa in this new millennium. African governments or leaders have no excuses in order to move Africa forward. The way forward for African development is to avoid corruption and the culture of wastage and primitive system of beliefs. We must begin to embrace scientific cum technological progression and assimilation. African development relies on globalization as an intercultural philosophy. No country in the world can definitely operate in total isolation.

Works Cited

Asouzu Innocent (2003): *Effective Leadership and the Ambivalence of Human Interest: The Nigerian Paradox in a Contemporary Perspective*, Calabar: The University of Calabar Press.

Asouzu I (2004): *Methods and Principles of Complementary Reflection: In and Beyond African Philosophy*, Calabar: The University of Calabar Press.

Dukor M., (2008): *Globalization as Social Change* in Maduabuchi Dukor (ed.) (2008) *Globalization and African Identity,* An Essence Interdisciplinary International Journal of Concerned African Philosophers, Lagos: Essence Library.

Dukor M. (2010): *Identity, Citizenship And African Freedom* in Maduabuchi Dukor (ed) (2010) *Philosophy and Public Sphere,* An Essence Interdisciplinary Journal of Concerned African Philosophers, Lagos: Essence Library.

Dukor M., (2010): *African Freedom: The Freedom of Philosophy* USA: Lambert Academic Publishing.

Ferrante Joan (2003): *Sociology: A Global Perspective,* Fifth Edition, USA: Wadsworth and Theorem Learning.

Gabriel U Kenz (2013): *The Kpim of Globalization: Intimations of Key Transformational Power Dynamics, in the Global Social Order* in George U.Ukagba, Des O Obi and IKS J Nwankwor (eds.) (2013) *The Kpim of Social Order: A Season of Inquiry, Meaning and Significance in the Modern World*, USA: Xlibris Corporation.

Hoffman John and Graham Paul (2009) *Introduction to Political Theory,* Second Edition, England: Pearson Edneation Limited.

Hornby., A.S., (2010): Oxford Advanced Learner's Dictionary, Eight Edition, Oxford: Oxford University Press.

Maathai Wangari (2009): *The Challenge for Africa: A New Vision*, London: William Heinemann.

Mackenzie Lan (2009): *Politics: Key Concepts in Philosophy* London and New York: Continuum International Publishing Group.

Ritzer George and Stepnisky Jeffrey (2014): *Sociological Theory*, Ninth Edition, Singapore: Mc-Graw Hill Higher Education.

Rodney Walter (1972): *How Europe Underdeveloped Africa,* England: Bogle L Overture Publication.

Ugwueye E Luke (2007): *The Place of Africa in Globalization* in Maduabuchi Dukor (ed) (2007) *Globalization and African Development,* An Interdisciplinary International Journal of Concerned African Philosophers: Lagos: Essence Library.

Watson M.S Alison, (2004): *An Introduction To International Political Economy*, London and New York: Continuum.