Globalization: an inexorable phenomenal force

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Abstract
Globalization is a wide-ranging universal influence on humanity’s existence, experience, and intercourse, as it is tending towards reducing the world into a singularized society. In the presence of this omnipresent phenomenon, the physical barriers between nations are illusive because communicative technologies, which are the driving force of globalization, know no physical barriers. It enables trans-border interactions in whatever aspect of the lives of nations possible in real time. The questions that are often raised when discourse on globalization feature at the local and international scene are: what is the nature and essence of globalization? Is the phenomenon of globalization establishing symbiotic political and economic relationships between nations? Or is the globalization a neocolonialism and western imperialism and hegemony? Is globalization not creating a new form of imbalanced dependencies between “the haves and the have not”? There are two contrary views regarding the significance of globalization to nation-states. The first view regards globalization as positive and ultimate, while the second perceives it as bad and needs reformation. Another question that also features prominently in discourse on globalization is, is it possible for a country to refuse to join the bandwagon of globalization? In response to this question, the paper maintains that an integrated understanding of globalization is an inexorable unifying phenomenon and mega shift-powered innovative digital technology that is continually plummeting the world’s landscape into a micro-space. This inexorable unifying phenomenon inevitably makes the experience and concern of a people and geographical space the general experience and concern of all people and geographical spaces in no time. The paper concludes that countries’ prosperity in the global arena lies with how much they can forcibly assert themselves into the global scene, either as giants or as paupers or beggars or complainers. Hence, it recommends that certain countries on the negative side of complaining about globalization must realize the competitive and capitalist nature of globalization and take advantage of the opportunity. The paper adopts the expository analytic method.

Keywords:
Cultural Interaction; globalization; technology; transnational integration

1 INTRODUCTION

The theory of globalization is one of the latest explanatory models purporting to account for its development. The central thesis of the theory of globalization restates the empirical fact that technology and the innovative use of technology propels societies' development. It is a theory that speaks to the prevailing moment in human history of development-the age of digitalization and microlization of the world-space. The term that most succinctly conceptualizes globalization is the catchphrase, ‘beyond walls’ or ‘beyond borders.’ It is a wide-ranging phenomenon and movement that pervades and permeates all aspects of contemporary intercourse. It entails interconnected relationships in many fronts, ranging from trans-border cultural, political, economic, socio-cultural, and religious exchange powered by technology. Consciously and inadvertently, all human beings are involved in this worldwide digital singularity in culture, politics, economy, etc. This intercourse beyond national and regional walls and borders which is relishing and yet controversial, is profoundly significant to the point that one may plausibly argue that:

*Never in human history has societies been so closely bound and boundaries so removed, as they are in our century. Never also in human history have cultures influenced each other so gradually and yet deeply, as they have in our century. The results are massive: the Arab spring, which no doubt resulted from, among other things, the knowledge of possibilities of resisting political and religious leaders as obtainable in cultures outside the Arab world, is one of such consequences. These are themselves results of a situation best captured by the idea of globalization, and the time described as ‘global times’ (Mclean, School of General Studies, University of Nigeria, Nsukka, May 15th 2019).*

The KPIM-kernel of the globalization theory of development emphasizes the dynamic interconnectedness and cultural interactions of nations made possible by contemporary innovative communication technologies. Machines are deeply involved in human culture and nature. Thus, technology has permeated, penetrated, and infiltrated human existence and experience in the society in all facades and has eliminated the distance between peoples, nations, and geographical spaces. At the onset, the linchpin of development must also be stated as postulated by the theory of globalization is the increasing international cultural integration, while its fulcrum (catalyst) is communicative technologies (ICT). This implies that while culture is the summit and hub of globalization, information technologies are its propelling force. The theory of globalization emerged from the global mechanisms of greater integration, emphasizing the sphere of economic transactions. In this case, this theoretical framework is like the World-Systems approach. However, one of the most important characteristics of the globalization theory is its unalloyed focus and emphasis on cultural aspects and their interplay or interaction worldwide. Consequently, globalization is perceived as a homogenizing process, creating one global culture (mono-culture). A process targeted at creating a worldwide culture to make the world a global village. Hence, rather than the economic, financial, and political ties, globalization scholars argue that the main modern elements for development interpretation are cultural links among nations. In this cultural communication or interplay, one of the
most important factors that fuel the dynamism is the increased flexibility of technology that connects people around the world. Leveraging on the exponential force of technology, globalization is radically transforming the world from economic, political, cultural, social, and ethical perspectives. In other words, it is a wide-ranging universal influence on humanity’s existence, experience, and intercourse; as it is tending towards reducing the world into a singularized society. The future of this singularized society is a world without borders or walls. Consequently, globalization presupposes connection and interaction. It could also be an omnipresence phenomenon radically digitalizing and singularizing of the globe into a single culture. Before this omnipresent phenomenon, the physical barriers between nations are elusive because communicative technologies which are the driving force of globalization know no physical barriers. It enables trans-border interactions in whatever aspect of the lives of nations possible in real time. An integrated understanding of globalization is that it is an inexorable unifying phenomenon and mega shift powered innovative digital technology that is continually plummeting the world’s landscape into a micro-space. This inexorable unifying phenomenon inevitably makes the experience and concern of a people and geographical space the general experience and concern of all people and geographical spaces in no time. The outbreak of Corona Virus pandemic in China that in no time transverse all the continents of the world in an exponential speed comparable to supersonic speed is a brute example of the nature of globalization (Bassey, 2020). This Chinese disease has caused a revolution in the political, economic, social etc. spheres of all continents and nations of the world. It has brought about what is known as Global New Normal in the way and manner people do things. It has in deed caused social change because it has redefined social interaction. The questions that are often raised when discourse on globalization feature at the local and international scene are, what is the nature and essence of globalization? Is the phenomenon of globalization establishing symbiotic political and economic relationships between nations? Or is the globalization a neocolonialism and western imperialism and hegemony? Is globalization not creating a new form of imbalanced dependencies between “the haves and the have-nots”? Another question that also feature prominently in discourse on globalization is, is it possible for a county to refuse to join the bandwagon of globalization? There are two contrary views regarding the significance of globalization to nation-states. The first view regards globalization as positive and ultimate, while the second perceives it as bad and in need of reformation. Suffices note that whatever position or impression a given scholar and people have about globalization's nature and essence informs their reactions and thoughts on globalization.

2 DEFINITIONS OF GLOBALIZATION

One fundamental fact that scholars of globalization must know as a succinct description of globalization is that the notion of globalization characterizes any fast changes which have occurred in the world in the past two to three decades. Since the past twenty to thirty years when development scholars coined the concept of globalization, it has become a slogan, signature, and the most used word both within the circles of erudite scholars and even within the circles of the uneducated worldwide. This is to say that the term globalization is used globally by all and sundry as a catchword. This is against the background that, it is natural that when a word becomes popular, it is often because it captures an important change that is taking place in the world. For instance, in 1970 Jeremy Bentham coined the concept ‘international’ to highlight a deepening reality of his day- the rising of nation-states and of cross-border transactions between them. Before Bentham, no scholar has talked about international relations since humans have not being previously being organized into national communities governed by territorial states (Anowai, 2010, pp. 18).

Two hundred years after Bentham, the concept globalization came on board. The term globalization was apparently first published in a 1962 article in Spectator Magazine, but it began to enter everyday English usage after the 1962 publication of Marshall McLuhan’s Gutenberg Galaxy. It is an even more recent term and appeared for the first time in the 1986 second edition of the Oxford English Dictionary (Abudu & Izibili, 2018, pp. 276). The concept quickly entered standard vocabulary in academic arenas and amongst journalists, politicians, philosophers, political scientists, bankers, advertisers, and entertainers. It is now the catch word of the day, a household name. Against this backdrop, Klaus Muller (Cited in Anowai 2010, pp. 18), aptly pointed out that there is no relevant topic in the areas of economy, politics, and culture widely discussed in the world as the concept globalization. Consequently, it has been adopted and adapted into many languages globally as follows:

Globalization = English
Globalisierung = German
Globalization = French
Globalizzazione = Italian
Quan Qui Tua = Chinese
Njiko Uwa onu = Igbo

As a result of these rising nation-states and the cross-border interaction between them one can now speak of global market, global communication, global interaction, global threat, global terrorism, global recession, global economy, and global politics. This expresses the shared brotherhood of human existence and experience. It is essential to state that the concept of globalization is used to characterize any rapid changes which have occurred in the world in the past twenty to thirty years. It signifies the increasing closeness and all sorts of cross-border interactions that have cultural integration as their dynamic fulcrum and information technology as the driving force. It captures the digital revolution that is increasingly and exponentially integrating the world culturally, economically, and politically. It encapsulates an intensified singularization and intermingling of societies that have never happened in human history and development. The exponential speed through which COVID 19 spread through the world is an incontrovertible empirical attestation of globalization. Within two to three months of the origin of COVID-19 virus, it exponentially migrated to virtual all continents and countries of the world.
In general use within the field of economics and political economy, globalization is a history of increasing trade between nations based on stable institutions that allow individuals and organizations in different nations to exchange goods with minimal friction (cited in Abudu & Izibli, 2018 pp. 278). The emergence of an international network of social and economic systems is what the theory of globalization theorizes on and about.

Like every other related economic and political concept, the concept of globalization has been variously defined by scholars and groups of peoples and associations according to their impression about what this worldwide phenomenon entails. For instance, according to the German Bishops Conference Research Group on the Universal Task of the Catholic Church (no. 6), globalization is:

*An intensification and acceleration of cross-border interaction which actually or potentially links all individuals, institutions, and states into a complex structure of mutual, but frequently imbalanced dependencies. It is a complex process with a range of aspects that seem to unstoppably penetrate all areas of life and become an emerging reality. It has economic, ecological, socio-cultural, and political characteristics which can be in their interactions.*

The above definition sees globalization as the increase cross-border interaction whose aim is to bring about the convergence of peoples and institutions. The definition pointed out an important fact that concurs with the dependency theory’s line of argument. It creates an imbalanced dependency to the advantage of the wealthy and powerful nations and the disadvantage of poor and weaker countries. This intensified imbalanced cross-border interaction has an omnipresence effect to such extent that it permeates and penetrates the cultural, communication, economic, political, social, religious, and other sensitive facets of people’s local and national intercourse.

According to I. Baylis et al., (Cited in Anowai, 2010, pp. 18),

*“by globalization, we simply mean the process of interconnectedness between societies such as events, in one part of the world more and more having effects on people and societies far away.”*

Thus, a globalized world is one in which political, economic, cultural, and social events become more and more interconnected, and one in which they have more impact. In other words, societies are affected more and more extensively and more and more profoundly by events of other societies, be they social, economic, or political. A globalized world is a world where no country, no matter how remote it is located is never isolated. This accounts for why Larson

*“equates globalization with the process of world shrinkage, of distances getting shorter, and things moving closer”* (Abudu and Izibli 2018, pp. 280).

In another vein, Majekodunmi and Adejuwon (cited by Uzomah, 2020, pp. 34), conceptualized globalizations a process of international integration of economies and societies.

The dynamics of globalization is strengthened through many factors: especially through the network of satellite, internet, communicative infrastructure, low-cost transportation, and increasing financial transaction. Conceptualizing globalization from the economic perspective, O’Rourke and Williamson (2002), defined globalization as the integration of international community markets. Mazrui, quoted by Oni, et al. (2008, pp. 20), defines globalization as “a process by which different regions of the world are pulled together through an expanding network of exchange of people, ideas and cultures as well as goods and services across vast distances”. In attempt to give a broad definition of globalization beyond the mere cross-border economic and political interactions between and among peoples, Abudu and Izibli (2018, pp. 280), asserted that

*“Globalization does not only involve the movement and flow of capital, goods, and technology, but also involves the flow of people, ideas, knowledge, and culture.”*

Against this backdrop, one can talk about aspects of globalization.

### 3 ASPECTS OF GLOBALIZATION

Under this segment, specific attention is paid to explicating aspects or elements in the lives of nations that enter a dynamic interplay in the global arena. According to Anowai (2010), there are four major aspects of globalization. These include:

#### 3.1 Globalization of Culture/Society

This is the kernel or the linchpin of cross border interaction called globalization. It gives room for people to become tolerant to other people’s way of life, and at the same time to actualize cultural interactions especially now that one can hardly find a mono-cultural country. Globalization refers to the interconnected relationships between cultures. Cultural globalization has made it impossible for one to find a totally original culture to a people without a form of infiltrations of elements from other cultures, whether close or distant.

Anowai (2010) is right to have opined that “this aspect of globalization gives room for people to be tolerant to other people concerning their way of life and at the same time to actualized cultural integration especially now that we are that we can hardly get a country that is monocultural. The end of globalization is to create one global culture for mankind. The question is, how can the world arrive at a single culture? Which culture should be eliminated? And, which culture is to be projected as the global culture? Is it possible to harmoniously blend all cultures of the world into a single synthetic or hybrid culture of humankind? These questions which are philosophical in nature require time and sustained critical brainstorming for their answers.

While we wait for time and sustained philosophical reflections to give answers to the questions that perturb people and scholars of globalization, it is useful to agree with Daemane and Daemane (2009, p. 36), that
“Socially, cultural globalization refers to the existence of globally shared values and norms; a mutual interdependence and unity of one world...”

The core and hub of globalization generally is cultural globalization. Cultural globalization is possible because of the dynamic nature of culture and, more importantly, revolutionary communicative technologies. In other words, the tool of global cultural intermingling and interaction is communicative technologies.

3.2 Globalization of Communication: Information Technology

If cultural integration is possible, it is because it is catalyzed by effective communication (Ogar & Edor 2020). Machines are deeply involved in human culture and nature. Thus, technology has permeated human existence and experience in the society. Globalization and technological progress have led to remarkable advances. Globalization of technology “speaks of the new era of science and information technology (ICT). With the provisions of modern communicative technologies or facilities like the internet systems, mobile phones, satellite, etc. Global communication is now easy, since these facilities have the power to move things from one part of the world to the other (even within a split-second)” (Anowai 2010, pp. 19). In this sense, the world is now called a global village because of the communication network around the world. According to Iroegbu (2005, pp. 343):

On the international plane, more contact and easier communication have made the world a village in which no nation can be on its own again: self-sufficient or self-conceited. International co-operation is now a sine qua non of national survival. The new term for this development is globalization. The world has become a global village where all must be concerned about the others.

Technology in general and information/communicative technologies are responsible for the global networking of peoples and societies. Consequently, Anowai (2010, pp. 27), aptly argued that “globalization is both a cause and a consequence of the information evolution. It is driven by drastic improvements in telecommunication, of electronic communication and information networks.” Our age is that referred to as “the age of information.” Communication aptly becomes the vehicle, catalyst, and fulcrum of globalization. In this sense, one can meaningfully hold that without communicative technologies, the phenomenon of globalization is impossible. Needless to assert that one fundamental importance of communication technologies is that they are increasingly and drastically too, reducing the physical barriers between countries that hitherto where termed insurmountable obstacles to international trade. With a gadget as little as a smart mobile phone one can reach any part of the world to transact any business in real time. The smarter our communicative mechanisms become, the more and more the globe is reduced to a nuclear village (Edet, 2017). The latest revolution that has happened in human history which is termed digital revolution is only possible as a result of the exponential advancement of technology in general and informative/communicative technologies.

The most common compound word on peoples’ lips almost daily is the word ‘online.’ We hear people often say, online; virtually everything has gone online, such as online trading, online shopping, mobile money, and e-banking. What does all this amount to? This eloquently expresses the fact that our society has evolved into a digitalized society. And a digital society is a globalized society. The digital or globalized economy is technology-based. Therefore, we talk about cryptocurrencies, virtual currency, crypto currency, and libra. These digital currencies speak to the future of money. We now have online banking-fin tech that has no branch anywhere in the world. We also have Virtual Cash - Virtual cash is a cybernetic or computer-generated cash. It is free stock simulator that avails the platform for Investopedia traders to trade in a cybernetic environment. In this digital society enabled by globalization of technology, the tech-industries like Google, Facebook, Amazon, Microsoft, Apple, tweeter are the multinational companies leading the pace. In realization of the nature and significance of communication globalization in terms of its exponential acceleration, Olufunke Amobi (2019, p. 1), has boldly forecasted that:

Globalization would be diverse and interesting because we would witness a great rise in Freelancing, outsourcing, E-commerce, Teleconferencing (Skype, VR etc.). We would also experience an increase in Demography and a change in it as well. The population of the world by 2050 is expected to hit whopping 9 Billion people. Research has it that those born in the 30s, 40s, 50s, 60s & 70s, known as Baby boomers do not have the kind of immunity and life expectancy like those born in the late 80s, 90s & the millennium children. While life stops and slopes downward for the Baby boomer generations, who by 60 must retire, for the millennial children, life just begins for them at 60. Because their life expectancy is placed at 100. It would be so because; the world is working towards low carbon emissions as well as a Green economy. These millennial children can also redefine things in their own way, not to be constricted within the four walls of either classroom or office.

Science and technology have infiltrated all aspects of our endeavors, be they personal, public, religious, political, social, and cultural (Edor 2020). Science has universal utility and has collapsed natural and artificial boundaries thereby turning the world and society into a global village of intercepting values. What all of these add up to is that we are in the era of e-commerce. E-commerce is borderless and globally oriented. Globalization driven by the tech-industries is exponentially eroding the walls and borders between peoples and countries to the point of making the physical distance between peoples and nations appear as illusion. The future of humanity is the reality of a nuclear society.

3.3 Globalization of the Economy

The economy is another important area where globalization holds sway. This type of globalization is concerned with the economic sector changes over the last twenty to thirty years. According to Anowai (2010, pp. 19),

“This means global-spanning of economic relationships. The relationships of markets, finance, goods and services, and the networks erected by transnational corporations are the most important economic globalization manifestations. The extent and
degree of investment has increased greatly in recent decades. The word market gives room for each country to sell and buy materials.”

Consequently, Sam Aluko (1999, p. 2), opined that

“The hallmark of globalization is the promotion of free market, individual initiative, private enterprises and ruthless competition”.

Economic globalization or the globalization of economy entails “the free movement of finance, goods and services” (Daemane, and Daemane, p. 36). The world has not yet realized the dream of global free movement of finance, goods, and service. At best this has been happening partially amongst governments and peoples in certain regions and climes. However, the dream of globalization optimists is realizing a world where goods and services, ideas, values, humans, and other important factors can move freely around the globe without any form of restrictions.

In specific terms, economic globalization has been accelerated by what information technology has done to the movement of money from one part of the globe to another (Kidzu, T. O., & Ncha 2016; Enor et al., 2019). For instance, with a technological gadget as small as a mobile phone, one can engage in economic activities with clients overseas and transfer huge amount of money large enough to buy a whole country. Isn’t that incredibly incredible?

The outbreak of the Chinese corona virus pandemic distinctively demonstrated the globalization of economies. Despite the closure of international borders (land, sea, and air travels), the economies of all countries of the world, with no exception were profoundly impacted negatively. Everywhere around the globe micro and macro businesses were mortally impacted to the extent that increasing number of workers became temporarily unemployed. Many countries, and ironically the supposed “giant economies” are already experiencing economic depression and recession. This indicates that no country of the globe, no matter its economic prosperity, superb viability, and might proclaim itself an economically independent country.

3.4 Globalization of Politics

This aspect of globalization is concerned with international relations among the states of the world (Edor 2017; Edor 2018; Ncha 2018). Every form of international exchange has ulterior political motive. Foreign policies of nations which define and regulate their global interactions are enshrined in capitalist tendencies that are hegemonic and imperialistic. The essence of this is to create an omnipotent global politics that subordinates and reduce the interdependence of countries’ cultures, economies, and politics. In this light, political globalization diminished the political internal sovereignties of nations to the wealthy nations’ advantage. The wealthy countries super-impose their political ideals and core values on the less wealthy and under developed countries as paradigms. Against this backdrop, Daemane, and Daemane (p. 36) asserted that “In political terms, globalization presupposes the shift towards democracy worldwide, where citizens have civil and political rights to make leaders' choices and policies and to participate effectively in the affairs of these countries”. Needless to assert, democracy is alien to many countries; hence, today's countries incorporate democratic principles and values into the governance of their countries that did not in the spirit and consequence of political globalization. They either do this freely or are influenced to do the same by global power brokers through overt or covert means.

Besides the capitalist intent of political globalization, political globalization is apparently targeted towards establishing international cooperation and universal solidarity of humanity for global peace and sustainable development of humanity. It is germane to reveal that it is because of this that international organizations are formed. A perfect example of international organizations reflecting political globalization is the formation of the world governing body the UN, Amnesty International, International Courts, Red Cross, etc. Its purpose is to cement global political unity. It is also pertinent to indicate that each country's politics is affected by global politics (Anowai, 2010, pp. 19). At its creation, the United Nations’ focus was to prevent a recurrence of international aggression and help states resolve their disputes without resort to conflict (David 2018, no. p). Speaking without prejudice, one may rightly assert that UN has relatively discharged this wholesome duty, not minding America and Europe's omnipotent influence. With the UN and the existence or regional alliances, no country might proclaim itself and a politically independent country no matter its economic and military. Having closely considered globalization's aspects, our next point of reflection is on the basic assumptions or philosophies that underlie the globalization theory of development.

4 Assumptions of the Theory of Globalization

The main assumption that can be abstracted from the theory of globalization can be summarized in four principal points:

- Cultural factors are the determinant aspect in every society. And global cultural interplay or interaction is the soul of global economic and political integration, animated by communicative technologies.
- It is not important under current world conditions to use the nation-states as the unit of analysis, since global communications and international ties are making this category less useful.
- With more standardization in technological advances, more and more social sectors will be able to connect themselves with groups around the world. This situation will involve the dominant and non-dominant groups from each nation.
- No country is self-sufficient and no country has an altogether original and independent developmental program. Hence, contemporary development hinges on cross-border interactions in such areas as: culture, politics, economy, social, etc.
- The world is exponentially gravitating towards a digital singularized nuclear society.
• The four major aspects of globalization include culture, economy, politics, and communication. And while culture is the core and summit of globalization; communicative technologies are the fulcrum and catalyst of globalization.

5 CONVERGENCE AND DIVERGENCE OF MODERNIZATION AND GLOBALIZATION THEORIES

The theory of globalization coincides with several elements from the theory of modernization. One aspect is that both theories suggest that the main direction of development should be that which was undertaken by the United States and Europe. These schools maintain that the main communication patterns and the tools to achieve better living standards originated in those more developed areas. Another point of similarity between modernization and globalization models is in terms of their ethnocentric point of view. Both positions stress the fact that the path towards development is generated and must be followed in terms of the US and European models. Globalization scholars argue that this circumstance is a fact in terms of the influence derived from the communication web and the cultural spread of values from more developed countries. However, it has been argued that the modernization theory and globalization theory differ in the flowing ways; the former follows a more normative position-stating how the development issue should be solved; the latter reinforces in character as a ‘positive’ perspective, rather than a normative chain.

6 CRITICISMS

There are multiple criticisms leveled against globalization model of development. However, these can be reduced to the following:

• For many African and Asian scholars, globalization is a modern-day neo-colonization scheme and conspiracy. According to Anowai (2010, pp. 27),

  “we see globalization as a neo-colonial agenda to keep Africa in perpetual slavery through market control.”

Globalization typifies modern day western economic and political imperialism and hegemony. This even scheme is perpetuated through the media, UN agencies and subsidiaries, International Courts, etc. Citing a practical example, Anowai (2010, pp. 27), asserted that

  “the neo-colonial posture of tele-guiding modern African economies could be seen in the imposition of the World Bank and IMF on African economies consequent upon debts which were at best odious and of which misappropriation western governments aided and abetted.”

In this sense, globalization apparently is a broad day robbery. Even global injustice is perpetuated right inside UN General Assembly; this provoked the incumbent president of Israel Netanyahu to tag UN as the “theatre of the absurd” and “home of lies.”

• Globalization is a smart attempt towards imposing western values and practices on the rest of the world as a general culture. Therefore, the end of globalization is seen as creating one single global culture.

• Globalization promotes inequality amongst nations. It creates an international market system that fosters unbalance relationship between the developed nations and underdeveloped nations. Of course, this is possible because the so called “super powers determine market prices and forces.” Worst still, there currencies are used as medium of exchange of goods and services in the international market.

• Globalization promotes global injustice. Globalization is such an evil scheme that promotes global injustice against weaker nations. It creates such an unjust system such that when the “big” economies suffer any setback or recession, weaker economies bear the brunt.

In a nutshell, by globalization we mean: worldwide cooperation, worldwide interconnectedness, worldwide interchange of culture, politics, and economy. It expresses greater worldwide integration; and cultural inter-change is at the heart of this global integration. Globalization has brought about worldwide cooperation of societies or nations in the areas of economy, culture, politics, etc. The world is now a micro room. What affects a single country has a way of affecting other countries far and near.

7 GLOBALIZATION AND DEVELOPMENT IN AFRICA

The phenomenon of globalization represents different strokes for different folks. In the light of this Abudu and Izibili (2018, pp. 276-277), asserted that

“While some continents have accepted globalization hook, line, and sinker, due to how it has helped them fasten their pursuit of development, some have been wallowing in abject poverty with underdevelopment at its peak. What this simply means is that globalization has two sides: positive and negative sides.”

Those who perceive globalization as a positive global revolution align with it while those who see it negatively a system of imbalance dependency tends to shy away from participating in this omnipresence global phenomenon. Detail discussion on the contending positions on the nature and essence of globalization is considered in the next chapter under unilateralism (populism) vis-à-vis multilateralism, meanwhile, the implications of globalization to development in Africa is considered below.

The present condition of Africa provokes a feeling of disappointment and utter despair. Since its earliest contact with the European, Africa has been and till remains essential to the world as a vast field for adventure and asserting imperial control (Arua, 2013, p. 52). Africa has been through a long and complicated surgeon to be the global community, from slavery to colonialism and now into the new form of imperialism called globalization. The global community is dominated
by egocentric western imperialist whose overall interest in Africa is exploitation (Arua, 2013, pp. 52). According to Franz Fanon (1968, p. 102),

“Europe is literally the creation of Third Word. The wealth which smothers her is that which was stolen from the underdeveloped people.”

Fanon’s assertion is in line with Edward Blyden’s Concept of the Stolen Legacy which rightly holds that wealth and civilization of Europe were stolen from African.

What is known as globalization is nothing but the American neo-liberal empire seeking to advance the interests of strong American corporations. Through economic power and wealth, the corporation shapes the countries’ policies in which they invest, produce, and sell their products, shaping these countries’ economic, social, and political development (Harris and Seid cited in Daemane and Daemane, 36). In the last two decades, nearly every major aspect of contemporary economic, political, social, and cultural life in developing countries of the world has been affected by the accelerating integration of their economies into the expanding global capitalist system… nearly every corner of the world is rapidly becoming an integral part of global economic system… dominated by large transnational corporations (cited in Daemane and Daemane, 36). These transnational corporations have the support and protection of the dominant forces in the regulation of international finance and trade, such as the International Monetary Fund, the World Bank, the World Trade Organization, and governments of strong countries such as the United States, Britain, and Japan (cited in Daemane, and Daemane, 36).

As a result of the global attitude of exploitation and imperialism towards Africa, development has been mirage in Africa. This is because European imperialist interests often inhibit the opportunities of pursuing development. The situation is so deplorable that of the 48 heavily indebted countries (HICs) in the world, 33 are in Africa. (Soludo, 2003, 26). Poverty, hunger, disease, dwindling living standard and surplus population are the key indexes of underdeveloped countries. And Africa even in the supposed globalized world of multilateralism is an epitome of these indexes. Premised on this Akodalmbua, is arguably right to hold that, “The global community has the predator and the prey, the rich and the poor, the exploiter and the exploited, the oppressor and the oppressed, and recently, the globalizer and the globalized” (2006, 22). The covert motivation of globalization (at least on the part of the powerful nations of America and Europe) is not the purported goodwill of cooperation for the development of nations, rather it is an exploitative and capitalist intent to siphon the wealthy and development potentials of poor and weak nations. The globalizers are predators and parasites while the globalized are the praise and victims. The globalizers are the globalized imperialists and oppressors who have sustainably degenerated to impoverished creatures' status and endangered development. The fact that the imbalanced global market system of globalization is detrimental to Africa's sustainable development cannot be overemphasized. According to Ushie (Cited in Arua, 2013, pp. 55),

“Globalization pursues unequal distribution of benefits where Africa would be the exploited and manipulated. International economic on trade and finance do not consider policy autonomy in Africa since Africa has no global design voice. Thus, economic globalization is nothing other than the machinery for transforming Africa perpetually into a more market for western capitalism.”

Ideally, one would have expected that certain ‘multilateral’ bodies like the World Bank and the International Monetary Fund be for the mutual development benefit of each country and continent of the world, however, the case is totally different. Rather, time and time again, governments of wealthy nations and their multinational companies and organizations have employed these international institutions as agents for perpetuating this obnoxious capitalist intent. Daemane, and Daemane (p. 37), gave a practical example of thus: “Persuaded by the transnational companies supported by the strong governments of the north in their quests to penetrate the developing world economies, international finance institutions, World Bank and International Monetary Fund have required the developing countries to carry out major structural reforms of their economic systems”. With the adoption of the World Trade Organization (WTO) treaty, the African economy has become vulnerable and porous in the importation of goods that could otherwise be produced locally (Anyakoha, cited in Arua, 2013, pp. 53).

The hallmark of globalization is the promotion of free market, individual initiative, private enterprises, and ruthless competition (Aluko 1999, p. 2). Although globalization presupposed free market system, however, globalization's spirit and motivations are not multilateralism but ruthless competition and the will to exploit possible. One of the major means of being on the advantageous side of this ruthless competition is market control of commodities and services produced and offered by other countries (continents). Unfortunately, Africa is on the receiving side and has no market control of even goods and services it produces and offers. Consequently:

Industrialized countries determine the prices at which African commodities are sold... these prices have fallen steadily while the cost of manufactured goods from industrialized countries has risen from year to year to keep their pace with inflation. The result is that African countries must sell more and more commodities in order to purchase equipment from abroad. This is poverty trap from which it is difficult to escape (Yakpo, cited in Arua, pp. 53-54).

Hence, globalization understood in the light of this market control may be defined as the loss of an important portion of the economy sovereignty. The result of globalization in Africa is basically a competition between the palatial centers (Developed World) and the slums (African states) of the village where a preponderant majority of the people daily sink deeper into poverty and mystery (1999, p. 53). Robert Mugabe (Quoted by Igbaifén 2014, p. 63), an African leader who in his lifetime ruthless stood against the hegemonic and imperialists forces of Europe and America was quoted to have said:
Africa is now home to the world’s largest number of least developed countries. The continent further boasts of the largest refugee population in the world. Furthermore, it is a theatre of endless conflicts, civil strife, and gross human rights abuse. Whereas standards of living in other continents have risen over time, in Africa, present living standards are no better than they were two decades ago. High unemployment, inflation, civil strife, poverty, refugee crisis, desertification, diseases, and malnutrition - the list is endless – appear to be the only legacy the continent can pass on from one generation to another.

None of these remarks are intended to remove the ultimate responsibility for development from the shoulder of Africans. Not only are they accomplices inside the imperialist system, but every Africa has a responsibility to understand the system and work for its overthrow (Emeh, 2013, pp. 120). Although globalization is reckoned as a fact that is challenging the continent of Africa from political, cultural, economic, and moral perspectives. However, behooves on Africa to; instead of laying emphasis on the challenge’s globalization, its prospects should be explored (Abudu & Izibili 2018; Ogar, & Edor 2020).

Meanwhile it is germane to argue that the place people occupy in the global architecture is determined by how much people bring to the table of exchange. The influence and affluence people command in the global halls and corridors of power politics are determined by the quality and quantity of what people present at the global exchange table. Although, globalization is synonymous to worldwide cooperation in many facets, however, it is not mainly a cooperation targeted towards humanitarian basis. Rather it is a cooperation that is chiefly and fiercely competitive and capitalist. Each country involved in this band wagon (especially the G20 countries) ultimately strives to assert and claim for themselves a prestigious and exulted place in the global architecture and as formidable power brokers in the global corridors and halls of power. Hence, if any country or group of countries offers to establish any form of bilateral and multilateral trade relationship with any other country or group of countries, or if they offer to render any form of humanitarian assistance, they do this with an ulterior motive of building an unbalance dependency to the advantage of their respective countries. Little wonder then scholars in development studies unequivocally affirm that European and American aids, and recently that of China are nothing but baits to reestablish slavery and colonization. Therefore, accepting foreign aids in the name of globalization is undoubtedly a pledge of perpetual servitude. Aids are the ‘devil’s gift,’ people are given 10% as aid facilities, and 10x10% will be taken away from people in kind.

8 Conclusion
Globalization which is an inexorable force represents different strokes for different folks. Although it is a worldwide integration and cooperation by nature, it is most capitalistic and competitive in nature. This is responsible for why the First World countries are at the advantageous page of globalization. Be that as it may, the simple advice for certain countries at the negative side of complaining about globalization is; they must realize the competitive and capitalist nature of globalization and take advantage of the opportunity it provides. They must seek to creatively utilize and convert the raw materials and resources found in their countries into high quality and standard finished goods and services and be exporters of finished goods and services. People cannot appeal for a place and space in the global architecture and global market; rather people asserted people country and forcibly occupy a prominent, prestigious, and lucrative space based on the quality and quantity of what people present on the table of exchange. The beauty and strength of capitalism and competitiveness is the fact that it gives individuals the opportunities to choose where to occupy. Countries' prosperity in the global arena lies with how much they can forcibly assert themselves into the global scene either as giants or paupers and beggars and complainers.

References
Globalization: an inexorable phenomenal force