

## GLOBALIZATION AND DEVELOPMENT OF HUMAN CONDITION IN AFRICA

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### **Abstract**

*Africa has witnessed during the colonial era and this era which this paper regards as the era of neo-colonialism that the developed nations in their relationship with her, see anything beyond their own personal interest and welfare as irrelevance. Africa becomes poorer because of the predatory activities of advanced nations. Hence, the general welfare, freedom, self-development and self-survival of Africans deteriorate progressively. So, as it stands, the developing nations wield political, economic, military and social powers to the disadvantage of Africa. And this is an important phenomenon of this age of globalization. Therefore, the gap between Africa and developed countries is ever widening. Rich countries are becoming richer while the poor ones are becoming poorer. Africa cannot pay her debt. Interest on loans is mounting by leaps and bounds; our income per capita is at the lowest ebb. Unemployment, hunger and malnutrition are still with us. Technologically, we are backward. Instability has become a permanent feature of African political system. Moreover, international financial organizations give to African countries conditions which are politically and economically unpalatable. So, this paper submits that even though there are some positive aspects of globalization, its disadvantages to African human condition are incalculable. Thus, any agenda for globalization must put into consideration all these predicaments caused by exploitation and subjugation of Africa by the advanced nations so that there will be equity and egalitarianism. Failure to do that, Africa will continue to be disadvantaged in globalization arrangements.*

**Keywords:** Africa, Human Condition, Globalization, Colonialism.

## Introduction: Globalization, origin and concept

When a new word becomes popular, it is often because it captures an important change that is taking place in the world. A new idea is needed to describe a new condition. A case in point is, when philosopher Jeremy Bentham coined the term 'international' in the 1780's, it became popular because it highlighted a deepening reality of his day, namely, the rise of nation-states and of cross-border transactions between them. People had not spoken of 'international relations' before this time, since humanity had previously been organized into national communities governed by territorial states.

However, two hundred years later, in 1980's, talk about 'globalisation' become rife. The term quickly entered standard vocabulary; not only in academic circle, but also amongst journalist, politicians, theologians, philosophers, bankers, advertisers, and entertainers. It has entered simultaneously across many languages. Hence 'globalisation' in English has been parallel by *Quan Qui Hua* in Chinese, *globalizzazione* in Italy, *Globalisation* in German, *jatyanthareekaranaya* in Sinhalese. It has become common to speak of global markets, global communication, global politics, global conferences, global threat, and so on.

Historically, we can say that there are no obvious and exact watersheds on which everyone will agree regarding the origin. Researchers have variously dated its onset from the dawn of human civilization, or from the start of modern era or from the middle of the nineteenth century or from the late 1950's etc.

However, it can be defined as "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many kilometers away and vice versa"<sup>1</sup>

Globalization is derived from the word *globalize*, which refers to the emergence of an international network of economic systems<sup>2</sup>. One of the earliest known usages of the term as a noun was in a 1930 publication entitled, '*Towards New Education*', where it denoted a holistic view of

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<sup>1</sup> Scholte J. A., *The Globalization of World Politics*, in Baylis J & Smith S Eds *The Globalization of World Politics, An Introduction to International Relations* (Oxford Uni Press,, 1999) 14

<sup>2</sup> "Globalization". Online Etymology Dictionary. Retrieved 7 July 2012.

human experience in education.<sup>3</sup>

It has been viewed as 'a set of processes by which the world is rapidly being integrated into one economic space via increased international trade, the internationalization of production and financial markets, [and] the internationalisation of a commodity culture promoted by an increasingly networked global telecommunications system'<sup>4</sup>. It is widely argued that the nature of contemporary globalisation is best viewed as a multifaceted rather than a singular condition and that it is associated with various consequences at the economic, political and socio-cultural levels.

Writing in 1992, the sociologist Roland Robertson suggested that 'globalisation as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole'<sup>5</sup>. He argued both that there were objective changes taking place and that an effect of these changes was that people's subjective views of the world and their place within it were changing.

The processes of globalisation have widespread economic, social, cultural and political consequences for African person. This work regards it as what Africans have for several centuries called colonization and now neo-colonization which has adverse effect on African Human condition.

### **African human condition**

Usually when the 'modern African' thinks about his human situation, what Ali A. Mazuri calls "The African condition"<sup>6</sup>, he intuitively recalls three historical events which has anguished his spirit immensely, namely cross-Atlantic slavery, white or European colonialism and neo-colonialism or imperialism. It must be noted that neo-colonialism is still very much in Africa as well as other developing nations and constitutes part and parcel of their existential frustrations in their quest for self-

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<sup>3</sup> "[Globalization](#)". *Oxford English Dictionary Online*. September 2009. Retrieved 5 November 2010.

<sup>4</sup> Tatto, M.T Education reform and the global regulation of teachers' education, development and work: a cross-cultural analysis, *International journal of educational research*, 45, 2006, .:231-241.

<sup>5</sup> Robertson, R., *Globalization: social theory and global culture*. (London: Sage, 1992) 8.

<sup>6</sup> *The African Condition*, the title of Ali mazrul's 1979 Reith Lectures (London: Heinemann,1980)

sufficiency, self-reliance, independent existence and self-development.

### **Development and underdevelopment**

In recent history, the elusive terms 'development and underdevelopment' have claimed the attention of many economists, government officials, political analysts, academicians, industrialists and people from all walks of life. Some people have seen development in terms of an increase in the national income of a country. National income is the sum total of goods and services produced in a country over a period of time. When national income is divided by the population of that country, what we get is per capita income. In both cases, the inadequacies of these definitions are very clear. However, the term 'development' originally and etymologically means a positive movement towards growth, progress and positive realisation of the potentialities of the entity or process or event in question<sup>7</sup>. In our context, in general, development means equitable economic growth, which supports better education, housing and health care etc. worthy of mention here is Walter Rodney who in his *book How Europe Underdeveloped Africa*, mainly looks into the concept of development and underdevelopment. The concept underdevelopment is characterized by a number of things. First, Rodney emphasizes the comparative nature of the concept of development. Africa, Asia, and Latin America are only underdeveloped in comparison with Europe, North America, and the few other industrialized nations of the world. Second, underdevelopment does not simply describe the relative economic inequality of different countries or continents; but it also implies a relationship of economic exploitation between two or more countries, the exploiter becoming developed and the exploited becoming underdeveloped. Fidel Castro's stand can be taken as further insight into the evil of neo-colonialism. He noted:

“Growth often rests on the accumulation of consumer goods, which contribute nothing to true development and a better distribution of wealth. The truth is that after several decades of neo-liberalism, the rich are becoming richer while the poor are both more numerous and increasingly poor”<sup>8</sup>

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<sup>7</sup> Njoku F. C, in *Corruption: The Bane of Nigeria's Development*, E. C. Anowai (ed.) (Demercury Bright P & Publisher, 2011)32.

<sup>8</sup> FIDEL CASTRO: cancel Third World debt, end corporate tyranny. Interview published *Granma* newspaper, July 26, 2000.

## **The evils that hold Africa in chains**

Let us examine these evils that hold Africa everywhere in chains. It must be said however that slavery and colonialism are now very much extinct in Africa and generally outdated in contemporary civilization. Actually, neo-colonialism does not differ in kind but only in degree from colonialism. It is colonialism in different form. Now, it has achieved a new guise, it has become globalization. Hence as Nkrumah noted, it is “the last stage of imperialism”<sup>9</sup>. It is evil for it is political, social, economic oppression and exploitation of another; the domination of the weak by the strong; the poor by the rich; the developing by the developed nations. It is a total invasion of alien consciousness for the sake of subjugating and exploiting weaker peoples. This is a philosophy of self-aggrandizement, the direct and overall subordination of one country to another on the basis of interconnectivity. Fidel Castro states categorically that “the wealthy world tries to forget that the sources of underdevelopment and poverty were slavery, colonialism and the brutal exploitation and plunder to which our countries were subjected for centuries. They attribute the poverty we suffer to the inability of Africans, Asians, Caribbean and Latin Americans, in other words, black-skinned, yellow-skinned, indigenous and mixed-race peoples to achieve any degree of development or even to govern ourselves”<sup>10</sup>

In summary the essential exploitative philosophy is to keep other people in perpetual political subjection and to make possible the maximum exploitation of their resources.

## **Imperialism/Neo-colonialism**

Kwame Nkrumah in his work *Neo-colonialism the worst form of imperialism* remarked that the neo-colonialism of today represents imperialism in its final and perhaps its most dangerous stage. In place of colonialism as the main instrument of imperialism we have today neo-colonialism which is for us another form of globalization. The essence of neo-colonialism is that the State which is subject to it is in theory, independent and has all the outward trappings of international sovereignty. But in reality, its

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<sup>9</sup> Nkrumah K., *Neo-colonialism: The last stage of imperialism* (London: Heinemann, 1965) 31.

<sup>10</sup> FIDEL CASTRO: cancel Third World debt, end corporate tyranny. Interview published *Granma* newspaper, July 26, 2000.

economic system and thus its political policy is directed from outside. Moreover, international financial organizations give to African countries conditions which are politically and economically unpalatable.

Also according to Walter Rodney, in his text named '*How Europe underdeveloped Africa*' in the 15<sup>th</sup> century, European technology was not totally superior to that of other parts of the world. There were certain specific features which were highly advantageous."<sup>11</sup> So the likely outcome is exploitation which is Balkanizing Africa. One of the ways in which they did this was to break their colonies into units of unviable territories so as to make them politically and economically subservient to the masters (Europe & North America). It is this conscious policy of divide and rule that came to be known as Balkanization. As we can see, this poses a serious problem to Africa but it was carefully formulated and scrupulously implemented for the benefit of the imperialists.

In fact, the policy of international balkanization of Africa for manipulation by neo-colonialism "can be more dangerous to our legitimate aspirations of freedom and economic independence than outright political control"<sup>12</sup>. We note that Balkanization is not only a potent instrument of neo-colonialism but an unmistakable mark of it. It is a part and parcel of neo-colonialism.

### **Power, exploitation and globalization**

The result of neo-colonialism is that foreign capital is used for the exploitation rather than for the development of the less developed parts of the world. And globalization will increase this situation. Investment under globalization increases rather than decreases the gap between the rich and the poor countries of the world. The capital of the developed world is used for operating in less developed countries. Their financial power is being used in such a way as to impoverish the less developed.

### **Dialectics of development in globalization**

In order to make globalization attractive to those that operate it, it must be shown as capable of raising their living standards, but the economic objective of globalization is to keep those standards depressed in the interest of the

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<sup>11</sup> Rodney, W. *How Europe Underdeveloped Africa* (Enugu: Ikenga Publishers 1984) 177.

<sup>12</sup> Nkrumah .K., *Africa Must Unite*; (London: Panaf Books Ltd., 2001) , 175.

developed countries.

Chinweizu Ibekwe's classic *'The West and the Rest of Us'*, is widely quoted and suggested as essential reading for anyone who wants to understand the dialectics of the development of western civilization, and the underdevelopment of Africa and the rest of the world. He accurately places our Human conditions as African people into the context of a conquered nation. He makes it clear that we do not suffer from a "colour" problem; we suffer because we cannot protect our nation from attack<sup>13</sup>.

### **European capitalism and globalization**

Africa's contribution to European capitalist development during the pre-colonial era shows the radical inequality of trade relations which saw the transfer of wealth from Africa to Europe, was a direct consequence of trade internationalization which elevated Europe's status as the dominant section of worldwide trade system Europe was a confirmation of the dependent status of the European national economies which is in inter-connectivity with the world at large. Surplus resources were drawn from Africa to develop capitalism in the metropolitan sector. "Colonialism was not merely a system of exploitation but one whose essential purpose was to repatriate the profit to the so called mother land" .It means that the development of Europe as a part of the same dialectical process (mentioned above) in which Africa was Underdeveloped. African labour was cheap. The employer often required more from the worker but paid him less not even enough to maintain his physical self and this was not the case in Europe. In Europe, Employers paid their employees a living wage. Wages paid to workers in Europe and North America was far higher than that of Africans. The Africans were discriminated from occupying official positions and even when they did they were paid less compared to the wages of the European officials. Hence, our main preoccupation here is to explain how much greater was the exploitation of African workers and to point out that this situations continue till date. This is glare when we note some basic facts of the happenings in foreign Aids and international Financial Organizations which also give credence to our contention.

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<sup>13</sup> Chinweizu, *The West and The Rest of Us*, (Lagos, Nok Publishing Co., Ltd., 1978), 207.

### Foreign aid and globalization

Formally, the idea of foreign aid was that of a harmless and charitable notion in international politics. It was seen as something designed to help poor countries who grapple with their economic problems. Were this understanding of foreign aid to square with fact, then there would have been no problem. As it stands, the way and manner in which aids are given, it's dubious but carefully veiled objective, together with the strings attached to it, have made foreign aid a confirmed instrument of neo-colonialism. It is doubtful whether foreign aid is purely a philanthropic affair. Kenneth Kaunda rejected it in every shape and form when without mincing words; he expressed the fear that, the obligation of the rich to help the poor is partly a matter of morality but can also be justified on the grounds of enlightened self-interest. His message runs thus: "Rationally applied, economic aid is good business sense because it will provide a scope for private investment, and help create an ever-larger would-be market"<sup>14</sup>.

If this is anything to go by, it is ironical to remark that the benefit which goes with foreign aid is at best illusory. In the final analysis, the donor gains more than what he has given while the recipient loses more than what he gained. In point of fact we see foreign aid as a paradigmatic case of doubtful philanthropy. Another problem with foreign aid in relation to African countries is that it is always too small to be of any meaningful use to the receiving country. It is nothing when compared with what was given to Western Germany under the Marshall plan. This led to the economic recovery of Western Germany in a record of time after the Second World War.

However, the worst aspect of foreign aid is the string attached to it. If the aid is in form of a loan, the recipient has to sell sufficient goods to the donor country so as to raise enough money required to repay the loan. There are other harsh conditions which include agreements for economic cooperation, obligation to buy and sell goods to the donor country, the right to influence internal matters like currency and so on. These conditions are so harsh and pervasive that they affect almost every sector of the economy. In fact, for any African country to receive foreign aid with earning is to hand over her sovereignty to the machinations of neo-colonialism.

In this regard, Nkrumah remarked that, "one of the worst things that can happen to less developed and emerging countries is to receive aids with

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<sup>14</sup> Azikiwe N., *Renasant Africa* (London: Frank Cass and Co., Ltd., 2000) ,196



political and economic strings attached”<sup>15</sup>. This argument sounded persuasive and continues to sound persuasive when one observes the problem foreign aids create to the countries that receive them.

Unfortunately, most African countries have fallen victims to foreign aid. The result is that they hardly pursue any foreign policy without considering the reaction of their foreign donors. It is in recognition of this fact, that Mboya’s message struck meaning to his hearers when he said that: “Aid of any kind... has a way of bending the attitudes and policies of the recipient, however much he may protest to the contrary”<sup>16</sup>.

Realizing the economic implications of foreign aid, Nkrumah sounded a note of warning that the granting of economic ‘aid’ from capitalist countries is “one of the most insidious ways in which neo-colonialism hinders economic progress in the developing world, retarding industrialization and delaying the development of a large proletariat”<sup>17</sup>.

### **International financial organization**

As we have seen earlier, the cardinal aim of colonization was to exploit the natural resources of Africa for its own benefit. This was accomplished through marginal colonization but when the collapse of colonialism in Africa became as sure as death, it occurred to the colonial powers that they would still achieve the same aim through other means. One way in which they did this was through the formation of joint economic ventures. It is not surprising that between 1952 and 1961, the following international joint ventures were formed:

- a. European Coal and Steel Community in 1952,
- b. European free Trade Area in 1956,
- c. European Economic Community in 1958,
- d. Organization of Economic Cooperation and Development in 1961

In one of his Kwame Nkrumah Memorial lectures, Awolowo noted two common features of the above organizations: Firstly they came into existence

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<sup>15</sup> Nkrumah, K., *Class Struggle in Africa*, 48- 49.

<sup>16</sup> Mboya, *The Challenge of Nationhood*; (Ibadan Heinemann Educational Books 2000), 234

<sup>17</sup> Alimoo Y., *"The Course Towards Non-Alignment African Countries' Foreign Policy*; (Moscow: Progress Publishers, 2000), 46.

in rapid Succession at a time when colonial territories in Africa were also attaining independence in rapid succession, secondly, the primary aim of each and every one of them is to promote the economic prosperity of the member countries.

Certainly, the rate of their formation could not be a mere coincidence. This conclusion has empirical justification in the deteriorating economic conditions of underdeveloped countries since the inception of these organizations. This notwithstanding, some African countries were naive and simplistic enough to join European Economic Community. Thus from improving their economic lot, it has worsened it. Is this not a clear pointer to the fact that these organizations were established not to help Africa but to perpetuate her economic and political bondage?

Other financial institutions in the service of neo-colonialization are International Monetary Fund (IMF), International Bank for the reconstruction and Development (IBRD), World Bank and a host of others. These agencies have the habit of forcing would be borrowers to submit to various offensive conditions, such as supplying information about their economies, submitting their policies and plans to be reviewed by the world bank and accepting agency supervision of their use of loans.

In itself, there is nothing wrong with foreign borrowing but the problem is how to obtain capital investment and still keep it under sufficient control to prevent undue exploitation and how to preserve integrity and sovereignty without crippling economic or political ties to any country, bloc or system.

Almost all African countries that have gone to IMF for foreign aid end up with more economic problems than they were having before. Among African heavy debtors to IMF are Gambia, Sudan, Ivory Coast, Democratic Republic of Congo and Tanzania. It grew without saying that these countries use a material proceeds of their foreign exchange earnings to service these debts which they do not hope to repay in any foreseeable future.

Besides, the conditions to be met before these loans are granted make it absolutely difficult to convince any right thinking person that IMF is not at the service of neo-colonialism. In the case of Nigeria for example, trade liberalization, Devaluation, removal of petroleum subsidy and other conditionalities were demanded by IMF.

The sum and substance of what we are saying is that foreign loan from IMF is not bad per se but Western capitalism has turned it into a potent instrument of neo-colonialization. So African countries should bear this in mind each time they want to borrow money from IMF if we go by this logic, it could be argued that IMF is not a charitable organization it is only an instrument for perpetuating underdevelopment in third world countries. No wonder Joseph Stiglitz, the 2001 Nobel Laureate in Economics; a former chairman of the council of Economic advisers to president Clinton of the United States of America from 1997-2000, said the following regarding decimation of third world economies by the IMF-World Bank and Multi-national companies “When I was at World Bank, I saw firsthand devastating effect that Globalization can have on developing countries, especially the poor within those countries”<sup>18</sup>.

Also the Supreme Pontiff Pope John Paul II was articulating a widely acclaimed fact on solution to debt problem of third world countries when he hit the nail on the head by asserting that, above and beyond the blind justice of financial mechanisms we must arrive at solutions that reflect both complete justice and mercy.

Mark and Louise Zwick in their fascinating article titled *‘Pope John Paul II’s Dream of Debt Forgiveness Partially Fulfilled’* made an analytical and critical remark by saying:

For decades, as financial policies were imposed upon countries around the world with strict control by the International Monetary Fund and the World Bank the people were told that this neo-liberal economic system will raise all boats, eventually. Each year, however, the yachts of the rich countries have become bigger and more elegant, and the small boats of the poor around the world have been slowly sinking<sup>19</sup>.

In a message to the “Make Poverty History” rally held in Scotland in July 2005 around the G-8 meetings (the Group of Eight wealthy nations which decide the financial fate of countries of the world), Pope Benedict XVI encouraged world leaders to do their part in ensuring a “more just distribution of the world’s goods” by accepting the burden of debt

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<sup>18</sup> Ogbunwezeh, F., Scandal of African Poverty <http://Home>>Africa>>Poverty> and Governance).

<sup>19</sup> Mark and Louise Zwick *Pope John Paul II’s Dream of Debt Forgiveness Partially Fulfilled* August 1, 2005

reduction and fulfilling pledges made to reduce world poverty<sup>20</sup>.

In a similar clarion call manner, in an interview with Cuba's President Fidel Castro conducted by former UNESCO director general Frederico Mayor Zaragoza, published in Cuba's *Granma* newspaper, he submits that the debt cannot be paid; for compelling people to do so will be to kill them with poverty, hunger and disease. In his words, "the foreign debts are largely a political problem, and therefore call for a political solution"<sup>21</sup>.

It is remarkable that in the years before the Jubilee of the year 2000, Pope John Paul II campaigned for cancellation of the foreign debt for the poorest countries. His dream was partially fulfilled when in June, 2005, G-8 finance ministers agreed to cancel more than \$40 billion dollars in debts owed to the World Bank, the International Monetary Fund and other lenders by some of the world's poorest nations.

The majority of countries whose debts will be forgiven are in Africa: Benin, Burkina Faso, Ethiopia, Ghana, Madagascar, Mali, Mauritania, Mozambique, Niger, Rwanda, Senegal, Tanzania, Uganda and Zambia. Four others include Bolivia, Guyana, Honduras and Nicaragua

Drawing from these words of eminent leaders and scholars, we refer to some who argue that globalization results in improving the lots of global citizens as not having the whole truth. This is because we can see vividly how devastating globalization can be to poor countries. In sort, its obvious disadvantages abound.

### **Poorer countries suffering disadvantages**

While it is true that free trade encourages globalization among countries, some countries try to protect their domestic suppliers. The main export of poorer countries is usually agricultural productions. Larger countries often subsidize their farmers (e.g., the EU's Common Agricultural Policy), which lowers the market price for foreign crops<sup>22</sup>

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<sup>20</sup> Mark and Louise Zwick, *Pope John Paul II's Dream of Debt Forgiveness Partially Fulfilled*

<sup>21</sup> FIDEL CASTRO: cancel Third World debt, end corporate tyranny. Interview published *Granma* newspaper, July 26, 2000

<sup>22</sup> Hurst E. Charles. *Social Inequality: Forms, Causes, and consequences*, 6th ed.41

Joseph Stiglitz argues that countries that have managed globalization on their own have succeeded in reaping benefits from globalization, while countries that were economically managed by international institutions such as the IMF have not gained as much from globalization<sup>23</sup>.

### **Economic inequality and International inequality**

Increasing international commerce with high barriers to entry, corporate consolidation, tax havens and other methods of tax avoidance, and political corruption have all caused increases in income inequality and wealth concentration. There is increasingly unequal distribution of economic assets (wealth) and income within or between global populations, countries, and individuals. Let us see the Economic inequality and International inequality.

### **Economic inequality**

Economic inequality varies between societies, historical periods, economic structures or systems (for example, capitalism or socialism), ongoing or past wars, between genders, and between differences in individuals' abilities to create wealth.—There are various numerical indices for measuring economic inequality. Economic inequality affects equity, equality of outcome, and equality of opportunity. Although earlier thought considered economic inequality as necessary and beneficial<sup>24</sup>. It has more recently come to be seen as a growing social problem<sup>25</sup>. Early studies suggesting that greater equality inhibits economic growth have been shown to be flawed because they did not account for the many years it can take inequality changes to manifest in growth changes. In fact, one of the most robust and important determinants of sustained economic growth is the level of income inequality.<sup>26</sup>

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<sup>23</sup> Lechner, Frank (2011). *The Globalization Reader*. Wiley-Blackwell; 4th ed. [ISBN 978-0470655634](#).

<sup>24</sup> [U.S. Income Inequality: It's Not So Bad](#) By Thomas A. Garrett | Federal Reserve Bank of St. Louis | Spring 2010

<sup>25</sup> Wilkinson, Richard; Pickett, Kate , *The Spirit Level: Why More Equal Societies Almost Always Do Better*. Allen Lane,2009., 352. [ISBN 978-1-84614-039-6](#).

<sup>26</sup> Berg, Andrew G.; Ostry, Jonathan D. (2011). "[Equality and Efficiency](#)". *Finance and Development* (International Monetary Fund) **48** (3). Retrieved September 10, 2012.

### **International inequality**

International inequality is inequality between countries. Economic differences between rich and poor countries are very large. The German bishop's conference research group on the universal tasks of the Catholic Church describe globalisation as: „An intensification and acceleration of cross-border interaction which actually and potentially links all individuals, and institutions and states into a complex structure of mutual but frequently imbalanced dependencies“<sup>27</sup>

Also according to the United Nations Human Development Report for 2004, the GDP per capita in countries with high, medium and low human development (a classification based on the UN Human Development Index) was 24,806, 4,269 and 1,184 PPP\$, respectively (PPP\$ = purchasing power parity measured in United States dollars)<sup>28</sup> No wonder the magazine *Commonwealth Currents* points out that “one of the greatest challenges facing humanity today is how to ensure that globalisation is managed in a manner which attaches the highest priority to the elimination of poverty and the creation of a more just world in which people are at the centre of development and are empowered to participate in decision affecting other lives“<sup>29</sup> At this juncture, we hazard to make the following concluding remarks.

### **Concluding remarks**

We conclude by underscoring the dooms of Africa that made globalization a big problem. With the activities of the West, the political and economic structures in Africa have been upset to its benefit. Worse still, the African is subjected to self-devaluation. This permanently inhibits the discharge of his creative energy for the development of his continent. After going through the ordeals of the West from colonial time till now, it gives us a rational ground for holding that neo-colonialism is still a real road block to African development. The Africa is not yet free from economic exploitation, political subjugation and cultural

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<sup>27</sup> German Bishop's conference, the research group, the many faces of globalization- Perspectives for Human world order Deutsche Commission Justicia Pax, Boon, 2000, 12.

<sup>28</sup> Cultural Liberty in Today's Diverse World. UN Human Development Report, 2004.

<sup>29</sup> *Commonwealth Current*, “The New Challenge for the World: Globalisation with a Hearth. 3. 1999,. 4-5.

assimilation. African countries are still traditional suppliers of raw materials and cheap labour. They are still the dumping ground of finished products. There is still international conspiracy to keep down prices of raw materials together with a renewed threat to use synthetic alternatives. International Associations are still being manipulated to serve the interest of Western Capitalism

On the whole, our position in this matter is crystal clear. And that is, Africa must stand up, to lift herself from the morass of abject poverty, to free herself from economic exploitation and collective imperialism, in order to experience the hurricane of development. Africa must band together to fight for the establishment of a new economic order, against the backdrop of the fancy dreaming and system-mongering of intellectuals called globalization. Actually, globalization have moved some countries backward instead of developing them

The age long problem of Balkanization is still a constant source of political instability in Africa. Multi-national corporations are still in control of vital sectors of the economy of many African nations today. As a matter of fact, any country whose extractive, manufacturing and constructive industries and whose distributive and commercial services are left in the hands of foreigners is not likely to achieve any substantial development. All along, the effect of foreign aids on African countries had been and is still to bind them politically and economically to the donor countries. Moreover, International financial organizations have complicated the problem of underdevelopment in Africa. Hence, all the aforementioned predicaments lend support to our unalloyed position that globalization is unjust, unequal and exploitative and therefore adverse to African Human Condition.