An Assessment of the Socio-Political Implication of Globalization in Africa

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Abstract

Globalization is the process of the intensification of economic, political, social and cultural relations across international boundaries. In Africa, attempts to develop by adopting the policy prescriptions of the institutions of globalization are producing untoward actions and certain good effects in the continent. These provides serious academic debate on the correlation of globalization with African development. It is based on this premise that the researcher aims at assessing the socio-political implication of globalization in Africa. The paper adopted, narrative, analytical and historical approach in the interpretation and analyses of the data gathered from written resources relevant to the study. The study is anchored on the dependency theory. The paper reveals that the emancipation of globalization has created a lot of changes, destruction and distortion to African's socio-political milieu. The paper also harps on the role of African Diaspora and increase in the level of global migration as an advantage of globalization. The paper recommends that African States need to adopt a positive approach to globalization so that the challenges it poses and the benefits it offers can be foreseen and planned for among others.

Keywords: *Socio- economic, Political Implication and Globalization*

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Background to the Study

Africa is the continent that has been subjugated and dominated by different sinister at all cost. Before the era of colonial plunder, the continent was deprived with bad governance in the hand of emperors, monarchs with divergent draconian tendencies. The colonial agenda came up to the continent during the aftermath of the 17th century industrial revolution of Europe. This led to the spread and devastation of colonial imperial powers from the Western European countries to Africa. Latin America and Asia in search of raw materials and slaves. This is the intensification of globalization as observed by Samir Amin or what has been described as global slavery and enslavement of Africans by the western powers. But, such globalization is basically to look at the raw materials, cheap human labor and markets for the development of European nations and the underdevelopment of Africa as hinted by Rodney as development of underdevelopment (Rodney, 1973). Africa's contact with other parts of the world, especially America and Europe, started in the 15th century through trade including the trans-Atlantic slave trade. During this period, western merchants bought from African slave traders Africa's most valuable resources - able-bodied men, women and children (Obioha, 2010). At this juncture, more than twelve million slaves were taken away from Africa to the western world and countless thousands of them died in the process (Mazrui, 1986).

Globalization is not a new concept to Africa. Scholars believe that there have been three major phases of globalization: 1870 -1914; 1945 -1980 and from 1980 till now (Ajayi, 2003). In fact, the first phase of globalization, as pointed out by Ajayi (2003), from 1870-1914 was towards the end of the 19th century and before the first world war; this was the period for colonization and colonial domination of developing states of Africa, Asia and Latin America. It served as a platform for spreading western culture and the usurpation of the political economic power of the colonies towards building a European economy. The second phase was (1945-1980), from World War II down to the period of decolonization in the late 50s-60s down to 80s. This signified the post-colonial era and the emergence of neo-colonialism in the developing states. This was due to the imposition of western political culture on the developing states with the white man system of leadership which was prescribed by Franz Fanon as black skin white mask. Finally, the third phase 1980 to date has marked the period of the second wave of democratization as vindicated by Huntington (1991, 1996; Schreader, 1995). In fact, most of the nation states changed their tectonic system of governance to western liberal democracy. Therefore, globalization has already been in place since time immemorial. The terminology is a long terminology as old as mankind, but the dispersal of nationals to another region or continent accelerated the agenda to greater heights. The old diplomatic relations, war, expansion of empires and religious revivalists are the bedrock of global relations. Later colonial explorers exacerbated the trend to the peak and modified it into the modern agenda of modernization and westernization of Africans. Currently, the proliferation of information communication and technology (ICT) is the conduit pipe for conquering the globe to become a global village. That cements the carpet for global governance (Finkelstein, 1995; Held, 2006).

This trend has precipitated the changing nature of the political system, socio-cultural, educational and psychological scene of African colonies into the cobweb of modernity, and incorporation into vagaries of western capitalists (Tar, 1999). The Africans learnt to wear western, drill western, speak western, but what they did not learn was to be western in this temporal world (Mazrui, 1986). This syndrome has attributed to the domestication of western culture and civilization into the indigenous culture that has affected the cultural background of the African society. This scenario has also affected Asian countries such as Asian Tigers and Arab countries in the middle east. In fact, some Arabs respect western culture as par excellence than their local customs from the Arabism Islamic background. This transcends them to westernize under the auspices of globalization. This scenario has been alluded and accepted to wide coverage during the colonial plunder and the postcolonial domination or neo-colonial imperialist up to the end of the Cold War. This trend paved the way to unipolarity and ascendancy of America hegemony into balance of power configuration.

Literature Review and Theoretical Framework
Globalization may be referred to as an increased speed of development in which modern technologies, production techniques, organizations, consumption patterns and worldviews are spreading across the globe (Stilgizt, 2002). Far better than the economic trend, globalization is considered as a far-reaching socio-cultural process. It is branded by the diffusion of not only consumer products but also of political ideas and principles, as well as socio-cultural symbols and images in new settings. The existence of potentially large benefits of globalization makes the question of fairness in sharing those benefits critically important (Stilgizt, 2002).

Globalization is a process of advancement and an increase in interaction among the world's countries and people facilitated by progressive technological changes in movement, communication, political and military power, knowledge and skills, as well as interfacing of cultural values, systems and practices (Nsibami, 2001). Globalization is the intensification of cross-border trade and increased financial and foreign direct investment flows among nations, promoted by rapid advances in liberalization of communication and information technology (Islam, 1999; Aninat, 2002). In other words, Precious (2010) posits that, globalization is the international, socio-politico-economic and cultural permeation process facilitated by policies of government, private corporations, international agencies and civil society organizations. Indeed, this indicates that globalization creates a strong link and interconnectedness within international agencies, communities and associations that vindicate harmony and inter-alia relations in public policies and private sector management within the global arena. In fact, it consolidates uniformity in governing the international community.

Akindele (1990) refers to globalization as the process of the intensification of economic, political, social and cultural relations across international boundaries. Sequel to the above perspectives, globalization is the process that creates inter-relationship and interconnectedness within the global eco-system through the transformation of political,

socio-economic, education, culture, communication, technology, and flow of information towards integrating the global arena into unique modern patterns of relationship. Globalization is principally aimed at the transcendental homogenization of political and socio-economic theory across the globe. It is equally aimed at "making global being present worldwide at the world stage or global arena" (Fafowora, 1998). Corroborating with the above assertion, Armstrong et al. (2004) hinted that globalization is the multifaceted process that involves the emergence of global financial markets exchanging ever vast sums with increasing speed of movement of global actors like multinational corporations, massive media empires whose powers may exceed that of some governments (Armstrong et al, 2004). The above concepts provide impetus to analyze the state of globalization which centered on establishing the inter-alia relations among nation states in all systems of life for the benefit of modernity or western development.

From the aforementioned, the trend of globalization created integration of the divergent systems, nations, states and institutions, either the south-south relationship or the north–south relationship and vice–versa. Due to the acceleration of science and technology, information communication and education rose the global arena. This is in line with the interdependency theory as pointed out by Keohane and Nye (1977). Interdependence in world politics refers to situations characterized by reciprocal effects among nation states or actors in different countries (Keohane & Nye, 1977p.8). Under this mutual dependence, the relationship between the actors involved, including states as well as other transnational actors, is characterized by both cooperation and competition.

The Dependency Theory
This theory attempts to give explanation to as to why some countries are more developed and advanced than others using Marx's organic composition of capital, labour theory of surplus and Lenin's theory of imperialism as analytical tools. One of the most insightful and definitive structural analyses of underdevelopment in Latin America in particular, and other less developed countries in general is the work of Frank (1966, 1967). Development of underdevelopment or what could be appropriately called, stimulation of underdevelopment, is Frank's (1966,1967) central argument. He affirmed that, "it is capitalism, both world and national, which produced underdevelopment in the past and which still generates underdevelopment in the present". Frank (1967) argued that the now developed countries were never underdeveloped, though they may have been undeveloped. He insisted that the contrary was the situation with the Latin American countries which were underdeveloped from the beginning by imperial powers. As noted by Chilcote (1972), Frank's analysis centres on the metropolis satellite structure of the capitalist system. He identified the internal contradictions of capitalism as "the expropriation of economic surplus" from many countries by a handful of nations, the polarization of the capitalist system into metropolitan centre and peripheral satellite. His major argument is on capitalist contradiction which he argued had generated underdevelopment in the peripheral/satellites whose economic surplus was expropriated; while generating economic development in the metropolitan centres which appropriated that surplus.

Frank (1967) further maintained that the dualistic economic structures are found within countries as well as the global scale. But in all respects, dualistic economic structures are advantageous to the metropolitan-centre and are inimical to the interest of the peripheral-satellite. This explains why satellite countries experience their greatest economic growth only when their links to the metropolis are weakened, say during depression or world war. Frank (1967) summed up by insisting that metropolis satellite relationship leads to underdevelopment. Also, the most underdeveloped regions are those which are closely linked to the metropolis.

Dos Santos (1970) delved into history to identify various forms of dependence as they evolved historically. First, he identified the colonial dependence which was based on trade and resulted in the expropriation of the surplus from the colonial territories by the imperial powers concerned. Secondly, he distinguished the industrial-technological dependence which emerged after the World War II and was propelled by the multinational corporations. Santos (1970) contended that each of these forms of dependence facilitated the development of the centre and at the same time foiled the development of the peripheral states. Dependence, as observed by Dos Santos (1970) causes less developed countries to be both backward and exploited. This is so because the dominant countries are endowed with technological, commercial and capital predominance over dependent countries. The form of predominance varies with a particular historical epoch. But on the whole, given the fact that dependency is based on international division of labour, it allows economic and industrial development to take place in some countries while restricting it in others.

Political Globalization has to do with displacement of political capacities and responsibilities from the state or group of state to truly global level. This is made possible through the development of institutions of global governance such as IMF and World Bank (WB). Given the pride of place the IMF/WB have given to democratization in the development process, western liberal democracy has been extended to most parts of the world. According to Magstadi (2006 p.115) democratic governance has made serious in-roads into some parts of sub-Saharan Africa. Accordingly, many dictatorial and authoritative regimes were transformed into multiparty democracies. These has been so because "good governance has been demonstrated to be positively correlated with the achievement of better growth rates through building of institutions in support of market" (Obianyo, 2009 p.25).

Social Globalization refers to the impact of globalization on the life and work of people on their families and their societies. It also relates to issues about the impact of globalization on employment, working conditions and social protection. Beyond the world of work, the social dimension of globalization encompasses security, culture and identity and cohesiveness of families and communities. This paper could be approached with the instrument of international political economy which is tied in a complex interrelationship pattern of global capitalism. Constituted states basically explore the resources of the global capitalist in a highly competitive fashion. However, the character and pattern of

their competition are influenced and directed by the "Big Powers", who largely reflect and project the interest of the advanced capitalist states. Most of the developing or satellite states interrelate with the metropolitan states in subordinate and subservient levels. An assessment of global political and economic trends is best appreciated when we anchor this analysis on dependency theory. This theory links the underdevelopment of the third world countries including Africa to the dynamic and contradictory growth of capitalism.

Socio-Political Implications of Globalization in Africa
Let us confine ourselves to the silent merits and demerits of Socio-Political Globalization in Africa. Globalization has facilitated the growth of world trade. The process of liberalization that calls for the removal of all the obstacles to free trade has made this possible. Apart from liberalization, due to technological advancement, borders and distances do no longer hinder economic transactions. For this reason, there has been a phenomenal rise in world trade both in terms of services and goods. In fact, as noted by Kaarbo and Ray (2011 p.503), the percentage of the world's GDP that is traded is increased from the 43 percent in 1980 to 62 percent by 2007. Another advantage of globalization is that it helps to loosen foreign exchange constraints on national economies. In this process, globalization facilitates the expansion of all the sectors of the economy. Globalization is also advantageous in that it is currently uniting the world and generating unprecedented new levels of wealth (Kegley, 2005 p.260). This is made possible due to Foreign Direct Investment (FDI), portfolio flows and the flow of short term capital. These flows now constitute major sources of investment and technology transfer. Another important advantage of globalization is that, it has accelerated the level of communication and information across the world. As observed by Mohan (2001), new information technologies such as mobile phones, faxes, digital radios, and internet have helped people, from all parts of the world to gain access, process, respond and to distribute information in a faster and more efficient manner than ever before. Right now cellular phones are becoming readily available world wide and at cheaper prices. This enables more and more people in the world, who have never before made phone calls, to communicate instantly with others. In addition, through cyberspace, a global information super high way is provided. This enhances the possibility of people everywhere to communicate freely without difficulties as "they surf the web, exchange e-mails and join internet chatroom" (Kegley, 2005, 263). Increase in the level of global migration is also seen as an advantage of globalization. According to Hoffman (2000), "the movement of population across frontiers has reached unprecedented proportion since the turn of the 21st century." As noted by Castles and Miller (2004), global travel and emigration have become routine in the age of globalization.

Internationally, African Diaspora plays a significant role behind the scenes. For example, African Diaspora use transitional voluntary social networks in the Netherlands and other host countries in the west to contribute to international efforts which impact positively on their respective homelands in terms of political, economic, civil society and human rights issues. They do this by effectively participating and also playing active roles in diverse civil society activities. These activities have political, developmental and human rights

objectives. Politically, African Diaspora, through the Dutch civil society organizations to which they are linked plays a role as pressure groups to influence the political developments in their respective African homelands. According to Akinrinada and Ajibewa (2003) the recent experiences of Nigeria, Ghana and other states in West Africa, with large migrant communities that constitute the new African Diaspora particularly in Western countries, confirm that migrant networks indeed constitute significant policy challenges to home states. A significant development is the emergence of online (internet) forums that linked various West Africa migrant networks into organized discussion and action groups. African Diaspora promotes and demand democratic and well-functioning public institutions that are accountable to the people, transparent, and respect the freedom of expression and protest. They are therefore demanding a radical political change that is now profoundly reshaping the political thinking and expectations of the people on the continent. Additionally, African Diaspora tends to believe that peace and stability are the foremost preconditions for social advancement, economic progress and sustainable development. Some of the African Diaspora organizations have indicated their active involvement in the promotion of peace in the continent. A good example is the Friends of the Blind in Congo (*Vrienden van Blinden Congo*) established by the Congolese Diaspora in the Netherlands. In the words of the organization's George Mikwasa, "of course we are actively involved in the peace efforts in the Great Lakes. For example, recently in collaboration with our Rwandan brothers we discussed the possibilities of finding peace in the region and the role we can play in this effort".

In terms of development challenges in Africa, African Diaspora campaign and press for debt relief, trade concessions, the opening of markets for products from Africa and enhanced aid budgets in the social services and the informal economy that cater for the poor. A good example of this is the yearly summit on Africa organized by the *Evert Vemeer Foundation (EVF)* in alliance with the Labour Party (PvdA). In the annual EVF conference, experts from the African Diaspora are regularly invited to speak with the aim of influencing the policy decisions of the Dutch government towards Africa. In this respect, African Diaspora seeks to bring about tangible developmental benefits to Africa in an innovative pattern of globalization from below (Akinrinada & Ajibewa, 2003).

African Diaspora also lobbies hard in their adopted countries for policies favourable to their homelands. For example, the Dutch-based Somalis from the north of Somalia vigorously lobby the Dutch government and the EU to grant independent statehood to the breakaway Somaliland. Others put pressure on the Dutch government to take punitive measures against governments in their respective homelands which they regard as oppressive, undemocratic and dictatorial. Dissident Ethiopians in the Netherlands, for example, are campaigning for the Dutch government to stop providing aid assistance to the government of Ethiopia. While others campaign to highlight the environmental degradation caused by certain multinationals in some areas in Africa. A case to be noted is that of the Shell Company in the Ogoni area in Nigeria that caused world consternation after the execution of Ken Saro Wiwa by the Nigerian government. In a reaction to the heinous murder of Ken Saro Wiwa, Nigerians in the Diaspora established an organization

called the Movement for the Survival of the Ogoni People (MSOP) (Mohan & Zach-Williams, 2002, 231).

A third aspect relates to human rights situations. African Diaspora in the Netherlands and elsewhere in the west play a major role in campaigning and also highlighting the human rights violations that take place in their homelands. They take up this issue by informing concerned actors, organizations and government decision-makers in the Netherlands about certain political and human rights violations of which the international community is often unaware. For instance, using informal channels and reliable local contacts, African Diaspora provides information on the whereabouts of arrested journalists, human rights activists, politically motivated persecutions etc. They are also consulted by human rights organizations and other agencies such as Amnesty International and the Red Cross, to help verify information, locate local networks, provide advice and background situational analysis. African Diaspora engages in these activities on a voluntary basis. In short, African Diaspora exerts pressure and influence both on the policies of their adopted countries and their native homelands. According to The Economist, "Emigres have long sought to bring pressure to bear on governments in their adopted countries. Now their influence is being felt at home too. (*The Economist*, 2003, 25).

In this globalizing world, African Diaspora is strategically placed to build social, economic and political bridges through transnational networks. Some are already using this newly acquired strategic position to enhance their profile in both worlds the global South and the Global North. However, for an African Diaspora group to benefit that strategic capacity depends on two factors. One factor is the degree of integration of the Diaspora group within the host society; and the other is their existence as a conscious and a dedicated welfare organization. Unfortunately, for various reasons, some African groups in the Netherlands still lack those key determining factors. Nonetheless, there are others that have overcome these barriers. A good example to be noted here is the Ghanaian Diaspora in the Netherlands.

African Diaspora and Africa
The impact of the African Diaspora is now increasingly felt back in Africa. African Diaspora now exerts increasing influence on the politics of the countries they have physically, but not emotionally, abandoned. Ghanaian Diaspora organizations in Europe and North America, for example, have collaborated to demand from the Ghanaian government that they be granted dual nationality so as to get voting rights in Ghana. This political demand has now been accepted. In 2002, the Ghanaian government changed its laws to allow dual citizenship to the Ghanaian Diaspora. (*The Economist*, 2003 p.25). Ghana is one of the African countries in which a third of its highly educated and trained human capital live abroad (*The Economist*, 2003 p.26). However, many other African governments now recognize the need to grant concessions to the demands of their Diaspora. They are doing this in order to tap in creative ways the transnational networks, human capital and intellectual skills, business and financial resources of their Diaspora. For instance, the Nigerian president Olusegun Obasanjo appointed a special advisor for the Diaspora.

Similarly, the government of Senegal created a ministry of foreign and Diaspora affairs. Even more significantly, the new African Union (AU) is now courting the African Diaspora (Butty, 2003 p.25). According to Amara Essy, Interim Chairman of the AU, "the African Union wants to work with the Diaspora to create a better Africa that would make them proud of their heritage". Essy then adds that, "to tell you how important the Diaspora are for the African Union, certain member states have even suggested that one of the commissioners should be a member of the Diaspora. The Diaspora will therefore be the sixth region of the African Union", (West Africa, 2003 p.25). This solicitous approach clearly indicates the value placed on the economic and transnational networking positions that African Diaspora now occupy in the globalized world.

African Governments Changing Attitude towards the Diaspora

The African governments' changing attitude towards their diasporas is due to the recognition of the diasporas' potential for contributing to the overall development of the continent. In recent years, diasporas have strategically positioned themselves as critical development actors in development cooperation relations between Europe and Africa. This has been the key factor for international institutions such as the World Bank and the United Nations (UN) to acknowledge diaspora communities as the "fourth development aid actors; along with international organizations, governments and mainstream development agencies. The positive rapprochement between the homeland governments and the diasporas during the past five years has transformed the context of the old political landscape for the better. It has opened up a window of opportunity for effective cooperation between the two entities. There is now a growing realization among the African diasporas in the West that they have a responsibility to do something for the continent they have left physically but not emotionally. It is this emotional attachment that prompts the diasporas to maintain ties with their countries of origin which in turn is translated into obligations and thereby into concrete commitments, actions and activities. Diasporas feel that they are now in a strategic position to facilitate the process of transnational activities and networks and to act as development bridge-builders between the West and Africa. For instance, they hold the view that this strategic position enables them to forge innovative patterns of 'globalization from below' in which individual and group players rather than mega-corporations' benefit and make use of the opportunities offered by globalization (Mohan & Zack-Williams, 2002). The limited results of the official donor development aid to Africa over the past 40 years is compelling the diaspora to become part of the development circles in Western countries so as to produce better results in the future. African diasporas are ready and willing to participate in the positive changes they wish to see in their respective countries (Chikezie, 2002; Mohamoud, 2003).

Finally, the African diaspora in Europe had contributed to democracy building in Africa by undertaking lobbying, campaigning and advocacy activities to influence EU policies regarding Africa. For instance, the African diasporas had lobbied for the cause of positive actors on the continent – such as human right activists, journalists, civic-minded community associations and constructive political elites – who are doing their utmost to break from the past and construct a better Africa for themselves and their children.

Lobbying for the cause of these positive forces at the host country or at the EU level will give diasporas the necessary power and a political clout with which to counterbalance and neutralize negative activities of the destructive forces in the homeland. The lobbying, campaigning and advocacy potential of the African diaspora is an area where mainstream development agencies and civil society institutions in Europe can considerably benefit if they link up with diaspora groups in their campaigning and advocacy activities. Similarly, the lobbying potential of the African diaspora is a source that can be harnessed for the implementation of the Joint Africa-EU Strategic Partnership (JAESP) programme. The African diaspora can be engaged to serve as positive bridge-builders and goodwill ambassadors mandated to strengthen and advance the relationship between Africa and EU (European Union and African Union, 2007, 2).

The Demerits of Globalization on African
In an attempt to assess the socio-political implication of globalization the paper highlights the pitfalls of globalization in Africa. They are as follows:

 Sovereignty questions: Globalization has retarded the level of sovereignty of African traditional leaders and religious kingdoms to the extent that they cannot continue governing their society which has never happen before. Colonization is an anathema to African traditional leadership which not only reduces their power but relegated them to the background under the dictatorial directive of the White man via indirect rule (i.e. West African states). There were assimilations in the French colony and apartheid in South Africa. This notion has vindicated the colonial masters to become enemies of the traditional political system of the African people. Some resistance among the proto-nationalist such as Samori Touré of the Mandinka Empire resisted French colonization and crushed multiple numbers of their armies, while King Alu Babba of Kano and Sultan Attahiru of Sokoto were killed and the Kosoko of Lagos, Jaja of Opobo and Nana of Itsheikire became submissive under colonial directives.

These sinister acts truncated the sovereign power of traditional African leaders to become vulnerable or subjective to the white man then and even in the days of the post-colonial era. Ake (1993) hinted that power was given to the colonies with colonial economic systems that could not make the new leaders establish their own political economic systems. Moreover, globalization has weakened the power and even the legitimacy of the state by undermining its claims to be able to provide various collective goods like security and stability against external trade among others (Armstrong et al, 2004). Today, all African states and their leaders are controlled by either the old colonial imperial powers or by world super powers the US, International Organizations, and the international community. In fact, some economic policies like privatization, deregulation, open market operation or liberalization were the products of the West transferred to Africa, not for the Africans or the development of the continent. This cements the ground for the international system to appear as Unipolar (Thi Thuy, 2012), due to US hegemony in international balance of power configuration. This trend has paved the way for the US to interfere in the domestic issues of other countries. The US interference in drawing the

attention of the Malaysian government to accept IMF loans during the global economic melt-down of 1997-98, and human rights violations over the arrest of former deputy Prime Minister Anwar Ibrahim (Mukhtaruddin, 2015) is a case in point.

Cultural Imperialism: This is the transition of the African states into the modern world of colonial plunder, neo-colonialism and imperialism. The present day global cultural system or globalization has alluded to the dynamic change of the traditional cultural process of Africa to western culture. Geller (1995) hinted that colonialism is a system of political economic and cultural domination forcibly imposed by a technologically advanced foreign minority on an indigenous majority. Nevertheless, the colonial conquest has brought new trends of culture to the people of the colonies in Africa, Asia and Latin America. This scenario, led them to shun away from their cultural system. Obioha (2010) points out that there is a rapid decline in the traditional cultural system across the globe. This is due to the spread of colonization, the western system and global culture. Amazingly, the Africans were behaving in line with western culture, western dressing and even western dreaming and thinking (Mazrui, 1986). This illusion has already entered into the African psyche and affected their psychological systems that made some Africans not create a balance within the socio-psychological cultural system of Africa in relation to western culture. In fact, some Africans perceived western culture to be more superior than their own culture. The culture is fast running into extinction (Obioha, 2010). Globalization promotes integration and the removal not only of cultural barriers but also of many of the negative dimensions of culture (Rothkopf, 1997). The acceleration of globalization has really permeated African customs, norms and values and changed the cultural thinking of Africans towards western perspectives. Today in Africa, most of the women are half dressed–while their male counterparts braid their hair, put on earrings, nose rings and wear torn clothes or rags all in the name of fashion and western civilization.

Imposition of Democracy as an African Political System: As pointed out earlier, each society or region in Africa has its own political system since before the advent of the colonial imperialist but, in the aftermath of colonization it has changed the system of governance to favor its egocentric mission and exploitative tendency. Political independence is duly granted to Africans, but the undermining variable is that, such countries were not opportune to offer them economic autonomy. This episode has bedeviled the continent to design its system of governance in accordance to its cultural social system. The democratization process is booming in most of the African states due to the third wave of democratization process, as opined by Huntington (1996). Consolidating this assertion, Fukuyama (1992) submits that the end of the cold war is the 'end of history' at the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government. The above assertions show the relevance of western liberal democracy as utopia or an ideal system of governance. Debunking these postulations, Ki-zerbo ask "good governance for Africa is good governance for whom….?" To him, the Africans should decide their system of governance and not allow others to impose any system on them. Indeed, Ujama'a socialism advocated by Nyerere of Tanzania is a stepping stone for the

African states to have their own system of government (Mutiso & Rohio, 1975). Globalization of democracy paved the way for illegitimate leaders to emerge in the affairs of the political system in Africa. Ironically, the west used to support the illegitimate leaders as long as they danced to their tune. President Abdul Fatah Assisi of Egypt is a classical illustration. This tragedy paved the way for old African leaders such as Yoweri Musaveni of Uganda, Idris Derby of Chad and Pierre Ngruziza of Burundi among others to continue ruling their states without any transformational development over the years.

Economic Challenges: Globalization brought poverty and inequality to Africa due to the incorporation of the continent into the world capitalist economic system (Bush, 2015). The local industries declined rapidly and gave way to multi-national companies. Tar (1999) observed that the extinction of local industries paved the way for giant companies from the developed world to invest in less developed countries in Africa. This new trend of economic globalization was detrimental to the African economy and turned them to become subservient and dependent on the developed world. Meanwhile, foreign direct investment from 2006-2008 to Africa was in the states with unprocessed raw materials and largely accrued to the oil producing states (i.e. Chad, Algeria, Egypt, Nigeria, Equatorial Guinea, and Sudan). These states accounted for 48% of investment flows to the continent (Bush, 2015). In other words, trade liberalization exacerbated the distortion and truncation on local industries to perform to the best of their expectations (Ayenagbo et al, 2012). This paved the way for importing finished goods that Africans were capable of producing, domestically. In fact, the above intricacies blocked the culture of production and the manufacturing process in Africa whereby even table water was imported into some African states.

Challenges of Information Technology: According to Nye (2004) globalization consolidated due to the acceleration of Information Communication and Technology, which had some impact on the cultural system. The globalization of information flow through technological outlets such as YouTube, Facebook, WhatsApp, Instagram, WeChat and Twitter in the worldwide web of the Internet is to create social relationships within the global arena as well as to transfer western culture, films, pornography, prostitution and moral decadence to the developing societies. This phenomenon has ease of the system of communication and dissemination of knowledge in one way, while in another it has destroyed our moral values via pornography, western films, movies and cinemas. Nye (2004) described the American movies, films and cinemas as part of the US soft-power in the international scene. This episode has affected most of the African youths to spend most of their time on the Internet, not for academic development but for watching these nasty films that have serious effects on their cultural system, moral upbringing and socialization.

Language Extinction: According to Mikail and Abdullah (2017), language is a cultural system; individual languages may classify objects and ideas in completely different fashions because every person belongs to his or her cultural language for communication within the environment. Globalization has transformed Africans to becomes *Anglophones,*

Francophones and Lexiphones'. This made them speak in English, French or Portuguese. This appalling dominance of western languages has relegated the domestic indigenous languages in Africa, whereby some Africans feel shy to speak their mother tongue but are more comfortable with the European languages. This is Eurocentric mission against our African languages may lead to the extinction or decline of some languages in Africa including the major one. It was just recently that the British Broadcasting Corporation (BBC) discovered that the Igbo language is facing extinction or is collapsing particularly among the Igbos in Nigeria, and the diaspora in Africa. Today, the western languages have generated momentum as the international lingua franca in international communication which is detrimental to African languages.

Effects of Globalization on the Educational System: The western system of education precipitated Africans to menial professions. The effect of western education with literary emphasis was to discourage Africans from manual labor (Mazrui, 1986). Meanwhile, the curriculum adopted by the Africans was a western product which did not take cognizance of their cultural values always only on some rare occasions. They instructed Africans to follow their social sciences instead of leaving the Africans to design their own indigenous social sciences. Ake (1985) lamented that "imperialism of western powers is our social sciences", where no standard literature confirmed or contained African social sciences. This issue deprived Africans of formulating their curriculum in line with their customs, dialects and traditions. This scenario aided in brainwashing the Africans towards western ideologies. Western education led to the exit of talents from Africa. The exodus of human resources from Africa reduced the number of professional talents who were capable of manning African institutions, organizations, and agencies in the public and private sector domains. In 2002, an estimated 30,000 Africans with PhD worked abroad while over 130, 000 studied outside the continent (Okoli, 2012). This number has increased, because the Nigerians in US alone number 3-5 million and out of them five thousand are said to be medical doctors (Mikail, 2011). This condition is worrisome to the African human development index and creates a serious vacuum in different professions, more especially in academic, medical and engineering profession among others.

Conclusion
Globalization has increased the pace of economic transformation so great that it has created a new world politics. States are no longer closed units and they cannot control their economies. The world economy is more interdependent than ever, with trade and finances ever expanding. Communications have fundamentally revolutionized the way we deal with the rest of the world. We now live in a world where events in one location can be immediately observed on the other side of the world. There is now more than ever before global culture and the world is becoming more homogeneous. Difference between people are diminishing. Time and space seem to be collapsing. There is emerging a global polity, with transnational social and political movements and the beginnings of a transfer of allegiance from the state to sub-state, transnational and international bodies.

A related objection is that globalization may well be simply the latest stage of Western Imperialism. Critics have also noted that there are very considerable losers as the world becomes more globalized. This is because it represents the success of liberal capitalism in an economically divided world. Perhaps one outcome is that globalization allows the more efficient exploitation of less well-off nations, and all in the name of openness. The technologies accompanying globalization are technologies that automatically benefit the richest economies of the world, and allow their interests to override local ones. So, not only is globalization imperialist, it is also exploitative.

This conclusion here is that globalization has posed enormous challenges for the African political system. It has put demands on their capacities (institution, structures, skills, knowledge networks, technology, facilities, equipment, etc., which, as everyone knows, has always been very weak, the systems themselves being nascent. Managing globalization effectively to benefit the African people, especially the poor, calls for new attitudes and leadership. It requires vision, appropriate knowledge, skills and wisdom from Africa's leaders. But it also requires sensitivity, willingness, a change of attitude and the right technical assistance from global actors such as the United Nations, especially supporting the strengthening of Africa's public administration capacity to deal with issues of globalization.

This paper proffers the following suggestions in responses to globalization in Africa. African States need to:
  i.   Adhere to openness and accountability, especially to the African people, so as be seen to be democratic and sensitive to the problems of the local people.
  ii.   Adopt a proactive approach to globalization so that the challenges it poses and the benefits it offers can be foreseen and planned for. The reality of globalization is that either a country changes or the globalizing forces change it. African States should use globalization to determine the direction of their people rather than letting globalization use their countries to determine the direction of the world.
  iii. Strive to increase and strengthen the voice of African governments in international bodies (such as the United Nations) to offset the weakens created by the pressure of global actors at the local level. The decisions-power of world bodies is eroding the decision power of States. In order to offset this, the African States should have their voice strengthened in these world bodies so that the decisions taken have the input and blessings of the African leaders. In many respect, this is not the case today.
  iv.   Adopt and practice participative governance involving all actors (the Diaspora central governments, local governments, the private sector and civil society, both national and international, as well as world bodies).
  v.   Embrace the application of information technology in public administration practice (e-government).
  vi.   Develop social capital, especially by investing in the education and health sectors.

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