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# GLOBALIZATION AND SOCIO-CULTURAL DEVELOPMENT IN AFRICA

## Lemuel Ekedegwa Odeh

*Department of History & International Studies*
*University of Ilorin, Ilorin, Nigeria.*

## Abstract

*The world is gradually becoming a mono economic block where different nationals and different economic policies such as the capitalist oriented and the communist-oriented are found to be extending their tentacles outside their immediate geographical confines. Scholars have termed this process i.e. the gradual efforts at making the world economy to tend towards a capitalist economy, as "Globalization". Different people at different times have called this process by a different nomenclature. For example, in the 1960s and 1970s, scholars of these changes used the word "Internationalization of economics". Most Africans are of the view that the process of globalization is detrimental to the socio-cultural development of Africans; while Eurocentric scholars are of the view that globalization has been beneficial to Africa. This paper seeks to determine the specificity of the globalization process in the economic development of Africa. This paper argues that globalization is not the answer to Africa's trade and economic development, rather it has served as a cog in the wheel of trade and economic development of Africa. Therefore, there is the need for Africans to embark on urgent steps to enable the African continent flow with the tide of globalization process. Such steps include, development of stronger regional grouping, promoting trade, investment, good governance, tackling the problem of debt servicing, and the enhancement of human capital development.*

## Introduction

The world is gradually becoming a mono economic block where different nationals and different economic policies are found to be extending their tentacles outside their immediate geographical confines. Scholars have termed this process as "Globalization". Different people at different times have called this process by a different nomenclature. For example, in the 1960s and 1970s, scholars of the process used the word "Internationalization of Economics". Robin, in 1971 observed that, the period since 1950 has been characterized by major increase in the "internationalization of economics in the form of trade, investment and finance capital" (Robin Murray, 2003).

Globalization has acquired considerable emotive force (Dunn Encyclopaedia International (ed), 1980) while some regard it as a process that is beneficial, a key to future world economic development that is inevitable and irreversible, others view it with hostility and fear, believing that it increases inequality within and between nations. This latter, detrimental school of thought, believes that globalization threatens employment, living standards and thwarts social progress as it is being witnessed in African countries like Nigeria, Ghana, Ivory Coast, among others. This means that globalization hinders development in most of the African countries. In whatever way one looks at globalization, the results of human innovation and technological processes have advanced to a stage whereby the world has become a global village. According to Orhunger and Igbo (Orhunger M.M and Igbo Happiness, 2004: 245) this process is multifaceted with many important dimensions such as economical and social, political and environment, cultural and religious. All these affect every individual in the society such that "consequently what happens in one part of the globe

irrespective of the distance, tribal or cultural affiliations and national boundaries affects the other.

Most Africans and other people of the developing world are of the view that the process of globalization is detrimental to their development while other people especially Eurocentrics' are of the view that globalization has been beneficial to Africa and, indeed the development of the Third World countries. This paper seeks to determine the specificity of the globalization process in the development of Africa.

## Conceptual/ Theoretical framework

Globalization reflects technological advances that have made it easier and quicker to carry out international transaction – where trade - and finance flows, alongside Foreign Direct Investment and cross-border financial flows (Aluho 2004:36). It is an extension beyond national borders of the same market forces that have operated for centuries at all levels of human economic activity. It has the tendency toward a worldwide investment, environment and the integration of national markets (Orhunger M.M and Igbo Happiness, 2004:246). According to Fischer, globalization is a process by which nationality becomes increasingly irrelevant in global production and consumption (Fischer S., 2001). Arguing in the same direction, globalization has been viewed as the movement toward markets or policies that transcends national boundaries (Musa M., 2000). Globalization has also been considered by as the accelerating trend that is creating greater access and exposure to opportunities, values and products while also increasing world social and environmental destruction (Mc Michael, 2000). The International Monetary Fund (IMF) sees globalization as increasing integration of economies around the world,

particularly through trade and financial flows, movement of people (labour) and knowledge (technology) across international borders, thus turning the world into a global village (Orhunger M.M and Igbo Happiness, 2004).

Nayyar (1977), asserted that globalization has various facets which include: economic, political, and cultural globalization. According to him, economic globalization is characterized by the breaking down of national economic barriers, the international spread of trade, financial and production activities and growing power of transnational co-operation and international financial institutions in this process. These conceptualizations essentially explain the phenomenon of globalization. From this conceptualizations, it can clearly be seen that globalization entails the integration of national economies, politics, values etc, of different nations as a result of the advancement of technology and communication.

Huntington in his book *The Third Wave* cited in Larry's "The Globalization of Democracy" argued that "A wave of democratization is a group of transition from non-democratic to democratic regimes that occur within a specified period of time and that significantly outnumber transitions in the opposite direction" (Weber, 2000). Thus, it would appear safe to say that Nigeria and by extension most African countries are undergoing a globalization of democratic process. This situation is largely informed by the fact that most African nations are under the malaise of democratic fever.

Most African nations feel strongly that for the continent to move forward, there is the need to have a one man, one vote situation. This situation was further buttressed by Gambari when he asserted that "Africans listen to the BBC, the Voice of

America, Radio Moscow, sometimes in their local language. They're fully aware of what's been happening in Eastern Europe and they ask why not here?"

Thus, what Huntington calls the "snowballing" effect, the phenomenon of earlier transitions of democratization is happening within the African continent. thereby globalizing the democratic process and instilling a better political well-being and peace.

Cultural globalization can simply be seen as icons of popular culture like Coca-cola, blue jeans, rock music, walk-man etc. Added to all this is Hollywood, Nollywood, rock-n-roll music, Japanese organisational techniques. Cultural globalization is aimed at the universal homogenization of ideas, cultures, values and even life-styles as the deterritorization and villagization of the world (Ohierhenaum, 1998, Orhunger M. M. and Igbo Happiness, 2004).

Others see this as a process that has the potential to influence political economic and social life as well as cultural values in a significant way as the whole world is now shrinking into a global village, manifesting in issues like music, movies, dressing, among others.

Weber closely associated globalization with the concepts of capitalist economy in its advanced stages which involves a concentration of capital and production in such a way that the competitive market is placed in its basic branches by a monopolistic one, where the consequences of imperialism rest to dependent economies and nations were the integration of the latter into international market. (Adejo, 2003) Imperialism on the other hand tends to restrict the economic growth of backward countries to mineral and agricultural sections in order to ensure

raw materials for the advanced capitalist nations in their drive for further industrialization. Thus, the globalization process seeks to stabilize capitalism through global economic management. Globalization therefore allows an analogous and related view of a particular institutional form of capitalism. Nayyar argued that globalization mainly benefits the developed world and few of the developing countries.

The global system theory cited above best explains the aim of this paper. This theory is based on the concept of transnational practices that cross state boundaries but do not necessarily originate with state agencies or actors. According to (Sklair, 1998) transnational practice operates in three spheres: the economic, the political and the cultural ideology (Izibili et. al; 1992). The building blocks of the theory are the transnational cooperation, the characteristic institutional form of economic transnational practices, and a still evolving transnational capitalist class in the political sphere and in the culture ideological sphere and also the culture-ideology of consumerism. The theory maintains that the point of economic activity for ordinary members of the global capitalist system is to provide the resources for consumption, while the point of political activity is to ensure that the conditions for consuming are maintained. The debate therefore. about globalization is that it is largely a dialogue of the deaf. On one side ivory tower economists tout that the benefits of increased trade are cross-border investment, while ignoring (or at least downplaying) the lest. On the other hand the critics of free trade and open capital markets acknowledge the gains from closer integration (Economist 1997).

## Historical Analysis of Globalization Process

The origin of globalization could be seen from the attitudes of Western characters where they are bent on profit maximization. Some of these characters could be seen in the voyages of the likes of Vasco da Gama, and Christopher Columbus which inaugurated 500 years of domination. The first noticeable phase of globalization took place between 1450 – 1500 AD. known as the mercantile period. This era marked the campaign for international primitive accumulation. A major feature of globalization in this era was the Trans-Atlantic Slave Trade (Izibili. et. al: 1992). It was during this era that both Vasco da Gama and Christopher Columbus divided the globe into two; one half belonging to Spain and the other to Portugal.

Following the mercantilist phase was the free trade globalization spearheaded by Britain. This phase of globalization marked the abolition of slave trade and the introduction of 'legitimate commerce in which Europe dominated international trade in the era as was seen in the activities of the East Indian Company. By the 19th century and in the 20th century. more European countries such as France and Belgium joined Britain in this globalization process, hence the hostilities resulting in both the 1st and 2nd World Wars of 1913–1918 and 1939–1945 respectively. This phase also marked the massive colonization of countries by the European capitalist.

The phase of globalization that followed the 'free trade' began in the mid 1950s when some of the colonized politics began to have political independence. In this era, European began to have political independence. In this era, European imperialist allowed the colonized territories political independence and created a posture of friendliness. The European capitalists portrayed a picture that they wanted to help

in the development process of the colonized societies. Subsequently, concepts like aids, grant, and loans *etcetera* were introduced, such that the West made aid, grants, and loans to the less developed African countries as a condition for granting assistance. A critical examination of the nature and manner in which such aid, grants, loans amongst others from the West to Africa leaves much to be questioned, as these were rather traps for the continued exploitation and plundering of the less developed African countries by the developed world even after colonialism. This issue invariably brings us immediately to Neo-colonialism and the effect of globalization. This is seen in the economic exploitation of less developed African countries like Nigeria and Cameroun. Another example of the neo-colonialism of the African economies is the American Lottery phenomenon where every immigrant must pay forty percent of his earnings to the United States Government while retaining sixty percent for himself. The issue of the American Fulbright Scholarship is another form of a neo-classical case of neo-colonialism.

## The Consequences of Globalization on Africa

Globalization in the 21st century, brings to the fore the movement of the world towards a "global village". Wide-spread communication, rapid transportation and shared community norms and values would tie the world together globally in the same way that a village is understood to function. Globalization is a process which involves the great transformation to a new stage of techno-capitalism, which has involved a fundamental restructuring and reorganization of the world economy, polity and culture. (Hurst. P. Thompson, G., 1996). In the above manner, it has made it possible for the globalization process to place a focus on domination of the African countries by the other

developed ones or of local and national economies by transnational corporations. "It could serve as a cover to neutralize the horrors of colonialism. It might also serve as a mean of continuous exploitation of the world by few 'super powers' Globalization process is a method to preserve the continuing exploitations of much of the world by few 'super power' (Izibili M. M. et al. 1192:123).

Available data and statistics reveal that most African countries run the increasing risk of becoming and remaining the village castes. This has, therefore, led to a growing lack of interest especially in states or nations where there is little consumer demand for goods and service, bad transport and communications network, shaky political structures, and huge amounts of external debts. Such is the profile of many African states such Nigeria, Ghana, Niger, Chad, among others. (See details in Journal of Globalization and International Studies: 123). These nations run the risk of extreme marginalization on a global scale. Izibili and Enegho argue in this direction when they asserted that "it is important that ... there is increasing fear of marginalization and possible re-colonization of the Third World with reference to global relations" (Uroh C. (ed), 1998).

Globalization of trade is inimical to Africa; economic structures in the globalized setting have been wholly controlled by the developed countries. Globalization encompasses three institutions: global financial markets and transnational companies, national governments linked to each other in economic and military alliances led by the US, and rising "global governments" such as World Trade Organization (WTO), IMF, and World Bank. Charles Derber argues in his book: People, Before Profit, "These interacting institutions create a new global power system where sovereignty is

globalized, taking power and constitutional authority away from nations and giving it to global markets and international bodies." Titus Alexander argues that this system institutionalises global inequality between western countries and the Majority World in a form of global apartheid, in which the IMF is a key pillar.

The establishment of globalized economic institutions has been both a symptom of and a stimulus for globalization. The development of the World Bank, the IMF, Regional development banks such as the European Bank for Reconstruction and Development (EBRD), and, more recently, multilateral trade institutions such as the WTO indicates the trend away from the dominance of the state as the exclusive unit of analysis in international affairs.

Globalization has thus been transformative in terms of a reconceptualizing of state sovereignty. In a situation where most African countries are largely indebted to the developed nations, African countries have little or no control over their economies how much more can they have control over the global economy. Clearly, the relationships that exist between Africa and the developed world in the global economy can be seen as the debtor and creditor relationship. In this relationship, the debtors assume the slave status while the creditors assume the master status.

Politically, globalization is seen to have changed the context in which the governments of countries operate. The challenge to policy makers is made more acute by a lot of other internationalizations underway. International actors and events of national government cannot hope to control, either individually or collectively even so-called domestic issues. National policy autonomy or even national sovereignty is being undermined. The principle of erstwhile freedom of internal

affairs of a state is no longer held sacrosanct as events such as human rights and democracy are now internationalized.

In the internationalized setting of the globe today, the developed nations through science and technology have been able to hijack the global security through which it can exercise relational and structural powers (Alamu A. G., 2004).

Morally speaking, today's technology possesses distinctive potentials that were previously inconceivable. The vast sum of money spent on global media focused mostly on promoting false values like sex, crime and disasters. The internet has made accessible and unhealthy information to teenagers all in the names of globalization. Globalization has destroyed traditional cultures among those who are drawn into that economy.

Frankly, the global process creates room for the nations that natural and human resources of the poor nations are continuously being eroded and replaced with the culture of the West. Globalization promotes domination where the developed nations have been dominating all developing countries of Africa and the rest of the Third World.

In the globalization process, because the developed nations have that feeling of capital accumulation which is the spirit of capitalism, they (the developed worlds) are constantly strategizing and maneuverings structural arrangements that would always leave them at the end to exploit the rest of the world. In the arrangement, Africa is placed at the disadvantage. Thus, globalizations as a process coordinates itself in the process in order to meet up with the challenges brought about by the new economic order.

## The Way Forward for Africa

It is true that Africa is faced with the tedious task of bridging the gaps which globalization had created between the developed nations and her. However, it is still pertinent that she can bridge the gap if appropriate measures are taken by her governments, individuals and organizations. These should include the following: African countries should develop stronger regional grouping in order that they can jointly secure fairer deal for themselves in the security, economic, knowledge, political and all other relevant structure of the global process. Ex-President Ibrahim Babangida succinctly stressed this need in his argument when he stated that;

> What we need is the concept of regionalization in which we will fit into global re-organization of the world, which I will call polycentric world. That is starting from the regions are very unequally developed and therefore need to renegotiate — there is the need to reshape the global system with a view to opening avenues to develop the least developed of the areas (Ibrahim Badamosi Babangida, 1998).

Africa should enhance their levels of human development and institutionalize good governance. Also, there is the need for a coordinated trade strategy by Africa in relation to industrialized countries. The hydra-headed problem of debt servicing has always been a severe obstacle to investment and renewed growth. Attempts therefore should be made at reducing or eliminating the burdens of debt servicing. African governments should embark on policies that promote efficiency through increase in trade and investment while those that undermine such should be discouraged and discarded.

## The Internet Use and its Benefits to Africa

The internet and its attendant services information have made some transactions across national borders easy without official or state knowledge and therefore difficult to control. The postal services are no longer patronized effectively as hitherto. The banks also now use electronic method in transacting their business. So much money cross national boundaries every minute than before, this would have taken weeks or months. Alongside electronic banking, the use of credit cards, telephone e-banking, e-mail services have made communication across border cheaper and easier.

With this free flow of information across national borders, it has been observed that multidimensional forms of international links among nation states have been seen to have been proliferated, demonstrating the functional inter-dependence of states. It is a proven fact that research, electronic mail (e-mail) file transfer, advertising and many other activities exist on the internet.

It is however said that with the internet there seems to be once again a proliferation of certain cultural conflicts. This situation was aptly captured by Alamu (2004) when he cited an Awake Power publication thus:

> Unfortunately, the internet is not merely used to spread beneficial Information, cultural and commerce ... Some websites promote pornography; racism r gambling ....
> Television and film also have an enormous influence on how people think. The messages on the world's screens often come out of Hollywood, world's principal factory of make-believe. The value that this vast entertainment industry reflects often promote

materialism, violence, or immorality . (Raphael Madu, 2002)

## Political Implication of Globalization on Africa

Democracy is fast becoming the dominant value and system of governance within the international community today. The general global trend is that governments must be based in the consent of the people with the majority having its way, while the minority's right to have a say should and is guaranteed. It is therefore unarguable that the rule of law and human rights are to be non negotiable, entrenched and respected by all and sundry. Agreeably, there seems to be a universal consensus on the importance of democracy, where however, there seems to be no agreement reached yet is in the model of democracy. Thus, it becomes expedient to say that democracy should and must respond to the local variants and peculiarities of given countries without losing the core principles and value choice of the rule of law, legitimacy, authority and accountability.

In Africa and Nigeria particularly, politics and the entrenchments of democracy should and must evolve a local variant and practice while holding on to the core values of choice, the rule of law, legitimacy, authority and accountability. This situation is once again aptly captured by Alamu (2004). Citing Peters (2000), he opined that global politics should be anchored on the divine and political orderly, who are not alien to us as both individuals and a nation; for as Africans we have always operated on a communal level.

Arguably, however, was the hydra problem imposed on developing countries. Those states that valued democrat processes suddenly saw how —"conditionality" the conditions usually imposed by international leaders in return for their

assistance undermined national sovereignty and internal strife and conflict. Sometimes the conflicts have been known to extend beyond national borders, as evident in the Sierra-Leone, Liberia crisis.

## Globalization and Its Impact on Culture

It is general knowledge that perhaps in no other area has Africans suffered more than in the area of culture. It is a common knowledge that traditional cultural values which hitherto should have buttressed Africa's industrialization process, has suffered traumatic erosion. Most of the so-called modern "values" which are essentially western have not been seen to conform and adopt to suit the circumstances in Africa.

The Asian "Tigers" cultures buttressed this in their developmental process. We as Africans, who have suffered therefore from certain cultural ambivalences must straighten our cultural weakness and neglect as we journey to the twenty-first century. This situation understandably is not an easy one for us in the face of this new phenomenon termed "Globalization or global hamlet" where any "trashy" values of other culture is picked up, glorified, copied and seen as all overwhelmingly important and "correct"

It is at this point therefore we canvass and urged that we should desist from picking up the wrong values of the west, while at the same time be determined once and for all to cautiously pick up only those values which we consider useful to us in Africa.

It has further been observed that globalization homogenises local, ethnic cultures but more typical and annoying of its paradoxical nature. It also imposes a global

Pseudo-culture, a dominant culture, a mono-culture a first world essentially secular, individualistic and materialistic culture that undermines the religious and moral values of culture.

Shorter (1985) fears that there is also real danger that globalization may, if unchecked by small-scale economic and cultural alternatives bring about a post-modern cultural wasteland"

Schmitz cited in Madu (2002) said "culture is an essential part of the human phenomenon. It is the sum totals of what a people do in art, work, play in language, religion and science in what they have in values, monuments and achievements" (Lemuel Ekedegwa Odeh, 2007). "Nothing escapes the purview of culture. It is a people's self expression, the experience, and domestic, social economic, political, religious and artistic. In short, culture is everything in everything without people" Okere (2001).

Okere further emphasized this when he said:

"…. Our culture is more than our past. It is also our present reality including all the foreign elements in the process of assimilation…. Culture is dynamic. It maintains its identity even while it is changing. Culture today in Africa as anytime and anywhere means total historical experience without suppression or denial of either past or present, a dynamic unity of ancient and modern. There is both a yesterday and a today of culture".

The underlying argument therefore as aptly observed by Madu is that "cultures are whole systems, the integrity of which must be respected. They cannot be broken down into elements or components without doing violence to them. The right to culture

is also a human right that any manipulation or domination of culture even in the bid to globalize is an abuse. Thus globalization must take particular cultures seriously".

Odeh (2007) viewed these imperialist cultural alteration as an affront on Africans whom the imperialist always view African culture from a barbaric, primitive and inferior context that must be done away with.

## Conclusion

Globalization is a process that allows for an unequal distribution of benefits and losses. It has placed the developed countries at a better position of exploiting the less develop nations. Globalization is not the answer to African's trade and development. Instead, globalization is a bane to Africa's trade and development.

In order to compete with globalization and development in Africa, there is the need for Africa to develop stronger regional grouping, the need also to tackle the issue of debt servicing, human development in order to reduce or eliminate poverty in Africa. The promotion of trade and investment as well as the need for good governance is urgent and non-negotiable.

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# LOCUTIONS AND CULTURAL IDEOLOGY IN THE LANGUAGE OF KING SUNNY ADE'S JUJU MUSIC

## Akin Odebunmi

*Department of English,
University of Ibadan, Ibadan.*

## Abstract

*Studies on the language of King Sunny Ade, the leading Nigerian pop musician, have been oriented more to his ingenious local lexico -semantic initiatives than how the locutions of these initiatives have interacted with his culture-based ideological productions. This study connects the two elements by analysing purposively selected English-medium locutions, with Yorùbá or English co-texts, which express cultural ideology, in Sunny Ade's records, using insights essentially from speech act theory, Critical Discourse Analysis, lexico-semantic variation and conceptual metaphor theory. Two locutions and three cultural ideologies are manifest: locutions indexing sensuousness and locutions expressing social and cultural orientation; and patriarchal, restrictivist and deterministic ideologies. The locutions motivate the ideologies in that they evoke social and cultural group-based episodic memories relating to norms and practices of the Yorùbá society. Thus, there is a motivated relationship between the locutions expressed in King Sunny Ade's music, his beliefs and African culture.*

**Keywords:** Locutions; cultural ideology; King Sunny Ade; Nigerian Juju music; Yorùbá society