CHAPTER FIFTEEN

ALIGNING AND HARNESSING THE GAINS OF GLOBALISATION TO AN AFRICAN ADVANTAGE: TOWARDS ‘GLO-FRICANISATION’

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Abstract

This chapter sets out to highlight the complexity involved in engaging Africa for development in its global demands and to articulate the need for ideological re-birth of Africans for this development. The chapter will make a case for ideological re-birth to accommodate the large block of the Pro-African world globally. The argument to this effect is that, in addition to the large African Diaspora, there are Pro-African minds scattered across different parts of the world who should be accommodated under a large ideological umbrella to contribute to and influence African development. Given the complexity of what is involved in the proper protection of African humanity at the moment – some of which is clearly political (as exemplified in the problem of Africans in the continent); some psychological (as exemplified in the divided personality of Africans in the Diaspora, who appear politically and economically secure but culturally insecure); some racial (as exemplified in the Pro-Arab Africans, who define Africa in terms of ideals and values that emanate from the Arab world); and some clearly economic and racial (as is the case with the Afro-Brazilians, who appear to suffer racial inequality because of their African origin and for whom the idea of Africa demands a salvific mission) – what idea of globalisation will lead the realisation of the African dream of nurturing a prosperous people in the world within the demands of modernity? This chapter sets out to search for this ideology, an ideology that can appropriate the gains of globalisation to an African advantage and pioneer and promote African unity by re-connecting Pro-African minds (all who are interested in African development) in its global demands.
Introduction

The chapter sets out by articulating the idea of globalisation and its implication for African humanity. Thereafter, the chapter will attempt to provide the basis on which Africa can benefit from the gains of globalisation, by articulating the need for an African ideological response to globalisation. It will examine the extent to which popular African ideologies, such as that of Pan-Africanism, can serve this purpose. Through a critical response to Pan-Africanism in relation to globalisation, the chapter will provide a fresh proposal in this direction through the ideology of ‘glo-fricanisation’.

The need for the attempt arises from the complexity involved in engaging Africa for development in its global demands and the need for ideological re-birth to accommodate the large block of the Pro-African world globally. Globalisation is a very influential process in the world at the moment – a process not wrong in itself, but rather an inevitable wind blowing across the world. Thus there is the need to provide a productive response to the forces of globalisation.

A cluster of works have appeared from African scholars, which are devoted to a critique of globalisation. These include such works as those of N. Gordimer (1998), J.F.E. Ohiorhenuan (1998), E. Madunagu (1999), A. Momoh & D. Seteolu (2000), D. Nabudere (2000), S. Odion-Akaine (2000), F. Oriakhli (2000), B. Enwegbara (2001), E. Toyo (1999, 2000), and F.B. Nyamnjoh (2003). These works provide severe criticisms of the idea of globalisation in a manner that suggests that they would rather opt for a reversal of the process, especially in relation to Africa. Similarly, there are public presentations, such that on the World Bank (Bagshaw 2004), which promote an unfair criticism of globalisation by locating the problem of the failure of globalisation in Africa as caused simply and solely by Africa. These two extremes are what this work sets out to contest and review through an ideological response to globalisation.

Even if globalisation harbours some harmful potential, might it not be worthwhile to consider some positive benefits that could be deduced from the idea? Indeed, even if globalisation is, as articulated by the late, ebullient Nigerian political theorist Claude Ake (1987), merely “the match of capital all over the world in search of profit, a process reflected in the wishes and power of multinational companies”, there is still the need to examine and even propose how this match can turn into a positive gain for African people – for even if the