GLOBALIZATION AND THE CULTURE OF THIRD WORLD ECONOMY: IMPLICATIONS FOR NATIONAL DEVELOPMENT

Enojo, Kennie Enojo

Introduction
As the globalizing world economy places developing countries before new and pressing challenges, both managers and government officials in developing countries need to acknowledge and embrace these new challenges. Since the late 1980s, the United Nations Development Programme (UNDP) has calculated and published the Human Development Index (HDI). This ranks almost all the countries of the world annually according to three criteria: life expectancy, educational attainment, and per capital income (McCormick, 1995:6). The simplistic and the paucity of these criteria are both strength and weakness of the Third World economic system. It is encouraged, promoted and nurtured by globalization, which argues that African societies need to integrate into the global economy to avert the disasters looming in the horizon. Most, if not all Africa nations lack the internal capacity to achieve the high level of sustainable economic growth to bring prosperity to the people. Nationalists who contend that Africa can overcome underdevelopment through globalization are unrealistic (Ozughalu, 2004:507-540). The truth is that globalization is not the key to Africa's poverty trap (Akpotor, 2004). The study of comparative politics reveals that a new way of seeing the world is predicated on the premise that politics, economy and society cannot be divorced from one another and that to do so is both artificial and misleading. It uses a system that categorizes countries using three sets of variables: Political, economic and social variables respectively. Using these three sets of variables, we can place countries into one of the seven arenas. These include; liberal democracies, communist and post communist states, newly industrializing countries, less developed countries, the Islamic world, marginal states and micro-states. Our focus here is to discuss the liberal democracies and the less developed countries, focusing on their salient and distinct features.

Liberal democracies comprise 24 states, mainly, European and North American countries with stable and legitimate systems of government, strong records on human rights, wealthy free-market economies based mainly on services (Banking, Insurance, Tourism, VAT) and highly developed and generally efficient social services. Liberal democracy sees capitalism as the best economic principle. Its weakness centres on the fact that capitalism is criticized for its focus on material wealth rather than spiritual wealth. Less developed countries on the other hand include 43 States, mainly Central American and sub-Saharan African countries that have the potential to achieve political, economic and social
stability but face critical short-term problems. Some have generally stable political institutions and economies while others are stable but poor, yet others are struggling to overcome major obstacles to rebuild their political and economic systems, and a few have enormous potentials but many social handicaps. Most have elected civilian governments, although their political stability is often undermined by corruption, social divisions, poor human rights records, and military intervention in government. In economic terms, most LDCs have low per capital income (GDP), limited manufacturing sector, and predominantly agricultural economies (Harris, 1990). Most Latin American LDCs depend heavily on the export of products such as fruit and coffee. In social terms, most LDCs have predominantly rural populations, and poorly developed social services.

**Globalization: What it is?**

People around the globe are more connected to one another now. Information and money flow quickly from one place to another more than ever before. Goods and services produced in one part of the world are increasingly available in all parts of the world. International travels are more frequent. International communication is commonplace. This phenomenon has been entitled “Globalization” because it is the new era that replaces cold war and space age (Keith, 2005). Globalization is the term some use to describe the growing worldwide interdependence of peoples and countries. Two factors accounted for this: First, the process accelerated dramatically, monumentally and unprecedentedly because of the demise of cold war (1945-1991). Secondly, because of the huge and rapid transformation and advancement in technologies, and scientific knowledge. The positive consequences of the aforementioned resulted in mutual co-operation as against mutual suspicion. One practical evidence was that trade barriers came down, the resultant effect was that the world's major financial markets began to integrate and traveling is made cheaper.

This growing worldwide integration has produced a whole series of positive consequences that are economic, political, cultural and environmental in nature (Judith, 1999:48). Unfortunately, some of these consequences are negative (Hiatt, 1997:8). The United Nations publication on Human Development Report of 1999 explained that “people's lives around the globe are linked more deeply, more intensely, more immediately than ever before”; this opens many opportunities, giving new power to good and bad (Akporor, 2005:15).

Globalization is not different from Glasnost and Perestroika. In a sense these two concepts accelerated the disintegration of the former USSR under Mikhail Gorbachev. History has it that Gorbachev, as a leader of the former USSR from 1985, attempted to reform, liberalize and modernize his country and so introduced the two key policies. Conservatively speaking, glasnost was the more immediate and probably the more vital of the two, meaning an opening of discussion and freeing of all the constraints on expression and publicity (David,
1993: 209), whether in journalism, literature or the arts. There is no half-way
between affective totalitarianism and genuine freedom. Perestroika on the other
hand focuses on "restructuring", argued Karl Marx.

An important political reason for the fast spreading of globalization was the
analysis of the causes of poverty, inequality, unemployment suggested by many
western scholars, and right-wing thought as opposed to by the Marxists. My
reasons for opposing globalization can be analyzed at least two levels. Though,
these arguments as subtle, they are impediment against globalization on many
dimensions, all infused with the complex general philosophical views. To round
off this discussion, it is imperative to discuss some salient features of
globalization.

Globalization is the great economic event of this era yet it is not bringing
unprecedented opportunities to billions of people throughout the world (Isaak,
2002). Graphically speaking, economic globalization includes the breaking
down of national economic barriers, the international spread of trade, financial
and production activities, and the ever-growing power of transnational
corporations and international financial institutions in these processes. Other
features include rapidly reducing import duties, liberalization, deregulation,
privatization and commercialization. According to Samuelson, (2002), the three
aspects of liberation are finance, trade and investment. The process of financial
liberation involving these aspects has been the most pronounced in the
globalization of the economy. If the above scenario approximates or, in fact,
represents the actual participatory structure of the Nigerian economy today, what
does the immediate precipitation of a privatization and liberalization
programmes portent for the Nigerian economy of tomorrow? That is, a Nigerian
economy in a globalizing world. if one were to suggest an answer, it could be
unfathomable woes for the poor masses and superfluous opulence for the rich, it
might smack an uncharitable turn of mind (Chimaroke, 2003. 43-49).

Third World Economic Development
This aspect provides an overview of the various ideologies that have developed in
the so-called third world and serves as an introduction to two of those ideologies
that are of major significance to this discussion i.e Less Developed Countries and
Underdevelopment. Historically speaking, the phrase "The Third World" was
first used in 1952 by Alfred Sauvy (1898-1990), a French demographer, and it
refers to all those countries that were trying to find a "third" way between
capitalism and communism (Sergent, 1999: 203). With the partial demise of
communism, the phrase has lost much of its meaning; developing nations, less
developed or underdeveloped nations. Briefly speaking, third world countries
have some differences and some similarities; the most obvious similarity of the
third world countries is that most of them suffer from overwhelming poverty of a
degree almost unimaginable in the West. In most third world countries, this
poverty is combined with the presence of wealthy elite who hold both economic
and political powers.
Most third world countries have gone through a series of stages in the process of development from the colonial period to independence. The colonial experience was the first stage, followed, not necessarily in this order, by the development of a movement for independence, the revitalization of the indigenous culture, political independence (without economic independence), neo-colonialism, one party (system) rule with internal conflict, and often, a military take over (See Julius, 1989:29-30).

Although western countries like the United States, Canada, Austria, and New Zealand were also, colonies (of Britain) at one time, generally the experience is only in the past, so there is little awareness of what it means politically, economically, educational and psychologically. In summary, although virtually no generalization can be made on the history of the Third World Countries, certain explanation is deserved. For most countries of the Third World the colonial experience is still part of their recent past because “politically, being a colony meant simply that others made all decisions for their own benefit”, ours is not different, a colony was just a minor concern in the overall policy of the European power.

Economically, the colony was there to provide raw materials for the “home” country, a market for its goods, and cheap labour. For most colonies, economic relations with their masters were simply in the extreme exploitation. Also, most colonies were not allowed to diversify. In Economic palace, this policy has produced long-term economic damage. Most colonies originally provided agricultural goods; later those colonies with mineral resources were mined. It was this situation that made Sargent (1999:217) to declare, “Virtually never was more than minimal processing done in the colony; that would have required trained workers, and training workers might raise their expectations and pose problem. Finally, even more dangerous was education. Most colonial powers did not educate the indigenous population, although Christian missionaries provided schools and, in fact educated many of the leaders. The fact that most of the education was provided by Christian missionaries illustrates another fundamental fact about the colonial experience the attack on the indigenous culture. This process of enculturation proved traumatic for many people, but it also provided the tools that made independence possible (Akpototor, 2004 35).

On one hand, the imposition of an alien culture stripped many people of their sense of self. Their religions were suppressed; their languages were replaced; their customs were denigrated; even their clothes and hairstyles were replaced with western styles (Sargent, 1999: 203). Everything indigenous was treated as inferior, alter levity, benign neglect, and this attitude was taught in schools.

On the other hand, the acceptance, at least temporarily, of western culture provided both the intellectual and physical tools needed for independence. The western tradition of liberty and equality provided the vocabulary needed for an independence movement.
Development: The Nature of the African State

Development is a problematic concept. There are as many views on the meaning of the concept as there are scholars. Put simply, development is a normative concept, almost a synonym for “improvement” (Idode, 1989). It is value loaded. Development has been used in many senses; including political, economic and social. In this discussion, however, we will be concerned with the development in its socio-economic aspects. Put differently, we shall discuss the productive capacity of the economic and the appropriate social relations which facilitate the equitable distribution of economic benefits. In search of a more acceptable definition of development, some scholars have directed attention to the conditions of human beings rather than the building of nations. Dudley (1971), gives a clue as to what to look for in a country's development:

What has been happening to poverty?
What has been happening to unemployment?
What has been happening to inequality?

If all the three have become less severe, then beyond doubt this has been a period of development for the country concerned. If one or two of these central problems has been growing worse, especially, if all the three have, it would be strange to call the result “development” even if per capital income had “soared” (Dudley, 1971:180).

Economic development must, therefore, refer to both the qualitative improvements in general standard of living of the whole population, and structural changes in the distributive in-put and out-put systems of the economy. The utility of this approach to development, according to Idode (1989), lies in its rejection of per capital income and gross product as the only indicators for measuring development. The determination of a complex socio-economic phenomenon like development by means of statistical indices may lead to very superficial, simplistic or even false conclusions. This is not a matter of cold fact.

Besides, the calculation of this statistical index is particularly difficult in most countries of the third world as it comes up against almost insuperable difficulties in assessment and evaluation of the out-put of the traditional subsistence sector and often, there are only unreliable census data on hand, Idode, concludes. Suffice it to say that the use of such indices is bound to result in arbitrary subjectivism. Development in human society is a many-sided process. According to Walter Rodney, in his famous book How Europe Underdeveloped Africa, development should be viewed from two angles: Individual and Social groups. At the level of individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline responsibility and material well-being. Some of these are virtually of moral categories and are difficult to evaluate depending on the age in which one lives, one's class of origins and one's personal code of what is right and what is wrong. At the level of social groups, development implies an increasing capacity to regulate both internal and external
relationships. "Much of the human history has been a fight for survival against natural hazards and against real and imagined human enemies. However, achievement, to a large extent is base on state and society in which one lives" (Walter, 1980. 9).

Our discussion on development with emphasis on the contributions of Dudley Seers and Walter Rodney are not only theoretically relevant, but empirically robust but exquisite. It is therefore important at this juncture to focus attention on the nature of the African State. Its imperativeness lies in the historical accounts of both colonial and postcolonial economies. The African socio-economic formation is different from that of the advanced industrial capitalist societies of Europe and America. The African socio-economic formation is characterized by uneven and combined development modes of production. There is the capitalist sector, which exists in combination with the pre-capitalist sector of various stages of disintegration (Ake, 1981, Walter, 1980, Akpotor, 2004). While the capitalist enclaves (urban areas) are engaged in the production of exchange values, the pre-capitalist formations are engaged in the production of subsistence. The relation among producers, according to Akpotor, (2004), is mechanist, while specialization in production is rudimentary (See for instance, Nnoli 2004). Consequently, exchange production and exchanged relations are limited and market not fully developed (Adam, 1984: 43-246).

The state in Africa, like in every other society, is the organized instrument of the ruling class. However, the specific characteristic of the state in Africa is the result of the specific historical condition of its emergence and development. That historical condition, Nnoli argues is "colonialism". Colonialism shaped the nature of the state and society in Africa as well as the dynamics of the ruling class. The historical specificity of the colonial states in Africa ruled out certain similarities between it and the states in the advanced capitalist societies of Europe. According to Ake (1981), Nnoli (1993) and Akpotor (2005); in the advanced capitalist societies of Europe, the state was the classic state in the sense that it was the instrument of the capitalist class which emerged with it from the feudal mode of production, to maintain its domination over the other classes in the capitalist society. Consequently, the task of the colonial state was two folds and different. The task of the colonial state was to:-

(a) Conquer and subdue the people of the African colonies in such a way as to make it easy and cheap to exploit their material and human resources.
(b) Establish capitalist relations of production in the African colonies in such way as to guarantee super profit to the capitalist in Europe (Ojefia, 1987:5).

While the state in Europe maintained domination over the non-capitalist classes of Europe, the state in African exercised domination over the African people as a whole. And while the Europe state regulated the operation of the capitalist mode of production in favour of the bourgeois class, the state in Africa has first to create
the capitalist mode of production, make it dominant in the society and make it yield profits for Europe. The resultant effect changed the character of the state as it participates, controls and benefits directly, actively and more extensively in the economic, social, cultural and political life of the people than the case in Europe (Akpotor 2004, Anikpo 1989 and Ojefia 1987).

In a nutshell, the state in Africa lacks autonomy because its power base is not in the society. Thus, the state is not in a position to mediate class struggle since it is itself involved in the struggle on the side of the dominant faction of the ruling class. In such a situation, realization of the law of value is hampered and the development of productive forces is slowed and primitive accumulation reigns with massive intervention of the labour force. At the political level, the struggle for control of state power becomes warfare. Power is overvalued and security lies only in getting more power. Might is co-extensive with right. The implications of all this for development especially in globalized economy are obvious as we proceed to relate in the next section.

Implications of Globalization for National Development
Scientific understanding proceeds by way of constructing and analysing “models” of the segments or aspects of reality under study. The purpose of this hypothesis is to mirror the image of reality and not to include all its elements in their exact sizes and proportions, but rather to single out and make available for intensive investigation those elements, which are decisive. Summarily, globalization is an ambivalent; it is equally safe to describe it as “Odumu”. Odumu, as can vividly recall, was a high way man of Ibaji who placed his victims on a bed of iron. If they were too short, he strengthens them, and if they were too long, he chopped off their feet.

It seemed appropriate for globalization. Another word for globalization is vulture. Vulture feeds on carcass but when it dies, nothing eats it.

Globalization has become a catchword of our time, and justifying so, because it is a process that is greatly influencing the shape and nature of the development process of third world economy. Issues and polices that for a long time were the prerogative of Third World national governments are increasingly decided by or through international agencies such as the World Bank, the International Monetary Fund (IMF) and the World Trade Organization (WTO). Underlying the globalization of policy-making is the internalization of economic, political, social and cultural forces and models. Transnational companies have vastly expanded their activities and markets, and now account for an overwhelming share of worldwide production, and distribution (Jhingan, 2003).

Some developing countries have not been able to take advantage of this trend by expanding their own exports. Consequently, many faces the threat that their local industries, farms and practices will be overwhelmed by imports that are either cheaper or made more fashionable through heavy marketing. Given this simple example, breast-feeding has been significantly displaced in many developing
countries by \emph{bottle feeding} (an inferior and often unhealthy substitute in the third world conditions) as a result of promotion by baby-formula companies. This phenomenon is further complicated by the notion of baby friendly products that are not manufactured in Africa but consumed.

The information technology revolution has also facilitated the institutionalized of financial activities, linking up banking systems, foreign exchange and equity markets. A fault developing in one part of the world can have widespread repercussions elsewhere. This is because the world economy is seen today as a globalised economic system. The implication for national development is obvious. The general implication is that, globalization weakens the third world countries in international fora. Given the present lopsided international power structures, it is clear that developed countries and their institutions dominate the international agencies and processes that shape the globalization process and determine its outcome. The consequence is that, many developing countries do not obtain a fair share of the benefit of globalization and so, suffer net losses.

Furthermore, since some countries are classified as developed, others as developing and or underdeveloped, the implications raise a moral question. Consequently, any account of underdevelopment is not complete without direct reference to globalization. The reason is that, an ability to live a more satisfactory life through harnessing the resources of nature is considered to be an integral past of development. Globalization discourages this phenomenon. Development in economic sense consists of a list of services and amenities that many Third World Countries take for granted (Udombana, 2003:13). These include an adequate public transportation system, good communications such as radio, television, and telephone. With the present information revolution, Internet services and global mobile telecommunication services (GSM) have reinforced the problems of poor nations. This clearly places third world countries as consuming nations.

Samir (1974) sees metropolitan and satellite economic relations as self-centred system and a peripheral system. This socio-economic development is equated to “a fundamental difference between capital accumulation, economic and social development is characteristics of a self-centred system and that of a peripheral system” (Samir, 1974:9). This difference is both fundamental and crucial (See illustration as shown below):

\begin{center}
\begin{tikzpicture}
  \node (1) {Export};
  \node (2) {Mass Consumption} [right=of 1, yshift=0.5cm]
  \node (3) {Consumption of Luxury goods} [right=of 2, yshift=0.5cm]
  \node (4) {Capital Goods} [right=of 3, yshift=0.5cm]

  \draw[->] (1) -- (2);
  \draw[->] (2) -- (3);
  \draw[->] (3) -- (4);

  \node (C) at (2.5, 0) {Central Determining Relationship};
\end{tikzpicture}
\end{center}

Source: Adopted from Samir (1974:9).
Explanation

(1) 2 and 4 of the diagram represent mass consumption and capital goods which are the main features of the advanced (self-centred) economy, while

(2) 1 and 3 represents export and consumption of luxury goods the features of the underdeveloped (peripheral) economy of the Third World Countries.

First, the Third World Economy produces not for consumption but for export and its products are mainly primary products or goods. Secondly, mass consumption of luxury goods (which it does not produce anyway, but import from the self-centred economy) reinforces its dependency on the developed economy (The ruling class' primitive appetite for luxury goods and high taste for western products). Thirdly, the peripheral economy existed because of the demand placed on it from outside. The supply of primary goods and the consumption pattern which followed (The consumer oriented which is generated by import substitution and industrialization). The aforementioned situation creates a hopeless future. Since the past and present events shape the future development, globalization can be said to be a failed imagination and an organized hypocrisy with the simplest fundamental objective beclouding our sense of value interpretation of reality with sentiment and emotion.

Conclusions and Recommendations

Globalization captures the idea that everyone and everything on the planet is now more closely connected than ever before, but on an institutional foundation that is shaky and unprepared for managing the massive adjustments brought about by accelerating worldwide changes. It is strangulating. "Today, no country can ever truly cut itself off from the global media", points out Francis Fukuyama, a professor of political economy. The result, explains Thomas Friedman's position that "never before in the history of the World have so many people been able to learn about so many other people's lives, products and ideas". We are in a constant race with development. Sadly enough, the third World countries lack the necessary requisite to pursue Globalization to a logical and advantaged level. Access to people and information practically anywhere in the world has become quicker, cheaper and easier because of advanced technology and scientific education. The Third World Countries lack this basic and fundamental element and so, the principle, spirit and objectives of the so-called concept of globalization cannot serve the very purpose of our economic development. In addition to the aforementioned, is the problem of the weakness of the civil society. The weakness of the civil society and the resultant non-autonomization of the state have accentuated the usual contradictions, rendering them particularly difficult to mediate. This is particularly true with the persistence of primary loyalties and ethnic solidarity. This has made the coherence within the dominant class more difficult.

Furthermore, the weak nature of civil society makes for the nominal existence law, the law does not pertain to all. It openly expresses the interest of any faction, or the dominant class in government. In this circumstance, competition, whether
economic or political is often normless. In so far as contradictions cannot be mediated and differences are made absolute, there is high premium on political power as the means of welfare and security, so that political competition becomes exceptionally intense and tangentially norm-less.

Finally, in Africa, the weak nature of society means that the ruling class cannot establish its hegemony on the society. The consequence of this is decisively obvious; dominance of the fractions ruling class can mainly be maintained through force. This means that the coercive apparatus of the state, namely the army and the police become pervasive in society, this has become more so because of the high premium placed on politics and unrestrained nature of political competition. This paper argues that, the nature of African society is against the spirit of globalization and therefore it cannot work here. “If globalization is to succeed, it must succeed for the poor and the rich alike. It must deliver rights no less than riches. It must provide social justice and equity no less than economic prosperity and enhanced communication” (Annan, 2003). As Annan pointed out, a truly successful globalization would improve the life of every inhabitant of the global neighborhood. But what we have seen in recent years falls far short of that ideal. Human rights and social equity have lagged far behind technically, likewise material progress. Third World Economic, social and political affairs followed at a respectable distance behind the Western and developed World. The principal problem is that economic globalization is driven by the desire to make money, just as capitalism, it is not about spiritual welfare but material welfare. The profit motive rarely takes into account the poor and the disadvantaged or the long-term needs of the planet. The paper argues that, an unregulated global economy dominated by corporations that recognize money as their only value is inherently unstable, undemocratic, and is impoverishing humanity in real term. Based on the foregoing, the paper recommends as follows:

? The Third World Countries should resuscitate agriculture to make people become self-sufficient in food production. This will move us from a mono-economy state. There should be an unprecedented increase in manufacturing capacity.

? There must be an integrated and organic improvement of security and the system of justice delivery so that the enthusiasms of international investment community can be kept aflame.

? To deal with poverty and pursue vigorously the reduction of inequality, unemployment and underemployment, concerted effort must be made to reduce inflation and capital flight. Consequently the per capital income must be raised to a more decent level

? Finally, there must be a viable, virile, strong and integrated market system to help both the peasant farmers and local manufacturers. This will discourage importation and encourage locally made goods (for a country to develop, there must be constant mistakes but not repeated ones. For details, see how the former Asian Perils became the Asian Tigers, e.g.: Japan, China, Taiwan and Singapore).

These recommendations are based on the fact that since the larger population is still ignorant and hungry largely due to over centralization, the attributes of
creativity and initiative in economic matters are still low. Secondly, our banks are not virile and focused, and with their aberrational and soaring interest rates, the common man will lack the liquidity to meet the demands of effective participation in the economic liberalization programme which shares the same spirit with globalization. Thirdly, our private sector is not socially responsible in that it has no limit to its interests in profit maximization and exploitation, all at the expense of the citizenry, nor our citizens vigilant enough to place a healthy tab on the performing officials in the supervisory and regulating institutions. To allay these fears, the third world countries must address the recommendations and see globalization as an organized hypocrisy and a failed imagination.

References


Hiatt, Fred (June 12, 1997). Globalization: real benefits, but also real costs for many. International herald tribune. P. 8.


SECTION TWO

LANGUAGE AND LITERATURE