

Tracce e fenomeni

10

Collana diretta da Vincenzo A. Piccione



*To my father,
Tobias Adimigboanaa Ihejirika,
for the love we shared*

Tobias Chikezie Ihejirika

**Between globalization and globalism.
Dangers of pure humanism**

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A note from the first publisher

The book *Between Globalization and Globalism. Dangers of Pure Humanism* is a surprise to us in the academic world. In it, a senior seminarian moves entirely outside his scope of study and discusses most proficiently and albeit, fruitfully, international politics, macro-economics, history and philosophy.

We have examined the book critically according to international standards and found it worthy of publication as a serious academic work for research and study. It is a book packed with inspiration and vigour, we therefore recommend it as a “must-have” to every library of worth, every student and teacher of politics, sociology, history, economics and in fact, to every person who is truly alive.

Dr. C.C. Ekennia,
Publisher,
Barloz Publications.

Foreword

If the world as a universe is called the globe, then to globalize is to universalize; but, as long as the world is called the globe, it is tautology to speak of globalizing the world. Moreover, as long as a globe is spherical, there is no part of the globe that can be a straight line; rather, every part of the globe must be a curve; therefore to globalize is always to curve; and therefore to cut in some and cut off the rest parts of reality or society. And truly, globalization tends to marginalize some members of the human family, or even to regard the sick and the poor as waste products or useless drop-outs. But when it begins to go beyond such disqualifications to maltreat them as objects and to regard them as good only when used as slaves, it receives really negative labels and provokes vehement indictments by the most attentive minds in the society.

The present book: *Between Globalization and Globalism: Dangers of Pure Humanism*, is written at the background of the problematic of perverted globalization. One of the most attentive intellectual observers of our contemporary society, the young philosopher and theological scholar, the Nigerian, Tobias Ihejirika, has coined the term “globalism” as nick name for such perverted globalization. In his present book, the author takes off from an indictment of globalism as slavery, then introduces the world community in all its structural defects showing thereby the monopoly of power by a few and the voicelessness of the majority whose lot is compounded by their incapacity to

come out of the vicious circle of poverty, hunger and sickness into which they have been manipulated by the multinational rich and concludes with a critique of the exclusion of God from the management of the globe created by Him and the consequent usurpation of the place of God by man with all his pure humanistic, secularistic, atheistic, amoral or unethical domination over fellow man.

A well inspired globalization must be rooted in the mind of the creator of the globe that there be an everlasting unity in spite of the diversity among His creatures. A globalization that shifts from this principle is undisciplined and erroneous, and can not therefore be an instrument of effective evangelization. A globalization that is not attentive to the active presence of God in the world created by Him, and seeks to organise and reorganise the world as if God does not organise His world, is basically in error. In fact, the Logos through whom all things are created is not only *He who has the last word of judgement on every creature, but also it is He who holds all things in unity* (Col. 1:17). Every attempt to globalize, ignoring the creative and redemptive Logos as logic in person and as the original principle, fontal principle and regulating principle of every authentic logical order in the cosmos would be too man-made to stand the test of the times and generations.

The current book of T. Ihejirika offers new insights both to the dangers of a misconstrued globalization and into the expediency of thinking global and acting global in a way that does justice both to the world itself and to her

creator. On account of this establishment of balance, the book saves research from futile experiments and discussions. And is therefore hereby being urgently recommended to all involved in the contemporary debate on globalization, the talk of the day, the talk of the current epoch!

Rev. Prof. John O. Egbulefu
Founder Congregation of Christ the Emmanuel and
Professor of Dogma,
Pontifical Urban University, Rome.

Prologue

This book was inspired by a deep seated psychological experience. My father, Mr. Tobias Adimigboanaa Ihejirika died on 21st August, 2001 at the prime of his life, 59. He died of cancer of the blood. Though it may be difficult to immediately grasp the connection between cancer of the blood and globalization, it is important to point out that my interest in globalization was gingered primarily by my study of the causes of cancer of the blood. Studies have revealed that most of these diseases apart from other causes, are caused by expired and substandard canned food stuffs, poor industrial waste management, and the infamous waste trade in the third world countries. Further studies revealed that is possible because of the liberalization of trade, the “one-world” internationalization of relations and the latest technologic-economic structures accompanying them. Some people used and have continued to use this “we” ideology, pretending to be pro-human while being essentially inhuman in a negative humanism. We have identified this negative and inhuman ideology as globalism. On this count, my singular purpose of writing this book is to sound the gong against any body and every body involved in globalism, and to arouse as much interest as possible especially in the people of the developing countries which regard to the so many dangers that smile up to them with empty promises that appear bountiful.

On another note, this book was inspired by my deep yearning for justice and fairness. I have come to love some revolutionary figures. My greatest model here is the eter-

nal master — Jesus of Nazareth who has wrought the greatest revolution in history. Having him as my focus, I have tried in this book to reconstruct the perspective of any person who might have held a wrong view with regard to the real position of man in the world. For me, any philosophical anthropology that puts man on a pedestal higher than God who is the source of man is not only defective, but anti-human. Such a philosophical ideology makes man to be without focus, without mission, without vision and without orientation. Unfortunately, this is the type of ideology ruling those who have used a human face to bring about global plundering. In this book, I made this link clear and tried to point out as many dangers as I can.

One reading this book may see it as another passion-filled cry by an African who is feeling marginalized. Yes and no. Yes because actually Africa is for me marginalized and has always suffered the debris of the global community. No because I am not only talking of Africa. I believe with Martin Luther King Jr. that injustice anywhere is a threat to justice everywhere. I did not only focus on Westerners but also on Africans everywhere even at home, who have furthered the course of this humanism.

This work demanded my going into politics, economics, natural sciences and international relations. The nature of globalization as a current issue also demanded my going to the internet and visiting libraries. To do justice to the subject matter, I employed the help of many specialist in the various areas at almost every stage in the production of this work. To all of them, I say a very huge thanks!

1. The problem with globalization

The 21st century is enigmatic. We have several scientific advancements, great waves of intellectual enlightenment, unparalleled socio-political revolutions with a greater part of the world getting democratized. Never in history has the world known so much international cooperation, nor has the world ever known as much human suffering, man's inhumanity to man and an almost maniac implementation of the Machiavellian inhuman humanism at all levels of human relationship be it international, national, local or personal. We all seem to be sleep-walking, or better put, hypnotized. We seem not to see the ugly side of globalization. We even seem ready to throw punches at anybody who would dare point out any link between human suffering especially in the developing countries, and globalization. We choose to bask in the baiting crumbs thrown our way by unscrupulous profiteers while throwing out our "soul" for paltry pitiable pats. This write-up is an opinion. Yet it is an effort at an objective evaluation of the "dividend" of globalization. It stems from a conviction that globalization could still do better. It is fuelled by the daily excruciating pitiless punches released by negative global efforts. Yet it does not overlook the good points of globalization.

Globalization as a word literally stems from the word "globe". A globe is a spherical object. Because of the fact that the world has come to be seen as a globe, whatever has a world wide influence has come to be regarded as "global". Hence we hear expressions like "global warm-

ing”, global politics, global village etc. However, the word “globalization” has a deeper meaning than the above. Depending on how you look at it, globalization has come to mean dynamism, westernization, Americanization, cosmopolitanism, turbo-capitalism, gangsterization, etc.

Commenting on the whole process of globalization, an author notes that

“the agents and the forces of the system, the mega corporations, the International Monetary Fund (IMF), the World Bank (WB) and the General Agreement on Tariff and Trade (GATT), all of them offshoot of the 1944 Breton Woods agreements, including the Geneva 1993 establishment World Trade Organization (WTO), have aggressively integrated all economies of the world into a single capitalist system, exposing the global order to gross mutual vulnerability. It is this process that is generally termed globalization”¹.

Historically speaking, though the expression “globalization” is of contemporary origin, the core idea of globalization is a seed that has been sown in all human eras. As long as there have been peoples on the globe called earth, one group of people has always tried to dominate. One group of people at least at one time, has tried to enslave, exploit, and out-do others. The process itself of implementing this global influence is called globalization.

We recall the pre-historic domination of the world by Egyptian Pharaohs who were so advanced in learning and military prowess that some of their architectural monuments still constitute the greatest wonders of our times.

¹ R.O. Madu, *African Culture in the face of Globalization*, a lecture delivered in Bangalore, September 2001.

We also recall the Greeks whose contributions have remained a rallying point for every contemporary learning, philosophy, politics and even social life. The Romans also took their share. Hence we say that Greco-Romanization, as long as it was a dynamic process and as for as it went, was a globalization.

During these periods, there was dehumanizing exploitation in a grand scale. The exploitation brought about the reign and decay of many cultures, for instance, Hellenism. However, we must point out that it brought also, civilization, acculturation and dynamism in learning. It was really great while it lasted. But the greatest was yet to come.

In the eras designated as middle ages and modern era, there arose intense globalization. This began with the discovery of the “black gold”. Industrialist and farmers took it upon themselves to go to Africa and other countries to force, capture and export fellow human beings to their own countries to work in plantations and farms. Later, this was to deteriorate into colonialism. I was also defended by a “new” ideology. This was never new. It is the same ideology of globalization, now formally defended by academics for the purpose of colonization. Jolivet for instance, argues that

the right to colonization is based on the interest which can accrue for the general well-being of humanity by exploiting the territories which indigenous peoples are incapable of exploiting on the obligation of charity which falls on civilized societies to make the good of civilization penetrate into countries that are materially and morally inferior².

² Quoted in I.M. Osuagwu, *Amamihe Lectures*, vol. IV, Enugu, Snaap Press, 1999, p. 174.

Hence, the right to colonization was based, on the principle that the goods of this earth are the common heritage of mankind. If therefore a particular set of people is uninterested in certain goods found in their country which the creator has put at man's disposal, or if it is found that they are radically incapable of making their goods fructify, it is incumbent on those who are technically skilled to exploit these goods. The exploitation of the soil and subsoil of Africa was presented, not as an end in itself and even less as a mode of self-enrichment, (though it was both of these), but as a mechanism to be used to feed and serve humanity. Not to exploit such resources would be to deprive mankind of something which should be shared by all³.

Let us not be distracted by this unjust, exploitative and inconclusive reasoning. The most crucial point here is that in globalization, the whole world is seen as belonging to all. Your country belongs to me as much as it belongs to you. Whatever affects you affects me. Whatever policies, strategies, systems, organizations etc, that you build, be they religious, political, economic, social or cultural must be done with regard to the effect they have on everybody.

This is a very wonderful line of thought. At first, it was called "making the world a global village". Everybody rejoiced at the fast communication and info-technological facilities that have made it possible to reach any corner of the world from any other corner in seconds. Globalization has come to bring many good tidings: there are very rapid response outfits and organisations set up worldwide to aid warring nations, to promote organisations against anti-human trends and to save the world from epidemics.

³ Ruch and Anyanwu, *African philosophy*, in I.M. Osuagwu, op. cit.

However, people have cashed in on globalization. This is the crux of this write-up. We shall try to restrict ourselves to how globalization has increased or decreased human suffering. Some authors have it that nearly every major aspect of contemporary economic, political, social, and cultural life in the developing countries of the world has been affected by the accelerating integration of their economies into the expanding global capitalist system⁴. Further, these authors argue that the contemporary effect of globalization, perhaps best defined as the global expansion, has aggravated most of the chronic problems of the developing countries while adding new problems. Most of these problems are still best characterised by “the classical” or “modernist” concepts of corporate capitalist economic exploitation, social inequality and social injustice. What Karl Marx was arguing against has bounced back as true: the rich get richer, the poor get poorer.

The Westerners continue to sabotage peace, progress, total independence and wholesomeness in Africa and other developing countries with the help of greedy African leaders and profiteering African business men. Thus, there is urbanization without industrialization, deep western consumption patterns without western productive techniques, unchecked western tastes without western skills, secularization without the scientific spirit⁵. The result of this is better not told. The West creates a fecund market in Africa for the disposal of unwanted products at Western price

⁴ R. Harris, M. Seid, *Critical perspectives on globalization*, in *Thinking from underside of history*, Rowman-Littlefield, NY, 2000, p. 118.

⁵ A. Mazrui, *Shariacracy and globalization*, “Weekly Trust”, May 18-24, 2001, p. 2.

tags by destabilizing the production of consumer goods in Africa. For instance, the Nigerian Electric Power Authority has yet to record a month's uninterrupted power supply because of many factors including the sabotage wrought by Generating Plant Producing and Distribution Leagues in and outside the country.

Even the Westerners who come here to site their industrial outfits have neither spared nor improved the lots of the poor. Most of them bribe their ways through the Government to lawfully produce goods that are not consumption-worthy. Some others produce heavy metallic chemical and bio-reactive wastes which are never managed. The result is the hazardous flaring of gases, the unquantified effluent discharge of heavy metals on our aquatic resources and the consequent consumption of toxic materials by man either through polluted air, aquatic sources, land or otherwise. Many of our people continue to suffer unnamed and unnameable diseases formerly unknown on African soil.

What is more, the many wars, claiming millions of lives in Africa and properties worth billions of dollars have been traced to Western powers who have put in place, systems aimed at disposing Western-produced armaments. Developing countries have become experimentation fields for the world.

To properly understand the extent to which globalization could go and has gone in promoting human suffering, we must ask a fundamental question. Since in globalization, there must be a globalizer and a globalized as there is in colonization, who are in these categories? Few expositions will help us answer this question by ourselves.

In recent times, Africa has become the “dustbin” of unwanted wastes which have crossed a number of boundaries before arriving at its destination. The Koko incident is a good example of this illegal dumping. Of course, Nigeria immediately shouted “NIMBY” (Not in my back yard) However, for some developing countries, the lure of foreign exchange is enough reason for them to shout “YIMBI” (Yes! In my back yard). They are quite willing to take these “drums of death” without the facilities to store them adequately⁶. On another note, the Lagos lagoon is seriously over-polluted. Study shows that there are high content faecal waste, trace metals and hydrocarbons in the water bodies of the State. Most of the over 2002 industries discharge their effluents directly into the lagoon thereby polluting water bodies which are believed to be the worst polluted inland fresh-water in Africa and the whole world. About 85% of these industries are owned by foreigners⁷.

International politics is another area altogether. The UNO represents the highest international body. The IMF represents the highest monetary agency. How far have they gone in making things better for the suffering masses? The UNO is about 60% under the power of the United States of America. Wherever the USA cannot directly enter, she uses this “mega-puppet” to super-impose selfish policies. The UNO continues to “forcefully” disarm the whole world of nuclear war heads while USA keeps jealously her nuclear war heads. The interests of the UNO

⁶ A. Salu, *Transboundary movement of wastes*, “The Post Express”, June 30, 1999.

⁷ A. Udeme, *Lagos lagoons under heavy pollution*, “The Post Express”, June 30, 1999.

are overtly USA's interests and they are in the main, selfish, profiteering, dominating and exploitative. If globalization were really all that positive, why on earth wouldn't IMF and other international bodies cancel-off debts owed by the so called "third world countries"? Why must there be inflation in these countries and stability in the Western Countries when they both buy from the same international market? The answer is clear: a group owns the market, tells you how much she will buy from you and how much you can buy from her. This globalizer brings two little groups, puts them at logger-heads, gives them arms to fight with at high prices, comes back to bring them peace, revitalizes them and finally gives them a new way of life, a new existence where the globalizer is the master and those globalized remain in perpetual serfdom.

We are all shouting and clapping that we have computer hypersonic services. Nobody among us is yet ready to access the effects of the fact that we must subscribe to Western stereotyped sites and service providers. We have no more secrets, USA knows the military and economic powers of almost every country in the whole world. She enters and manipulates them to her benefit and the suffering of the so called Third World Countries. We hold billions of local currency in our hands and they are like waste paper. Even in our homes, we are not safe from what a single devilish profiteer could do in his own house. A scientist could for instance manufacture and plant a computer virus into the system. This virus is his brain child, but he allows it to infect every other computer hooked to the internet. When it has become a problem, he will now turn-round and give the solution, thereby starting a new com-

pany for removing and protecting gadgets against a virus which he manufactured in the first place all by himself.

Make a visit to the several hospitals, you will see a lot of people sick of cancer, tuberculosis, AIDS, and other diseases. Go to the streets you will see a lot of people who are starved, while others are over fed. In the eyes of many youths, you see uncertainty and fear — mental torture! What of the magic “cash flight” to Western Banks? What of environmental disasters, oil spills and unchecked deposition of wastes, the many barbaric wars, unstable politics, dwindling economy? When you check the score-board, you will find out that somebody, a group of people and some countries are gaining from this “holocaust”. Because it is for the benefit of a few, it is not globalization. It is globalism and I dare say, it is a negative humanism.

The above line of thought is what we tried to sustain in this work. We undertook this work not because we just want to write something but because the facts exposed here are hitherto unknown and if known, not yet put in a form as this. We therefore own up any exaggeration, mistake and or contradiction contained in this book.

2. A history of globalism

Globalization, with its negative profiteering aspect, globalism, has always been there in human history. It is a living reality that was there at the beginning of the human society. It has existed in all the stages of the development of human history. In the main, it has been seen with different faces and in different garbs. Yet, the same effects are there. It is frightening to notice how dynamic this unfortunate trend has been in an overt attempt at self-concealment.

The word “globalization” in itself is new in the market of words. Yet, it reflects an age long trend which has been variously tagged “turbo-capitalism”, “westernization”, “Americanisation”, “gangsterization”, “Thatcherism”, “Reaganomics”, “new-international”, “new-colonialism”, “mac-world”, the “golden straight jacket”, “global surrender”, “cosmo-corporativism”, and “end of history”¹. This dynamism in conceptualization of globalization and consequently globalism is a mirror of the ideological dynamism that goes on in every society. It is our conviction that the apparently lineal structure of history betrays rather a basic cyclic dynamism and revolutionary emanation. This is why we are very interested in the past.

This chapter therefore undertakes a radical historical excursion of the use of globalistic ideologies to bring about injustice, to rock the balance of social justice, to administer an inhuman exercise that wears a human face.

¹ R.O. Madu, *op. cit.*, p. 5.

Such an attempt would lead us into opening a very rotten can of worms. No doubt, it would also show how vast our task is and how utopically ambitious it would be for any personal researcher to aim at giving a total expose of such a cumbersome history.

With this conviction therefore, we shall not pretend to be giving everything. WE shall rather be concerned with proving our thesis. The first is that there are in the whole of human history, cases whereby a few nations, a few individuals or a minor group of individuals has consciously, intentionally and maliciously ground the larger part of the society in the profiteering machine of economy-centred greed. Hence we want to prove that globalism is a historic event. The second point is that no matter when and where it is undertaken, no matter the name it is given, no matter who is doing it, globalism has never failed to destroy and alienate man from himself. Hence we want to show that the basic tenets of this trend have remained the same in history, only changing to cover its ugly face from the unsuspecting populace. Ajayi seems to agree with us thus:

Far from being a sweeping new force in world affairs, globalisation is just a handy word for the internationalisation of trade and capital. It could thus be defined as the process of greater interdependence between nations. The other name for the process is free trade. Historically, what many people fear today was common place about hundred years ago. Globalisation is no more damaging or destabilising now that it was in the 1890s².

² J.A. Ajayi, *Globalisation and Nigerian manufacturing sector*, "The Guardian", November 14, 2001, p. 47.

We shall try to narrow this historical study down to three important elements: slavery, colonialism and neo-colonialism. We hope to discuss all these concepts in their historicity, ideologies and anti-humanistic scopes.

2.1. Slavery

Slavery seems to be a forgotten and unfortunate chapter in the history of humanity. The sons of those who perpetrated it in its overt nature seem to be ashamed that their own ancestors could be so inhuman as to have committed so much atrocities as revealed by the history books. They hide their faces and offer many arguments of exoneration, exclusion and expiation. Most of them would use all available means, including a destructive and annihilating historical reconstruction, if that will help, to douse the effective interjections of a biting collective conscience. On the other hand, many, if not most of the descendants of slaves and ex-slaves, join actively also in this fight against a scientific and analytic remembrance of slavery. In the cloud of self-assertion and exaggerated conviction that they are free, they feel that they must never be reminded of the denigration, dehumanization, humiliation and savagery visited upon them by their fellow men in the past. The idea is that if you tell the history of slavery, “you are reminding us that we are sons of slaves”. If you call me a descendant of slaves, you are insulting me. So, do not tell me the history of slavery. This has many damaging effects. The most foremost is the neo-slavery of our times which its diverse branches which include the voluntary self-donation of

people in a blind momentous search for greener pastures. We shall not concern ourselves with these particulars in this study of slavery as a moment in the historical evolution of globalism.

Our concern here is to reaffirm the fact that slavery is a factual event in the history of mankind. Our spotlight will be on slavery as a trans-national economic activity. Therefore, we shall look at the macro economic, political and religious-social structures of slavery. Though we may at times reflect a visible historical chronology, we shall only employ scientific historical ethos as far as and in as much as they prove our points. May we therefore be forgiven if we speak from our historical background.

2.2. Slavery: a historical event

It is true that there was a time when people caught fellowmen and sold them as they would any other material commodity. Nations also launched into all-out enslavement of other nations. This has a vast history that dates back to almost the primitive eras of human existence. However, we shall focus on transatlantic slavery which spanned between 15c AD and 19c AD. It took various forms and was done at different fronts. It also undertook a dynamic evolution that eventually culminated in colonialism. At the international front, Western Countries out compete each other in an effort to boost their national economies. They had economies that were based largely on agriculture but they lacked manpower. The argument then was, since all off the world belongs to all of mankind,

why not get over some people to work for us either by crook or hook. Therefore, countries through the influence of wealthy merchants engaged in full-fledged enslavement of Africa. Africa became a vast game land where everybody pops in with his gun to shoot and capture as if a hunting festival had been declared. At this stage of slavery, Africa was an extensive deer forest, where the lordly proprietor betakes himself at times in quest game and recreation. He has certain beats, which he frequents, where the deer have their tracks, and to which his beaters drive them. Here he takes his stand and surreptitiously watches for his prey. While the deep recesses of the forest remain to him a perfectly unknown land. These proprietors of badly vesture are the nations of Europe who had planted their establishments upon African coasts, upon those lines which communicated most freely with the interior, and there awaited the approach of their prey, while little thought was given to the country beyond and to the people that inhabited it³. At this point, these people who were engaged I this inhuman activity were scared stiff of Africa; an author puts this succinctly:

It is due to the terrors of its harbourless coasts, the malaria of its mangrove swamps, its burning deserts, its dangerous beasts and reptiles, its impenetrable jungles, its wary tribes prepared either for fight or flight, that Africa was not entirely depopulated to satisfy the greed of Christian nations for slaves, during that last four centuries⁴.

³ E.W. Blyden, *Ethiopia stretching out her hands to God, or Africa's service to the world*, in G.M. Mutiso, S.W. Rohio (eds), *Readings in African political thought*, Heinemann, London 1975.

⁴ Ivi, p. 12.

Both at home in Africa and abroad in plantations, Africans suffered for the course of the whole world. Where possible, these European countries sponsored enslavement expeditions whereby soldiers were released from the European settlements, and marching wildly through the peaceful African night, guided by some greedy and at times forced African hosts, they bivouac within the small hours of the night, local villages and hamlets. Quietly surrounding the sleeping villagers, they torch the grass huts in all directions, and pour volleys of musketry through the flaming thatch. Panic-stricken, the unfortunate victims rush from the burning dwellings; the men are shot down like peasants in a battle, while the women and children are kidnapped and secured; the herds of cattle are driven away; and the human victims caught together, forming a living chain, while a general plunder of the premises ensues.

This gives a very mild presentation of what really happened. Millions of Africans were herded into specially built slave-cargo ships where they were to die in millions from starvation, diseases and the brutality of their masters. The wickedness of these masters was so much that during the abolition of slavery and its subsequent enforcement by the British Navy, many slave merchant ships off-loaded their full-hold into the sea at the sight of British war ships. The few slaves who managed to arrive the Western plantations hated themselves for not dying with their brothers. They dislocated them from all family ties by ensuring that family members were sold to different masters. The terror meted out to them in the plantations is better not told.

The other face of slavery was the local-African face. The pre-colonial African society was partially monarchical and partially acephalous⁵. Granted, slavery was sometimes propagated by crafty and greedy slave-dealers. Under various pretexts they set chief against chief, knowing that whichever wins they will be the gainers, obtaining thereby the numerous slaves they covet⁶. And more overtly, treaties of peace and commerce were concluded with the chiefs of the country, in which it was agreed that the kings on their part should from that period, sentence prisoners of war and convicts to European Servitude; and that the Europeans should supply them in return with the luxuries of Europe⁷.

These so called luxuries were sometimes firearms and bales of cloth; but at some other times, as vain as bottles of hot drinks and brandy. The lure of these things caught up with these African leaders and populace. Inter-tribal wars were declared at the least provocation. People sold their brothers. The punishment parents gave to bad children then was to sell them into slavery. It was so stupid that people could exchange a full-blooded youth for a piece of hand mirror.

This was a liberalization of trade, a trans-national effort, an internationalisation of trade and capital, akin to our globalization today. It is the forefather of international dependency. Greedy Europeans interacted with greedy Africans. The greedy Africans supplied breathing, speaking,

⁵ Aamolekun, Osuntoku, *Government and politics for West African students*, Heinemann, Ibadan 1977, pp. 65-77.

⁶ E.W. Blyden, *op. cit.*, p. 13.

⁷ Ivi, p. 11.

thinking and soulful goods to the world market of the yesteryears while those greedy marketers supplied them with useless products that were only used to increase their greed.

Even the abolition of slave trade by the British Government was not a humanitarian act. It was prompted by greedy intentions and desires. The British economy needed slaves to work in the sugar plantations in the British colony of West Indies. At a point, because of the increase in production of sugar by some other European nations and their colonies, the British sugar became increasingly more expensive and less sought after. Again, at home, there was a shift from the British economic emphasis on sugar as the industrial revolution took a full swing. When the industrialists became more and more powerful in influencing the British Congress and sponsoring bills, it became inevitable that slavery would come to an end. The tone of the trade had changed.

The British industrialists needed palm oil to work their machines and they needed other raw materials like cotton from Africa. Since as long as slave-trade lasted, the success and boost of this industry-based economy would be hampered by various factors including the unnecessary delay they met at African coasts as the Africans attended more promptly to slave-ships; the consequent action was to stop slavery at all costs. The abolition of slavery was therefore another instance of globalism where the strong used every means at their disposal to influence the whole world towards fulfilling their own self-centred interests.

2.3. Economic and political ideology of slavery

The economic and political ideology that guided slavery is akin to that which guides globalization today and more strictly in its negative aspect of globalism. Slavery necessarily wanted to reach-out to the whole world. It wanted to create a world market for manpower and other goods. This could be seen both at the local African level and at the foreign European level. Again, slavery was out to enhance international political balance for the slave dealers at both fronts.

At the foreign level, the vast land of America was very fertile and in need of manpower. But there was nobody to work on them. Indeed there was nobody who could work on the farms for nothing. In Africa, there was the need for African chiefs to conquer their neighbours and to have basic European luxuries. The trade therefore was to supply the Western block with the highly prized free labour, and the African block with the much sought after arms, cloths and hot drinks. This looks simple and innocent. But as it lasted and as long as it would be remembered, it must always be seen as it was, a malicious profiteering agenda that nearly depopulated Africa. As we shall see in later chapters, this is akin to the hypocrisy of some globalizing activities of today.

Slavery was therefore a triangular world-economic and political exercise. From the shores of Africa, people were bought and deposited at the shores of the new-world. From the shores of the new world, raw materials were carried to the British waters where they were used to produce goods which were then passed around in Europe. What an in-

credibly innocent looking venture with very many wonderful “dividends” to offer. Many people saw only the good side of it. So much so that slavery was to be defended with strong philosophical and theological arguments.

2.4. In defence of slavery

The problems of economic growth and development can no longer be resolved by one nation alone; they are worldwide in scope. It is the moral obligation of the developed nations to provide ... Massive technical, agricultural, medical and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease⁸.

This is the world global argument of today, presented by the contemporary humanist in defence of globalization. This argument is however an amendment of earlier arguments presented by some philosophers and religious hegemonists in defence of slavery.

Starting with the philosophers, many of them presented ontological arguments in support of man’s enslavement of man and the sacredness of the institution of slavery. Aristotle states unequivocally that

it is clearly natural and beneficial to the body that is should be ruled by the soul ... Tame animals have a better nature than wild, and it is better for all such animals that they should be ruled by man because they then get the benefit of preservation. ... we may thus conclude that all men who differ from the soul,

⁸ R. Scarborough, *Enough is enough, a call to Christian involvement*, Liberty House Publishers, Lynchburg 1996, p. 103.

or an animal from man ... all such are by nature slaves, and it is better for them ... to be ruled by a master. A man is thus by nature a slave if he is capable of becoming ... the property of another, and if he participates in reason to the extent of apprehending it in another, though destitute of it himself ... But the use which is made of the slave diverges but little from the use made of the tame animals; both he and they supply their owner with bodily help in meeting his daily requirements ... It is thus clear that, just as some are by nature free, so others are by nature slaves, and for these latter the condition of slavery is both beneficial and just⁹.

Aristotle is therefore saying that some people are naturally to be slaves. These are for him, people who are not strong enough to resist enslavement and people who are not powerful enough to defeat the others intellectually. He therefore reduced such people to wild animals. This was because of the traditional philosophical teaching that man is a rational animal.

This reduces the criterion of man-ness to rationality, excluding every other person that does not seem to exhibit rationality from the family of men and forgetting the fact that more of our actions stem from a body of unevaluated epistemic naiveties.

We shall not bother ourselves with the details of this. It is however important to point out that this partial articulation of the being of man and the subsequent ideology of enslavement were to be very influential in propagating slavery and are today to be seen in the various partial anthropological arguments that promote and propagate globalization.

⁹ Aristotle, *Politics*, L.2, C.5., translated by Ernest Barker, Oxford 1946, pp. 11-14.

This portion we quoted from Aristotle was as influential as the philosopher himself. It permeated the Roman laws and was promulgated with zest. It was even to be given more strength by a fundamentalist interpretation of the letters of St. Paul regarding the obedience of slaves to their masters¹⁰. Following this trend therefore, Church documents were to reflect the pro-slavery spirit of the times as could be seen in the Council of Gangra in Asia Minor 340 AD;

If anyone, on the pretext of religion, teaches another man's slave to despise his master, and to withdraw from his service, and not to serve his master with goodwill and all respect, let him be anathema¹¹.

Following this, slave masters were always provided with good arguments for their wicked acts. The bible was quoted ceaselessly to support themselves. Appeal was constantly made to Christ's teaching that the greatest among you shall be the servant.

Hence, during trans-Atlantic slavery, the negro was the global servant, while the Anglo/Franco-Saxon was the global master who pretends to be at "disadvantage". By his fundamentalist interpretation of the bible, he "the master", would eventually become the servant and the servant would become the almighty master. An author captures this globalism thus:

¹⁰ *Gal.* 3,26-28; *Col.*3,11; 1 *Cor.*12,13; *Col.*3,22-4,1; *Ephes.* 6,5-9; 1 *Tim.* 6,1-2, *Titus* 2:9-10, etc.

¹¹ Canon 3, C.J.C. *Decreti Gratiani*, II, C. XVII, p. IV, C. 37.

The negro is, at this moment, the opposite of the Anglo-Saxon. Those everywhere serve the world; these everywhere govern the world. The empire of the one is more wide-spread than that of any other people. The negro is found in all parts of the world. He has gone across the Atlantic to the Western Hemisphere, and here he has laboured in the new and in the old settlements of America; in the Eastern, Western, Northern, and Southern States; in Mexico, Venezuela, the West Indies, and Brazil.

He is everywhere a familiar object, and he is, everywhere out of Africa, the servant of others ... The lot of African resembles also His who made Himself the form of a servant, and having been made perfect through suffering, became the "Captain of our salvation" ... The principle laid down by Christ is that by which things are decided above, viz. that he who would be chief must become servant of all ...¹².

In fact, materials were not lacking for the pro-slave trade ideologists. To be presented frequently and actively were the reflections of certain theologians who in their own opinions felt that slavery was wholesome. Here, we recall the famous conviction of St. Isidore of Seville (d. 636 AD) that:

Those who God perceived were not fit for freedom, He more mercifully inflicted with slavery. A slave's capacity for doing wrong must needs be restrained by his master's power. To be submissive as a slave is better than to be proud as a freeman¹³.

With this type of thought, some people came to see slavery itself, considered as such in its essential nature, as

¹² E.W. Blyden, op. cit., p. 6.

¹³ *Sententiae*, L. III, C. 47, MPL83, 717.

not at all contrary to the natural and divine laws. For them, there can be several just titles of slavery and these are referred to by approved theologians and commentators of their times. The sort of ownership which a slave-owner had over a slave could be understood as nothing other than the perpetual right of disposing of the work of a slave for one's own benefit — services which it is right for one human being to provide for another.

From this, they adduced that it was not contrary to the natural and divine laws for a slave to be sold, bought, or exchanged as a gift, as far as the due legal conditions were strictly observed. Among these conditions, the most important ones were that the purchaser should carefully examine whether the slave who is put up for sale had been justly or unjustly deprived of his liberty, and that the vendor had done nothing which might endanger the life, virtue or faith of the slave who was to be transferred to another's possession¹⁴.

No matter how much these ideologies prove otherwise, slavery is the most vile and most despicable thing that can and has existed among men. Because by it, a man who is the most noble and most free of all the creatures that God made is out into the power of another man in such a fashion that the latter can do with him whatever he pleases, just as he can with any other of his properties, animate or inanimate.

And so despicable a thing is this slavery that the man who is reduced to it, not only loses the power of doing

¹⁴ Statement issued by the Holy Office (1866) in reply of a Vicar Apostolic of the Galla tribe in Ethiopia's questions, quoted in J.E. Maxwell, *Slavery and the Catholic Church*, Barry Rose Publishers, London 1975, p. 50.

with his own what he pleases, but even has no power over his own person, except in so far as his master commands. This is identical to the global economic order of our times where some nations are totally slaves of others, doing their bids and being at their beck and call, not for their own benefit but for the benefit of the globalizing thieves. We must therefore point out that,

An economic system based on slavery, which makes a man into a mere instrument of production which is negotiable at the will of the owner who completely forgets the dignity of man, can never be acceptable to God. A man never has the right to reduce his brother to servitude, to make him his slave¹⁵.

¹⁵ Joint Pastoral Letter of the Bishops of Upper Volta, 1959, quoted in Maxwell, *op. cit.*, p. 123.

3. Colonialism: another face of globalism

3.1. Colonialism

When slavery was abolished, European countries pitched their tents at the coasts of African countries to sap as much resources as possible. This was another moment in the historical evolution of globalization. It happened to be an unfortunate consequence of international interaction. As Uwalaka pointed out, the problem was not mere globalization but the wicked misuse of globalization which we tag globalism. In the very words of Uwalaka,

The problem of colonialism is not that other races or people came to interact with us or bequeath to us some of their culture, but the manner, the violence, submission, and exploitation which they operated¹.

Colonialism started with the scramble and infamous partitioning of Africa. It is a historical event that had a very serious ideological backing. By colonization, we mean that European Countries actually shared among themselves, African Countries and administered these countries for exclusively selfish ends. We shall see here, that his is the model of globalization that was in vogue then.

¹ J.N. Uwalaka, *Inclusive humanism*, in J. Obi Oguejiofor (ed.), *Africa: philosophy and public affairs*, Delta, Enugu 1998, p. 96.

3.2. The scramble and partitioning of Africa

The colonial rule in Africa was a moment in an evolutionary process of the globalistic dynamism. It was the culmination of the long process of Euro-African connection which must be properly identified with the period of slavery and slave trade. When slave trade was abolished in the first half of the nineteenth century, there came the era of legitimate trade. The basis of legitimate trade was on agricultural resources. Many governments masked their interests with multinational companies like Royal Niger Company founded by George Taubman Goldie with the idea of making profit and secondly of opening up the Niger valley to British enterprise². Many other countries sponsored similar expeditions. At a time, nations started to quarrel among themselves over portions of the African continent. People were laying claims and counter claims.

The reasons for the scramble were complex but there is no doubt that a conjunction of economic, political and humanitarian considerations precipitated the race to carve out African countries among the European powers. There was the need to ensure world peace among these nations and as usual, some people were to suffer for it.

The decision of important European politicians such as Jules Ferry in France, Otto von Bismarck in Germany and Lords Roseberry, Salisbury and Joseph Chamberlain in England left lasting marks on the exploitative, humiliating, inhuman and denigrating course of European-African relations.

² Aamolekun, Osuntoku, *op. cit.*, p. 75.

The rules of the game were set in Berlin in the famous Berlin West African Conference when, on the initiative of Otto von Bismarck, interested European Powers met in Berlin to decide on the meaning of claims of European Sovereignty in different parts of Africa. It was decided that mere squatting on the Coast by any European Power could not be deemed to have conferred ownership of a piece of African territory by any power. It was declared that claim to sovereignty must be accompanied by effective occupation³.

This conference set the pace for the European enslavement of Africans on the African soil. Africans were then to bear the brunt of European imperialism for more than half of the 20th century. This was a misuse of the trust of unsuspecting Africans by European merchants in what was then known as free trade. Today, there is still free world trade and the consequences though more subtle, have never changed. It was really inhuman and any replica of it today, no matter how seemingly human it may be, and no matter how attractive the human face it wears today may be, remains inhuman primarily speaking. As an author points out,

In the bid to achieve its primary economic goal, colonialism reduced its human subjects to mere instruments of production. Invariably, with this type of instrumental philosophy, the value of human life and dignity was subordinated to that of objects. The worth of human beings was considered from this purely functional point of view as only a means to an economic end⁴.

³ Ivi, p. 76.

⁴ E.G. Ekwuru, *The pangs of an African culture in travel*, Totan, Owerri 1999, p. 14.

3.3. Colonial administration and economic strategy

The purpose of colonial administration and economic strategy can not be likened to that of any government worthy of the name. The administration of colonialism in both Franco and Anglo-imperialized Africa was basically for the good of the colonizers. If any infrastructure or facility was ever put in place, it was there to aid the smooth exploitation of the people. An x-ray of the railway tracks in Nigeria will convince you. The rail simply starts at the seaports and reaches out to the interior places where raw-materials are in abundance. It is a one-way traffic. The trains go to these interior places collecting raw-materials and straight to the seaports for instant leverage to the imperialist governments. Production of local goods was virtually non-existent. The colonies must wait for their masters to assuage their hunger by dripping down pitiable drops from the dregs of good wine squeezed out of the African's blood. The colonies were also fecund markets for the discharge of products and the experimentation of new innovations without any regard for the morality of such actions. Commenting on this, an author writes,

Colonialism in Africa was never a benevolent exercise undertaken for the benefit of the colonized. It started as an act of explorers and industrialists who wanted to enrich themselves and to find raw materials and markets for their industrial products, but ended up in a political domination to protect the colonial exploitation of the dependent countries⁵.

⁵ F.N. Akuwke, *Social work in Africa: a quest for reorientation*, in J. Obi Oguejiofor, op. cit., p. 192.

The colonial government x-rayed in this light was therefore, no government at all. It was a huge machine for a global collection of peoples and putting them in the vend, to be squeezed till there is no more drop of blood left in them. This has taken a new shape today in the form of globalism. Colonialism could not continue because its pretensions were soon laid bare.

When Africans, under the colonial rule recognized that being in Africa their own brand of territorial slavery was worse than that of their brothers across the Atlantic in the plantations of the New World, they started to show their grievances. Like in tethers; they started to bleat to remind their oppressors that they had become aware of their situation of slavery⁶.

3.4. The end of colonialism and the search for a new face for globalism

When Africans woke up from their slumber, when they discovered the wickedness meted out to them, the need for this overt globalism called colonialism came to an end. Africans had tasted the honey, there was no going back. The oppressed everywhere had become aware that,

Colonialism which ostensibly pretended to bring enlightenment however accomplished material exploitation, cultural expropriation and economic impoverishment. The rich black continent was undermined politically, economically, culturally,

⁶ E.G. Ekwuru, *Africa and the myth of the sleeping giant*, Totan, Owerri 2001, p. 128.

socially and otherwise. The colonial masters put a knife to what held Africans together⁷.

Many Africans were fast becoming educated and many nationalist spirits were fired into action. They saw clearly that “the colonial economic policies and organization were aimed at oiling the capitalist machine of the colonial powers⁸. It was really vivid to their lucid minds that this was a clearly unjust economic order that turned Africa into a raw material producing continent for the Western Industries and Capitalist Market. The structures of African economy were to be seen as to have been developed not to feed Africa but to meet the needs of Europe, to supply raw materials and gold to under-pin their growing economy. Africans became increasingly fed-up with this position of perpetual serfdom. They were both ontologically, socially, culturally and economically encased by Europe.

The inevitable consequences of this enlightenment was to be what is historically known as African quest and achievement of independence. Here we acknowledge the efforts of African nationalists like Jomo Kenyatta, Kwame Nkrumah, Leopold Sedat Senghor, Nnamdi Azikiwe, Kenneth Kaunda, Patrice Lumumba, to mention but a few.

On the other hand, the colonizers were not totally defeated by being forced to hand over government to the Africans and allowing them their freedom. “The colonial mission in Africa was essentially economic and through this colonial project, African society came to be linked to

⁷ D.C. Ewuru, *Enmeshed in colonialism: any future for African States*, “The Pointer”, X, 1, Dec. 1999, p. 26.

⁸ J.N. Uwalaka, *The marginalization of Africa and the unjust world politico-economic order*, “The Pointer”, op. cit., pp. 37-39.

a certain European or Western economic order”⁹. This colonial project was broken down at the dawn of African independence, but the main work which it accomplished, the strangling link to European and Western economic order has remained. It became active in the search for a new face, a face that will be accepted. This economic strand is to be located in the new world economic order. It is capitalistic and structured to promote the economic interests of those who were formerly colonizers and their greedy African allies. The new face this tread has started wearing is identified by politico-economic analysts as Neo-colonialism.

3.5. Neo-colonialism, a neo-globalism

Many African nations were theoretically declared free but practically encumbered. Many African states were made free and are sovereign states only in nomenclature. The process of granting freedom to these States had been well planned and executed in such a manner that these people remain in a nightmarish state of no freedom. There is a Prime Minister or a President in Africa, who goes around puffing up with several chieftaincy titles and honorary doctorate degrees, but catches cold any time the Presidents of the former imperialist countries sneeze. He dances their tunes and seems to be most happy tagging along with them. Why not, he has no ideology that was not given him; he has no money; the little he has was bor-

⁹ Ibidem.

rowed from them; he lives in perpetual fear of the sledge hammer of economic sanctions. What could he do?

Africans came to be boxed into a situation where they cannot even say no to the economic predators, most of the time. Not only has the history of African development been influenced by the diffusion of ideologies from outside but also the marginal position in the global economy of sub-Saharan countries have reduce their ability to resist the pressures of dominant international financial actors¹⁰.

This is a terrible situation and it is a real happenstance in Africa. Talking on the meaning of neo-colonialism, Kwame Nkrumah states,

The essence of neo-colonialism is that the state which is subject to it is, in theory, independent and has all the outward trappings of international sovereignty.

In reality its economic system and thus its political policy is directed from outside¹¹.

Where neo-colonialism exists, the power exercising control is often the state which formerly ruled the territory in question, but this is not necessarily so. In overt and extreme cases, it is possible that “neo-colonial control may be exercised by a consortium of financial interests which are not specifically identifiable with any particular state”¹².

This is the present stage of globalism. It is carried on by nations and by international bodies. As far back as

¹⁰ Ibidem.

¹¹ K. Nkrumah, *Neo-Colonialism*, Panaf, London 1968, p. 4.

¹² Ivi, p. X.

1968, Kwame Nkrumah noticed this and especially the clear hypocrisy shown in the establishment of international bodies. His study shows that these bodies are tele-guided. It is a matter of “who pays the piper dictates the tune”. The whole world order is a harmful pretension at being pro-world; which eventually has continued to bring untold sufferings to a greater part of the world. Hence he said,

The principle of mutual inter-imperialist assistance whereby American, British, French, and West German monopoly capital extends joint control over the wealth of the non-liberated zones of Africa, Latin America, and Asia finds concrete expression in the formation of interlocked international financial institutions and bodies of credit: International Monetary Fund (IMF), USA 25% of votes; International Bank for Reconstruction and Development (IBRID), USA 34% of votes; International Development Association (IDA), USA 41% of votes ... The imperialists even make use of the UNO in order to camouflage their neo-colonialist objectives¹³.

We shall study these international bodies in the next chapter to see how true it is that they are agents of globalism. The other important aspect of neo-colonialism is to be seen in the multinationals as they are in our own era. As an author splendidly put it,

Globalisation has concentrated economic power in the hands of a few large multinational corporations, such as banks and petroleum companies.

This greater economic power, added to the speed with which financial resources now circulate, and the distribution of

¹³ K. Nkrumah, *Know the Enemy*, Panaf, London 1968, p. 4.

productive means, all contribute to the impoverishment of the smallest countries and the loss of state power. Within this new frame work, the category of “developing countries” loses meaning and has really become “perpetually weak economies”¹⁴.

This has taken the form of technologism and computerism. The internet and all other available scientific innovations have been put in place to ensure a situation whereby the whole world is in each of us and all of us at the same time and place. In all these innovations, negative globalists were and are always at hand to exploit the situation. This brings us to talking about the inputs of some greedy Africans. We have asserted clearly what B.C. Okolo stated when he said that “in neo-colonial situation, the control and manipulation of powerless and less technologically advanced nations are indirect and in many ways subtle ...” It therefore follows that there must be indigenes who have aided this raid of the economy of “third world” or “developing” countries. Many leaders have failed their countries in many clear ways. To these overt and covert helpers of the neo-colonizers, Kwame Nkrumah said;

To allow a foreign country especially one which is loaded with economic interests in our continent, to tell us what political courses to follow is indeed for us to hand back our independence to our oppressors on a silver platter¹⁵.

We do not in anyway advocate for the exclusion of Africa from the World order. We rather say that things could

¹⁴ Ajayi, op. cit., p. 49.

¹⁵ K. Nkrumah, *Consciencism*, Panaf, London 1964, p. 102.

be made better for African and other developing nations. Unfortunately many of our African leaders have joined hands with their Euro-American allies to strangle us. Many of them actively propagated wars, and many other problems for Africa and the third world in general. The most regrettable is the terrible cash flight to foreign banks. The table below will make you weep at what has happened in Nigeria alone during the military juntas. These are only the ones discovered in Western banks where the owners registered with their true names. You can then imagine what is really the case.

The above is a brief telling of the chequered history of globalism from our own point of view. In the next chapter, we shall examine the international community and what it is all about especially regarding globalism.

Looted Money Discovered in Foreign Banks¹⁶		
Names of Depositors	London Swiss	USA Germany
Gen. Ibrahim Babangida	6.256b \$7.41b	\$2.00b DM9.00b
Gen. Abubakar	1.31b	\$800m
Rear A. Mike Akhigbe	1.24b \$2.42	\$671m DM1b
Gen. Jerry Useni	3.04b \$2.01	\$1.30b DM900m
Alhaji Ismaila Gwarzo	1.03b \$2.00b	\$1.30b DM700m
Alhaji Umaru Dikko	4.5b \$1.4b	\$700m DM345m

¹⁶ Source: "London Times", *Body and Soul*, August 6th, 1999, p. 13.

Paul Ogwuma	300m \$1.42b	\$200m DM500m
Gen. Sani Abacha	5.01b \$4.09b	\$800m DM3.07m
Mohammed Abacha	300m \$1.2b	\$150m DM535m
Abdukadir Abacha	700m \$1.21b	\$900m DM 477m
Alhaji Wada Nas	600m \$1.32b	DM300m
Tom Ikimi	400m \$1.39b	\$153m DM300m
Dan Etete	1.12b \$1.32b	\$400m DM300m
Don Etiebet	2.5b \$1.06b	\$700m DM361m
Maj. Al Mustapha	600m \$1.001b	Dm210m
Anthony Ani	2.9b \$1.09b	\$360m DM1.66b
Bashir Dalhatu	2.3b \$1.001b	\$360m DM1.66b
Gen. Wushishi	700m \$1.301b
Alhaji Hassan Adamu	300m \$200	\$700m
T.Y. Danjuma	1.36b \$1.02b	\$399m DM190m
Gen. Ishaya Bamaiyi	120m \$800m

4. The world community

There is a “world community” whose “universality” is not disputed but whose “communitarian” nature is a subject for high spirited debates and hot blood among political analysts and macro-economic specialists. World community simply refers to the interactive unity among the sovereign nations of the world. It is the most visible globalistic structure available. The highest world body is the United Nations Family which comprises a lot of other bodies. In this chapter, we shall attempt an x-ray of the activities of the UN to prove how the UN has been a bull dog that effectively claws to death, the pitiable underdogs of the society and only pretends to be petting and loving them.

4.1. Who is the world?

The concept “international community” is the same as “global community”. It more specifically refers to a situation were the whole world in the form of sovereign nations freely joins together and determines equally the course of humanity towards a betterment of the whole world. Theoretically, it is to be conceived as a “bank”, a watchdog and an enforcer of holistic ideologies geared towards making the entire world goods available to all and for all. Such a body is expected to knowingly acknowledge through actions that

God destined the earth and all it contains for all men and all peoples so that all created things would be shared fairly by all mankind under the guidance of justice tempered by charity. No matter what the structures of property are in different people?¹.

Such a body would then be the authentic voice of faceless humanity. It would be the “human family” in the proper sense of the concepts “human” and “family” where exclusionism is eschewed and humanity in all its ramifications is restored, bearing in mind then that injustice to a human being is injustice to the whole humanity. This because humanity has been denigrated in any human being who suffers inhumanity.

Thence, the ultimate and basic purpose of economic production would not consist merely in profit nor prestige; it would be directed to the service of man, that is, man in his totality. It would then take into account, man’s material needs and the requirements of his intellectual, moral, spiritual, and religious life.

In doing this, man would be neither only a European, an American, a friend of mine, a white man, a black man nor only a merchant, a woman or a man. In fact, there would be no distinction or discrimination². This will stem from the conviction that “the establishment of an authentic economic order on a worldwide scale can come about only by abolishing profiteering, nationalistic ambitions, greed for political domination, schemes of military strategy, and intrigues for spreading and imposing ideologies”³.

¹ “Gaudium et Spes”, no. 69.

² “Gaudium et Spes”, no. 64.

³ “Gaudium et Spes”, no. 85.

Unfortunately, the world does not belong to the world equally. All animals are equal but some animals are more equal than others. Relations, interactions, and romance among nations are meant to be for the good of all. No country is an oasis.

The world is expected to be a real global village. Yet, these relations breed their doses of neo-colonialism, subjugation and stress. As Kwame Nkrumah pointed out in the African case:

It is impossible to separate the affairs of Africa from the affairs of the world as a whole. Not only has the history of Africa been too closely involved with Europe and the western hemisphere, but that very involvement has been the driving force in bringing about major wars and international conflicts for which Africans have not been responsible. Africa has too long been the victim of disruptive aggression, which still attempts to make a hunting ground of our continent⁴.

He spoke the case of Africa. But every other developing country seems to suffer it. Only a few countries seem to be actually benefiting from this worldwide alliance. No wonder in defining the international community, a writer states unequivocally that,

“International community” as an expression is of contemporary genesis in the world of politics. Researchers ... vindicate it to mean, simply, the developed countries of the world, precisely the super-powers of the UNO on whom rests the lever of the world politics, economy and education. USA, UK, Russia, France, and China are being referred to here. Once they say, it

⁴ K. Nkrumah, *Africa Must Unit*, Panaf, London 1963, p. 194.

is generally (though fallaciously) assumed that the whole world has said⁵.

A look at the entire super structure called United Nations Organization, would lead us a long way in affirming or denying the truth of this assertion.

4.2. The United Nations system

We used the expression “United Nations System” to indicate that apart from the visible United Nations Organization and its inherent superstructures, there are fourteen other independent organizations known as “specialized agencies” which are linked to the UN by way of cooperative agreements. There is a very wide area of international concerns including world economy, society, culture, education, health and other related fields.

We shall expose their structures, histories, activities and scopes. There are a lot of gains in them but we shall not fail to point out their inherent structures that promote humanism and globalism.

4.3. A brief history and meaning of the UNO

United Nations Organization did not spring from nowhere. It is a stage in the development of international cooperation. The first attempt at forming such a body in the

⁵ J.C. Ekwueme, *Nigeria and international community: the modern challenge of peaceful relations*, “The Pointer”, IX, 1, Dec. 1998.

semblance of the UN of today was in the 1815 Congress of Vienna. Just after the Napoleonic war, the whole world had come to realize the need for a strong alliance of nations to be formed to ensure collective security through arbitration, threat of collective armed intervention and a balance of power politics.

This was a very effective body until about 40 years later when the Crimean War of 1854-56 dawned. Its collapse was marked by an out break of great wars Prusso-Danish, Halo-Austrian, Austro-Prussian, Franco-Prussian, Turco-Russian, Russo-Japanese, and the first Balkan wars. The Congress had failed because of the many divergent and selfish interests held by different countries.

The world was in this state of lawlessness when the first World War struck, unleashing a global brutality and wanton destruction. To ensure that such would not happen again, the League of Nations was called into existence on 28th April, 1919. The purpose for establishing the League was clearly to promote international cooperation and to achieve international peace and security.

Again, this too failed because of selfish interests: America never joined, Japan withdrew in March 1933 because the League criticised her invasion of Chinese Manchuria. USSR withdrew in September 1934 and Italy withdrew in 1936 after Mussolini had successfully defied the League and annexed Ethiopia.

With the Charter signed on 26th June 1945 in San Francisco which came into effect on 24th October 1945, the UNO came into effect. It was the aftermath of the Second World War. Fifty one countries signed this Charter as

members, but today almost the whole world belongs to the UNO, with the number of Nations totalling 189.

The UNO is therefore the largest umbrella world body that incorporates all humanity. It cuts across all religious affiliations, racial bias and cultural considerations.

The UNO has four main purposes which include the maintenance of international peace and security, the development of friendly relations among nations, cooperation in solving international problems, promoting respect for human rights and harmonizing the actions of nations. The member nations are formally sovereign nations with their own governments and independent political structures.

4.4. The structures of the UN system

The United Nations System is composed of six principal organs viz. the General Assembly, the Trusteeship Council, the Security Council, the Secretariat, the Economic and Social Council, and the International Court of Justice. There are other United Nations Organs under the six principal organs. Apart from these, there are many specialized agencies and autonomous organizations within the system. For the sake of space, we shall treat only the six principal organs of the United Nations and two of the Autonomous Organizations within the system. For the sake of fairness, we shall not fail to make references to the other bodies as long as they come handy to prove our points.

4.4.1. The General Assembly

This is the general body of the UN, where all member nations are represented and possess a vote each. Here, they have equal voice and status. The only debarment of a member is failure to pay her dues for two consecutive years.

Though in recent times, decisions are reached though consensus, decisions on matters are reached by simple majority except in extra-ordinary cases stipulated by the Charter, then decisions are reached with two-thirds majority.

4.4.2. The Security Council

There are fifteen nations represented at this council. Out of the fifteen, five nations are permanent members. These are China France, the Russian Federation, the United Kingdom and the United States of America. The other ten states are subject to the votes of the General Assembly.

This council has the primary responsibility of maintaining international peace and security. The Council may convene at any time, day or night, whenever peace is threatened. Under the charter of the UN, all member States are obligated to carry out the council's decisions. Decisions here require nine (pro) votes. However, a decision may not hold if any of the five permanent members votes against it.

4.4.3. The Economic and Social Council

This Council has fifty-four members who are elected by the general assembly to work for three-years' terms. Under the overall authority of the General Assembly, the economic and social council co-ordinates the economic and social work of the United Nations and the UN family.

4.4.4. The Trusteeship Council

The Trusteeship Council now consists only of the five permanent members of the security council. Formerly, it comprised of the seven Nations that were entrusted with taking care of the Nations under the care-takership of the UN. Since 1994, all these trust territories have attained self-governance. The Trusteeship council which used to supervise the administration of these territories seems to be out of job and only meets at intervals.

4.4.5. The International Court of Justice

This is the judicial organ of the UN. It is otherwise called the world court and is made up of fifteen judges elected by the General Assembly and by the Security Council. The main function of the world court is international adjudication and arbitration.

4.4.6. The Secretariat

This is the administration arm of the UN system. It is headed by the Secretary General. Under him, there are

several departments and office with a total staff of about 8,900 under the regular budget. The Secretary General is responsible to the UN alone and not to any particular nation's government. He presents annual reports of the UN and acts as the secretary to the principal bodies of the UN.

4.4.7. The World Bank Group

The principal financial body in the world is the World Bank Group. This was founded in 1944 and it is oriented towards funding development and human welfare.

The World Bank is owned by more than 180 member countries whose views and interests are represented by a Board of governors and a Washington-based Board of directors. Member countries are shareholders who carry ultimate decision-making power in the world bank.

The World Bank Group consists mainly of the International Development Association (IDA) established in 1960 and the international bank for reconstruction and development (IBRD).

Both facilities concern themselves with the pervading problems of the world especially those of the developing countries. They seek effective poverty reduction strategies and engage in poverty-focused lending.

4.4.8. The International Monetary Fund (IMF)

In 1946, the IMF was established to promote international monetary cooperation, to facilitate the expansion and balance the growth of international trade; to promote exchange stability; to assist in the establishment of a mul-

tilateral system of payments; to make its general resources temporarily available to its members experiencing balance of payments difficulties under adequate safe guards; and to shorten the duration and lessen the degree of disequilibrium in the individual country. The IMF is the largest international monetary body with 183 member countries. It has a Board of Governors, an Executive Board and a Managing Director with a staff of about 2,500 people to ensure a smooth operation. Also, IMF has many lending facilities which include: Stand-By Arrangements, Extended Fund Facility, Poverty Reduction and Growth Facility, Supplemental Reserve Facility, Contingent Credit Lines, Emergency Assistance etc.

4.5. A case for the UNO

The UN system has been an unquantifiable success in all the facets of its activities. It has brought much progress, peace and development. It has also helped greatly in the eradication of poverty on a global scale. A look at some activities of the UN will convince you.

4.6. The UNO and peace

World peace is the major pre-occupation of the UN. On a global scale, the UN has so far worked round the clock to ensure that there is peace.

UN efforts have produced dramatic results. The UN helped defuse the Cuban missile in 1962 and the Middle East crisis in

1973. In 1988, a UN sponsored peace settlement ended the Iran-Iraq war, and in the following year UN sponsored negotiations led to the withdrawal of Soviet troops from Afghanistan. In 1993, the UN was instrumental in restoring sovereignty to Kuwait, and played a major role in ending the civil wars in Cambodia, El Salvador, Guatemala and Mozambique, restoring the democratically elected government in Haiti, and resolving or containing conflict in various other countries.

This is not achieved from nowhere. It is as a result of long-term plan of profound foundations. To ensure peace, the UN therefore engages in disarmament, peace making, peace-building and peace-keeping bids.

In the area of disarmament, we recall the many positive treaties of the UN towards this end. These include the Nuclear Non-Proliferation Treaty of 1968, the Comprehensive Nuclear-Test-Ban Treaty of 1996, treaties establishing nuclear-free zones, treaties prohibiting the development, production and stock-piling of chemical weapons (1992), those on biological weapons (1972), and those to ban nuclear weapons from seabed and ocean floor (1971). Such activities and agreements make the world much safer.

With regard to peacemaking, peace-building and peace-keeping, the UN has also done marvellously well. The UN's actions here ranged from the benign use of "good offices" by the Secretary General and the Security Council, through "quiet diplomacy", "preventive diplomacy" to economic sanctions.

Since the UN deployed its first peacekeepers in 1948, about 118 countries have under the UN umbrella, voluntarily provided more than 750,000 military and civilians, in 54 peace-keeping operations. Thus, the UN increasingly

undertakes activities which focus on the underlying causes of violence and means of curbing all types of threats to human life.

History itself bears witness to this fact. In Africa for instance, the actions of the UN concerning peace could be heard resounding in South Africa, Namibia, Somalia, Sudan, the Great Lakes, Central African Republic, Sierra Leone, Democratic Republic of Congo, Ethiopia and Eritrea. In these places, the UN has manifestly contributed to peace and stability.

In Asia, Europe and the Americas, we can still see how far the UN has brought peace to the warring zones of the developing countries. Here, we recall the gallant activities of the UN peacekeeping mission in Cambodia (1992), Afghanistan (1993), East Timor (1999), Yugoslavia (1991), Croatia (1992-1995), Eastern Slavonia, Guatemala and Haiti.

Even in the Middle East, the global peacekeeping activities of the UN have not failed to yield positive fruits as is clear in its continuous interventions in decades old Arab-Israeli conflict and in the restoration of Kuwait's sovereignty in 1997. These and more are no doubt, very laudable and noble.

4.7. The UN and our rights

The United Nations Organization has remained one of the highest voices for the respect of human rights. On several occasions, the UN has intervened in several related ways to ensure that human rights are respected in all the

strata of the society. In fact, the Universal Declaration of Human Rights proclaimed by the General Assembly in 1948, sets out basic rights and freedoms to which all women and men are entitled — among them the right to life, liberty and nationality, to freedom of thought, conscience and religion, to work, to be educated, to take part in government etc.

Currently the UN is carrying out field activities on human rights in about 27 countries or territories. Hence, from one part of the world or the other, the UN actively ensures that these basic rights set out in her charter are faithfully implemented and respected.

So far, there have been more than 80 conventions and declarations on human rights, including conventions to eliminate racial discrimination and discrimination against women, conventions of the rights of the child, the status of refugees and the prevention of genocide; and declarations on self-determination, enforced disappearances and the right to development. Again, through the efforts of the UN, governments of nations agreed to establish an International Criminal Court in 1998.

The immediate positive result of this was the Rwanda Tribunal in 1998 which handed down the first-ever verdict by an international court on the crime of genocide, as well as the first-ever sentence for that crime. Another concrete instance is the case of freedom of nations from colonization.

In 1945, 750 million people lived in non-self-governing territories. Today, that number has been reduced to 1.3million, in large measure due to the crucial role played by the UN in encouraging the aspirations of dependent peoples and helping to

speed their independence. Since 1960, when the General Assembly adopted the declaration of the Granting of Independence to Colonial Countries and People, some 60 former colonial Territories have attained independence and joined the UN as Sovereign Members⁶.

4.8. The UNO and humanitarian actions

The UN has been very prompt in responding to situations of hunger, epidemics, wars and natural disasters. To ensure this, she has set up facilities for emergency assistance and long term humanitarian responses based on research, evaluation and informed recommendations.

There is the UN Emergency Relief Coordinator which works with the Red Cross, World Food Programme (WFP), UN Children's Fund (UNICEF), the UN Development Programme (UNDP) and the UN High Commission for Refugees (UNHCR). All these join hands in making the world more human. To this regard, the recent UN documentation on her humanitarian response has this evidence to offer,

People who have fled war, persecution or human rights abuse are assisted by UNHCR.

In 1999, there were some 22 million people of concern to UNHCR. The agency's largest operations were in Western Asia (some 2.6 million Afghan refugees), the former Yugoslavia (some 1million people in need) and the Great Lakes region of African, with some half million refugees. ...

War and civil strife have separated an estimated 1 million children from their parents over the past 10 years, 12 million more homeless and left 10 million severely traumatized. UNI-

⁶ Ibidem.

CEF seeks to meet the needs of these children by supplying food, safe water, medicine and shelter⁷.

From these facts at hand, we can adduce that the UN is really wearing a human face.

4.9. The UNO and development

The UN seems to be all out to foster development at all levels. This apparent determination could be seen in the mission statement of the World Bank;

To fight poverty with passion and professionalism for lasting results. To help people help themselves and their environment by providing resources, sharing knowledge, building capacity, and forging partnerships in the public and private sectors⁸.

More than 70 per cent of the work of the UN system is geared towards promoting higher standards of living, full employment and conditions of economic and social progress and development.

A round of the world conferences has identified practical ways of solving global problems in a range of areas such as education (1990), environment and development (1990), human rights (1993), population and development (1994) natural disaster reduction (1994), social development (1995), the advancement of women (1995), human settlements (1996) and

⁷ Ibidem.

⁸ Department of Public Information, United nations, September 2000 - DPI/2020/Rev. 1.

food security (1996). The UN works closely with member States to implement decisions taken at these conferences⁹.

This work is done through the World Bank, IMF, WTO, WHO and others. The World Bank alone offers more than \$ 25 billion in development assistance each year.

4.10. Is the UN system an agent of globalism?

We started the last segment by saying that the UN is an unquantifiable success. This may seem to contradict our thesis but it does not. We reaffirm that the UN is an unquantifiable success.

The question then is whose success? And how? The UN has succeeded in blind-folding the whole world. It has succeeded in empowering a few and encumbering the rest. This could be seen in an objective analysis of the structures of the UN system, its history, its activities, effects and the so called dividends x-rayed above.

4.10.1. Structural defect

We believe in the dictum that says *agere sequitur esse* — action proceeds from being. Nothing holistic can come out of a partial structure. This is basically true of the UN system. At the very basis of the UN, it is defective. All the organs of the UN are under the General Assembly yet not decision can effectively be taken by the General Assembly without the fiat of the Security Council. The Security

⁹ Ibidem.

Council is therefore the most powerful organ of the UN. However it may be, for the Security Council to take a decision, all the permanent members of the council MUST vote for that motion. This is because of the veto system in the Security Council. It throws everything back to the five — China, France, the Russian Federation, the United Kingdom and the United States. This is a strong hegemonism of the rich. It is the root cause of the many evils, exploitations and stress that follow the UN. To foster and perpetuate their selfish interests, these countries who can never be sanctioned by the UN simply because they must vote before any procedure is enacted against them, use the independent bodies in the UN system to finish the other countries. Commenting on this defective structure Stengenge states clearly,

Hedging on their commitment to collective security from the very outset, the Charter's frames included the so called veto of the great powers in the voting procedures of the Security Council, the majority in favour of a motion has to include the United States, the Soviet Union, France, Great Britain and China. Thus, no enforcement action can ever be taken against any of these five powers (or its allies) without its own consent, which it certainly will not give¹⁰.

The result of this is very clear. The UN goes on to deceive everybody that she is doing the bidding of the whole world. But in the real sense of it, it is only serving the purposes of the rich. This is pure globalism and in line with the negative profiteering globalization of our times;

¹⁰ J.A. Stengenge, W.A. Axline, *The global community; a brief introduction to international relations*, Vol. II, Harper and Row, New York 1982.

Globalisation as currently experienced is about the gap between rich and poor getting bigger. It is about competition getting tougher, putting pressure on wages and working conditions and environmental protection¹¹.

This terrible hegemony must be rejected. It renders the whole so-called benign actions of the UN forlorn, empty, dangerous and even wicked. We must not close our eyes to these things no matter how much of a human face they are wearing.

If for world order we have to pay the price of tyranny or total homogenization, then perhaps the achievement of order will have been a mistake. If we can survive only by becoming gray and spiritless automatons, then perhaps our descendants will curse us for trying so hard to achieve such a miserable, half-alive state ... the real task is the eventual development of a decent life for all world's people. Order is a best only a way station¹².

The above is true of the many nations we have today. They are "spiritless automatons" and "half-alive states". They have no power of their own. They can not stand on their own feet. They must take into consideration, all the reactions that would possibly come from the big nations of the world. In most cases, before the General Assembly casts votes, all the nations know already who they are certain to support, whether they are wrong or right. An example is given with the era of the cold war thus:

¹¹ J.A. Ajayi, Globalisation and Nigerian Manufacturing Sector, "The Guardian", Nov. 14th, 2001, p. 47

¹² J.A. Stengenge, W.A. Axline, op. cit., p. 5.

the era of the cold war led the agents into battle simply to satisfy the dreams of their masters. Ideological interests battered Africa. Washington for instance had for decades funded a guerrilla band led by Jonas Savimbi to continue its terrorists activities against the people and government of Angola¹³.

This means that for any nation at all to stay in peace, the government must be loyal to the G8 and she must stupidly follow their hegemonizing globalism so much trumpeted through the help of the UN system. Any nation that is not in this elite group is absolutely only included to be excluded. Noting this discrimination Uwalaka comments that:

This is the observation that the international community is regarding the African continent as an Island entire in itself, adrift from the rest of the world and humanity.

Indeed the continent has all the symptoms of a victim of less-than-benign neglect Africa ... now plunged to take the first position from the rear in the scheme of today's International system. This breeds what we call the crisis of being marginalised and not take seriously in today's world nor enjoy a respectable status in the global calculations¹⁴.

This structural defect of the UN makes the UN good and big for nothing. If the true interest of all peoples is pursued, there would not be exploitation and oppression of man by man, of nation by nation. There would not have been most of the wars that we have had recently. There would then result peaceful co-existence and the prosperity

¹³ C. Eze, *Africa and the ravages of war: the way forward*, "The Pointer", X, 1, Dec. 1999, p. 32.

¹⁴ J.N. Uwalaka, op. cit.

and happiness of all mankind. Unfortunately, this is not so. UN is originally and basically structured to crush the poor in a hegemonistic machine similar to that prompting major companies of the world today to go into “merging”. We shall talk about this in the next chapter. Suffice it to mention here that the UN is thus clearly an agent of globalism.

4.10.2. Development and loaning

We have studied the so-called powerful and gallant contributions of the UN in world development. This is only apparent. For instance, IMF’s lending is conditional and based on policies. The borrowing countries must agree to follow those policies set by the UN. These policies claim to be for the standardization of the economy of the borrowing nation. A look at some of these policies will convince you of their vile nature ... to obtain IMF or World Bank loans, African nations are imposed with the following conditions:

- elimination of all barriers to foreign investment, de-unionizing workers, elimination of price control tariff barriers, and currency control. The maxim here is that competitive and unregulated market is the key to development.
- Cut down on direct taxation on income and wealth in order to increase disposable earning among the well-to-do. Conversely, increasing taxation on consumption in the form of value added or goods and services tax (VAT and GST).
- Paying more attention on export-oriented goods in order to acquire enough foreign exchange to service for-

eign debts. This is why hunger is still an issue in Africa and most developing nations.

- Drastic cut on public expenditure on education, healthcare, welfare assistance, unemployment insurance and pension, in order to check inflation and thus increase export goods and be able to service foreign loans.
- Deregulating the private sector in order to enhance competitiveness and free exporters and importers from government control, thus giving them an unbridled control of market. This has generated the biggest controversy in Nigeria today — the issue of deregulating petroleum in the country.
- Privatization of the public sector — banks, roads, industries, energy, water, communication and other utilities in order to maximize profit and increase ownership by foreign companies.
- Devaluation of the local currency to increase the value of export-goods and enable the mega companies to transfer their profits in “hard currencies”.

The picture painted by these developed nations, the mega corporations and their allies, the financial organizations has been summarized thus,

Privatization + Deregulation + Globalization = Turbo-Capitalism = Prosperity¹⁵.

This shows that all the claims of the UN to give impetus to world development, especially in the developing nations

¹⁵ R.O. Madu, op. cit.

is a sham — apparent but not real. African and other developing nations are simply in a cog-wheel. They have no economy of their own. They do not know how much money comes in or goes out of their countries. They cannot control inflation. The result is really stultifying. There is naked hunger, violence, wickedness, and a hydra-headed polarization of diseases.

4.10.3. *The “dividend” of UN globalism*

There are many “dividends” of this UN styled and fostered globalism. These are mostly wicked. People see wicked brutality meted-out with one hand and the Red Cross very handy to give help to the wounded as is currently happening in Afghanistan. Nothing is wicked or inhuman unless the interests of these big five UN nations are being compromised economically, we have trade where 82 percent of world export markets of goods and services go to the richest 20 per cent of people living in the highest income countries; technology — where 93.3 per cent of shares of internet users go to the richest 20 per cent, while only 0.2 per cent to the poorest; investments — where 68 per cent of shares in foreign direct investment go to the richest 20 per cent and just one percent goes to the poorest 20 per cent¹⁶.

Hunger continues to be a great menace. Poor countries continue to be poorer. Ironically, “IMF and World Bank have the image of an incubus, a slave driver sent in to de-

¹⁶ Samuriwo, Publications Officer, *Southern African Aids Information Dissemination Service (SAPAIDS)*, quoted in L. Okoro, *Globalization, a catholic anxiety*, “Daily Champion”, Nov. 13, 2001.

liberately keep the disadvantaged countries in perpetual subjugation, perpetual economic strangulation and helped to augment ... political imbroglios ...”¹⁷.

May be all these countries could have done better left on their own. However, this is not our thesis. Globalization is rather being misused. The developing nations constitute a sore sight, a sorry spectacle to the rest of mankind. Looking at the social setting of the affected areas, human conscience will definitely revolt as diseases, chronic poverty, natural disasters and other unfortunate and uncomfortable events continue to plague areas of the world. This is all the consequence of negative globalization. No wonder Madu noted clearly that studies show that African Nations that have embraced serious globalization agendas have done so at great human costs.

Countries like Ghana, Gabon, Tunisia, Uganda, Morocco and others, with increased foreign investments, improved institutional investor ratings and increased exports have had to pay greatly for it. Some of them suffer from high unemployment rates, low wages, growth in informal economic sector — unrivalled number of street vendors, domestic servants, day labourers, and prostitutes. In short, the policies have generated more inequality and serious class distinction¹⁸.

If the UN is to be really worth its while, it must change beginning with its structures. If a world wide economic order of a genuine nature is to be realized, all selfishness must be eschewed; all profiteering, nationalistic ambitions must be put aside, every form of political domination, any

¹⁷ J.N. Uwalaka, op. cit.

¹⁸ R.O. Madu, op. cit.

unborn scheme for imposition of ideologies must be completely abnegated. A true global economy is one whose strategic core activities, including innovation, finance and corporate management, function on a planetary scale on real time. For this to be really benign,

The West should be told that they do not form the whole of humanity but just a part of it¹⁹.

Until this is done, the UN remains a big machine of globalism and inhumanism.

¹⁹ L. Okoro, *op. cit.*

5. Multinationals and the rest of us

The biggest companies of the world are at the very heart of globalization. They wield so much power these days that one begins to doubt how effective governments are in the contemporary world. In the last four centuries, one could notice the influence of multinational companies in world politics. Beginning with the end of the era of overt slavery when the industrialists influenced the British policies that brought about so much change in history, the influence of multinationals has not stopped growing from strength to strength.

Considering the enormity of the strength of economic power, the ruthlessness of the multinationals in the search for profit and the vulnerability of the poor masses, we bemoan the startling fact that “globalisation has concentrated economic power in the hands of a few large multinational corporations, such as banks and petroleum companies”¹.

This is engendered by the new merge-craze whereby every big company does not want to compete with another big one but simply merges with the other big ones to extinct all the smaller companies, control the market and perpetually sap the masses. “A recent international report indicates that today only five firms control 50% of the global markets in aeroplane, in electronics and steel. Five companies control 70% in consumer durables while just 5 companies control 40% in oil, personal computers and the media”². This means that just a few companies control

¹ Ajayi, *op. cit.*, p. 49.

² *Ibidem.*

modern life. Governments seem to have surrendered their power to capitalism.

The world's biggest companies nowadays seem to be more powerful than many of the world's governments. The whole democratic system seems to be a sham. It is now government of the people, by the profiteers and for the profiteers. This great economic and political power, added to the speed with which financial resources now circulate, and the distribution of productive means, all contribute to the impoverishment and strangulation of the smallest countries and the loss of state power. Within this new framework, the category of "developing countries" loses meaning and has really become "perpetually weak economies"³.

The result of this strangulating global ubiquity are at the door steps of everybody and in the final analysis may catch up with their perpetrators and strangle them to a well-deserved death. In search of cheap labour, insensitive governments, exploitation compliant countries and driven by a devilish greed for unquantifiable profit, these multinational companies have ravaged the world in many ways. They have caused so much harm that no book can contain it. We have so much to show, but for the purpose of this work, we shall try to restrict ourselves to a few facts.

5.1. What is a multinational company?

When we say a company is multinational, we mean that the company has branches or affiliates in many nations.

³ Ibidem.

We mean that the company has “indigenized” in many places at the same time. It is able to operate under and within several economic structures at the same time. Most times, at least 40% of its investments are abroad. Such companies include: Coca Cola, John Holt, IBM, Shell Development BP, Julius Berger, Guinness, Philips, Paterson Zochonies (PZ), Smith Kline Beecham, M and B, UAC, Nestle, SCOA motors, Bata, Mobil, Pfizer and others.

In this write-up, we shall use multinational and transnational interchangeably. They both refer to companies that are able to carry out business, production, managerial duties, technological installations, capital deployment, distribution, raw materials appropriation, employment and solid structural investments in at least six countries of the world at the same time.

Because of the contemporary globalizing economic policies sanctioned by world bodies, many of these companies have become virtually ubiquitous. The Coca Cola company can be seen almost I in every part of the known world. In Nigeria alone, studies has shown that at least an average of 68million bottles of Coca Cola products are consumed everyday. The ubiquity of Coca Cola bottles in the world mirrors vividly how these companies are able to affect everybody everywhere. The important question then is a proper consideration of the consequences of this pervading and invading influence. Who gains from it?

The first thing to be considered is the reason of being of any company at all. Why would anybody want to establish a company? What is his interest? Again, since the multinationals have sprung from home countries with vested interests, how much do these companies work for their home

countries? Would they engage in foreign investments for purely humanitarian and altruistic reasons? How much do they aid genuine human development in the foreign or host countries? Before we consider all these, we shall look at the history of international business through multinational companies. This will help us to appreciate them more in this write-up.

5.2. A history of multinational companies

The history of multinational companies is linked with the history of international business. Even before Christ, there was international trade as could be seen in the Phoenician and Greek merchants. In the Genesis account of the History of Israel, we recall that the brothers of Joseph sold him to some Egyptian merchants on inter-continental trade.

We also recall the pride of place given to ancient Ar-chias (Corinth) because it was located between two important sea ports (Chenrae and Lechaeon). Trade flew unceasingly into Corinth through the merchant-sailors and transformed Corinth into one of the most important cities of the ancient world. This was to breed a culturally he-gemonizing influence. An influence that is today referred to as Hellenism.

With time, these seemingly isolated business efforts gradually crystallized into companies. The concept “com-pany” itself carries the full impact of the dynamism. Peo-ple with similar interest joined together to further their courses. Every instance of this accompaniment was called

a company. Later, many companies merged together in order to withstand competition and further, sponsor larger business and trade.

As early as 1600 AD, the colossus, British East India Company (BEIS) was controlling trade in almost half of the world. Even before this company in 1590, almost all the Dutch companies had merged together to form the Dutch East India Company (DEIC). In America, the growth was rather sporadic.

Even before the American civil war, American Colonial traders had formed a force to reckon with in the international market as early as the early 1700s. We recall the colossal beast called Singer Sewing Machine Company which was already of global reckoning as of 1869. By 1914, at least 37 American companies had grown to a multinational status.

In the third world countries, it has been potently argued that the multinationals pre-dated colonialism, sustained colonialism and when colonialism became an uncomfortable outfit, they discarded colonialism to continue their activities in new and more subtle garbs. A case in point is the First Bank of Nigeria Limited. It was established in 1894 in Nigeria, by a British Shipping Company called Elder Demster and Co as the British Bank of West Africa (BBWA), an instrument of imperialistic hegemonism and exploitation.

When Nigeria became independent and more consciously repudiative of imperialistic structures, the bank quickly changed its name and is now called "First Bank of Nigeria Limited". So much for the change of name. One wonders whether there has ever been a change of policies,

orientation and interest. Today, these companies dominate almost every facet of the economies of the developing countries in particular and the whole world in general.

Governments and enlightened people are becoming increasingly aware that the growth in the introduction of multinational companies in their areas has unceasingly and irredeemably weakened their grip on national development because of the possibility and the actual capability of these companies to pursue policies different from those of the host countries.

This apprehension has been proved by history. A proper understanding of it demands a realistic study of the intentions of the multinationals which made them to come to the third world countries. But before we dwell on that, let us make some case for the multinationals to see their positive impacts in the third world as is claimed by multinational enthusiasts.

5.3. A case for the multinationals

No doubt, multinationals are wearing a very beautiful human face. From almost every facet of human and humanitarian concerns, the multinationals seem to be fostering happiness and well being. A look at the communities where these companies are sited would reveal some apparent inputs in health, education, generation of employment, skills development and social responsibility.

These companies seem to decentralize and globalize a very high standard of living and economic well being.

5.3.1. Education

Education is the power-house of human development. The more educated and enlightened people are, the more adaptive and awake they are to structures that are inimical to the integral good of the human race. In the area of education, the multinationals have apparently done much. This is always in the forms of scholarship schemes and establishment of schools.

In most areas where multinationals are sited, these companies build schools ranging from primary schools to secondary cum technical schools for the promotion of education and learning. They have also provided facilities, equipped libraries and carried out projects in existent government schools of the host countries to enhance high standards of education comparable to any in the developed world.

As of 1999, Shell alone had offered scholarship awards to more than 100,000 indigenes of their host communities in Nigeria alone. Shell also offers scholarship to distinguished students of certain specified courses in the universities in the third world. Shell is not alone in this endeavour.

5.3.2. Health

The multinationals extend their health facilities beyond the frontiers of their employees. You can see people working in such companies helping their relations, both nuclear and extended, with company health facilities. Most times, this is free of any charges.

Again, either directly by building health facilities for the host communities or indirectly by the host communities sharing in the facilities established by these companies for their staff, these companies have influenced health development. They have helped in placing specialist health facilities at the door steps of the poor slum-dwellers who other wise may never have chanced upon such luxuries of the contemporary age. In rare but real occasions, some multinationals have built hospitals entirely or equipped existent hospitals and handed them over to host governments even in areas that are far from their business sites.

5.3.3. Creation of smaller industries

Normally, when a big company steps into a place, it carries with it other smaller companies. Shell for instance, operates with the help of many oil servicing companies to which it offers rig and drilling management contracts. Also, when you establish a flourishing soap industry, there is a staggering demand for palm oil resources. In such cases, you will inevitably witness a sporadic establishment of oil mills as feeder-companies to the soap industry.

This has many positive results. Unemployment rate is quickly depleted, the income per capita is raised to an appreciable degree and the utilization of natural resources is maximized for the benefit of all.

5.3.4. Employment generation and skills development

A statistical evaluation of employed individuals in the whole world shows that more than 30% of the working

population of the world is employed by multinationals. Even those who are self-employed, many of them either work to supply goods and raw materials to the multinationals or learnt their skills through the aids provided by them.

In the light of the foregoing, one begins to wonder how insane it would be for anybody to criticize these multinational messiahs and to find faults with them. The more active groups begin to speak and write vociferously in defence of these companies. Without prejudices to any preconceptions, we shall show how empty these pretentious aids are and how really evil the multinationals are as forces of globalism and inhumanism.

5.4. The intentions of the multinationals in the Third World Countries

Right from the word go, the multinationals have not meant well for the third world. Multinationals are neither humanitarian nor altruistic and the development of the third world has never been part of their agenda. Where this occurs, it has always been an inevitable by-product.

Either the company was providing for its staff or it simply wanted to create a conducive business environment by engendering friendship with host communities. As far as primary intention goes, the multinationals have never and may never concern themselves with the lot of peoples.

There are two prominent factors that demand consideration in the study of the *raison d'être* of the multinational companies. These are the factors of "home" country

and “host” country. The home country is the country of origin of the company. It is the mother country of the company from which it spreads to all other countries. For instance, Shell is Anglo-Dutch, SCOA is French.

These companies mainly are home based in United State of America, Netherlands, United Kingdom, Switzerland, Germany, France, China and Italy. From these countries, they form affiliates, branches or foreign bases in other countries of the world. Any other country apart from the home country, in which these companies have established investments in land, capital and labour is called a host country.

In the 1880s, “George Taubman Goldie ... founded the Royal Niger Company with the idea first of making profit and secondly of opening up the Niger valley to British enterprise”⁴. Thus, the basic intentions of these companies are profit and the protection and propagation of the interests of their home countries at all costs.

Profit is the goal of every economic transaction. When you see all these companies merging together, what out! When you see them relocating from one country to the other, what out! When you see them pretending to be friendly, what out! The globalization of trade must not deceive anyone. “You can think of trade (properly) as a machine (with no running costs or depreciation): goods you can make cheaply go in at one end, and goods that would (have) cost you a lot more to make come out at the other”⁵.

⁴ Aamolekun, Osuntoku, op. cit., p. 75.

⁵ *The Economist*, September 29th, 2001, p. 9.

The only policy that endures is “profits, make profit at all costs”. Thus any apparent regard for the human development of the host nations and communities is only directed to the single minded purpose of making profit. Humanity is therefore subjugated as second to profit-making and where possible, used as means to making profits.

On the later count, the multinationals gradually infiltrate anti-human trade and counter productive economic policies in the host countries to make them perpetually depended on them. They pretend to be channelling direct invests to these host countries but serious study has prove otherwise.

Before FDI (Foreign Direct Investment), the companies exported finished goods.

After FDI, they ship, let us suppose, a mixture of finished goods in FDI-receiving country. The corresponding increase in exports of intermediate goods outweighs the fall, if any in exports of finished good. Overall, then, exports from FDI-sending country rise. At the same time, the sending country’s imports rise as well, partly because the affiliate sells goods back to the sending country. Exports rise, which increases the demand for labour⁶.

Thus, they perpetually make the third-world countries to be dependent on them and to be always in want of employment opportunities. The real FDI is always not given to poor countries, but among the rich to one another. “A first qualification is that most outward foreign direct investment (FDI) from rich countries goes not to poor countries at all, but to other rich countries.

⁶ Ibidem.

In the late 1990s, roughly 80% of the stock of America's outward FDI was in Canada, Japan and Western Europe, and nearly all the rest was in middle-income developing countries such as Brazil, Mexico, Indonesia and Thailand.

The poorest developing countries accounted for 1% of America's outward FDI. Capital is hardly flooding to the world's poorest countries⁷.

Have a look at this table:

Where the money goes: America's stock of direct investment overseas, 2000⁸		
	\$ bn	% of total
High-income countries	982.8	81%
Middle-income countries	218.1	18%
Low-income countries	12.2	1.0%
All countries	1,213.1	100%

There is not much visible investment by these companies in the third world. They only erect exploitative facilities for sapping the third world to feed the already blooming economy of the West. This must be done at all costs even if it means thwarting and shaping the economic policies of these countries to this end.

⁷ Ivi, p. 6.

⁸ Source: Edward M. Graham, *Institute for International Economics*, "The Economist", September 29th, 2001, p. 6.

5.5. Their mode of operation

The mode of operation of the multinationals is identical to the modes operated by other globalizing economic forces in the past. Just as slavery and colonialism, the multinationals constitute a triangular monster of worldwide reckoning.

For instance, in Europe, quality products are needed seriously by the populace; in Asia, labour is exceedingly cheap and in Africa, governments are stupidly corrupt, uninformed, lax and merely nominal as a construct without being even 10% effective in applying trade policies and environmental protection policies.

Since these multinationals want profit without spending, since they want cheap labour and since they are best fitted to malleable and constitutionally laced legal systems, they simply employ the full powers of the globalization era to this end. Now, they establish raw materials extracting plants in Africa, industries in Asia and a market in the West.

Thus they sap raw materials from African countries, export them to Asia where labour is very cheap and from there, sell the consumer goods in the West. If some of the goods remain or become expired, they simply ship them back to African and Asia for a reap of stupendous windfall. In many cases, these companies produce a special inferior type of goods for Asia and Africa. They produce fake drugs and push them through the borders of Asia and Africa.

So much said for globalization. One group is at the receiving end of inhumanity while another group is at the other end, milking every good it can even at the expense of the whole humanity. The existence of these multinational companies in the third world is to a very large extent inimical. It is a purely inhuman globalism.

5.6. Multinationals and development

Authentic human development goes beyond the frontiers of industrialization and false charity. In the form of large structures of apparent development, the multinationals have continued to perpetuate dependency, poverty, exploitation and profiteering wickedness under the cloak of a generosity that reveals itself to be very false at close scrutiny. They become desperate when the success of this false charity is threatened.

With this weapon, they constrain the fearful and subdue the underdogs of the society. They place them in positions of total dependence and unending gratitude even in the face of the most harsh of all exploitative techniques. All “efforts” of the multinationals in the developing countries have never gone beyond the level of false charities and conceited generosities.

Starting with their presence in the locales and the subsequent effects, you notice an immediate destabilizing urbanization. A village quickly turns into an urban area and subsequently into an urban slum. These urban areas were never planned. They just sprang into being by way of sporadic out-growths like mushrooms in a fertile forest. You

need to visit the so called urban areas like Port Harcourt, Warri, Aba, Onitsha and Lagos in Nigeria or Accra and Kumasi in Ghana.

People who have left the comfort of their villages in search of company jobs end up living in inhuman conditions and terrible congestion. As Ali Mazrui puts it, there has been “urbanization without industrialization, deep Western consumption patterns without Western productive techniques, unchecked Western tastes without Western skills, secularization without the scientific spirit, increasing poverty and steady corrosion of most post colonial developmental projects”⁹.

This is really terrible:

Through lack of planning, the outskirts or suburbs of every megalopolis are like ghettos. These are often huge agglomerations of people who are socially rootless, politically powerless, economically marginalized and culturally isolated¹⁰.

Granted that these find rewarding jobs which help them to live in apparently high standards, the price for this multinational-styled development is much more depreciative of more important values. David Barkin agrees with this thus,

The global expansion of capital integrates resources and people into a polarized system of great wealth accompanied by poverty and despoliation ... in the process, large hoards of peo-

⁹ A. Mazrui, op. cit.

¹⁰ Pontifical Council for Culture; *Towards a pastoral approach to culture*, no. 8.

ple are forced into precarious conditions in rural areas or urban slums¹¹.

The villages are gradually getting depopulated without any visible positive gain. These companies sponsor very laudable projects for the preservation of nature like the Green Day Celebration, but turn to the third world with aggressive schemes of deforestation, sand-filling, dredging without adequate survey of the effects on the people. Consider the fact that forests protect water quality and soil stability; that they provide habitat for most of the world's land-based plants and animals, and that from this biodiversity comes a wealth of foods and medicines essential to human health.

When you consider the fact that forests are home to most of the world's 50 million indigenous people, that on a large scale, forests act as "Carbon Sinks", absorbing carbon-dioxide; that forests regulate local temperature and rainfall by a complicated interaction among ground, water, air and trees in such a manner that is still not fully understood¹²; then you will begin to understand the full impact of the deforestation wrought in our world by these multinationals in an unmitigated search for wealth and unscrupulous profit.

You can then begin to understand why longevity of the human race has continued to dwindle especially in the third world countries even in the face of the contemporary

¹¹ D. Barkin, *Overcoming the neo-liberal paradigm: sustainable popular development*, "International studies", p. 163-180.

¹² S.M. Serril, *Ghosts of the forest*, "Time", Nov. 1997, p. 52.

technological and medical innovations. The multinationals have failed us in human development.

The criteria for genuine human development are that it be inclusively human and holistically progressive. The multinationals-styled development is not human oriented but profit oriented. It has therefore succeeded in alienating man from himself and leaving him dry and cold in the middle of no where. Man is now lonely in the crowd of men.

According to Nzimoh, the multinationals do not have any stone unturned in dealing with us. Thus, they create (as we have mentioned), economic problems and disadvantages for the development of the African economy in which Nigeria is involved.

Because these foreign firms are subsidiaries, their basic interest cannot be readily identified with African development:

- they have created a neo-colonial economy which for decades will remain a trading economy.
- The existence of these multinationals make it impossible to develop indigenous enterprises. By nature monopolistic, these multinationals corporations swallow indigenous firms in the name of improving the efficiency in production.
- They can regulate industries and agriculture, thus distorting the patterns of economic development to suit their selfish interests.
- Multinational corporations help to create parasitic classes within the society, classes that are essentially committed to the doctrine of capitalism, through so many means they can use, to ensure the preservation

of the economic mainstay of the multinational corporation.

5.7. Multinationals and peace

Many of the multinationals fish in troubled waters. Some others do not strive in areas of trouble. In each case, they have often involved themselves in promoting and abating conflicts. Often times, some multinationals have been accused of sponsoring warring parties in the third world countries. Why would they do this?

Reasons abound. On the international level, massive destruction calls for economic and socio-structural reconstruction. It also calls for the use of arms bought from arms-producing and trading companies. We recall the terrible use of mines in Somalia and Burundi.

Some mines producing companies in Italy have been accused of instigating civil wars and selling their infamous wares to both parties at the same time. After the wars, they also take the contract of removing live mines from the war fields and recycling them in readiness for the maturation of another strife. This excerpt bellow gives a fair picture of the results of these wicked actions.

War, drought, famine, and disease have left millions of children orphaned, or in extreme poverty in Africa. In Sudan, Kenya, Uganda, and Rwanda half a million children die everyday from hunger and malnutrition ... some ... fled their villages and walked thousands of miles on foot. As they walked they passed the remains of many others slaughtered along the road-

side. They stayed off the roads to avoid the soldiers, but then faced attacks from animals and snakes¹³.

These multinationals do not care for the repercussion of their actions on humanity. The single-mindedly focused on profit and gains.

After the wars, you see the same multinationals returning back like vultures to take on the contracts or reconstructing the cities whose destruction they sponsored. The award of such contracts to them is always a thorough-fare. The wars have not only created job opportunities for them, they had used the wars to destroy all local competitors by so doing, making themselves unchallenged and unchallengeable.

On the local village level, these multinationals are known to have created a situation of divide-and-rule in the communities. Hardly is there any community in Nigeria where oil is drilled that has no record of brutality of villagers by their fellows and intertribal blood bath. In some instances, these companies even overtly visit the innocent people with violence.

Sometime in 1990, crisis ensued between the people of Umuechem one of the communities in the area and the oil giant (SPDC). The crisis which was ignited by the peaceful demonstration of the angry youths of the area, who demanded the provision of essential social amenities from SPDC, attracted the use of shell police force and consequently the killing of about

¹³ N.I. Ndiokwere, *Search for Greener Pastures*, Morris, 1998, p. 259.

eighty unarmed demonstrators and destruction of about 95 houses¹⁴.

5.8. Multinationals and expired food

For a majority of the people in the third world (developing countries), an expired food material is necessarily rotten. When you open a tin of liquid milk, irrespective of the expiring date engraved on it, if it tastes good, you go ahead and consume it.

A greater percentage does not even look at the label to find out the expiring date. Even at that, the few health conscious people who take their time to study what they eat are often deceived. This is the highest and most pervasive act of wickedness carried out by the multinationals, especially the food producing and distributing multinational companies.

In the first place, an inferior type of product is specially made for the third world, with the help of greedy businessmen and corrupt government officials. These products are pushed into the third world markets without proper inspection. Even when efforts are made to properly inspect their activities, these companies do not spare any effort in circumventing existent laws.

Studies in microbial analysis and quality survey of the packaged food stuff in our markets show that more than 27% of them are expired. This includes drugs and especially canned food. Months prior to their actually getting

¹⁴ A. Anaele, *Much ado about waste plant*, "The Guardian", January 7th, 2002.

excised, a good number of them have already become hazardous to health.

One example is that sometimes, the preservative have expired and started to react in themselves to produce toxic chemicals. Another is that, especially in the area of canned food stuffs, the metal package begins to engage in a bio-reactive reaction with the food matter.

The result is always to be seen in terrible diseases like cancerous outgrowths, tumour, and others. In very radical situations, they produce radio-active elements that may end up bringing permanent deformations in unborn babies when these food stuffs are consumed by the pregnant woman.

This may be sounding very abstract, but let us consider the concrete scandal publicized in *The Source Magazine* of November 5th, 2001, concerning the nefarious actions of Nestle, written by Victor Ogene. Just within nine months in the year 2001, Nestle Nigeria Plc was involved in “no less than seven different cases of importation of expired products, which makes 30 years of product manufacture for Nigerian homes look like a three-decade covenant with death”.

Of course, in the cases, Nestle officials argued vehemently that they were simply innocent. But a dismissed worker of Nestle who claimed to have been dismissed for not taking part in the deal has this to say;

As a former insider at Nestle ... I make bold to state that the outfit (Nestle) is only trying to defend the indefensible in the on-going milk saga. As usual, nestle is only trying to pull the wool over the eyes of unsuspecting millions of Nigerians, smile

to the banks while the health of its customers is impaired or permanently damaged.

Most emphatically, he stated that: it is habitual for Nestle to use expired raw materials and distribute products unfit for human consumption into the market. The latest development only shows the company as a leopard which can never change its spots¹⁵.

This is terrible. Skimmed milk for instance is used to produce celeriac, Erevite, (cereal with soy), Celeriac maize, Nutrend, Milo, Nescao Golden Morn, Nan, Choco Milo and Lactogen. Apart from these, Maggi Chicken and Maggi crayfish are everywhere in Nigeria. The indication is clear. All of us must have eaten one expired food or the other. This is with thanks to the mighty multinationals.

5.9. Multinationals and environmental health

The multinationals have wrought much inhumanism, but the greatest may be the one wrought in the area of environmental health. There are very many terrible environmental consequences of the siting of these companies and their activities. Because of these consequences, governments of nations have enacted decrees for regulating environmentally disastrous activities. One of such decrees is the Environmental Impact Assessment (EIA) Decree 86 of 1992 of the Federal Republic of Nigeria which states that

an EIA is to be established before a decision is taken by any person or authority, corporate body or unincorporated body in-

¹⁵ "The Source", vol. 10, no. 4, November 5th, 2001, pp. 10-15.

cluding the Federal Government intending to undertake or authorise the undertaking of any activity that may likely or to a significant extent, affect the environment.

In the third world countries, such decrees seem to have never been implemented or are completely evaded. Those which the people take upon themselves to fight are often times forced down their throats by bills passed in the legislative houses by either ignorant or heavily bribed legislators.

On other occasions, the greed for the prospects of having such companies sited in their area has pushed some people to swallow the debris of the multinationals without any Environmental Impact Assessment. Thus an author states,

The enormous gains of industrial growth have tended to blunt sensitivity to the deleterious effects of modern technology. The environment, that is, that relatively thin crust of earth, water and air which sustains plant and animal life, including its biotic components, is in danger of total contamination¹⁶.

This “total contamination” he talks about could be seen in the accumulated municipal solid waste, gas flaring (since the early 50s), emission of toxic gases, hazardous effluent discharges, dredging, oil spillage, excessive noise, careless handling and disposal of chemicals and radioactive substances and most humiliating, the infamous trade on industrial wastes. We shall take a closer look at some of these to make our point clear.

¹⁶ C.E. Ihejirika, *Industrial development and environmental management*, Seminar Paper Presented in FUT, Owerri 2001.

For many decades, dredging continued unabatedly without the slightest consideration in Nigeria, especially in the water channels of the oil producing areas of the country. Very few people know even what dredging is. Dredging is a technologically advanced process of opening water ways for economically desirable projects in rivers and streams. It was only when the question of dredging the River Niger was raised that people became awake to the consequences.

The project will dig up a colossal 16 million cubic metres of dredge spoils, sand and other wastes on the immediate environment. This is apart from the inestimable volumes of polluted water that will be pumped out long with debris during the dredging exercise¹⁷.

This activity had taken place repeatedly in the Niger Delta areas of Nigeria without any eyebrow being raised. The last being the dredging between Lokoja and Warri in 1984. Funny enough, the effects were similar to the one presented above. It was always done for the benefit of the multinationals.

Another example is the use, the siting and the activities of the polymer and plastic industries. As of 1989, about 1.5 million tonnes of plastic products were produced yearly. Today, more than 75 million tonnes are produced yearly world wide.

This has serious consequences on the environment. Here we talk about Halogenated Hydrocarbons which are

¹⁷ K. Ogunbumi, *River Niger. to dredge or not to dredge*, "Nature Watch", 2000.

emitted during their production, we talk about the toxic solid waste products of these industries which are never managed and the menace of the wrappings littered everywhere.

The gaseous emissions are involved in the ozone layer depletion as well as causative agents of a lot of respiratory tract diseases. They are also known to be carcinogenic to exposed individuals — as both occupational and environmental hazards. The sachets and wrappings of plastics and water-proofs serve as breeding areas for a lot of osthropod vectors of diseases, as well as blocking of drainage systems in the urban areas, restricting the movement of waste waters arising from both industrial and domestic activities¹⁸.

These companies are sited in the developing countries mainly because of the high cost of waste management. Since the management of wastes are hardly ever supervised in these countries, these companies cash in on it to produce a lot of wastes with out the enabling technology for waste management and recycling, and with out properly educating the poor public on waste and its management.

Of course, bio-degradable polymer and plastics are more costly. So why not reduce cost and increase profit. The result is terrible;

In Nigeria, the Niger Delta region, where most of the oil explorations are going on, has been subjected to disheartening environmental health status. The environmental emissions from these companies range from gas flaring to oil spillage. Gaseous emissions are responsible for the re-

¹⁸ C.E. Ihejirika, *op. cit.*

lease of “green house” gases like CO₂, CO₂, SO₂, NO₂, NO₂. Acid rains are the result of such emission and also the depletion of the ozone layer ... aquatic life is most times completely extinct by oil spillage or is rendered completely non-consumption worth¹⁹.

In some extreme but prevalent cases, some companies directly discharge toxic effluents into water resources. Given the fact that most communities living in riverine areas earn their living from harnessing water resources, these people either directly consume toxic contaminated water or indirectly eat them in fish and other water animals.

The worst as we said, is the infamous toxic waste trade whereby multinationals liaise with some greedy businessmen and governments of the third world to transfer toxic wastes to these poor countries for monetary compensations. Enrico Flagui, a professor of Ecology at the University of Florence has this to say in this regard:

We Europeans started stealing materials and natural resources from African Countries for our benefit. Now we are sending the wastes from our benefits to Africa. This, indeed, is most abominable²⁰.

True enough, as Nathaniel Ndiokwere clearly pointed out in his book, *Search for Greener Pastures*, “today it is no longer the Spanish slave ships that are carrying Africans away as “slaves” to the Americas to work in the plantations.

¹⁹ Ibidem.

²⁰ N.I. Ndiokwere, op. cit., p. 260.

Geographically, another region of the world, Asia, is taking part in the business. So a type of triangular trade can be seen. It is a crude type of trade. Once again Africa is at the centre of the trade. Crude oil and mineral products usually mined by foreign companies are transported to the United States and European countries where these products are processed for the manufacturing industries in Asia.

Labour is cheap in Asia. From Asia the finished products, which are usually of inferior quality are transported to Africa, while the waste products from the major industries in Europe, Asia, and the United States are sent back to Africa as toxic wastes”²¹.

Most of the Western countries and companies produce millions of tons of industrial wastes every year. A greater percentage of there are exported to poor countries. We recall the Koko toxic-waste incident that took place between Nigeria and an Italian Company in 1987. These wastes were highly toxic and detrimental to health.

According to reports on the Italian-Nigerian toxic trade, more than 100 workers from the Nigerian Ports Authority were employed to remove the wastes. The Nigerian Government supplied the workers with equipment, protective clothing, and gas masks, but the protective clothing was insufficient and many did not even have gloves to protect their hands.

The wastes were more toxic than many had realized and many of the workers suffered from various ailments, ranging from chemical burns, nausea, to paralysis. Although the Italian toxic waste products were late carried back to their port of origin, severe damage had been inflicted on the Nigerian Psyche. Many deaths resulted from exposure to the toxic waste materi-

²¹ Ivi, p. 257.

als. Premature-births that occurred within a few weeks period in July of 1987 were no doubt due to the high toxicity of the dumpsite²².

Another but local example of this toxic waste saga is the then raging case between the Etche Community of Rivers State of Nigeria and Shell.

Despite the 44 years of intensive exploration of crude oil by SPDC and the existence of over 100 functional oil wells in Etche, infrastructural facilities are virtually non-existent. The only federal road linking Okehi, the council headquarters and Port Harcourt, the state capital is in a very bad state of disrepair. Okehi the local council Headquarters is till date without electricity. To talk about telephone is luxury²³.

What Shell wants to do for these people is to site an Integrated Waste Management Facility (IWMF) in Etche. The consideration of this proposal has been hanging for a very long time. In January 2002, the Rivers State House of Assembly passed a resolution empowering this project by Shell.

The people of Etche have objected in every manner at their disposal. They have employed environmental specialist all of whose reports have shown that such a facility is not suitable in that locality. Some of the representatives of the people were flown to London to see where such a facility is functioning.

The delegates visited the incinerator at Portsmouth, UK; the sanitary land fill at Arslery, UK; the waste transfer system and

²² Ivi, p. 259.

²³ A. Anaele, op. cit.

material recycling site at Elston, UK. All seem to be well managed and safe and it would be absurd to compare United Kingdom and Nigeria in terms of development and technology, because the monitoring systems in the United Kingdom are far advanced and manned by adequate and competent personnel who are independently minded. This cannot be compared with what obtains in Nigeria where standards are hardly maintained²⁴.

The people have begged, they have warned and they have even threatened all concerned. In a 25 pages petition, Professor Reginald Nwankwoala, the Onwa of Etche Ethnic Nationality, and the president general, Ogbako Etche, an umbrella association of the Etche people opined:

Etche people are vehemently opposed to the proposed (IWMF) because they see the facility as the second and perhaps the last grand plan to exterminate them.

The proposal is genocidal in intent²⁵.

Our doubt is whether such people will ever be heard when the multinationals may have drowsed every legislative conscience with money and other material incentives. So much has been said on an inhuman democracy, and an inhuman globalism.

²⁴ Ibidem.

²⁵ Ibidem.

6. Globalism and humanism

The title of this work, “Between Globalization and Globalism: Dangers of Pure humanism” will, surely raise a lot of hot questions among both philosophers, social scientists, politicians and economists. Even historians may be annoyed, confused and surprised in that order. This chapter is then used to declare our stand.

We are not in any way against globalization; neither are we against a wholesome understanding of humanity-oriented ideologies, policies, philosophies and efforts. Our effort is however, to condemn whatever we consider unwholesome, to clarify what we consider vague and to enunciate what we consider appropriate.

Globalism for us is a humanism. To put this across, we shall use every wholesome philosophical patrimony available to us. To do this, we shall look at the terms involved.

6.1. Globalism

Globalism is taken from globalization. Globalization is the dynamic process of wielding a worldwide influence. It could be economical, cultural, social, religious or otherwise. In fact, it is all embracing. Globalization, since it is a dynamic process, is both an activity and an event. As an activity, it is both conscious and unconscious.

As a conscious activity, it is both an economic, political and social strategy and ideology. As an ideology, it is backed by a philosophy. Talking of the philosophy of

globalization, we do not in any way refer to the empty rambling of shallow orators or to the chancy and accidental sapiential discharge of a mad man; neither do we mean the unscientific guess-work of political opportunists and impudent economic strategists.

We are rather referring to a well-thought out, methodologically undertaken and strictly and scientifically guarded and guided reasoning. Such a reasoning is the brain-box of globalization. It is the real globalization principle and it is our concern.

Beginning from this basic level of principles, we have discovered an immediate pervasion. This is a conscious and consistent rational deviation which is aimed at “cashing-in” on globalization. This fractured ideology is “globalism”. Globalism therefore is the misuse of what is otherwise neutral.

We say “neutral” here because globalization is in itself a neutral concept. Anything could have a global influence. If anything, globalization would be positive. It would emphasize the need for the whole humanity to be a single family of sharing whereby everybody is equal, and benefits equally from every other person. However, it is not all together positive.

There can be globalization of war — world war; as there can be globalization of peace — world peace; there can be a globalization of good health through international health organization as there can be globalization of immorality through international sex liberation movements.

It is in this sense then that globalism becomes a leftist in a neutral ground. It is then on an extreme. It is our thesis here that every extreme is self-defeatist. Since global-

ization is put in place mainly for “humanistic” purposes (that is, looking at it from a positive point of view), globalism is therefore the use of globalistic strategies to defeat globalization and hence use of humanistic strategies to defeat humanistic thinking. We therefore condemn globalism in all facets of using humanistic guise to feed fat a few to the detriment of the rest.

6.2. Humanism

In the evolution of human thought and history, there came a point when some men centred all effort, all thinking, all conceivable strategy on man. Humanism is this historical anthropocentric revolt against all authorities. It gave rise to many consequent modes of thinking and acting. It gave rise to a new anthropology, a new metaphysics and a new epistemology contrary but not necessarily contradictory to all former philosophies. The effect then is that a new world order was ushered in wherein man is the central focus.

We have our own opinion on humanism. However, we shall first look at what other thinkers have said of humanism especially as a socio-political concept.

6.3. Marxist humanism

The 18th century European socio-political order took a new and different phase when Karl Marx came to the scene. Prior to him, there was a very wide gap between the

rich and the poor. Poverty could be seen walking the streets of Europe.

Labour was not adequately remunerated. The few capitalists got richer while the poor got poorer. Karl Marx took a very close look at the situation and made many serious observations in his revolutionary write-ups.

He dared to develop a humanism through his theory of dialectical materialism. In his series of inspiring articles, he called for the formation of the people's republic

This is a new politico-economic order where all class struggles would be destroyed, all class distinctions would be destroyed, the rich must be overthrown, even the state itself has to be destroyed.

In such a "state", there would be no private ownership of properties. Everything belongs to everybody equally. The concept of justice here is, "to each according to his need and from each according to his ability".

In order to achieve this kind of society, Karl Marx saw religion, God, morality, immortality and transcendence as obstacles. He said that for the human spirit to really triumph, for man to be really free and happy, all these must be denied.

Hence he fell into atheism. Also, he fell into materialism since man must be denied all references to the hereafter.

This was an inhuman inhumanism. Commenting on it, an author writes,

as Marx advanced in writing capital, he increasingly stressed materialism and determinism, praxis and means, to the detriment of dialectics and ethics, in a word, to the detriment of man and his freedom ... in his conclusion, rejecting the spirit of

his philosophical works, Marx surreptitiously reintroduced metaphysics. But it is a terrible inhuman metaphysics, an atheistic metaphysics, in which mind is sacrificed to matter, freedom to the determined, man to things¹.

Marxist humanistic thinking was therefore a failure even though it succeeded in getting a great hearing in the world.

6.4. Secular humanism

In the second decade of the 20th century, a group of philosophers, scientists and politicians wrote a manifesto on humanism which all of them jointly endorsed. This document was updated in the 1960s and is gradually being put into action. The tenets of this humanism are five and they include the following.

6.5. Atheism

They deny the existence of God, the existence of the supernatural reference to man and his life, and the possibility of immortality

We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfilment of the human race. As non theists we begin with humans, not God, nature, not deity. Na-

¹ L.S. Senghor, *Nationhood and the African road to socialism*, "Presence Africaine", Paris 1962, p. 95.

ture may indeed be broader and discoveries, however, will but enlarge our knowledge of the natural ... But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us, we must save ourselves².

By this, they mean that there is no God. This is based on natural scientism, and its attendant evidentialism, positivism, scientism, verifiability and falsifiability.

The whole question of the supernatural is for them meaningless since their criteria of meaningfulness are based on materialistic gain and loss balance, utility, pragmatism and on a sensual epistemological conviction. Anything that does not fit into this secular scheme is therefore irrelevant to the question of human survival since human survival is biological alone without any reference to human transcendence.

This is a reductionistic and negatively existentialistic philosophy that makes the end of all human yearning to be a materialistic and all human fulfilment to be lineal and horizontal with no vertical, supernatural or immaterial aperture.

For them there is no hope, man is locked-up in this world and he does not need and even if he does, can not get any external help. Any pretence at using an external help is then self-deceptive according to them.

² R. Scarborough, *op. cit.*, p. 100.

6.6. Evolution

The secular humanists adopted the tenets of Evolution, a scientific theory that is yet to be proved as true. Man is not created, nature is not created. Everything that is evolved. Stepping from the position of scientists that there must have been evolution, based on studies in comparative anatomy of animals, the expositions of palaeontologists, and the discoveries in bio-geography, embryology and genetics³.

Humanism believes that man is part of nature and that he has emerged as the result of a continuous process ... holding on organic view of life, humanists find that the traditional dualism of mind and body must be rejected ...

Humanism recognizes that man's religion, culture and civilization, as clearly dejected by anthropology and history, are the product of a gradual development due to his interaction with his social heritage.

The individual born into a particular culture is largely moulded to that culture ... science affirms that the human species is an emergence from natural evolutionary forces.

As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body.

We continue to exist in our progeny and in the way that our lives have influenced others in our culture⁴.

³ J.F. Donceel, *Philosophical Anthropology*, pp. 64-67.

⁴ R. Scarborough, *op. cit.*, p. 107.

6.7. Amorality

Secular humanism defies all morality. For the proponents of secular humanism, morality is situational and relative. There is nothing like objective moral values, conscience, mores or moral duty. Hence they say,

We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction.

Ethics stems from human need and interest. To deny this distorts the whole basis of life⁵.

This has a very wide range of meanings. It breeds sexually oriented liberationism. It supports all forms of perverted sexual actions. It destroys the concept of human family. It destroys all conceivable values collectively held as moral. This is a total oblivionification of moral conscience, responsibility and fellow-feeling.

What now matters is what “I” judge as such in any particular situation and under particular circumstances. This my judgement is not even a moral judgement, it is a profiteering, materialistic and deterministic evaluation of actions and values based on immediate costs and profits.

6.8. Human autonomy

There is here the tenet of human freedom and “perfect” autonomy. Man is absolutely free. The man of the human-

⁵ Ivi, p. 101.

ists makes no disguise of his selfishness. When they say man is free, they mean “I” am free. This is an egoistic conscienceless type of freedom in which the individual, “meaning me”, must be respected.

This brings in a new type of personality and freedom — the “I-centred” personality and freedom which involves the “other” only for personal gain and uses the other for personal fulfilment. I am free for myself. Do not bother me but I must check on you to ensure my freedom and where legally possible, I can use you to enhance my freedom. Hence they say,

Human life has meaning because we create and develop futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life’s enrichment ...

Reason and intelligence are the most effective instruments that human kind possesses ... to enhance freedom and dignity the individual must experience a full range of civil liberties in all societies.

This includes freedom of speech and press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association, and artistic, scientific and cultural freedom. It also includes a recognition of an individual’s right to die with dignity, euthanasia, and the right to suicide ...

We reject all religious, ideological or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. We believe in maximum individual autonomy⁶.

⁶ Ivi, p. 102.

6.9. Trans-national government

This tenet seems to contradict their selfishness and encourage a humanistic world family. It is a call for globalization. They finally said,

We deplore the division of human kind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government. ... Human progress, however, can no longer be achieved by focussing on one section of the world, Western or Eastern, developed or under developed.

For the first time in human history, no part of humankind can be isolated from any other. Each person's future is in some way linked to all. We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices ...

The problems of economic growth and development can no longer be resolved by one nation alone; they are worldwide scope. It is the moral obligation of the developed nations to provide — through an international authority that safe guards human rights — massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a world wide basis⁷.

We took our time to quote the tenets of secular humanism because we shall have to give an evaluation of it later in this work. The influence of secular humanism is really

⁷ Ivi, pp. 102-103.

very extensive especially on globalization. The person who is considered the father of American educational philosophy — John Dewey, was one of those who signed this manifesto. The effect is enormous especially in and through the United States on the whole world. Commenting on this, Scarborough bemoans the fact that,

Secular humanists have insisted since 1962 that God and the bible have no place in American public education. They have that evolution ... accurately satisfies man's deepest longings to know from where he comes. Intellectual honesty and basic fairness should have an alternative viewpoint that would allow for a creator to be the initiator of all life. Tragically, our teenagers have been reduced to being nothing more than mere animals without a soul and without a creator⁸.

This is not all, through the influence of secular humanism in 1962, prayer in the public schools was declared unconstitutional by the Supreme Court of USA (*Engel vs. Vitale*), in 1963, bible reading in the public schools was declared unconstitutional (*School District of Abington Township vs. Schempp*); in 1973, killing pre-born children (abortion) was declared to be a right, guaranteed by the Constitution (*Roe vs. Wade*).

In 1980, posting the ten commandments in a public school was declared unconstitutional (*Stone v. Gramm*). The USA has become almost thoroughly secularized and scrupulously too.

This has a far reaching influence, as long as the majority of Americans operate by the dictates of this inhuman humanism, and as long as the USA remains the leading

⁸ Ivi, p. 177.

world power, it is a matter of time, the whole world will gradually get secularized, dehumanized and God himself, permanently exiled.

Let us not conclude yet until we see the inclusive humanism of Uwalaka.

6.10. Inclusive humanism

In an attempt to give the basis of a sound socio-political order for Africa, Uwalaka Jude, an Igbo African philosopher originated the concept of Inclusive Humanism. Here, humanism has a wholesome definition:

By humanism, we mean to underline that man and every man is the focus of development. Man in his integrity should not be sacrificed at the altar of a certain economism, ideology, or certain mechanical or anonymous process⁹.

He justifies this use of “inclusive” by saying emphatically that the root cause of much of the crises in Africa and even the world over lies in the nagging tendency towards exclusion, that is, the various actions and policies which try to marginalise or exclude certain individuals, groups, and cultures, from the socio-economic and political process, and the resolute and determined action of the neglected to include themselves.

He potently argues that their reaction or counter-action could result in social disorientation, disorder and anarchy and conflicts with their attendant misery¹⁰.

⁹ J.N. Uwalaka, *op. cit.*, p. 94.

¹⁰ *Ibidem*.

In an elaborate explication, he demands for a world wide political inclusiveness, social inclusivism and economic inclusivism.

He gave nine pillars of inclusive humanism viz. internationalist imperative, social-individualistic imperative, pluralistic imperative, democratic imperative, democratic imperative and evolutionary imperative.

Uwalaka gave a very sound and integral humanistic philosophy. In our critique of humanism, we shall have time to appreciate him though we must mention here that we reject his use of the term “humanism” for representing moderate views without qualifying it as moderate.

We critically view also this humanistic thinking that is not based on a clear metaphysics of man.

6.11. Critique of humanism

Any thought that is aimed at promoting the good for man is really well motivated. Man is the beauty of the entire creation. The Igbo word “mmadu” translates the generic term “man” for every man and woman. A linguistic analysis of this concept will go a long way to show the central position of man in creation. Mmadu comes from two Igbo words “mma” and “ndu” — beauty and life. Man is therefore “the beauty of life”. Life here is the generic term for all creation.

This means that man is the beauty of creation. In the context of traditional philosophy, we shall come to appreciate this more when we recall the transcendental qualities

of being — *unum, bonum, pulchrum et verum* (one, good, beauty and truth).

The principle is that “*Unum, bonum, pulchrum et verum convertuntur*” (one, good, beauty and truth are convertible). This means that to have one perfectly is to have all perfectly. For you to be really beautiful, you must be undeceitful self identical (one), good and true vice versa. Following this line of thought, we therefore say unequivocally that it is right and wholesome to place man at the centre of any gainful reflection since man is the main creation for whose benefit God created others.

The question then is, which man and who is man? To the first, we refer to every man — one by one and together. There is no man alone. Man is man in the community of men.

Any individualistic man is anti-self. To the question of who man is, we cannot answer directly. We rather shall give an extensive elaboration through the critique of humanism. But before we move ahead, we must point out that man is plagued by a pervasive inadequacy which must be fulfilled from beyond man. We begin with a critique of humanism as a concept.

6.11.1. Conceptual critique

The suffix “ism” is negative in all its usages no matter how much we pretend to ameliorate it through the use of adjectives. We have a catalogue of them:

Empiricism: the extreme of empirical conviction.

Socialism: the extreme of emphasis on social living.

Capitalism: the extreme of individual ownership of property and business.

Spiritualism: abnormal spiritualist practise.

We have Pentecostalism, animism, scientism, democracy, liberalism, secularism, modernism, realism, idealism, fideism, cosmopolitanism and globalism.

When you see “ism”, it is clear already that something that could otherwise have been positive is now either used as an instrument to selfish ends or it has been stretched to its extreme. Such an extreme is irreversible, exclusive and arrogant. It builds a set of system which it imposes on everything irrespective of whether it matches or not.

This is where we are based to reject Uwalaka’s use of humanism to designate moderate humanistic approach. He needed to evolve a new concept. We know he would argue that “inclusive” defines his type of humanism but that is vague and some how confused. We reject this use of the term “humanism”.

The other instances we gave above really made a mess of humanistic thinking by carrying it to extremes. Secular humanism loves man so much to allow man “maximum individual autonomy” and gives him the right to suicide while Marxist humanism emphasized human freedom until it tie man in an inescapable determinism.

6.11.2. Ethical critique

Humanism renders man stupid with an absolute meaningless freedom. Any freedom without responsibility is foolish, useless and self-limitative.

However, it is clear that absolute freedom is equal to total bondage. When a man has no moral conscience, he is like every other animal, and that is what the humanists say man is. He is a machine that is tinkered by his environment and doctored by events he cannot help. He is part of the continuum of nature without any transcendence.

The consequences of this line of thought are enormous. Humanists propose a type of morality that is based on individual whims and caprices. Wherein selfishness, greed, profit and loss, utility and workability guide human action. In such a society, life will gradually fade away.

When human beings begin to evaluate the lives of their fellows based on their material values, where then lies the sacredness of human life as an ultimate value?

A man seeks and receives suicide pills to run away from his responsibilities and the facts of life; a young man, convinced of the “uselessness” of his parents in their old age simply signs for euthanasia and sends his parents off in a “dignified” death.

If this freedom were really for everybody, who accounts for the right of unborn babies to life? All these and more are questions left unanswered.

Regarding globalization and its lofty humanitarian ideologies, we can now see how we can expect mercy from a man without conscience.

As long as globalization is prompted by secular humanism, it is a Greek gift. No man without conscience can give you a thing without expecting something more important than what he has given you.

A man whose ethics is based on gain can not give a helping hand without holding the out-stretched arm at ran-

som. It is in this context that we say such a globalistic effort is not benign globalization but an actually malign globalism.

6.11.3. Philosophical-anthropological critique

Man is a rational animal. This gives man horizontal and vertical dimensions. As an animal, man is among all other animals and creatures, a member of the entire cosmic order. Vertically speaking, man is always transcending himself to the “other”. Man “escapes” the confines of his animality to engage in meta-animal actions.

It is therefore a tragically reductionistic line of thought to deny man this transcendental aperture. The proponents of humanism have reduced man to a beast. We therefore wonder what type of concept they have when they say man is a “person”; when they say man is “free”, when they say man “knows”, when they interpret the different actions of man.

Without going into a metaphysics of man, it is already clear in the daily actions of man reached at through adequate phenomenology that man’s difference from other animals is a qualitative difference and not a mere quantitative difference.

Man speaks and animals speak, a man climbs and a monkey climbs — yet in these actions, this is a qualitative difference. Even when man is experiencing sensitive knowledge which other animals experience, his is poles apart from that of animals. This is because both in man’s speech, gestures and sensations, he is abundantly symbolic. By this we mean that the actions of man are beyond

their face-values. They point to and represent potently deeper meanings than the eyes meet. These meanings stem from the manifold conventions that step from men's rational powers.

Again, right inside the being of man, at the core of his existence, is a great yearning and an unsalvageable curiosity. This yearning is the hunger for completion. No matter how much material compensation a man gets, he still feels this lack.

This is because of the limitedness and dependence of man on a higher power for completeness and fulfilment. That being at the backdrop of the being of man, gives man being, gives man existence and meaning. Any philosophical anthropology that does not recognize this is a waste of time.

Humanism unfortunately denies man this meaningfulness which man derives only in God. Humanism reduces man to a mere horizontal cosmic existence, it says that there is no essential difference between man and other animals both in actions and being (*in agere et in esse*). This type of philosophical anthropological basis is porous, dangerous, reductionistic and unacceptable.

6.11.4. Metaphysical critique

When you see a man, the prototype would be an animal with hands, legs and a trunk. But it is clear that these alone do not make an animal a man. If you cut off the two hands, you will still have a man as long as he is alive. Even when you cut off both hands and legs, the person is

still a man. It is therefore clear that beyond these physical appearances there is the real man.

There is that man-ness which makes a man what he is. There is that metaphysical reality called man. There is the very being of man, divorced of all physical appearances. The hands are the hands of man, the legs are the legs of man, the body is the body of man.

Therefore, man must be beyond the body in the sense of being more than the body.

This be said because the body cannot give adequate explanation of the actions of man. We do not want to go into the depth of this argument, but suffice it to mention that humanism denies this important aspect of the metaphysics of man. It reduces man to an organic existence.

This organismic theory attributes the beginning of life to scientific evolution but fails to explain the very source and principle of the life-force. Until this source and principle is given, humanism stands on unsure grounds.

6.12. Globalism is humanism

In may 1998, the Western Europe and North America announced the death of a man going by the name Pol Pot. This man was said to have caused the death of more than two million people in Cambodia — a small country in South-East Asia bordered by Vietnam and Thailand.

Pol Pot was said to have committed this “crime against humanity” between 1975 and 1978 when he was in power in Cambodia.

Journalists, newspaper editorialists and political commentators in Nigeria, including those who had never before heard of Cambodia, proceeded from this Western announcement to condemn Pol Pot and regret that the “monster” died just as he was about to be handed over, not to the government of his country, but to the United States of America, the world’s policeman, to be tried for his heinous crime¹¹.

You might wonder why a man should kill so many people, how he killed them and what he used in killing them.

You might also begin to wonder about what brought such a beast into power, what took him out of power and what had hidden him for several years since he performed this cannibalistic wonder.

A political analyst has this answer to give:

The man came to power fighting American troops, ... American rulers killed, through bombing and starvation more than two million Cambodians, the same American rulers sustained Pol Pot for 20 years after he was overthrown by the Vietnamese, and finally ... those in power in Cambodia today, through the help of American rulers, were all collaborators of Pol Pot¹².

This is really an international drama. An ambiguity in action shrouded in outright hypocrisy. You are a wonderful and useful person as long as you serve purposes of those in power.

¹¹ E. Madunagu, *In defense of history: why and how*, Centrid, 1998, p. 3.

¹² Ibidem.

As soon as you are no longer useful, you are dumped unceremoniously. And this is done a soave way. Almost as if favour is being done to the whole of humanity when in substance, humanity is being milked dry.

This drama can be seen almost in every part of the so called third world. Any country that refuses gets it hot. Despite our reservations about some of these countries, Cuba, Libya, Iran, North Korea and other smaller countries, they get it hot especially when they refuse a public opinion-oriented democracy based on a materialistic conception of man and on utilitarian situational moral principles. This is the inhuman humanistic face of globalism.

Joseph Mobutu (alias Sese Seke) who staged his first Hegemonist-sponsored coup in 1960, died in 1997, after being in power in Zaire for more than 32years.

The hegemonists led the world in the condemnation of Mobutu, but failed to tell us who sustained Mobutu's murderous regime for so long and tried, even in the dying hours of his rule, to secure a settlement that would have left him in office, if not in power¹³.

From the environmental health point of view, we are also encumbered by overt and covert conversion of the third world countries into the world dust bin by offering them irresistible amounts after rendering them scarecrows of poverty, to accept waste in their countries.

In 1979 it was known that the American Company, Nedlog Technology Group, Inc. offered Sierra Leone \$ 25 million to use the West African territory for waste disposal. The President of Sierra Leone eventually had to back out of the deal as a re-

¹³ Ibidem.

sult of pressures mounted from student organizations and concerned individuals¹⁴.

These are instances of globalism. Globalism is all-embracing secular humanism. It will lead us back to atheism. In communist atheism, the socialist ideologists started their atheistic indoctrination with little kids. We recall the story of how they used to keep kindergarten kids late in the school without any meal. After many hours, they ask the kids to call on God for bread.

The kids will shout for hours “God please God! Give us bread!” When they must have gone hoarse with shouting, the ideologists will now come in and say “ask me to give you bread”. Immediately they ask, loaves of bread are brought in for them.

Then they are told that it is simple, “God did not answer because he does not exist”. Now the atheists of the humanist order are more radically conceited and pretentious. You may never discover how far you have gone with them until it is too late to get back!

From the above example, you find out that the tenets of globalism are identical to those of secular humanism. Ethically, they are pragmatic utilitarians who believe in maximizing pleasure, minimizing pain and extending the sphere of individual freedom to every person (though the concept of personhood here is anti-human, materialistic and positivistic).

For them, the quality of life is based on cost and benefit, cost and efficiency analyses. The democracy they present is based on public ethics where morality stems from

¹⁴ N.I. Ndiokwere, *op. cit.*, p. 259.

the majority decisions and agreements. If the majority says it is good to kill all adults no matter how stupid the majority is, it becomes not only legal but “moral”. Globalism merely admits all the good principles of humanism but neglects them in real actions. Hence, with time, Pol Pot lost efficiency and expires, Mobutu becomes a public scandal and is forsaken to die like a mosquito.

6.13. Inclusive humanity, a true humanistic theory

Any theory that claims to be pro-human must first consider man from the point of view of his God. Such a theory must see man as man — a person in the true understanding of personhood. It must consider the eternal destiny of man. No such theory would fail to advocate for a proper and better humanistic ideology.

This is why we agree with Biodun Jeyifo that human progress, in the final analysis, will be measurable, not in the abstract statistical terms, not in the quantity of goods and commodities consumed within a lopsided socio-economic system; not even in the proclamations and slogans of “democratic” regimes, but in the degree to which the oppressed, exploited and marginalized groups in society are liberated from poverty, degradation and humiliation.

In so doing, their vast productive and creative capacities are liberated from exploitation of their oppressors so that general advance of society toward a desalinated, fully humanized society is enhanced.

This is the task of both the oppressors and the oppressed through a rational reconciliation by a rediscovery of God whom they have both abandoned to go their bigoted ways.

We therefore propose “an inclusive humanity”. This is inclusive because of the need for the whole human race to be a viable family. For,

God destined the earth and all it contains for all men and all peoples so that all created things would be shared fairly by all mankind under the guidance of justice tempered by charity. No matter what the structures of property are in different peoples, according to various and changing circumstances and adopted to their lawful institutions, we must never lose sight of this universal destination of earthly goods¹⁵.

This is not possible unless man sees himself in the proper perspective. Man is a being created by God. Man is an incarnate spirit — body and soul. The soul is the formal part of man while the body is the material part of man. There is no such thing as a man without soul.

Thus man derives his being from God, he is sustained by Divine providence and he has God as his final goal. His realization of this fact makes him spiritually human — spiritual humanity.

Again, man is a person with symbolism and transcendence. Unless we see man as this entity which can spiritually in a non material manner, be here in the office and be searching his shelf at his apartment without going there; unless we see man as not pure reason but a being with a rational feeling, we shall never get at any true globaliza-

¹⁵ “Gaudium et Spes”, no. 69.

tion. We must therefore see every man as an end in himself, as a sacred entity, as a relational animal with ontological reference and with the capacity of “fellow feeling” with not only a set of people but all peoples and equally (*sentire cum omnis populi*) and as fellow images of God — this is the summary of inclusive humanity. We reject “humanism” because it is an extreme and profiteering venture, we reject “globalism” because it is a negative humanism.

Epilogue

The world in itself as a globe evokes in both a tutored and an untutored mind, fears, anxieties, tension and stress. The story of life seems to summarize this.

A new born babe comes into the world in a cloud of terror. Minutes before birth, the father paces around the maternity ward with his heart in his hands, expecting boom or doom.

During its birth, the mother is engulfed in the excruciating pains of labour. Immediately the child enters the world, it cries piercingly because of the harsh conditions it has met.

At the end of the life, there is again fear and pain. A life that was hitherto considered invaluable finally gets totally “annihilated” or as theists will say, transformed, amidst tears and biting regrets.

In most parts of the world, we have terrible weather conditions, uncountable natural disaster and many terrible bio-ecological accidents that have baffled the greatest scientists of our time.

Man is always at the centre of all these.

Man has to put up with weather temperatures below -5° centigrade, man is dislodged by earthquakes, man is washed-off by floods and man is encumbered by harsh environmental concerns. In itself already, the world seems to be too much with us.

One then is mesmerized to see any human being working very hard to make fellow men suffer all the more.

No matter how much he is going to gain from such a thing.

Unfortunately this is what many people have embraced with much candour.

The tension generated by man on humanity has multiplied geometrically.

Man is wolf to man. Almost all the social structures set up to aid man have turned out to suffocate and strangle man.

Globalism is only one of the many structures which men have continued to use to this end.

We do not see any reason why everybody can not join hands to expose and eradicate this evil in all its shades and pretexts.

We must begin by gradually unmasking the true enemy, the worst of which is that inside our household.

By this, I refer to the lack of proper orientation and prioritization among our people and men in general regarding the true order of things, the things that should come first and last in a consideration of things in the human society.

Whether we pursue life and man from the point of view of his actions or being, the place of man in the order of things is not and must not be considered on the same level with the place of God.

Man is not and must not be substituted for God.

Unless this is put in the correct perspective and until this is lived out in world politics and social ideologies, man will continue to suffocate man in a negative globalism.

For globalization to be true to its name, liberalization should be well understood and properly incorporated in the structure of any global policy.

This means that starting from individual decisions to national and international treaties, in both economic co-operations, joint military actions, technological aids, socio-political and religious policies should be made to make the world a better place for any man, anywhere and every time.

Everybody should be involved in this match to revolution.

- 1) How does the change of name and terminology correspond to the effective greed manifested by powers controlling world events in the history of mankind? Does the change of terminology mean a change in intentions? Does the change in actors of world politics mean global ethical balance?

- 2) With what you have seen on the power that a few people can wield on the whole world through negative globalization, where the human society is ruled by the logic of profit and loss, where what is right is judged according to how much it is able to satisfy the needs of the stronger parties, what could be the hope of the powerless, the poor and the ignorant in a globalization without morals?

- 3) Men live in their families and communities but they must insert themselves in the global community in order to survive. Their families and communities give them a specific identity while the society at large offers them a plurality of opportunities. The family and community represent his “local” reality while the society at large represents his “global” reality. Both poles are essential in the world of today. If we should coin a new word — *glocal* — by combining these two aspects of our life today, what do you think is the right attitude to “glocal” living?

- 4) According to you, what are the possible consequences of an unjust liberalization of trade and the veto system of the United Nations Organization?

- 5) Today, one of the problems of the Western World is the flux of immigration. According to this text, do you believe there is a link between the developmental policies of world bodies and immigration from the Developing Countries? If so, do you think the solution to the problem of immigration can be effectively realized in the Western World?

- 6) Humanism is a wonderful theory that puts man at the centre of philosophical reflections. Sometimes it goes as far as removing God from the discourse on man. Do you think man's innermost yearnings can be satisfied in man alone without any reference to a higher being?

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