



African in the toxic hazes of global politics

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Abstract

Africa's experiences from all known historical and sociological epochs/ moments to human kind had culminated in the continent being relegated to the back waters of global politics and relations. Historical traditions in the continent confirmed the fact that Africa had remained attractive and fascinated to several waves of foreign intruders that wanted to part take in the natural resources of the continent. These waves of foreign intruders took turns in their visits and leaving an indelible mark on the sand of history of the continent. Tie contact by the continent with these waves of foreign intruders; Africa's journey and incorporation the international system commenced. At the dawn of the 15th century that ushered in the global expansion of European thoughts, civilization and capitalism, Europe became a dominant force in the international system; other regions being incorporated into global system. From her experiences, Europe, from the dawn of the current international system (state system), where the core values of states became cornerstone of stare relations, there is the cut throat competition amongst states/ non states actors in the protection and projections of the core values (national interest). The competition amongst states had made international system a "survival of the fittest might is always right", thus, leaving weaker states at the mercy of powerful states. Weaker states in the global system had been made to endure political, economic and social miseries as exemplified in the post 9/11 International system. Modern conflicts had left the system fractionalize dislocated. The dislocation is most visible and felt in third world states/Countries (countries without power). The dislocations of most third world states had necessitated a pertinent question - what hope is there for Africa in the toxic haze that had enveloped global politics and relations. The attempts at proffering answers to question led the paper to several conclusions thus the recommendations canvassed herein.

Keywords: international system, governance and government, development, capitalism, conflict. power, core values

Introduction

The toxic haze that has enveloped the current global system is suffocating states and increasing human miseries. These human miseries are emanating from poverty, diseases, climate change, woeful economic performance failure in government and governance, terrorism, and projection of core values of gazes. From the dawn of the states system (1468) and the emergence of the Europeans as the dominant power of the global system, the pungent smell and toxic haze that had emerged the horizon of the global system due the "domino supervision" of the global system by leading Europeans states had reached a worrisome height especially in the post 9/11 international system. It is against of the security dilemma and the fall out of the attainment of the "domino supervision" which had elicited the intense rivalry amongst states and the toxic haze that had enveloped the global system prompted Mbeki (2000) ^[37] to quote Robert Copper who declared...

How should we deal with the pre — modern chaos, as manifested in various areas of the world? What form should intervention take? The most logical way to deal with the chaos, and the one most employed in the past, is colonization. But colonization is unacceptable to postmodern states (and, as it happens to some modern states too). It is precisely because of the death of imperialism that we are seeing the emergence of the pre modern world... all the conditions for "imperialism " are there, but both the supply and demand or "imperialism " has dried up. And yet the weak still need the strong and

the strong still need an orderly world. A world in which the efficient and well governed export stability and liberty, and which is open for investment and growth... what is needed then is a new kind of imperialism, one acceptable to a world of human rights and cosmopolitan value...

The desire for solutions in modern conflicts and chaos had inadvertently led to the questioning of reasons for the "development problematique" of all developing region of the global system. Because of the correlations between economics and politics and human/ societal development and conflicts it has become imperative to question the toxic haze that is expanding in the global system since 9/11. For the African continent she is taunted as the "coming anarchy", blamed and seen as "Achilles" of the international system. The continent is saddle with pyramid of problems that cuts across the entire spectrum of human endeavour. The backwardness of the continent and its mountains of problems couple with the biases towards the continent pricked Robert Copper quoted in Mbeki (2000) ^[37] into declaring his support for a new wave of colonialism. Africa is currently being bugled down by her ugly resume in international relations and politics for the reasons of history, dependency and imperialism. The visibility of the ugly resume of the continent in the global system is primarily attributable to the European "domino supervision" and 'domination' of the global system.

The International System and the Toxic Haze

The present global system/ international system is a single social community and had been severally described as a global village. The description/ tagging of the international system as

a global village does show the underpinning of globalization and to the extent which other economic actors had been coagulated into a complex web of interdependence/interdependent relations. To this extent Aja (1998) ^[2] posited that...

The world economic community is a mixture of wealth and poverty, progress and despair, exploitation and assistance, dependence and interdependence. Some countries are rich, other are poor. On comparative note, rich countries are more economically prosperous, politically stable and socially harmonious. They are also technologically developed and, therefore have structural advantage in international division of labour. Deriving from the strong link between politics and economics, rich countries have general capacity to bargain, negotiate or respond flexibly in international division of labour from a position of strength and not weakness. On the other hand, countries generally considered backwards in both economic, information technology and power are weak. More so, they have persistent problems of governmental instabilities, intra and interstate conflicts, ethnic cleansing and inferiority complex foisted on most of them by European colonialism and imperialism... they are structurally disadvantaged in international division of labour.

Again, it is pertinent to note that the global system is structurally divided broadly into two —the developed and the under countries. By the reason of the structural division of the global system underline the existence of the North — South divide. The global south is the global headquarters of poverty/ underdevelopment- diseases, hunger, conflicts, unemployment, thus, Aja (1998) ^[2] declaring that development is largely a function of local environment. But the snag or the crux of the matter is that even with the realization of the fact that development being a product of the local environment by states of the global south, the ever fast changing global dynamics - social political and economic- had not made the efforts of states of the global south to correcting this malice any easy and possible. The dependence syndrome is a cardinal feature of the economies of global south. Today the "South" is not only susceptible to the manipulations of the more developed North, thus, the global south being positioned as market, consumers of finished products from the factories of the global north and producers of primary products. The genesis of the unequal trade exchange between the North and South in the global system can best be explained from the lens of core — periphery relationships. These relationships are intricately proportional to the ugly resume the African continent in the current global system that is legitimization of "power" over "social justice". The journey of Africa in the treacherous waters of global politics started with the dawn and the launching of the new cartography and geography in 1492 by the Europeans. In this year, Europe marked the breaking away from medieval cartography and the idea of "west" was born. This new dawn of an idea called and tagged the "west" required and needed the backing of a new legitimacy that

would be strictly Europeans in its foundation legitimizing the European foundation of the idea 'west' had great and dire political, economic, and social consequences on the rest of the world. Again, the launching of the new geography also demanded and needed a new ideology that has the index of racial superiority. While the conquistador cleared everything in their path in what they reference as the "new world" they found an alibi in the renaissance intelligentsia that forged a new discussion that legitimize the expulsion and the taking of possession of all the conquered (non - Europeans cultures) people. From the 16th century, Europe had succeeded in inventing itself around the new ideology - racial superiority and myths - which had formed one of the cornerstones of western thoughts and civilization. To Bessis (2003) ^[7]...

Modern Europe, which really began to see itself as such only in the course of the sixteenth century, first invented itself around a series of myths, each based upon rejection. Of course, all civilizations have been built upon founding myths. But, unlike in the systemic cosmogonies, it was at the moment when Europe lay claim to Reason that it developed its own founding myths. It is then that a selective reading of their history began for people of the west, and that the east began to change and disappear from the modes of the European thought that became dominant over the succeeding centuries. In fact, Patrach and other gave it an initial form in the fourteenth century, the founding myth of an exclusive Greco — Roman source has functioned as an implacable machine for the expulsion of oriental or non Christian sources from European civilization. Erased; the Babylonia, Chaldean, Egyptians and Indians influences on Greece, from the pre — Socratic to the late descendant of Alexander. Disregard the huge prestige that Egypt always enjoys within the Greek world... the expulsion of Islam from the political territory of Western Europe was marched by expulsion of Jewish —Muslim thought from European intellectual territory...

The expunging of all other influences from "western thoughts" and "civilization" became the bases for the brigandage against non European cultures and civilizations which came to a crescendo in the America's when Bishop de Las Casas gave the first humanist version of the domination and justification of non European cultures which had earlier found expression in the thoughts and declarations of Juan de Sepulveda justify ng the domination of the Bartolomie Las Casas Indians. Juan de Sepulveda quoted in Bessiss (2003) ^[7] noted thus...

and it shall always be right and in accordance with natural law that these people (the barbarous and inhuman nations) should be subjected to the rule of more cultivated and humane princes and nations... if they refuse this rule, it may be imposed upon them by means of arms - and this war will be just, ass natural law declares it to be... in conclusion; it is just, normal and in accordance with natural law that is upright, intelligent, virtuous and humane people should have dominion over those who lack these virtues...

The reasoning and roping in of divine rights and natural rights (Christianity and race) within the context of racial superiority had dire consequence on the Americas and other regions of the world. From the 16th century, Europe launched itself into another kind of frenzy that enveloped Africa, and other regions of the globe, thus, the expanding dimension and scope of what was originally intended in 1492. The increase acceleration of the Europeans into industrial and technological revolution meant the increasing pace of incorporation other regions into the global system and the taking total control of the means of production process. The drive for profit beyond the boundaries of Europe brought international trust cartels and the biggest capitalist powers in contact with pre — capitalist economies of Africa, Asia and Latin America. The frenzy over profit by the leading capitalist states culminated in the first and the Second World War, with dire consequences for humankind. Humanity was exposed the highest degree of miseries from these wars and other problems, consequently, Butrous Ghali (once secretary of the United Nation) describing the 19 and the 20th century as the "culture of deaths". The culture of death was carried over into the 21st century, with the fault lines of the 19th and 20th centuries been expanded in the 21st century. The emphasis on the core values of states had resulted in states been in mutual suspicion of one another hence the high degree of conflicts and deaths in the current international system. The poisonous environment, as engendered by the leading states had elicited the intense rivalry amongst states — China versus America, Iraq versus America, European Union, Russia versus NATO, Russia versus Georgia, Belarus, Cheney, India versus China, Pakistan, South Korea versus North Korea, Japan. The list of states in disputes is endless and this due to the elevation of doctrine of realism - "might is always right". The doctrine of might been always right got amplified in the post 9/11 global system when President George Bush Jr invoked the "pre-emptive war doctrine" and the rhetoric of "axis of evil" to legitimize his attack on Iraq and Afghanistan. The toxic atmosphere/ environment of the post 9/11 was all that was needed to overthrow of Mummar Gadaffi of Libya. Today is a failed state, because the leading powers in post 9/11 global wanted it that way. Successive administration in the United States of America had followed in the footsteps of George Bush Jr. The current administration led by Donald Trump had not hidden his disdain for African and the multilateral approach of the United Nations to issues that threatens global peace and security. President Trump with his mantra of America first and his conducts had increased the pace of unilateralism in the global system. In an international environment that cares less about the common humanity but cares more about the amplification of human and cultural differences; it is in this environment that Africa was incorporated into the current global system, thus, the question - whether Africa in a toxic environment like those of the international system?

Africa's underdevelopment has acquired a legendary status and had been relegated to back waters of international relations and economics. It was from the pole position of backwardness and relative obscurity of its existence to the Europeans that some faulty and erroneous assumptions like the continent "not having any history" until the advent of the Europeans in the continent and Africa been seen as the "coming anarchy" gain strength to becoming a global discuss. The global discussion was a discussion that only

existed in pigment of European scholarship and minds and has been used "inferiorization" of the Africans and Africa. Historical tradition that litters the continent does support the common knowledge of the continent been attractive to foreign marauders and invaders. The experiences of the African continent with the foreign marauders and invaders can best be understood if cognizance is given to Africa's experiences all through known historical and sociological epochs. From the outset, the Europeans had an ulterior motive of expanding their thoughts and civilizations beyond their border lines. These motives accounted for the crude tactics deployed to achieving their motives; Africa and the America's are testimonies to these fact. Most of the other regions that were incorporated into the global system dominated by the Europeans were programmed into what some scholars tagged as systemic failures. For Africa, the systemic failure currently being experienced by most Africa states socially, politically and economically was a product of contacts with several waves of foreign intruders into the continent that culminated with the European contact. These waves of foreign intruders had been fascinated by the wealth that are abound in the continent, thus, biases by the adventurer (foreign intruders) towards the continent. These biases were effectively masked in the cloth of trade. The greed of these foreign intruders had propelled them into designing social, political and economic models that can help them achieved their desires. The programming of Africa into the social, economic and political models as introduced by the waves of foreign intruders had guaranteed her fa lure and also had begotten her underdevelopment. The systemic failure of African states is intricately woven to the current international system that is deliberately tuned and skewed against the (African) continent. The systemic failure of African states, though complex, is an intricate web built over the centuries to keep Africa perpetually lying prostrate in global relations and politics. This fact is what the World Bank Report (2000d) quoted in Soludo (2003) ^[48] alluded to....

Some 300 million Africans, almost half the population, live barely US&0.65 a day and this number is growing relentlessly. Moreover, a severe lack of capabilities — education, health, and nutrition — among Africa 's poor threatens to make poverty dynastic with descendants of the poor also remaining poor. Africa is the only region where primary enrolment rates were lower in 1995 than in 1980, and the burden of disease is dramatically higher in Africa than elsewhere. Africa is not only poor, it also suffer from vast inequality in incomes, in assets, in control over public resources, and in access to essential services, as well as pervasive insecurity. These dimensions of poverty and deprivation are worsening in many parts of the region...

The gory picture painted of the African continent by the report had left most scholars wondering how the continent got to this point and how can the continent reverse the trend of ugly resume?

Africa's Odyssey into Backwardness and Underdevelopment

Africa's historical traditions (scholarship) had maintained how the riches of the continent over the decade had remained attractive to other parts of the world. It is these

riches and wealth that attracted Arab intruders (first set of intruders) into the continent. These Arab intruders did bring the continent into their cosmic through trade, religion and education. The attempt of the Arabs at dominating the continent in order to gain access to wealth of the continent did cause a great dislocation in most societies of the continent. The adventure of the Arabs into the continent exposed a salient and worrisome trend of downplaying the role of the Arabs in Africa's ugly resume. The fact is that the odyssey of the continent into backwardness and underdevelopment started with the Arabs as far back as the 8th and 9th centuries. It is in this vein that Bessis (2003) [7] noted that;

.... It is true that Europe was not alone in organizing these massive population transfers. The Arabs world started its own trade several centuries earlier, continued it until the end of the 19th (if one includes the Arab — Bantu trade) was responsible over twelve centuries for nearly 40% of all deportations. The silence of Arabs today concerning the trade — which is almost systematically covered up or, at best, scandalously underestimated by middle eastern and north African historians — should not make us forget that it was a major and recurrent feature of their history, nor should edifying stories about prophet Mohammed's sympathy for blacks, or the fascination of medieval Arab travellers for splendour of the Sudanese and Sahel courts, conceal the contempt for blacks that is displayed in a whole of Arab literature and popular speech. The constant discourse asserting the inferiority of blacks shows t oat, as in Europe, theological "legitimations" of slave trade (Islam authorization of the enslavement of pagans) soon became insufficient to justify such massive enterprise.....

The logic of Bessis (2003) [7] did established the fact that the first "World Order" known to the African continent, was introduced by the Arabs and it was laden with doctrine/principles of racial superiority, greed and competition. It was against this backdrop that, from the 10 century, there was the amplification of the primitivism and backwardness of the black race by various Islamic scholars, thus providing a veritable platform for other races to follow suit. In a more explicit manner the Arabs did lay the foundation for the raping and exploitation of the continent. But another salient question here is whether the degree of exploitation and rape of the continent is comparable to those of the Europeans? The attempt at answering the question is an attempt to shift blames and the goal post of Africa experiences in all known international system. Following on the hills of the Arabs came the Europeans that never corrected the errors of the Arabs rather intensified and expanded the horizon of exploitation and raping of the African continent. The complexity and the intensification of the raping of the African continent is what had prick scholars into concentrating more on the European efforts of the Europeans at the expense of the Arabs destructive efforts in the continent. Since the venturing out by the Europeans outside the confines of their continent and becoming the dominant power in the global system, they have clandestinely written off the influences of other civilizations on their civilization and thoughts thus the blanketing of Arabs forays in Africa. Whatever the issues were concerning the efforts of the Arabs in Africa are, the

Europeans never hid their desires of dominating the continent. Like the Arabs, the desires of the Europeans concerning the Africans and Africa were quickly encapsulated in the primitiveness and inferior status of the Africans (black race). This fact is what Imbua, Onor and Odey (2017) [28] exposed with their examination of trends in Africa historiography by quoting David Hume who noted inter alia

... I am apt to suspect the other complexion other than white, nor even any individual eminent in action or speculations, no ingenious manufacturers amongst them, no art, no science...

Century later another leading figure in the European thoughts and civilization by the name of George Hegel gave a thumbs up to the earlier position of Hume by declaring...

It is manifest that want of self control distinguishes the character of the Negroes. The condition is capable of no development or culture, and as we have seen them at this day, such have they always been...the history of the world travels from east to west; for Europe is absolutely the end of history, Asia the beginning...Africa is no historical part of the world; it has no movement or development to exhibit.

The treating of the continent with disdain by leading European intellectuals was nothing surprising as they were only following in the footsteps of the Arabs that only felt the continent was only good enough for her human and economic resources material. It was this line of reasoning and justification that culminated in Trevor Roper in declaring Africa not having any history until advent of the Europeans. The opinion of Trevor Roper did not go unnoticed by Africa scholars and historians alike, thus the strong response from Oyeade quoted in Imbua *et al* (2017) [28] noted thus...

As one whose erudite pen carried a lot of weight, his statement on pre-colonial Africa history was a disservice to the budding historical literature being produced on Africa by early 1960s. From the mid 1950s, African scholars had begun to research pre-colonial African societies and write on their histories. Trevor- Roper blunt dismissal of such efforts was a reminder that western historical tradition was not yet ready to accord intellectual recognition to African historiography. For Trevor Roper and many other imperial historians, the possibility of a pre — European African history as a subject of academic study was still a doubtful exercise. The dominant Eurocentric scholarship was not about to relinquish its age — old strangle hold on knowledge...

Trevor Roper did deliberately set out to "inferiorize" everything African and to consign Africa to the dust bin of history and backwaters of global economics and politics. Premised on skewed foundation of European intellectualism; therefore onerous task before African historians according to chiweizu (1975) entails...

the task for African historians who care to contribute to Africa 's development is to decolonised the history of Africa b? developing a more accurate and truthful

history, free from colonialist distortions such history might be able to show us that we are not, contrary to the claims of colonialist, congenitally devoid of historical initiative; that we have an obligation to clear sightedly resume that initiative; and that the onus is on us to chart our own path out of mal development and to vigorously break up the structures of western domination...

While Chinweizu (1975) was setting agendas for the present, and future African scholarship, though not easy, especially, in the phase of globalization, expansion of capitalism and the strangle hold of Europeans on the international system, the Europeans are not relenting in their speed of penetration of the African continent. Another snag and difficulty facing African scholarship was the improvement in science and technology which has further deepened the processes and style of European penetration into African societies. The modern penetration is subtle, as African states have not being able to adapt the improvement in science and technology into the local environment. Be that as it may, the journey of the continent into the doldrums of backwardness and underdevelopment vis - a - vis the ugly resume as engendered by European started as far back as the 16th century. Through the advance knowledge in weaponry and military tactics, the European colonial powers through their local collaborators were able to enslave and colonize directly pre capitalist societies around the world between 16th and the 19th century in order to annex their economic resources and the people through looting, piracy, terrorism, genocide, expropriation, annexation, continued subjugation and exploitation. This fact is what Asafa (2015) ^[6] re — echoed in his declaration inter alia...

As capitalism emerged and developed in Western Europe, the need for raw materials such as gold and silver, food, market and free or cheap labour expanded due to increase the rate of profit to accumulate capital / wealth. These needs were fulfilled through colonialism, racial slavery, terrorism and genocide. The European capitalist originally looted economic resources of indigenous people around the world through war, murder, robbery or theft, enslavement and dispossession and sent them to their respective countries to convert into capital...

The core or centrality of the Asafa's (2015) ^[6] logic has the foundation of Marx (1967) and Rodney (1972) that amplified the fact that the original accumulation of wealth/capital occurred in the west; this accumulated capital gave impetus and facilitated the transformation of mercantilism into capitalism and the expansion of industrial revolution in the 18th and 19th centuries. The expansion of capitalism and European thoughts and civilization within the state/international system came with it the increased demand for raw materials, free or cheap labour (mainly slaves) markets thus the intensification and consolidation of global capitalism through annexation and subjugation of indigenous people. With the increase acceleration of global capitalism, division of labour, the advancement of technology and organizational capacity in the form of state, military organization, interstate system and transnational corporation, with the limitless capacity to accumulate more capital in globalized world, certain human groups have demonstrated their capabilities to impose their power on

other human groups through political violence that involved war, terrorism and genocide to satisfy their individual and groups at the expense of our common humanity. Following through on this line thought Asafa (2015) ^[6] relying on Bodley (1982) noted thus..

The colonizing nations of the west had justified their scramble for foreign territories as fulfilment of a sacred duty to spread their form to the world. These countries used the discourses of superiority of their race culture civilization and Christian religion to promote and justify destructive and exploitative policies, such as terrorism, genocide and economic exploitation. The more the colonizers and their descendants advance in technology and organizational capacity, the more they engaged in terrorism and in and genocide to continue the robbery of the resources of indigenous peoples around the world. European countries started capitalist colonial expansion io the Americas, Africa, Australia and Asia through engaging in terrorism, genocide, and gross human rights violations and at the same time claimed the superiority of their cultures, religion race and civilization...

For Africa, she had to endure almost five centuries of European empire builder's subjugation and raping under different guise and strategies deployed to make money through the ownership of human beings, exploration evangelization, colonization, commercialization, terrorism, banditry, robbery and theft. The methodology of merchandizing some young Africans, dominating and controlling trade, destroying African institutions, cultures and religion, imposing Christianity destroying African leadership and sovereignties through the establishment of colonial governments, disposing lands and other economic resources and transforming Africans into slaves and coerced labourers for the purpose of advancing private profits caused public disasters for Africa and peoples of African origin. It is the dislocation of African societies and institutions and the continued raping till date is what had begotten Africa's ugly resume that has remained problematic. The legendary status of Africa's backwardness — economic, social and political had reached a worrisome peak. Africa lies prostrate in the international system for reason of history, dynamics of global politics and economics, thus the question how did Africa turn out so bad? Aside the Arabs setting the pace in the dislocation of African states, the European did the most damage to Africa in which the analysis of Asafa (2015) ^[6] and other alluded to but the missing link in almost all the analysis is the glossing over of European domination creating an economic system that is segregating and divisive in the sense that it marches the haves aga nst the have-nots. African states are in constant flux, as they are prone to conflicts. States/Nations that emerged in the African continent suffered great human misery because of the economic system, as Africans were consigned to the lower rung of the economic ladder. The economic misery that Africans were made to endured has transcended into the modern age, cutting across all human spheres - politics, economics and social. Politically the African continent is in a pathetic state with little or no hope in the horizon. The human misery Africa and Africans were made to endured was all encompassing that Africa is now caught up in a web so complex, thus Kwame Nkrumah declaration and call for African unity in the phase of neo

colonialism that is an off short of colonialism masses as mere instruments and tools. Colonialism disrupted Africa's growth politically, with the novel ideas of governance that will enhance their status and exploitation of the continent. At the dawn of self rule in the continent, democracy was introduced and this further exacerbated the African conditions. From the 1960s till date African states are struggling to understand the core elements of democracy vis — a — vis government and governance. The addiction to failure in governance and government in the African continent is so alarming that Ake (1996) ^[3] needed to exclaim whether Africa is indeed democratizing? The hollow nature of the strand of liberal democracy been foisted on Africa or that is dominant in Africa had help reduce democracy to mere crude simplicity of multiparty elections which caused Schareder (2014) to see Africa as a mosaic in transformation.

But Ake (1996) ^[3] has some information for Schraeder (2004) when he noted inter alia:

This type of democracy is not in the least emancipator especially in African conditions because it offers the people rights they cannot exercise, voting that never amounts to choosing freedom which is patently spurious and political equality which disguises highly unequal power relations. One of the most remarkable features of democratization in Africa is that it is totally different to the character of the state... democratic elections are being held to determine who exercise the powers of the state with no questions asked about the character of the state as if it has no implications for democracy. But its implications are serious that elections in Africa give voter only a choice between oppressors. This is hardly surprising since Africa largely retains the colonial state structure which is inherently anti — democratic, being the repressive apparatus of an occupying power. Uncannily, this structure has survived, reproduced and rejuvenated by the legacy of military and single party rule... Africa's state structures are detrimental to democracy in yet another sense. Politics is mainly about the control state power...

Further information that needs digesting is the fact that during the cold war — the ideological war between East and West - Africa became a theatre of proxy wars. The politics of the time encourage the rise of "strongman politics" in Africa. These "strongmen" that emerged in Africa were easy prey and ponds in the hands of the major players/ powers in the cold war. In both economic and social spheres, the gory pictures are still visible. The three spiders — United States of America, the European Union, and China - are in the new contest (new scramble) for Africa for its human and material resources. Socially, the African continent is a pot - purri of some sought, as the continent had been de - coagulated by the waves of foreign invaders. As already noted, the Arabs were the first to introduce their social models before the Europeans. The European social model(s) is dislocating African societies in fast and frightening speed, thus, the question — who are the Africans? While African social scientists are still battling to unravel the questions, most worship centres in Africa had become a centre of indoctrination and abuse of Africa's social values. For example, it is common knowledge in Nigeria especially, citizens resident in the south — south region that is hub of

the petrol chemical industry, the capital of Rivers state used to host an annual cultural festival known as "Canniriv". The event was a platform for showcasing the cultural heritage of the people to the world but the event was halted because a leading pastor in one of the worship centres in the state frown at it. African children are now being taught to disobey African values through the constant bombardment of television and radio and other devices. Africa is now a continent littered with cultural identity crisis. Economically Africa had not faired any better, even though Soludo (2003) ^[48] quoting the World Bank Report of (2000) had given the paper an initial insight with an earlier quote alluding to Africa's economic woos and woeful economic performances. Again, Soludo (2003) ^[48] extended the boundaries of his thoughts by quoting Castells (1998) ^[10, 11] who noted in a lucid manner declared...

Everywhere, they are growing in number and increasing in visibility, as the selective triage of informational capitalism, and the political break down of welfare of state, intensify social exclusion. In the current historical context, the rise of the fourth world is inseparable from the rise of Informational, global capitalism... whatever the reason, for these territories, and for the people trapped in them, a downward spiral of poverty then dereliction, finally irrelevance, operates until or unless a countervailing force, including peoples revolt against their condition, reverses the trend. This is unless there is a change in the laws that governs the universe of informational capitalism, since, unlike cosmic forces, purposive human action can change the rules of social structure, including those including social exclusion... no doubt, poor countries have a lot to gain from globalizing world, not least is the potential catch up effects of tapping into the networked global information... most African economies are already deeply integrated into global economy, albeit at the wrong end of the stick(aid dependency, highest capital flight of any region, massive brain drain and trade in primary commodities buffeted by volatile and declining trade.

The salient point to note is that globalization is also one of the major causes of deepening poverty in Africa. Two major factors had made globalization central to the understanding of Africa's poverty story - (1) the insight from endogenous growth theory that initiates initial conditions matter, and path dependency is valid and (2) the lop-sidedness with which policies and programmes that shape globalization treat productive assets and people. Under globalization, the productive assets — financial capital and high skilled human capital are allowed to be mobile across boundaries (capital flight/ brain drain) whereas the population at large is confined to geographic boundaries. These two factors therefore work in a mutually reinforcing manner to create dynastic poverty traps in some regions (Africa) and prosperity in others (developed world). Given the poor conditions, there is the push factor in poor countries, which drive away productive assets to flee in search of higher or safer returns. Simply put, through globalization, Africa has concretized its ugly resume and as a continent of dynastic poverty. Again, what Soludo (2000) ^[48] and Castell (1998) ^[10, 11] failed to note is that

globalization variously known as global construction, global orientation, global expansion, by the different school of thoughts is the latest phase (process) or cloth global capitalism is made to wear in the current international system. It is indeed an old process, whose cardinal objective has not changed, especially, as it concerns the third world. Buttressing and extending the thoughts on globalization Khor (2003) ^[35] noted by declaring that "globalization" is what the third world already know as "colonialism" and "imperialism". Globalization is accelerating at a frightening pace; creating an amalgam of global culture, thus bringing about homogeneous culture in the global system (world). The homogeneity of global culture had further exacerbated Africa's conditions and ugly resume. Reasons for the ugly resume of the African continent in the global system is what the likes of Rodney (1980) Ebo (1999) ^[20] Aja (1998) ^[2] and Offiong (1980) ^[41] found succour within the Marxian philosophy to situate and to explain the reasons behind the gory pictures of Africa's ugly resume. The posture of these scholars runs contrary to the dominant perspectives/postures as to why Africa is lagging behind in development. One of such perspective(s) is that of Thomas (2010) that captured Africa's ugly resume under the following headings - (1) the pervasive/ dynastic poverty (2) subsistence agriculture as the main occupation (3) a dualistic economy (4) underdeveloped natural resources (5) economic backwardness (6) unemployment and disguised unemployment (7) demographic problems (8) lack of enterprise and initiative (9) capital flight (10) brain drain and (11) bad leadership and government. Whatever the underlining perspectives to Africa's ugly resume might be, the crux of the matter Africa is not had not fairing any better.

Conclusion

From the creation of the current international system in 1463 (state system) by the Europeans that broke out of the empire system of old, the European had never hidden their intent of taking control of the global system. This intent saw the torpedoing of the Arabs and the Chinese and the incorporation of the Africa and other regions into the global system. From the 9th century till date, the African continent had been at the receiving end of European rape, exploitations and clandestine economic, social and political manipulations. Recently china had joined in on the rapping of Africa. In order words, African state system had remained in a state of constant flux. A flux that is due to manipulations and the clandestine politics of the Europeans. Because of the thin line between politics and economics, the degree of human miseries unleashed on the Africans and Africa by the European domination of the international system and the clandestine policies had left the continent prostrate and there for the taking. It is on this premise that Nyikal (2005) ^[39] concluded that...

There is merely new form colonialism, by the same western countries, masked under the pretext of economic support for Africa, directly enforced or institutionalized in the World Bank, the international monetary fund (IMF) and the world trade organization (WTO). The policies enforced on poor African countries through these organizations have chained Africa to continued dependence on western economic problems. Moreover, the same policies seem to favour a trade imbalance to

the already wealthy western economics over the struggling one in Africa. This economic colonization of Africa has done and continues to do as much damage to the continent as the imperial colonialism and it's after effects did.

Africa needs to looks inwards and correct the past colonial impact through positive and effective African union.

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