

# Globalization Mantra and the Pan-Africanism on the Cross Road in the Contemporary World Order

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## Abstract

In furtherance of beliefs in the maxim which states that unity is power, the people of African descent in the late 18th century initiated a movement termed Pan-Africanism. The objective of the union was to have a formidable common front for the protection of African interest in the global arena, with larger expectations on collapsing all the vestiges of colonialism in Africa. Also, League of Nations was created in 1919 and was later substituted with United Nations in 1945 to ensure world peace and security. In consonance with liberal economic ideology, globalization continued to wax strong with the sole aim of relaxing all forms of protectionism in the world economy. However, the study observed contradictory stance of the two variables and set out to interrogate the Pan-Africanism and its relevance in the existing world order. We garnered the relevant information via documentary means from the secondary source and analyzed it with the Content Analysis. Theoretically, the study utilized the theory of Social Production and Reproduction of Material Value as a compass that elucidated the intricacies that necessitated the incessant struggle for status quo maintenance and change in the society. The theory maintained that man must produce to live, the production process is social in nature and that all the players in the production parlance are interested in satisfying their personal interest. Therefore, the study found out that in spite of the popularity of globalization, the Pan-Africanism is still relevant because it gives people of African descent an insurmountable protection in the global community. The study also suggested that African leaders should fortify their unity and oneness through maintenance of Pan-Africanism so as to have stake in the contemporary world order.

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## Introduction

Inherently, man as a gregarious and political animal as intoned by Aristotle abhors isolated life. Worthy of note also is the domineering nature of man which according to the Social Contract theorists portrayed the State of Nature as being more or less a jungle that was guided by the principles of survival of the fittest. Specifically, Thomas Hobbes explained life in the scenario as being nasty, brutish, solitary, poor and short. In spite the seemingly cagey situation man immersed himself in the pre-state era; he needs one another for protection and survival. Hence, man creates and belongs to a family, makes friends, and joins groups, form alliance and associations. In the same vein, people of Africa by the late 18<sup>th</sup> century observed what appeared like inhuman treatment meted to their fellow blacks in the world over, through slavery and colonialism, and agreed to form a formidable body named 'Pan-Africanism', with major objectives such as to maintain the slave trade abolishment, end of all colonial vestiges and protect the general interest of African people in the global society (Nwoko, 2006).

Invariably, domineering and atavistic nature of man brought about mercantilism as the oldest international economic ideology. This ideology gave states of the world the leverage to protect their economy by encouraging exports and discouraging imports as well as expanding and reclaiming colonies. The stiff competition advertently or inadvertently engendered by the mercantilist ideology held sway for some times in the annals of the international economy and it seems to have contributed to the First World War in 1918, which heralded the establishment in 1919 the League of Nations. The League was created to forestall future occurrence of World War but later failed as a result of the eruption of WW2 in 1939. The failure gave room for its reformation and subsequent emergence of United Nations in 1945. The meddlesomeness to the mercantilist ideology as a result of the two World Wars appears to have waned the popularity of the ideology and through the writings of Adam Smith and David Ricardo, which harped on how to enhance the growth of the nations and the need for comparative cost advantage respectively, liberalism occupied the centre stage in the international political economy with main aim of divesting all trappings of protectionism in the international trade (Gilpin, 1987).

However, the peoples of African descent achieved a lot with the movement of Pan-Africanism ranging from the sustenance of abolition of slave trade, independence of African nations from colonialism to protecting the interest of the members in the global community. Indeed, Liberalism, which is a brain behind globalization on the other hand, necessitated the formation of a global body known as General Agreement on Tariff and Trade (GATT) around 1947 for the primary purpose of eschewing any form of trade protection in the world. With some overt and covert form of protection, the globalization apologists engaged in incessant trade discussions known as rounds to unravel and remove subsisting protectionisms. This continued till the transformation of GATT to the World Trade Organization (WTO) in 1995 (Balaam & Dillman, 2011). Be that as it may, this paper interrogated the importance of the Pan-Africanism in the existing globalization mantra.

## **Globalization Demystified**

According to Adesoji (2006), globalization is a broader concept with a reasonable level of ambiguity. Etymologically, Simpson and Weiner (1989) maintained that globalization as a concept was first initiated by the Economist in 1959 to refer to quotas of car imports. This initial usage was followed by an article in the Spectator by 1962, which referred to it as “a staggering concept.” Broadly speaking, Ajekiigbe (2004) averred that globalization sits largely at the interface between economy and politics. Stressing further, he insisted that its major form is known as with many terms which include: economic globalization, corporate globalization, mature capitalism, financial globalization, neocolonialism, neo-imperialism or globalization from above. In corroboration to the above, Nnoli, (2006) opined that it is a condition of capitalist accumulation and expansion of neocolonialism. For the purpose of clarity, he delineated certain characteristics that distinguished it from other forms colonialism and neocolonialism, which are forms of expansion of capitalism. These included 1) the emergence of the transnational corporation as the main agent for general expansion of capitalist market and private capital. 2) It organized an integrated financial and economic activities across national borders through sourcing, producing and marketing of its raw materials, 3) The emergence of speculators and financier, who are independent of trade and production that they were designed to service.

Summarily, globalization painted a picture of world without borders. It is a term that implies different things to different people across time and space; it means the increase in interdependence and interconnection among the business, governments, institutions, regions and nations of the world. It engenders free flow of people, capital, ideas, goods and services by fostering economic integration in the societies (Okonkwo & Ononihu, 2022). However, there exist an avalanche of definition of globalization in the literature therefore, we suffice to end here and migrate to the concept of Pan-Africanism.

## **The Meaning and Historical Origin of Pan-Africanism**

For the concept of Pan-Africanism to be holistically understood, it becomes pertinent to split and explain the phrase. Denotatively, ‘Pan’ means ‘all’, while Africanism implies the belief in the ideology of African descent. Put together, Pan-Africanism connotes the belief in the ideology of unity of all the people of African descent. Initially, Pan-Africanism as a spiritual and cultural and organization for the promotion of negritude was used by West Indians and black Americans in the early 19th century. It later gained political dimension in the beginning of the early 20th century through William Edward Burghards Dubois of USA and Henry Sylvester Williams of Trinidad, and both of African origin, who used it widely at Pan-African Congresses (Nwoko, 2006).

The most important early Pan-Africanists according to Kunya (2022) were Alexander Crummel and Martin Delany both are African Americans, and a West Indian known as Edward Blyden,. Those early apologies of Pan-Africanism focused on the commonalities of Africans and blacks in the US. Delany, who believed that blacks could not progress along with the whites, suggested that African-Americans should be separated from the US and create a nation of their own. The contemporaries of Delany, Blyden and Crummel, believed that Africa was the best

place for the new nation. Motivated by the zeal Christian missionary, they greed that Africans in the New World should return to their homelands and civilize the inhabitants.

Subsequently, through Pan-Africanism, the international congress turned into a mission for the unity of Africans. chronologically, many congresses were held in different places during the pre and post Africanist formation as indicated on table one below. An active secretary that organized the fifth congress was Kwame Nkuruma when Pan-Africanism took entirely an active direction towards African Nationalism. The avant-gardes were students from Africa, the workers, the farmers and trade unionists (Nkuruma, 1962). With the independence of many African countries during the Second World War, the African unity was majorly restricted to the African continent. The formation in 1963, Organization for African Unity (OAU) fortified the leadership of Africa. In 1974, the sixth Pan-African Congress was held in Dares Salaam, Tanzania. In 2002, African Union (AU), was launched, to succeed OAU to promote further the economic, social and political integration of Africa. Calls for Pan-Africanism could be heard in the US by the 21st century, but by that time, the movement had seriously stand for the unity of the countries on the Africa, especially sub-Saharan Africa (Kuryia, 2022).

**Table 1: Pre- and Post-Pan-Africanist Congresses**

S/N	Year	Hosts Country	No. of Representatives
1	1919	Paris	57
2	1921	London	113
3	1923	London	179
4	1927	London	208
5	1945	Manchester	218
6	1974	Dares Salaam Tanzania	225

**Source: Compiled from Nwoko, 2006**

Extrapolation from the table 1 above is that the first congress was held in 1919 in Paris and it recorded 57 afro descent representatives; followed by London congress of 1921, which recorded 113 representatives; in the same London in 1923 where the congress stressed much on the need for African political freedom, in attendance were 179 representatives; also, the 1927 was held in London with 208 representatives; the 1945 congress was in Manchester with 218 representatives. Finally, sixth congress was held in Dares Salaam Tanzania with 225 representatives.

### Theoretical Nexus

The study adopted Social Relations of Production and Reproduction of Material Value as the theoretical compass through which the work revolves. According to Abalkin, Dzarasov and Kulijou (1983), it is akin to what Marxian scholars call the socio-economic system. It involves the co-operations, antagonisms and contradictions between individuals and/or parties in the

production process. Axiomatically, no product of material value can be produced without the involvement of two or more parties, for instance, a producer of shoes can get the raw material from a tanner or a person who bought the animal skin from the tanner. On the other words, a producer of rice must get the implement and material inputs from another party and/or he may hire a labourer during the production process. Therefore, the social relations of production is the relations between individuals in the production process.

The engagements, which individuals find themselves in the production process are called the social relation of production. Relations between peasants and the feudal lord under feudalism is also an example. In the modern factory individuals tend to be organized in a hierarchy with a clear line of authority from the assembly line to the manager; this organization also serves as an example. The most famous example is the relation between ruling classes and the subordinate class (Ake, 1981).

This studies the ground for the development of human society from the standpoint of a particular relation of individuals in the process of production. More so, the approach takes cognizance of the unequal relations between the social classes in the production process of things of material values. Marxian perspective is adopted to analyze the different social systems based on historical development of different structures in the state and their interrelationships (Gilpin, 1987). Convincingly, Ogban-Iyam, (2005) noted that social production and reproduction of material value involve the following propositions:

- The fundamental need of human beings and all living things is security and survival.
- For the human beings to be secured and survived, he and or she must produce/reproduce human needs, which involve production and reproduction of human beings.
- Each human being struggles to reach and maintain a favourable position in the process of production so as to meet his needs.
- It is in this struggle for security and survival that men/women find opponents and allies, within or outside their families, clan, tribe, nation, class and profession. It is in the course of the struggle for personal interest that conflict of interest occurs in a social relation.
- This struggles to improve, or retain one's position in the scheme of things is the basis of all types of social behaviour, within, between and across all social groups.
- People rarely knowingly make choices against themselves. The more collective the decisions on what to produce, how, where, and when by who for who within an entity, the more the needs of those involved in the collective decisions in the entity are produced and met by that entity and the less the conflict within that entity.

Furthermore, Okolie, (2011) also, summarised the basic proposition of Social Production and Reproduction of material value as follows:

- The fundamental interest of all living thing is survival and security.
- In order to be secured and survive, man must produce and reproduce himself; this social production and reproduction give character to other human values; the social activities are in part or full related to pains, pleasure, security, violence, development, underdevelopment, poverty, riches etc.

- In every social production, there must be someone that makes decision; those who make decisions also use it to their favour;
- Every man struggles to remain in a favourable position in social production and reproduction processes; those who are satisfied with the production system struggle to retain the system while those that are not satisfied struggle to alter the system.

By a way of application, formations of Pan-Africanism and that of globalization have same motivating factors which revolve around socio-economic security and survival. Essentially, the Western World during the pre-capitalist era adopted mercantilism as an economic ideal to corner the market and dominate the world for their survival. In the process, some Africans were sold and bought as slaves, an exercise, which was largely opposed by African elites and at the long run, it culminated in balkanization of Africa and subsequently colonialism. In reciprocation and to maintain a favorable position in the scheme of things, Pan-Africanism emerged as an ideology initiated by people of African descent in order to project and protect their interests in the committee of nations. Those interests involved among others, social and economic interests. In the social parlance, it helped Africans to abolish the vestiges of slave trade and gain independence from the colonial masters whereas the economic interest gave them the leverage to produce and distribute goods and services within and outside African enclave.

The economic adventurism by the Western World, under the mercantilist ideology paved way for capitalism, which enhanced enormous production of goods. With the use of machines as a result of Industrial Revolution of the 18<sup>th</sup> Century, they saturated the market with finished goods. In this economic stampede, markets were needed for two major reasons such as for raw materials and for disposition of finished goods. The only solution to this seemingly cagey predicament was to collapse the world into a global village. This was however the harbinger of globalization as an ideology that enhanced the removal of all the trappings of protectionism with the primary reason of being in the favorable position in the production and distribution of goods and services as well as in decision-making because nobody makes rules against himself. Still motivated by the status quo change and maintenance, countries of the world, in spite of the free trade projected by the globalist, adopted some non-tariff barriers in the international trade relations.

By implication, for countries of the world to survive and be secured, they must produce and reproduce human needs. For the needs to be produced, it involves cooperation and antagonism of two or more countries. In the relations of the countries, each state tries to be in a favourable condition by strategizing and re-strategizing ways of being in the decision making circle since nobody knowingly makes decision against himself. The strategy may be by forming allies or initiating favourable socio-economic ideology. Ideally, Pan-Africanism was created on this conviction to unite African people for the purpose of placing African interest in the forefront of world socio-economic agenda. As this movement bred protectionism, which hampered the free flow of goods and services, the capitalist west who felt unfavourable devised another strategy to improve their lots, an idea which gave birth to the popularization of globalization and the world socio-economic order. Therefore, the more countries aspire to improve on their economic status, the more they tend to come together to form trade blocs. Hence, since non-tariff barriers can

subsist side by side with globalization to protect the interest of the capitalist world, Pan-Africanism is still relevant for the purpose of protecting the interests of the African people.

### **Square Peg in a Round Hole, Contradictions of Globalization and Pan-Africanism**

Axiomatically, Pan-Africanism and globalization in all intent and purpose appears to be at variance with each other. The variation is inverse because all their principles are directly opposed to each other. However, this segment of the study is fashioned to juxtapose their fundamental principles. To begin with, globalization and the attendant principles were formally ratified in the Washington Consensus of the early 90s. Therefore, Balaam and Veseth, (2005) identified the following among others as the principles of globalization: 1) economic deregulation, 2) privatization of government enterprises, 3) low inflation, 4) low government debt and 5) an open domestic and international markets. In other words, Malisa and Nhengeze (2018) delineated the following principles of Pan-Africanism: 1) Self-determination, 2) Unity and solidarity, 3) Africa is for African, 4) Self-reliance and self-sufficient and 5) Human dignity. For clarity sake, the table below demonstrates the principles of globalization and Pan-Africanism.

**Table 2: The Fundamental Principles of Globalization and Pan-Africanism**

S/N	Principles	
	Globalization	Pan-Africanism
1	Economic deregulation	Self determination
2	Privatization of government enterprises	Unity and solidarity
3	Low inflation	Africa is for African
4	Low government debt	Self-reliance and self sufficient
5	An open domestic and international markets	Human dignity

**Source: compiled by the authors from Balaam and Veseth (2005), Malisa and Nhengeze, (2018)**

Analytically, the principles of Pan-Africanism are judiciously displayed and juxtaposed with that of globalization thus:

**Self-determination:** This implies that African people should decide their fate without external influence. They should be together to make sure that no other countries of the world even the international organization will influence their decisions on how to manage their domestic affairs. Globalization on the other hand insists that the determinations of issues in the various states of the global world will be based on open contestation of the component states. This means that each state should open her borders for free flow of goods and services, ideas and technologies. On the area of goods and services, there will be absolute reciprocity, no protectionism or Most Favoured Nations (MFN) and non-discrimination where trade barriers will be removed while it

will be stiffened in the others (Balaam & Dillman, 2011). Ideas and technology should be cross bred for the purpose of ensuring improvement in the global production.

**Unity and solidarity:** This principle emphasized that African people should be united and have oneness of purpose which is channeled to protection of the general interest of African people. In actual practice of this principle, it connotes exclusion of other nations of the world, which opposed to the notions of globalization because globalization sees the world as a global village with seamless cooperation among people. In the view of globalization, the unity and solidarity should be universal and not restricted to people of African descent, because restricting unity and solidarity to Africans is tantamount to igniting socio-political and economic discord and unwarranted discriminations to Africans and other peoples of the world.

**Africa is for African:** The principle of Africa for Africa connotes that the centrality of Africa's efforts cum contributions in the international community is the protection of African interests. That the privileged African people will dauntlessly fight for the independent and development of the less privileged Africans. For the global apologies, the efforts and contributions of the nations of the world should be geared towards cooperation and optimizations of human and material capital endowment of the nations in the general interest of the global world. In this condition according to globalization, all the countries and people of the world will feel free and progress according to their paces. Furthermore, it will among other things go a long way in reducing unnecessary socio-political and economic frictions that hampers global economic development.

**Self-reliance and self-sufficient:** These principles mean that African people should endeavour to sustain themselves economically, politically, socially etc. by providing those needs in abundant. On the aspect of economy, the principle implies that Africans should produce goods and services that will sustain them, in other words, to restrict importations from outside Africa but encourage exports, while globalization projected unrestricted movement of goods and services in the society. By implication, it suggests complex interdependency of the nations of the world. Buttressing further and according to David Ricardo, it will among others enhance Comparative Cost Advantage (CCA), where countries will concentrate on the production of those goods and services they possess the natural endowment to produce, and purchase those ones that may be in high side in the cost of their production (Balaam & Vasseth. 2005). By so doing, the needs of the global society will be sufficiently available.

**Human dignity:** Human dignity, according to the Pan-Africanist, is centered on the respect and maintenance of human right of African people. This is emphatically based on abolition of African slavery and colonialism. By extension, human dignity is not restricted to a particular set of people but for everybody. Dragging it for African descent alone may be against the principle non-discrimination which globalization is projecting. Respect for human person should be treated globally because it is part of fundamental human right. The analysis above, buttress the fact that the principles of Pan-Africanism and globalization are contradictory. Nevertheless, the onus of the chapter is to unravel the relevance of the Pan-Africanism in the midst of the globalization mantra.

## **Globalization and Relevance of Pan-Africanism**

As noted above, Pan-Africanism and globalization are two ideals. While Pan-Africanism was an initiative of Africans to protect their socio-political and economic interests, globalization was on the same mission of protecting the interests of the Western world who have sophisticated technologies that enhanced large scale production of goods and services. As Pan-Africanism appears to be waning and dwindling, globalization seems to be waxing stronger and getting promoted as the global ideal (Useni, 2018). However, this segment of the study is focused on assessing the relevance of Pan-Africanism in the contemporary global regime. In order to demystify the above laid trajectory, it is pertinent to reflect on the seemingly pedestrian analysis below: Naturally, a man and a woman marry to form a family. In as much as they try to uphold the family ethics, it does not stop the individual party from taking care of his/her personal needs.

Also, many families make up a town, at this level; the families protect their interest while cooperating with others in fostering the peaceful coexistence of the town. Furthermore, many towns make up a LGA. As the LGA aspire to maintain its bye laws, the component towns with their traditional authorities project the interests of the towns. More so, a state is comprised of many LGAs that pressurize the state for a larger chunk of the national resources for protection of the LG interests. In the global setting therefore, the component states that made up the global community have their interests to protect while engaging in relations with others. Most importantly, foreign policy falls on this category. The import of the above analysis is that the existence of larger bodies cum organizations does not stop the functions of smaller ones.

Indeed, Pan-Africanism played significant roles in the international community since its formation. To begin with, the end of slave trade and colonialism were facilitated by the Pan-African movement. In the midst of globalization ideal, Organization of African Unity (OAU/AU) was formed and reformed in 1963 and 2002 respectively through the spirit of Pan-Africanism to enhance independence and peaceful coexistence of all Africans. Considering the developmental deficits of the African states as coherently argued by Stiglitz (2002), failure of development in Africa was due to neo-liberal economic policies foisted on Africa by the World Bank and the International Monetary Fund (IMF). Going further, he asserted that Neo-liberalism is economic westernization and globalization. Still on the economic purview, Economic Community of West African States (ECOWAS), an economic association for a segment of African states was created in 1975 to harness the West African economy for growth and development of the member states. On the track of development, New Partnership for African Development (NEPAD) was initiated in 1999 to fashion a sustainable strategy for galvanizing African resources for the development of Africa (Aredo, 2003).

On the issues of maintenance of peace and order in Africa, Pan-African movement through OAU/AU and ECOWAS have embarked on peace operations in African countries such as Chad, Burundi, Sudan, Liberia, Sierra Leone and Guinea Bissau etc. The table below demonstrates the peacekeeping missions of the above organizations.

**Table 3: Peacekeeping Missions of African Organizations to African Countries**

S/N	Year	Mission	Organization	No of Troops
1	1982	OAU Peacekeeping operation in Chad	OAU	5 Batallion
2	1990	ECOMOG in Liberia	ECOWAS	6 Batallion
3	1998	ECOMOG in Sierra Leon	ECOWAS	20,000
4	1998	ECOMOG in Guinea Bissau	ECOWAS	3,000
5	2004	AU Mission in Burundi (AMIB)	AU	2,870
6	2004	AU Mission in Sudan (AMIS)	AU	2,270

**Compiled from Ozor, (2009)**

Decipherable from the table two above is that Africa has been demonstrating brotherhood through conflict prevention and peace promotion under the auspices of the Pan-Africanism. In corroboration, Amoah (2019) contended that the New Pan-Africanism is therefore defined as Africa's answer to the systems and institutions of global governance when it comes to handling African crises, which for a working definition, could be put simply as pragmatic cases-by-case solutions to real-time African problems, taking into account the live geopolitical issues, the wider context of international politics and lessons from the historical context. That African Union has set for the continent in the 21st century an improving long-term economic growth. Major steps have been taken to address this issue particularly with the creation of the African Continental Free Trade Agreement (AFCFTA). The establishment of this free trade zone connects nations throughout the continent that together have a GDP of upwards of US\$2.5 trillion. The emergence of COVID-19 has delayed its implementation but in the long term, the African Union hopes that the agreement will spur industrialization, substantially boost trade, and contribute to increasing economic integration throughout the continent (Wapmuk, 2021).

Reacting to the probing question of the relevance of Pan-Africanism in the global regime, Adi and Marika, (2020) intoned that Pan-Africanism is still very useful and its relevance today cannot be overstated. Expatiating further, they averred that Pan-Africanism today is relevant because at its core is the integrating and connecting of Africans especially as the world becomes more competitive and interconnected. Also, that some Africans have prior to the 21st century attempted to connect and integrate the continent. For instance, Dusé Mohamed Ali believed that economic considerations must inform their Pan-African vision and maintained that the development of business and trade connections were crucial if "true independence" was to be achieved.

### **Conclusion**

From the study on the relevance of Pan-Africanism in the contemporary global world order, we observed among others that the society is more or less a pendulum that is expected to balance the centripetal and centrifugal forces towards it. This is so because at one end of the pendulum was a

force pulling it while at the other end, another force opposing the former. In this complex societal permutation, self-interest cannot be overemphasized. Indeed, mercantilism was conceived and practiced by the Western World to enhance economic growth and development through exploitation of African land. In the course of the operation, Africans were subjected to inhuman conditions, which manifested in slavery and colonialism. To come out from the woods, Africans, through Pan-African movement brought all the African people together with a common front to fight the identified common enemies. This development contradicts and served as an impediment to the capitalist world that possesses unmatched technology to compete favourably in the international arena.

To forestall the impending cum imminent economic doom, the Capitalist West projected globalization as strategy to ensure unrestricted access to the economies of the less developed world. Essentially, in Washington Consensus of early 90s, the principles of globalization which revolve around removal of all traces of protectionism were ratified. By implication, it contradicted with the ideals and practices of Pan-Africanism, which are geared towards protecting the socio-economic and political interests of people of African descent. With the above development, the question emerged whether the Pan-Africanism is still relevant in the contemporary global world order. However, the study observed that Pan-Africanism facilitated the end of slave trade in Africa and triggered independent of African people. More so, in the globalization regime, Pan-Africanism is still relevant because it still serves the interest of African people. Furthermore, in the midst of globalization, the countries of the world adopt some protectionist principles as well as form regional economic blocs to protect their interests. Therefore, Pan-Africanism serves same purpose for African people. To boost the relevance of Pan-Africanism in the contemporary global world order, the suggestions are provided under prognoses below.

### **Prognoses**

To maintain the relevance of Pan-Africanism in the contemporary global world order, the study suggested as follows:

1. African should reawaken, overhaul and improve her seemingly moribund or redundant organizations such as ECOWAS, NEPAD, AU etc. Going by this suggestion, an economic organization like ECOWAS will be created for all African with the name, Economic Community of African States (ECAS). This among others will make Africa a trade zone for the people with free tariffs. Also, NEPAD as a development agency will be rejuvenated and pragmatic to make its development impact felt by Africans. Furthermore, African Union should practicalize the principles of its formation starting from its OAU status to the present reformed status. This ranged from protecting the image and interest of Africa to unifying and development of Africans.
2. The first step in fortifying and making the Pan-Africanism relevance is by boosting the organizations that served as the agents of the unification. Next in line are the people concerned. Therefore, we suggest that the people of African descent will see Africa first

in everything, by believing that what concerns Africa concerns him. That the progress of every Africa is an utmost concern of everyone.

3. Globalization vendors should remember that in as much as we see the world as a global village where free flow of goods and services should be conspicuously maintained, it should not destroy the socio-political and economic fabrics that held the component bodies together. No matter how globalization is painted, international community is governed by the principles of confederation which among others emphasized stronger components and weaker center. Forestalling or inhibiting the existence of regional bodies is tilting towards centrism, which is the direct opposite of confederation.

If the above suggestions are judiciously followed, the relevance of Pan-Africanism in the contemporary global world order will be boosted.

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